

A NUMERIC CLASSIFICATION OF TRADITIONS ON CHARACTERISTICS

TRANSLATION OF AL-KHISAL

Abu Ja'far Muhammad ibn Ali ibn al-Hussein ibn Musa
ibn Babooyeh al-Qumi

Known as

SHEIKH SADOOQ

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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 Sadooq^[1] 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 (MGB^[2]). 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.

A SHORT BIBLIOGRAPHY 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[\[3\]](#).

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[\[4\]](#). 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[\[5\]](#) wrote: He[\[6\]](#) 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-Na'ali told me about him.

Ibn Edris has praised him in his Sara'ir and said, "He was honest in speech, noble, informed about the traditions[7], 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-Mohaghegin[8]; Shahid-i-Av'val[9]; Re'is al-Mohaditheen; Al-Sheikh al-Ajal; Imam-i-Asreh; Rukni Min Arkan ad-Din[10]; 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-Mustahfzeh; 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[11] and Tarajim[12]. 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 Jaradiah al-Barda'ee 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

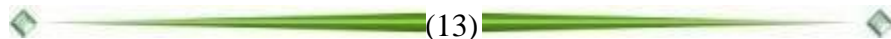
approved my request in the month of Rajab in the year 352 A.H. (963 A.D.) When I returned home, he called me in again and said, "The place you want to visit is a blessed place of martyrdom. I have visited it myself. When I was there I asked God to fulfill the requests I had in my mind. God answered my 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 Neishaboory. 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 Khorī, Abu Saeed Muhammad ibn Fazl ibn Muhammad ibn Ishaq Mozak'kar Neishaboory known as Abi Saeed Mual'lem, Abut-Tayyeb 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 Neishaboory. 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^[13] asked me to ask Hussein ibn Ruh to ask our master the Imam of Time^[14] (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) . [\[15\]](#)

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 polish [\[16\]](#) 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.

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[17] 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[18] 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[19] 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[20]. 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.

□□□□ □□ □

الرديم الرحمن الله بسم

عن الحمد لله الذي توحيد بالوحدانية، وتفردي بالالهية، وفطرا له باد على معرفته وكل الالاسن
صفتة، وحجب الابصار عن رؤيته، الذي علا عن صفات المخلوقين وجل عن معاني المحدودين، فلا
مثله في الخلائق أجمعين، ولا إله غيره لجميع العالمين.

وأشهد أن لا إله إلا الله وحده لا شريك له، شهادة مقرب تود يده، راغب في كرامته، تائب من ذنوبه.

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

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

في نون العلم كتبوا وأغفلوا قد صدقوا فواف -رحمة الله عليهم- أما بعد فإني وجدت مشايخي وأسلافي عن تصنيف كتاب يشتمل على الأعداد والأخصال المحمودة، والمذمومة، ووجدت في تصنيفه نفعاً كثيراً لطالب العلم، والراغب في الخير فتقرب إلى الله جل اسمه بتصنيف هذا الكتاب، طالبا رجوته منه بتطوله ومنه، إنه له ثوابه، وراغباً في الفوز برحمته، وأرجو أن لا يخيبني فيما أمله وعلى كل شيء قدير.

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.' [21] 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' [22] 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."''

□ □ □ □ □ □ □ □

قال الشيخ الجليل أبو وجعة فر محمد بن علي بن الحسين بن موسى بن بابويه القمي ال فقيه مصنف هذا الكتاب آدم الله عزه.

واحد الله إن

دمحم انشدح: لاق من عى لاعت هللا يضرى ن اقل اطل ا ق ا ح س ا ن ب م ي ه ا ر ب ا ن ب دمحم س ا ب ع ل ا و ب ا ن ش د ح 1-1 بن الله يثم ال بلدي، قال: حدثنا أبي، عن المعافى بن سعيد بن يحيى الأزوري، قال: حدثنا إبراهيم بن عمران، عن إسرايل، عن المقدم بن شريح بن هاتئ، عن أبيه قال: إن أعرابى قام يوم الجمل إلى أمير المؤمنين عليه السلام ف قال: يا أمير المؤمنين أت قول: إن الله واحد؟ قال: ف حمل ال ناس علىه، ف فيه أمير المؤمنين من تقسم ال قلب؟ ف قال أمير المؤمنين عليه السلام: وقالوا: يا أعرابى أما ترى م دعوه ف إن ال الذى يريد ال اعرابى هو الذى نريد من ال قوم، ثم قال: يا أعرابى إن ال قول فى أن الله واحد على أربعة أقسام، ف وجهان منها لا يجوزان على الله عز وجل ووجهان يثبتان فيه، ف أما ال لذان لا ان عليه ف قول ال قائل: "واحد" ي قصد به باب الاعداد، فهذا ما لا يجوز لان ما لا ثباتى له لا يدخل ي جوز فى باب الاعداد، أما ترى أنه ك فر من قال: "إنه ثلاث ثلاثة". وقول ال قائل: "هو واحد من ال ناس" ي ريد وأما الوجهان ال لذان به ال نوع من ال جنس، فهذا ما لا يجوز لانه ت ش ب يه، وجل رب ناوتعالى عن ذلك. ي ث ب تان ف فيه ف قول ال قائل "هو واحد ليس له فى ال ا ش ب ياء ش ب ه" كذلك رب نا، وقول ال قائل: إنه عز وجل أحدي المعنى، يعنى به أنه لا ي ن ق س م فى وجود ولا عقل ولا وهم، كذلك رب نا 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 be [\[23\]](#) 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."

(21)

دموعوب خصلة موجودة خصلة ترك

1-2، هيبأ نع، يسيع نب دمحم نب دمحم أ نع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر يبأ انشدح 1-2 عن عبد الله بن المغيرة، عن إسماعيل بن مسلم السكوني، عن الصادق جعفر بن محمد، عن أبيه، عن قال: قال رسول الله صلى الله عليه وآله: "طوبى لمن ترك شهوة حاضرة أبائه، عن علي عليه السلام لموعد لم يره."

الجور من خصلة

1-3 نب دمحم نع، رابجل ادبع نب دمحم نع، راطعل ا ي يحي نب دمحم انشدح: لاق هن ع هللا يضر يبأ انشدح 1-3 لجور قول الراكب إسماعيل بن يزيد، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: من ا ل لراجل: الطريق.

الدين حب من خصلة

1-4 نب دمحم نب دمحم أ نع، تلصلال نب يلع نب دمحم أ نب دمحم ينشدح: لاق هن ع هللا يضر يبأ انشدح 1-4 خالد، عن أبيه، عن حماد بن عيسى، عن ربيعة بن عبد الله، عن فضيل بن يسار، عن أبي عبد الله عليه السلام قال: من حب الرجل دينه

خصال ب خمس واحدة خصلة

1-5، رافصلال نسحلانبا دمحم انشدح: لاق هن ع هللا يضر دي لولال نب دمحم أ نب نسحلانبا دمحم انشدح 1-5 عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن أبي عبد الله

قول: بجلالي وجمالي وبهائي وعلائي الحذاء، عن أبي جعفر عليه السلام قال: إن الله عز وجل ي
وارته فاعي لا يؤثر عبد هواي على هواه إلا جعلت غناه في نفسه، وهه في آخرته، وكفت عنه
ضيعته وضمنت الأرض والسموات والارض رزقه، وكنت له من وراءه 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 Ziyad 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 Ziyad [\[24\]](#), 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.'" [\[25\]](#)

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 [\[26\]](#), 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

ب خصلة خصلة

1-6 نب دمحم نب هلالا دببع نع ، يبا ينشدح : لاق هنع هللا يضر راطعلا ي يحي نب دمحم نب دمحم انشدح 1-6 عيسى، عن أبيه، عن عبد الله بن المغيرة، عن إسماعيل بن أبي زياد السكوني، عن جعفر بن محمد، بن طلب رضى عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله م الناس بسخط الله جعل الله حامده من الناس ذاما.

1-7 نب دمحم انشدح : لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 1-7 بن إسحاق التاجر، عن علي بن مهزيار، عن فضالة بن أيوب، عن إسماعيل بن أبي زياد، عن أبي عبد الله، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من الله جعفر بن محمد، عن آدم تمنى شدينا وهو الله عز وجل رضى لم يخرج من الدنيا يا حتى يعطاه.

منجية خصلة

1-8 دمحم نع ، هلالا دببع نبا دعس انشدح : لاق هنع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 1-8 علي بن النعمان بإسناده يرفعه إلى النبي صلى الله عليه وآله بن الحسين بن أبي الخطاب، عن قال: قال الله تبارك وتعالى: يا ابن آدم اطعني فيما أمرتك ولا تعلمني ما يصلحك.

الدين أف ضل هي خصلة

1-9 نب هلالا دببع نع ، هيب أنع ، مشاه نب مي هارب أنب يلع ينشدح : لاق هنع هللا يضر يبا انشدح 1-9 بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله ميمون، عن جعفر عليه وآله: فضل العلم أحب إلى الله عز وجل من فضل العبادة، وأفضل لديكم الورع.

خصلة إلى خصلة من أف ضل شيء إلى شيء جمع ما

ثنا محمد دح : لاق هنع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 1-10

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[27] 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)[28] , 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[29] , 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[30] , 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.'"

(25)

ابن الدحسن الصدق قال: حدثني ابراهيم بن هاشم، قال: حدثني الدحسن بن ابي الدحسن الفارسي، عن سعد يمان بن جعفر الدجعي، عن ابي يه، عن جعفر بن محمد، عن ابي يه، عن جده، عن ابي يه، عن علي رسول الله صلى الله عليه وآله: ما جمع شيء إلى شيء أف ضل من دلم إلى علم. علمهم السلام قال: قال

ببركوب انشدح: لاق عجارخ نبا باهول ادبع انشدح: لاق يمخلل لبوي أ نب دمحا نب ناميلس انربخأ 1-11 قال: حدثنا علي بن حفص البصري قال: حدثنا الدحسن بن الدحسن العلوي، عن ابي يه الدحسن بن بن محمد، عن ابي يه محمد ابن علي، عن ابي يه علي بن الدحسن، عن الدحسن بن علي، زيد، عن جعفر عن علي بن ابي طالب علمهم السلام قال: قال رسول الله صلى الله عليه وآله: والذي نفسي بيده ما جمع شيء إلى شيء أف ضل من دلم إلى علم.

والاخرة الدنيا شرف بها خصاله

الدم توكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن يسوم بن دمحم انشدح 1-12

بن أحمد بن يحيى بن عمران الأشعري قال: حدثني أبو عبد 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: «مجالسة أهل الدين شرف الدنيا والآخرة. الله صلى الله عليه وآله»

خصلة إلى خصلة جمع من الناس أعلم

بن دمح أن ع، دمح أن ب دمح م ينشدح: لاق سي ردا بن دمح أنشدح: لاق هن ع هللا يضر ي ب أنشدح 1-13 محمد بن عيسى، عن علي بن سيف، عن أخيه الحسن بن، عن أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام قال: «قال: من جمع علم الناس إلى علمه عليه السلام

(26)

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 [31] 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[32] - 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.'"

(27)

واحدة الشقاء ودقة يفة واحدة ال سعادة دقة يفة

1-14 نب دمحا نع، مساقلا يبا نب دمحم يمع ينشدح: لاق هنع دللا يضر هيلوي جام يلع نب دمحم انشدح
أبي عبد الله البرقي، عن أبيه، عن وهب بن وهب، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي
أه أن يذتم عد يهم السلام أنه قال: دقة يفة ال سعادة أن يذتم الرجل عمله بال سعادة، ودقة يفة ال شق
المرء عمله بال شقاء.

ب خصلة يفاق يون أوال ناس ي ثاب

1-15 نب ييحي نب دمحا نب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع دللا يضر يبا انشدح
عمران الأشعري، عن محمد بن السندي، عن علي بن الحكم، عن إبراهيم بن مهزم الأسدي، عن أبي حمزة،
يهما السلام قال: إن لسان ابن آدم يشرف كل يوم على جوارحه فيقول: كيف عن علي بن الحسين عل
أص بدم؟ فيقولون: بخر إن تركتنا، ويقولون: الله الله فينا، ويأشدونه، ويقولون: إنا نثاب
بك، ونعاقب بك.

الجهاد أف ضل هي خصلة

1-16 ن هارون بن مسلم، عن ع، يريمحل رفعلج نب دللا دبعل ينشدح: لاق هنع دللا يضر يبا انشدح
مسعدة بن صدقة قال: سئل جعفر بن محمد عما يهما السلام عن الحديث الذي جاء عن النبي صلى الله
عليه وآله "إن أف ضل الجهاد كلفة عدل عند إمام جائر" ما معناه؟ قال: هذا على أن يأمره ب قدر معرفته وهو
مع ذلك يقبل منه وإلا فلا.

خصلة بترك الات تقى لا خصلة الا شياء أشد

1-17 نب دمحا ينشدح: لاق تلصلنا نب يلع نب دمحا نب دمحم ينشدح: لاق هنع دللا يضر يبا انشدح
أبي عبد الله البرقي، عن يونس بن عبد الرحمن، عن عبد الله بن سنان، عن أبي عبد الله عليه
أه أشد؟ قال: أشد السلام قال: قال الحواريون لعيسى بن مريم: يا معلم الخير أعلمنا أي الأشي
الاشياء غضب الله عز وجل، قالوا: فيم يقى غضب الله؟ قال: بأن لا تغضبوا، قالوا: وما بدع
الغضب؟ قال: الكبر والتكبر 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 night[33] 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 Abbas[34] 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 night[35]."

خصلة في وعزه خصلة في المؤمن شرف

ينادي لكل رفاعة يبا ن رفاعة نب يسوم نب يلع ينشدح: لاق هنع دللا يضر يبا انشدح 1-18
ومحمد بن يدي العطار، عن أحمد بن محمد بن عيسى، عن الحسن بن سعيد، عن ابن أبي عمير، عن

ال: شرف المؤمن صلواته بالليل، وعزه كف الأذى عبد الله بن سنان، عن أبي عبد الله عليه السلام عن الناس.

1-19 ن ع، ين ادي مكل ا رفع ج ي ب ا ن ب رفع ج ن ب ي سوم ن ب ي ل ع ي ن ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ي ب ا ن ش د ح ا ح م د ب ن م ح م د ، ع ن ا ب ي ه ، ع ن ع ب د ا ل ل ه ب ن ج ب ل ة ، ع ن ع ب د ا ل ل ه ا ب ن س ن ا ن ، ع ن ا ب ي ع ب د ا ل ل ه ع ل ي ه ا ل س ل ا م ل ل ه ع ل ي ه و ا ل ه ل ج ب ر ن ي ل : ع ظ ن ي ف ا ل : ي ا م ح م د ع ش م ا ش ن ت ف ا ن ك م ي ت ، ق ا ل : ق ا ل ر س و ل ا ل ل ه ص ل ي ا و ا د ب ب م ا ش ن ت ف ا ن ك م ف ا ر ق ه ، و ا ع م ل م ا ش ن ت ف ا ن ك م ل ا ق ي ه ، ش ر ف a م و م ن ص ل ا ت ه ب a ل ل ي ل ، و ع ز ه ك ف ه ع ن ا ع ر ا ض a ل ن a س .

1-20 م ح م د ب ن ج ر ي ر ، و a ل ح س ن ب ن ا ن ش د ح : ل ا ق ي د س a ل ا د س ا ن ب ي ل ع ن ب د م ح ا ن ب د م ح م ن س ح ل o ب a ا ن ش د ح ا ع ر و ة ، و ع ب د a ل ل ه ب ن م ح م د a و ه ب ي ق a ل o a : ح د ث ن a م ح م د ب ن ح م ي د ق a ل : ح D ث ن a ز a ف ر ب ن س D ي م a ن ق a ل : ح D ث ن a م ح م د ب ن ع ي ي ن ة ، ع ن a ب ي ح a ز م ، ع ن S ه ل ب ن S ع D ق a ل : ج ا ع ج B ر ن ي ل ع L ي ه a ل S l a M ا ل ي a ن ب ي ص ل ي a ل ل ه م a ش ن T ف a ن K م ف a R Q ه ، و a E M L M a ش N T ف a N K ع L ي ه و a L ه F a L : ي a M ح M D ع ش M a ش N T ف a N K م ي T ، و a D B B M J Z ي B ه ، و a E L M a ن S R F a L R J L Q ي a M ه B a L L ي L ، و E Z ه a S T G N a W ه E N a L N a S .

1-21 ن a ل ي غ ي B a N B R M C a N ش D ح : ل a Q ي D S a L a D S a N B ي L E N B D M C a N B D M C M N S C H L O B a a N ش D ح a R J M a T ي Q a L : ح D ث N a L ث Q F ي ، و E Y S S ي B N S D Y M a N B N E B D a L M L K a L Q R S H ي Q a L a : ح D ث N a B و a B R a H Y M a T S E D B N S E D Y D a L J R J a T ي Q a L : ح D ث N a N H S H L B N S E D Y D ، E N a L S H a K ، E N a B N E B a S Q a L : Q a L R S O L a L L H V L Y a L L H E L Y H W a L H : a S R a F a M T ي H M L e a L Q R a N و a S H a B a L L Y L .

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-Juwahry, 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



خصلة شر كل م فاتح

نع ، يداب آ دعس لاني س حل نب يلع ين شذح : لاق هنع هللا يضر لكوتملنا نب يسوم نب دمحم ان شذح 22-
ع بد الرحمن ، عن داود بن فرقد قال : قال أبو عبد الله أحمد بن محمد بن خالد ، عن أبيه ، عن يونس بن
عديه السلام : الغضب م فاتح كل شر .

العدل من خصلة

يبأ نع ، يسيع نب دمحم نب دمحم أنع ، هللا دبعب نب دعس ان شذح : لاق هنع هللا يضر يبا ان شذح 1-23
الله دبعب يبا نع ، عبد الله محمد بن خالد البرقي ، عن القاسم بن محمد الجوهري ، عن ديب الخثعمي
عديه السلام : قال : أذبول الناس مات دبون لاند فسكم .

حكما بهارضى فعملها من خصلة

نب دمحم أنع ، مساق لايبا نب دمحم يممع ين شذح : لاق هنع هللا يضر هويلي جام يلع نب دمحم ان شذح 1-24
سلام قال : من أبي عبد الله ، عن الحسن بن محبوب ، عن بعض أصحابنا ، عن أبي عبد الله عديه ال
أنصف الناس من نفسه رضى به حكما لغيره .

خصلة أذيه على المؤمن حق انذى

رافصلان سحلا نبا دمحم انشده :لاق هن ع هللا يضر ديولوا نب دمحا نب نسحلا نب دمحم انشده 1-25
عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن الأمام فضل بن عمر قال: سئل أبو عبد الله عليه
السلام: ما أدنى حق المؤمن على أخيه؟ قال: أن لا يسه تأثر عليه بما هو أحوج إليه منه.

ب خصلة وجل عز الله إلى ال تقرب

نع ،يرحمنا رفع ج نب هللا دب انشده :لاق هن ع هللا يضر لكوتملا نب يسوم نب دمحم انشده 1-26
مالسلا هيلع هللا دب عوبأ لاق :أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عمر بن يزيد قال
تقريبوا إلى الله تعالى بمواساة إخوانكم.

خصلة من عليهم أشدب شيء ال ع باد الله ب لاما

يبأ نب دمحم يمع ينشده :لاق هن ع هللا يضر هيلع نب دمحم انشده 1-27

(32)

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." [36]

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

(33)

القا سم، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن محمد بن سنان، عن عمر بن هاد سلام قال: ما بلا الله العباد بشيء أشد عباداً عزيز، عن جميل بن دراج، عن أبي عبد الله علي عدهم من إخراج الدرهم.

خصلة المعروف ثمرة

نع، يقربها دلخ نبا دمحم نب دمحم نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 1-28 هاد سلام أب يه، عن خلف بن حماد، عن موسى بن بكر، عن زرارة، عن حمران بن أعين، عن أبي جعفر علي قال: سمعته يقول: لكل شيء ثمرة، وثمره المعروف تعجيل السراج.

منه تخرجه وخصلة العبد، في الايمان ت ثبت خصلة

نب ييحي نب دمحم نبا دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر يبأ انشدح 1-29 ساد يمان بن رشيد، عن موسى بن سلام، عمران الاشعري قال: حدثني أبو عبد الله الرازي، عن علي بن عن أبان بن سويد، عن أبي عبد الله عليه السلام قال: قلت: ما الذي يثبت الايمان في العبد؟ قال: الذي يثبت فيه الورع، والذي يخرجه منه الطمع.

المؤمن بهاء تذهب خصلة

يحيي العطار، عن محمد بن نب دمحم ينشدح: لاق هنع هللا يضر هويولي جام يلع نب دمحم انشدح 1-30 حمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى بن عبيد، عن عبد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن عليه السلام قال: سرعة المشي تذهب بهاء المؤمن.

عقوق فوقه ليس وعقوق بر، فوقه ليس بر

رافصلان سحلا نبا دمحم انشدح :لاق هن ع دللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 1-31
عن ال ع باس بن معروف، عن أبي همام إسماعيل بن همام عن

(34)

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.'" [\[37\]](#)

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.'"

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

يقتصر لأن خصلة عمل لمن مضمون

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

خصلة السلام عليهم البيت أهلي مروع

بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، دمحم انشدح 1-33
عن الهيثم بن أبي مسروق النهدي، عن ابن أبي نجران، عن حماد، عن حريز، عن زرارة قال: سمعت أبا
تنا المعرفو عن ظلمنا. عبد الله عليه السلام يقول: إن أهلي بيت مروع

قال مروع من خصلة

دبع يبا نب دمحم أنع، مساقلا يبا نب دمحم معنع، عن هلال يضر هويول يجام يلع نب دمحم انشدح 1-34
الله البرقي، عن إسماعيل بن مهران، عن صالح بن سعيد، عن أبيان بن تغلب، عن أبي جعفر عليه
السلام قال: قال رسول الله صلى الله عليه وآله: من المروع

السري لرجل كروهم خصلة

قال: حدثنا محمد بن الحسن الصفار، عن -رحمه الله - ديولوا نب دمحم أنب نسحلا نب دمحم انشدح 1-35
يعقوب بن يزيد، عن محمد بن أبي عمير، عن معاوية بن وهب قال: رأيت أبا عبد الله عليه السلام
الشيء الذي في يجترئ عليه. بالمدينة وأنا أحمل به قلافا قال: إنه يكره لرجل السري أن يحمّل

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[38] 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.” [39]

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 [40] 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.” [41]



(37)

وجل عز ي بغضها وخذصلة الله ي د بها خصلة

باطخل اي ب انب نيس حل انب دمحم نع، هللا دب ع نب دعس انشدح :لاق هن ع دللا ي ضر ي ب انشدح 1-36
عن جمع فربن ب شير ال بجلي، عن داود الرقي، عن أبي عبد الله عليه السلام قال: إن القصد أمر ي د به
عز وجل، وإن السرف [أمر] ي بغضه [الله عز وجل] حتى طرحك ال نواة فإبدها ت صلح ل شئ و حتى الله
ص بك ف ضل شرابك.

ال نعمة ي شكر لم اد تم لها من خصلة

بن أبي القاسم، عن أحمد بن قال: حدثني عمي محمد -رحمه الله - هويولي جام يلع نب دمحم انشدح 1-37
أبي عبد الله البرقي، عن علي بن حسان، عن ذكره، عن أبي عبد الله عليه السلام قال: من ادتمل
الجد فاعلم يشكر النعمة.

خصلة يشكر لم خصلة تغض به لم من

بن دمحم أنع، دمحم أنبا دمحم أنع، هيب أنع، هنع هللا يضر راطعلا ييحي نب دمحم نب دمحم انشدح 1-38
محمد السيارى، عن علي بن أسباط يرفعه إلى أبي عبد الله عليه السلام قال: من لم تغض به الجد فوة
لم يشكر النعمة.

التواضع من خصلة

نع، يقربلنا هللا دبعب يبأ نب دمحم أنع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 1-39
هارون بن خارجة، عن أبي عبد الله عليه السلام قال: محمد بن علي الكوفي، عن عثمان بن عيسى، عن
من التواضع أن تسلم على من لا قيت.

القدرت غلب أن كادت وخصلة كفات كون أن كادت خصلة

يبأ نب يلع نبا نيسحل نب يلع نب ديز نب دمحم نب رفعج نب دمحم نب دمحم نب قزمح انشدح 1-40
ابن وثلاثمائة قال: أخذ برني علي بن إبراهيم بن طالب عليهم السلام يقيم في رجب سنة تسع وثل
هاشم، عن أبيه، عن ابن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي
عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كاد ال فقر أن يكون كفرا، وكاد الحدس 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?' [42] 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'nab 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

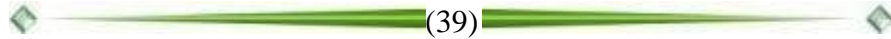
either himself^[43], or the one who has given him the loan should give it up.”

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.” ^[44]



الاولى ال قرون اهلكت خ صلة

محمد ابن عيسى، عن نب دمحم أن ع، هللا دببع نب دعس انشدح: لاق هن ع هللا يضرى ب انشدح 1-41
ال دسن بن علي الوشاء، عن أبي الدسن الحذاء قال: سمعت أبا عبد الله عليه السلام يقول لا ي
العباس البق باق: ما منعك من الحج؟ قال: ك فالة ك فلت ب بها، قال: مالك وال ك فالات، أما علمت أن ال ك فالة
هي ال تي اهلكت ال قرون الاولى.

لله عز وجل الا خ صلة فاتها لا ي ك فرها الا احدى ثلات خ صال كل ذنب ي ك فره ال قتل في سبيل ا

رافصل ان سرحل انبا دمحم انشدح: لاق هن ع هللا يضرى دي لول انبا دمحم انشدح 1-42
عن العباس بن معروف، عن الدسن بن مد بوب، عن دنان بن سدير، عن أبي يه، عن أبي جعفر عليه
ه، أول في سبيل الله عز وجل إلا الدين [فاته] لا ك فارة له إلا أءال سلام قال: كل ذنب ي ك فره ال قتل
ي قضى صادق به أو ي ع فو الذي له الحق.

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

ن ع، ي ل فو نل ان ع،ه، بيا ن ع، مشاه نب مي هارب انبا نب يل ع انشدح: لاق هن ع هللا يضرى ب انشدح 1-43
ال سكوني، عن جعفر بن محمد، عن أبي يه علهما ال سلام قال: قال رسول الله صلى الله عليه وآله: إن

اللَّهُ تبارك وتعالى أهدى إلي وإلى أم تي هدية لم يهدّها إلى أحد من الامم، كرامة من الله لنا، قالوا: وما ذلك ر، والد تقصير في الصلاة، فمن لم ي فعل ذلك ف قدر على يا رسول الله؟ قال: الإف ظار في في السف الله عز وجل هديته.

طعامه حضور عند خصلة في لي فعل ب ي ته خير ي ك ثر أن أحب من

يس ي ع نب دمحم ن ع مس ا ق ل ا ي ب أ نب دمحم هم ع ن ع، ه ن ع هل ل ا ي ضر ه ي و ل ي ج ا م ي ل ع نب دمحم ان ش د ح 1-44 ب ص ير، ع ن ا ب ي ع ب د اللّٰه، ع ن ا ب ا ن ه ع ل ي ه م ع ن ا ل ق ا س م ب ن ي د ي، ع ن ج د ه ا ل د س ن ب ن ر ا ش د، ع ن ا ب ي ا ل س ل ا م ق ا ل: ق ا ل ا م ر ا المومنين عليه السلام: من سره أن ي ك ثر خ ير ب ي ته ف ل ي ت و ض ا ع ن د ح و ز و ر ط ع ا م ه.

(40)

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 wealth ahead [45] 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 Isma'il ibn Abi Ziyad[47] , 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 nation[48] 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 Ziyad 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 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, 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 ه، عن علي بن يهم السلام، عن النبي صلى الله عليه وآله أنه قال: ألا إن بن محمد، عن أبي يه، عن أبي ي شرار أمتي الذين يكرمون مخالفة شرهم ألا ومن أكرمه الناس اتقاء شره فليس مني.

نعمة كل شكر هي وخصلة الذنوب في الزهد هي خصلة

أحمد، عن أحمد بن محمد، بن دمحم نع، هيبأ نع، هنع هللا يضر سي ردإ نب دمحا نب نيسحلا انشداح 1-50 عن بعض النوفليين، ومحمد بن سنان رفته إلى أمير المؤمنين عليه السلام قال: كونوا علياً قول العمل أشد عناية منكم على العمل. الزهد في الدنيا ياقصر الأمل. وشكر كل نعمة الأورع عما حرم الله عز وجل. من أسخط بدنه أرضى ربه، ومن لم يفسخ بدنه عصى ربه.

اللسان من السجن بطول أحق شيء ما

نع، مشاه نب مي هاربا نب يلع ينربخأ: لاق هنع هللا يضر يولعلا دمحا نب دمحم نب ةزمح انشداح 1-51 محمد بن عيسى، عن زياد بن مروان القندي، عن أبي يوكيع، عن أبي ي إسحاق، عن الحارث قال: سمعت بطول السجن من اللسان. أمير المؤمنين عليه السلام ي قول: ما من شيء أحق

عمله ساء أمه أطل من

رافصلا نسحلا نبا دمحم انشداح: لاق هنع هللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشداح 1-52 عن العباس بن معروف، عن أبي ي همام إسماعيل بن همام عن محمد بن سعد يد بن غزوان، عن السكوني، عن علي بن يهم السلام قال: من: أطل أمه ساء عمله. جعفر بن محمد، عن أبي يه، عن أبي يه،

ساک تامادام مد سناي كتب الم سلم الرجل ي زال لا

نع، رمع نب يسوم نع، دمحا نب دمحم نع، سي ردإ نب دمحا انشداح: لاق هنع هللا يضر يبا انشداح 1-53 علي بن الحسين بن رباط، عن بعض رجاله، عن أبي ي عبد

that Abu 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 [49] 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 Ali^[50], 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 المؤمن يكذب ما دام ساكتا، فإذا تكلم كتب مدينا أو مدينا.

القيامة يوم فزع من وجل عز الله آمنه فعملها من خصلة

ر، عن محمد بن أحمد، عن حمزة بن اطعلا يحيى بن دمحم انشدح: لاق هن ع دلدا يضر يب انشدح 1-54
ي على يرفعه بإسناده قال: قال رسول الله صلى الله عليه وآله: من مقت نفسه دون مقت الناس آمنه
الله من فزع يوم القيامة.

خصلة العقل رأس

ببركوب انشدح: لاق، عجارخ نب باهول ادبع انشدح: لاق يمخلدا بوي نب دمحم نب نامي لس انربخ 1-55
حدثنا علي بن دافص العباسي قال: حدثنا الحسن بن الحسن بن علي، عن أبيه الحسن بن علي قال:

زيد، عن جعفر بن محمد، عن أبي يه محمد بن علي، عن علي بن الحسين، عن الحسن بن علي، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: رأس العقل بعد الإيمان بالله عز وجل التحدث إلى الناس.

اجتهاد الناس وأشد الناس، وازهد الناس، وأعد بد الناس، أروع

دبع يبا نب دمحم أ ن ع ،مساقلا يبا نب دمحم همع ن ع ،هنع دللا يضر ديولي جام يلع نب دمحم انشدح 1-56 إلى أبي عبد الله عليه السلام قال: أروع الناس الله، عن العباس بن معروف، عن أبي شعيب يرفعه من وقف عند الشبهة، أعبد الناس من أقام الفرائض، أزه الناس من ترك الحرام، أشد الناس اجتهادا من ترك الذنوب.

توبة بالندم كفى

يبا نبا ن ع ،ديزي نب بوقعي ن ع ،دللا دبعب نب دعس انشدح :لاق هنع دللا يضر يبا انشدح 1-57 .تتد وتمد نادابي فك: لاقملا سلاه يلعر فعبج يبا ن ع ،يهمضه جلاي لعن ع ،عدير

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. [51] 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



قوته ف وق الدنن يا من أ صاب من

ثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن محبوب، دح: لاق هنع دللا يضرر يبأ انشدح 1-58 عن علي بن الحسين بن رباط، رفعه قال: شكى رجل إلى أمير المؤمنين عليه السلام الحاجة في قال له: اعلم أن كل شيء تصد به من الدنيا يافوق وقتك فإذما أنت في يه خازن لغيرك.

ب خصلة الوصية

دللا دبعب يبأ نب دمحنع، يدابآ دعس لاني سح لاني بيلع ينشدح: لاق هنع دللا يضرر يبأ انشدح 1-59 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 ضمنني إلى صدره ثم قال: يا بني أو صدك بما أو صاتي به أبي عليه السلام حين حضرت الوفاة وبما ذكر أن أباه أو صاه به يا بني إياك وظلم من لا يجد عليك ناصرا إلا الله .

مثبة و خصلة نفاقية خصلة

مي قال: دالادي عسوبأ ينشدح: لاق راطع لاني يحيي نب دمحم انشدح: لاق هنع دللا يضرر يبأ انشدح 1-60 حدثنا الحسن بن الحسين الألوذي، عن محمد بن سنان، عن حذيفة بن منصور قال: سمعت أبا عبد الله عليه السلام يقول: إن قوما من قريش قلت مدارأتهم لناس في نفوا من قريش وأيم الله ما كان قال: من كف يده بأحد ساقيهم بأس. وإن قوما من غيرهم حسنت مدارأتهم فالحقوا بالبيت الرفيع. قال: ثم عن الناس فإذما يكف عنهم يدا واحدة ويكفون عنه أيادي كثيرة.

علبهم خفت و خصلة الدنن يا أهل علي ثقلت خصلة

نع، عيسى بن نب دمحم نب دمحنع، دللا دبعب نب دعس انشدح: لاق هنع دللا يضرر يبأ انشدح 1-61 ه الرجال، عن علاء، عن محمد بن مسلم قال: سمعت أبا جعفر علي

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 Ziyad 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

قاله في موازيي نهم يوم ال قيامة وإن ال شر خف ال سلام ي قول: إن ال خير ث قل على أهل ال دنن يا على قدر ث على أهل ال دنن يا على قدر خفته في موازيي نهم يوم ال قيامة.

ب خصلة الاء بادة ولا ب خصلة، ال عمل ولا ب خصلة، ال اكرم ولا ب خصلة، ال احسب لا

ب ن جع فر ال حميري قال: هل ال دبع ان شذح: لاق هن ع هل ال ي ضر ل كوت مل ن ب ي سوم ن ب دمحم ان شذح 1-62 حدثنا أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة ال ثمالى، عن علي بن الحسن بن عديهما ال سلام قال: لا احسب ل قرشي ولا لعربي إلا ب تواضع، ولا كرم إلا ب تقوى، ب سنة إمام ولا ي قندي بأعماله. ولا عمل إلا ب نية، إلا وإن أب غض ال ناس إلى الله عز وجل من ي قدي

أشياء أربعة في تنفع خصلة

قال: حدثنا محمد بن الحسن ال صفار، عن -رحمه الله - دي لول ال ن ب دمحم أن ن س حل ال ن ب دمحم ان شذح 1-63 محمد بن الحسن بن أبي الخطاب، عن محمد بن سنان، عن حماد بن عثمان، عن أبي عبد الله عليه بت ال شعر، وي جفف ال دمعة، وي عذب ال ريق، وي جل ال بصر. ال سلام قال: ال كحل ي ن

ال بلاء ب عظيم أب تلاه ع بدا وجل عز الله أحب إذا

ي مدأل ال دايز ن ب لهس ين شذح: لاق راطع ال ي يحي ن ب دمحم ان شذح: لاق هن ع هل ال ي ضر ي ب ان شذح 1-64 شحام، عن أبي عبد الله عليه بت ال سلام قال: قال رسول الله صلى الله عليه وآله: إن عظيم ال بلاء ي كافى به عظيم ال جزاء، وإذا أحب الله ع بدا أب تلاه ب عظيم ال بلاء ف من رضي ف له الرضا عند الله عز وجل، ومن سخط ال بلاء ف له ال سخط

ال باسورة ورث خصلة

ويه رضي الله عنه قال: حدثنا محمد بن يحيى ال عطار قال: حدثني لي جام يلع ن ب دمحم ان شذح 1-65 أب وسع يد ال آدمي قال: حدثني الحسن بن الحسن بن الوليد، عن

of Isma'il ibn Abi Ziyad [52], on the authority of Aba Abdullah - Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father [53], on the authority of his grandfather [54], 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-Husein ibn Abil-Khat'ab, 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.” [55]

DO NOT RESPOND TO WHOEVER TALKS BEFORE HE GREETES 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 Ziyad [56], 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 physiognomy [57] ?” 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 first [58] (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.”

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محمد بن سعد بن غزوان، عن إسماعيل بن أبي زياد، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن
قال أمير المؤمنين عليه السلام: طول الخلاء يورث جده، عن أبيه عليه السلام قال:
البا سور.

حدي دمن خاتم ف بها كف طهرت ما

يبدأ نب نيس حلا نب دمحم انشدح: لاق هللا دبع نب دعس انشدح: لاق هنع هللا يضري بأ انشدح 1-66
قال: قال رسول الخطاب، عن صفوان بن يحيى، عن السري بن خالد، عن أبي عبد الله عليه السلام
الله صلى الله عليه وآله: ما طهرت كف ف بها خاتم من حديد.

تجدي بوهف لالا سلام ق بل بال كلام بدأ من

نب نيس حلان ع ،مشاه نب ميهارب! نع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبأ انشدح 1-67 انه عد يهم ال سلام قال: قال رسول يزيد ال نوفلي، عن إسماعيل بن أبي زياد، عن أبي عبد الله، عن أبي الله صلى الله عليه وآله: من بدأ بالسلام قبل ال سلام فلا تجديه بوه، وقال عليه ال سلام: لا تدع إلى طعامك أحدا حتى يسلم.

وآله عليه الله صلى محمد بن من برئ له ف جعلت أو ف عملها من خصلة

الله، عن يعقوب بن يزيد، عن محمد بن أبي الدب ع نب دعس انشدح :لاق هن ع هللا يضر يبأ انشدح 1-68 عمير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه ال سلام قال: من تكهن أو تكهن له ف قد برئ من دين محمد صلى الله عليه وآله. قلت: ف ال كافة قال: ما أحب أن تكهن بهم، وقل ما ي قولون ال كافة ف ضلة من النبوة ذهب ف ي الناس. شدينا إلا كان قريه بامما ي قولون، وقال:

كلمة الا الاند ب بيا أمثال من بقى ما

رافصلان نس حلان نب دمحم انشدح :لاق هن ع هللا يضر دي لولان نب دمحم أن نس حلان نب دمحم انشدح 1-69 عن محمد بن الحسن بن أبي الخطاب، عن علي بن أسباط، عن الحسن بن الجهم، عن أبي الحسن الأول ل سلام قال: ما بقى من أمثال الاند ب بيا إلا كلمة: إذا لم تستحي فاعمل ما شئت. وقال: أما انهما ف ي عليه ا ب نبي 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[59]. 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 Ziyad al-Adami, 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'far[60] 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 Atiye[61], 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

عقوب ته آخر اسوء به أرادوا إذا الذ يافى عقوبه عجل خيراب ع بدوته على ت بارك الله أراد اذا

ري مع يبا نبا نع ،ه يبا نع ،مشاه نب مي هاربا نب يلع انشدح :لاق هن ع دللا يضر يبا انشدح 1-70
عن ال سري بن خالد ،عن أبي عبد الله عليه السلام قال: إذا أراد الله بعبده عجل عقوبته في
أمسك عليه ذنوبه حتى يوافي بها يوم القيامة، وإذا أراد الله بعبده سوء الذنوب

ال ناعم أعداء على الصبر

دمحم نع ،ديزي نبا بوق عي ينشدح :لاق دللا دبعب نب دعس انشدح :لاق هن ع دللا يضر يبا انشدح 1-71
لام قال: الصبر على بن أبي عمير، عن معاوية بن وهب، عن معاذ بن مسلم، عن أبي عبد الله عليه السلام
أعداء النعم، فإنك لتكافي من عصي الله فيك بأف ضل من أن تطيع الله فيه.

واحدة شجرة من السلام عليه طالب أبي بن وعلی وآله عليه الله صلى النبي خلق

راطع لى يحي نبا دمحم انشدح :لاق هن ع دللا يضر دي لولا نب دمحم نب نسح ل نب دمحم انشدح 1-72
ثني أب وسعيد سهل بن زياد الأدمي، قال: حدثنا الحسن بن الحسن بن الوليد، عن علي بن قال: حد
د فص ال عبسي، عن الصدقت بن العلاء، عن أبي الحزور، عن أبي جعفر عليه السلام قال: قال رسول
الله صلى الله عليه وآله: خلق الناس من شجر شتى، وخلقنا أنا وابن أبي طالب من شجرة واحدة،

ي وفي رعي جمع فرأ صلي عل

خصلة نعمة كل شكر

يبأ نب دمحم نع ،ديزي نب بوقعي نع ،هللا دبع نب دعس انشدح :لاق هنع هللا يضري يبأ انشدح 1-73
عمر ،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.

الحب هو الدين

،ديبأ نع ،مشاهه نب مي هارب! نب يلع انشدح :لاق هنع هللا يضري يبأ انشدح 1-74

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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 ...'" [62]

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[63] for your father.”

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هل الدين إلا: أبو عبد الله عليه السلام عن ابن أبي عمير، عن محمد بن حمران، عن سعد بن يسار قال: قال لي قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم: الحب؟ إن الله عز وجل يقول

ذنب غير عن تفرقا المؤمن صافح إذا المؤمن

عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن محمد بن فضال بن يضر بن أبي أنشدح 1-75 بن أبي عمير، عن الحسين بن المذتار، عن أبي عبد الله الخزاز قال: قال أبو جعفر عليه السلام: إن المؤمن إذا صافح المؤمن تفرقا عن غير ذنب.

القلوب تدي خصلة

رافصلنا نسحلا نبا دمحم انشدح: لاق هن عهللا يضر دي لولا نب دمحم أن نب نسحلا نب دمحم انشدح 1-76 عن يه قوب بن يزيد، عن محمد بن أبي عمير، عن خطاب بن مسلمة، عن الفضل بن يسار قال: قال لي أبو جعفر عليه السلام: يا فضل إن حدي ثناي دي القلوب.

وجل عز الله حجج لمر دياة ف بها خصلة

نب دمحم نع، ريمع يبا نبا نع، هيبأ نع، مي هاربأ نب يلع انشدح: لاق هن عهللا يضر يبا انشدح 1-77 حمران، عن خزيمة قال: قال لي أبو جعفر عليه السلام: تزاوروا في بيوتكم فإن ذلك دياة لمرنا، رحم الله عبدا أيا أمرنا.

خصلة من ل لعين أقر شدينا وجل عز الله خلق ما

نب دمحم نع ناب هصلا يبا نب دمحم نع، س يردا نب دمحم انشدح: لاق هن عهللا يضر يبا انشدح 1-78 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 شدينا أقر لعين أب يك من التقية.

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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-wear[64]."

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 camels[65] 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,

أبو سعيد الأدمي قال: حدثنا ينشدح: لاقى سيريدياً نب دمحاً انشدح: لاقى هنع هللاً يضر يبا انشدح 1-79
الحسن بن الحسن بن الوليد، عن ابن أبي عمير، عن عبد الله بن جندب، عن أبي عمير المعجمي قال: قال
لبي أبو عبد الله عليه السلام: يا أبا عمير إن تسعة أعشار الدين في التقية، ولا دين لمن لا تقية له،
الخدفين. والتقية في كل شيء إلا في شرب النبيذ والمسح على

سخطه ومن القضاء رضي من

نب دمح نع، حون نب بوي انشدح: لاقى هللاً دبع نب دعس انشدح: لاقى هنع هللاً يضر يبا انشدح 1-80
أبي عمير، عن الفراء، عن أبي عبد الله جعفر بن محمد عن يهما السلام قال: من رضى القضاء أتى
القضاء وأدب الله أجره. عليه القضاء وهو مأجور، ومن سخط القضاء أتى عليه

ال نعم حمربهاية تدبب لاصلة

دمحم نع، دي زي نب بوقعي ينشدح: لاقى هللاً دبع نب دعس انشدح: لاقى هنع هللاً يضر يبا انشدح 1-81
بن أبي عمير، عن خالد، عن أبي حمزة الثمالي، عن علي بن الحسن بن عليهما السلام قال: ما أحب أن لي
جرعت جرعة أحب إلي من جرعة غيظ لا أكافى بها صاحبها. نزل نفسي حمر النعمومات

الرزق في تزيد خصلة

قال: حدثني الحسن بن مديني الدقاق، عن -رحمه الله- دي لولان نب دمحاً نب نسحلان نب دمح انشدح 1-82
محمد بن الحسن بن أبي الخطاب، عن ابن أبي عمير، عن أبي عوف العجلي قال: سمعت أبا عبد الله
السلام يقول: الوضوء قبل الطعام وبعدة يزيد في الرزق. عليه

تغفر لآلاتي الذنوب من خصلة

نب بوقعي نع، هللاً دبع نب دعس انشدح: لاقى هنع هللاً يضر يبا انشدح 1-83

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.'" [66]

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." [67]

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."

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يزيد، عن محمد بن أبي عمير، عن أخي الفضيل، عن الفضيل، عن أبي جعفر عليه السلام قال: من هذا الذنب التي لا تغفر قول الرجل: يا مال ي تني لا أوأخذ إلا ب

ال فقر وت عقب ال ن فاق ت ورت خصلة

يبأ نب دمحم ن ع، دي زي نب بوقعي ن ع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 1-84
عمير، عن مهران بن محمد، عن الحسن بن هارون قال: سمعت أبا عبد الله عليه السلام يقول: الغناء
ي ورت ال ن فاق وي عقب ال فقر.

خصلة ومن الم به ي تحف ما أول

ن ع، يدابا دعس لاني سح ل نب يل ع انشدح: لاق هن ع هللا يضر لكوت م ل نب يسوم نب دمحم انشدح 1-85
أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن الحسن بن عثمان، وابن أبي حمزة: عن
ي تحف به المؤمن؟ قال: يغفر إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: قلت له: ما أول ما

لمن تبع جنازته.

بخصلة حسنة له ليست القيامة يوم لا يعدي غفر

نب دمحم أ ن ع ،مساقلا ي ب أ نب دمحم يم مع ينشدح : لاق هن ع دللا يضر ه يول ي جام يل ع نب دمحم انشدح 1-86 له عله أبي عبد الله البرقي، عن أبي يه، عن محمد بن أبي عمير، عن محمد بن عمران، عن أبي عبد الله السلام قال: يوتى بعبديوم القيامة ليست له حسنة، فيقال له: اذكر أو تذكر هل لك من حسنة، قال: في تذكر فيقول: يا رب مالي من حسنة إلا أن في لانا عبدك المؤمن مر بي ف طلبت منه ماء فأعطاني ماء عدي الجنة. ف توضأت به و صليت لك، قال: في يقول الرب تبارك وتعالى: قد غفرت لك أدخلوا

خصلة خط ينة كل رأس

ي ب أ نب دمحم ن ع ،ديزي نب بوقعي ن ع ،هللا دب ع نب دعس انشدح : لاق هن ع دللا يضر ي ب أ انشدح 1-87 عمير، عن درست بن أبي منصور، عن رجل، عن أبي عبد الله عليه السلام قال: حب الدن يا رأس كل خط ينة.

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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[68] 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." [69]

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 Ziyad, 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 Ziyad, on the authority of Al-Nawfaly, on the authority of Isma'il ibn Abi Ziyad^[70] 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

(61)

السد ترمه توك وهو الجنة يدخل أن بالرجل أقبح ما

يبأ نب دمحم نع، حون نب بوي أن نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 1-88
لكم في عمير، عن سعد بن أبي خلف، عن نجم، عن أبي جعفر عليه السلام قال: قال لي: يا أبا جعفر
الجنة معنا إلا أنه ما أقبح بالرجل منكم أن يدخل الجنة قد هتك ستره وبت عورته، قال: قلت له: جعلت
فداك وإن ذلك لكائن؟ قال: نعم إن لم يحد فظفره وبتنه.

وجل عز الله رحمة الله توجب فعلها من خصلة

بن نوح، عن ابن أبي عمير، بوي أن نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 1-89
عن سيف بن عميرة، عن مدرك بن الههز قال: قال أبو عبد الله عليه السلام: يا مدرك رحم الله عبدا
اجتر مودة الناس إلى نفسه، فحدثهم بما يعرفون، وتذكر ما ينكرون.

ب يتخير كثر فعلها من خصلة

نع، بمدلا ديعس يبأ نع، يبأ نع، هللا يضر راطع ال يحيي نب دمحم نب دمحم انشدح 1-90
الحدسن بن الحسن اللؤلؤي، عن محمد بن سعد بن غزوان، عن إسماعيل بن أبي زياد، عن أبي عبد
الله، عن أبيه، عن جده عليه السلام قال: قال أمير المؤمنين عليه السلام: من أراد أن يكثر خير بيته
فليغسل يده قبل الأكل.

فمات بشيء في يعالج سقمه على صدته ظهرت من في

نع، يلفون لنا نع، دايز نب لهس نع، س يرد! نب دمحم انشدح: لاق هنع هللا يضر يبأ انشدح 1-91

إسماعيل بن أبي زياد، عن أبي عبد الله عليه السلام قال: من ظهرت صدته على سرقمه في يعالج
بشيء فمات فأنا إلى الله منه بريء.

خصلة عن مشغول المؤمن

لهس ن ع، هيبأ ن ع، هنع هلا يضر راطعلا ي يحي نب دمحم نب دمأ انشدح 1-92

(62)

- narrated that his father quoted on the authority of Sahl ibn Ziyad, 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^[71] 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." [72]

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بن عقبة، عن الحسن بن محمد بن محمد بن أبي مالك، عن بن زياد قال: حدثنا أبو نضر محمد بن جعفر بن عبد الله بن سنان، عن عبد الواحد بن المخثر قال: سألت أبا جعفر عليه السلام عن اللعب بالشطرنج في قال: إن المؤمن لم يشغول عن اللعب.

شيء خصلة محق الاي مان محق ما

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

ب عدة من خذله من يرى حتى يمت لم امرؤ سعد

دمحم نع، حون بن بوي أن شح: لاق راطع ال ايحي بن دمحم ان شح: لاق هن ع دللا يضر ي ب ان شح 1-94 بن سنان، عن موسى بن بكر الواسطي قال: قلت لأبي الحسن موسى بن جعفر عليه السلام: الرجل لا يذته بأبي أنت وامي أو بأبي. أتري بذلك بأسا؟ قال: إن كان أبواه ديناً فأرى يقول لا بته أو ذلك عوقاً، وإن كانا قد ماتا فلا بأس. قال: ثم قال: كان جعفر عليه السلام يقول: سعد امرء لم يمت حتى يرى خذله من بعده وقد والله أراني الله خذله من بعدي.

الكعبة من حرمة أعظم المؤمن

بن دامح نع، دي زي بن بوقعي نع، دللا دبع بن دعس ان شح: لاق هن ع دللا يضر ي ب ان شح 1-95 عيسى، عن إبراهيم بن عمر، عن أبي عبد الله عليه السلام قال: المؤمن أعظم حرمة من الكعبة.

وجل عز الله بمعاصي يعمل عدوه يرى أن نصره الله من المؤمن حسب

قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن محمد بن أبي هن ع دللا يضر ي ب ان شح 1-96 عمر، عن قتيبة الأعشى، عن أبي عبد الله عليه السلام قال: حسب المؤمن من الله نصره أن يرى عدوه يعمل بمعاصي الله.

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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 Ziyad, on the authority of Muhammad ibn Sa'id, on the authority of Isma'il ibn Abi Ziyad 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 [73] one who looks indifferent. [74] 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 Ayoub 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 [75] 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.

ابن زياد، قال: أخذ برنما لهس نع، هيبأ نع، هنع هللا يضر راطعلا ي يحي نب دمحم نب دمحم انشدح 1-97 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 بالضعفان.

نومة لعدطوي

ن أبي عبد الله البرقي، عن بدمح نع، هللا دبعب نع انشدح: لاق هنع هللا يضر يبا انشدح 1-98 أبيه، عن صفوان الجمال، عن أبي عبد الله عليه السلام قال: طوي لعد بنومة، عرف الناس فصاد بهم ب بدنه ولم يصاد بهم في أعمالهم بقلبه ف عرفهم في الظاهر ولم يعرفوه في الباطن.

القيامة يوم فقيرا الرجل تدع خصلة

دثنا أبو الحسن محمد بن أحمد بن علي بن أسد الاسدي قال: ح: لاق هنع هللا يضر يبا انشدح 1-99 حدثني محمد بن أبي أيوب النهروي قال: حدثني جعفر بن سنان بن داود قال: حدثني أبي قال: حدثنا يوسف بن محمد بن المنذر، عن أبيه، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: إن كثرة النوم بالليل فإن كثرة النوم عليه وآله: قالت أم سلمة يمان بن داود ليل تدع الرجل فقيرا يوم القيامة.

صنف الجنة أهي عرفاء

سابعنا نب يلعو، يبا انشدح: لاق يدسال دسأ نب يلعو نب دمحم نب دمحم نسحلأوبأ انشدح 1-100 بن عبد الرحمن بن عزوان قال: حدثنا الجلي، والحسن علي بن نصر الطوسي قالوا: حدثنا محمد أبو سنان العابد 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.

مرة وآله عليه صلى الله رسول تواضاً

ب نادر الفرغاني بفرغانة قال: حدثنا أبو الجباس الحمادي قال: لارفعج نب دمحم نب دمحم أوبأ انشدح 1-101 حدثنا أبو مسلم الكجي قال: حدثنا عبد الله بن عبد الوهاب قال: حدثنا عبد الرحيم بن زيد العمي، عن أبيه، عن معاوية بن قرة، عن ابن عمر أن رسول الله صلى الله عليه وآله تواضاً 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^[76] 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

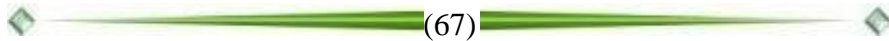
1-103 Abul Hassan Tahir ibn Muhammad ibn Yunus narrated that Muhammad ibn Uthman al-Haravy quoted on the authority of Ahmad ibn Najda, on the authority of Abu Bashar Khatn al-Muqar'ri, on the authority of Mu'amir ibn Suleiman that he had heard Anas ibn Malik[77] say that he had heard God's Prophet (MGB) 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[78] 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[79] 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



تذصل الدسن ادسن

1-102 نب دمحم نب دمحم أفسوي وبأ انشدح : لاق يراوس الادمحأ نب هللا دبعب نب يلع نسحل اوبأ انشدح 1-102
قيس السجزي المذكر قال: حدثني أبو محمد عبد العزيز بن أبي علي السرخسي بمرو الروذ قال: حدثني
أبو الدسن، أبو بكر أحمد بن عمران البغدادي قال: حدثنا أبو الدسن قال: حدثنا أبو الدسن، قال: حدثني
قال: حدثنا الدسن، عن الدسن، عن الدسن: إن أدسن الدسن الخلق الدسن. فأمأ أبو الدسن الاول
فمحمد بن عبد الرديم التستري، وأمأ أبو الدسن الثاني فعلي بن أحمد البصري التمار، وأمأ
أمأ الدسن أبو الدسن الثالث فعلي بن محمد الواقدي وأمأ الدسن الاول فالدسن بن عرفة العدي، و
الثاني فالدسن بن أبي الدسن البصري وأمأ الدسن الثالث فالدسن بن علي بن أبي طالب عديهما
السلام.

لخصلة دعوته وآله عليه الله صلى النبي ترك

دمح أنشدح: لاق يورهل انامثع نب دمحم انشدح: لاق سنوي نب دمحم نب رهاظ نسح ل اوبأ ي نربخأ 1-103
ب وب شرخ تن المقرئ قال: حدثنا معمر بن سديمان قال: إنني سمعت أنس بن مالك بن نجة قال: حدثنا
يقول: قال رسول الله صلى الله عليه وآله: لكل نبي دعوة قد دعا بها وقد سأل سؤالا، وقد بدأت
دعوتي لشد فاعتني لامتني يوم القيامة.

خصلة الدين وأفضل خصلة العبادة أفضل

أخبرنا ابن مزيع قال: حدثنا هارون ابن عبد الله قال: حدثنا: لاق دمح أنب لي لخلأ ي نربخأ 1-104
سديمان بن عبد الرحمن الدمشقي قال: حدثنا خالد بن أبي خالد الأزرق، عن محمد بن عبد الرحمن وأظنه
ابن أبي ليلى عن نافع، عن ابن عمر، عن رسول الله صلى الله عليه وآله أنه قال: أفضل العبادات
الدورع. ال فقهه، وأففضل الدين

قليل وفاعله كثير شيء

نامث قنسي سنخال انارمع نب دمحم انشدح: لاق عي نم نبا انربخأ: لاق دمح أنب لي لخلأ ي نربخأ 1-105
وعشرين وفيها مات، قال: سمعت أبا خالد الاحمري ي حدث عن

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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'a^[80] 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 Ziyad 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'jaj[81], on the authority of Sharahil ibn Yazid[82], on the authority of Abdullah ibn Umar and Abi

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إسماعيل بن أبي خالد، عن عطاء بن ال سائب، عن أبي يه، عن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وآله: الخير كثر يروفاعله قدليل.

الدين ن صفة

لي بن عيسى المخرمي سنة إحدى ع انشدح: لاق عي نم نبا انشدح: لاق دمحا نب لي لخال ينربخأ 1-106
وثلثا ين قال: حدثنا خالد بن عيسى، عن ثابت، عن أنس قال: قال رسول الله صلى الله عليه وآله:
حسن الخلق ن صفة الدين.

خصلة المسلم أعطى ما أف ضل

لاق مي هارب! نب بوق عي انشدح: لاق جارسل سابعل اوبأ انربخأ: لاق دمحا نب لي لخال ينربخأ 1-107
او كيع، عن مسعر، وسفيان، عن زياد بن علاقة، عن أسامة بن شريك قال: قال رسول الله صلى الله عليه وآله: حدثنا
صلى الله عليه وآله: ما أف ضل ما أعطى المرء المسلم؟ قال: الخلق الحسن.

واحد نور من السلام على بهما طالب أبي بن وعلي النبي خلق

لاق يزارل هللا دب ع نب نسحل دمحموبأ ينشدح: لاق ي دادغبلا ظفاحل رمع نب دمحم انشدح 1-108
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 بن علي قال: حدثني أبي علي بن الحسن بن علي بن أبي طالب قال: حدثني
أبي الحسن بن علي قال: حدثني أبي علي بن علي بن أبي طالب قال: حدثني أبي علي بن علي بن أبي طالب قال: حدثني
قال: قال رسول الله صلى الله عليه وآله: خلقت أنا وعلى من نور واحد.

جسده من شيء صلاح في العبد صلاح

حدثنا أبو عبد الله: لاقى يلببي دلا ميهارب! نب دمحم رفع جوباً انشدح: لاق دمحاً نب لي لخلخا ينربخأ 1-109
الله قال: حدثنا سفيان، عن مجاهد قال: سمعت الأشعبي يقول: سمعت النعمان بن بشير يقول:
سمعت رسول الله صلى الله عليه وآله يقول: في الأذن سنان مضمعة إذا هي سلمت وصحت سلم بها سائر
الجسد، فإذا سقطت سقطت بها سائر الجسد وفسد، وهي القلب.

ن أحمد قال: حدثنا أبو العباس السراج قال: حدثنا قتيبة قال: حدثنا نب لي لخلخا ينربخأ 1-110
رشدين بن سعد المصري أبو والحجاج قال: حدثنا شراحيل بن يزيد عن

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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 [83] 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 [84], on the authority of Al-Zuhra, on the authority of Anas that God's Prophet (MGB) finished his prayers with one greeting. [85]

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

ب خصلة العالج الرجل دخل

لأق يزورمها نيسحها انشدح: لأق ذاعم نبا انربخأ: لأق يزجسلا دمحا نب ليلخا لاني ربخأ 1-111
حدثنا عبد الله قال: أخذ برناي حبي بن عبد الله قال: سمعت أبي ي قول: سمعت أبا هريرة ي قول: قال
دخل عبد الجنة ب غصن من شوك كان على طريق المسلمين فأما رسول الله صلى الله عليه وآله:
عنه.

خصلة ف ليس تعمل خصلة ثان سره من

نب دمحم نب دمحم سابعلأوبأ انشدح: لأق، ي ناغر فلأ رادنبلأ رفاعج نب دمحم دمحا أوبأ انشدح 1-112
حدثنا أحمد بن جمهور الحمادي قال: حدثنا أبو وعبد الله محمد بن علي بن زيد ال صايغ المكي ب مكة قال: ح
شبيب قال: أخذ برني أبي، عن يونس عن ابن شهاب، عن أنس بن مالك قال: سمعت النبي صلى الله
عليه وآله ي قول: من سره أن ي بسطله في رزقه وي نسأله في أجله ف ل يصل رحمه.

واحدة ت سلمية سلم وآله عليه صلى الله رسول كان

ار قال: حدثني أوال قاسم سعيد بن أحمد بن أبي سالم دنبلأ رفاعج نب دمحم دمحا أوبأ انشدح 1-113
قال: حدثنا أبو وزكريا ي حبي بن ال فضل الوراق قال: حدثنا إسحاق بن إبراهيم الوراق ال سمرقندي
قال: حدثنا سليمان بن سلمة قال: حدثنا ب قية بن الوليد، عن الزيد، عن الزهري، عن أنس أن رسول
لم ت سلمية واحدة. الله صلى الله عليه وآله كان يس

PART 2- ON TWO-NUMBERED CHARACTERISTICS

RECOGNITION OF GOD BY TWO CHARACTERISTICS

2-1 Ahmad ibn Harun al-Fami^[86] 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

□ □ □ □ □ □ □ □

ب خصل تين ال تود يد معرفة

2-1 نب دمحم انشدح :الاق امهنع هللا يضر رورسم نب دمحم نب رفع جو يمافسلا نورا نوب دمحم انشدح 2-1 حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي جعفر بن يطة قال سمعت أبي يحدث عن أبيه عليه السلام أن رجلاً قام إلى أمير المؤمنين عليه السلام: عبد الله عليه السلام قال

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

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ف قال له: يا أمير المؤمنين بما عرفت ربك؟ قال: بفسخ العزم ونقض الهم لما أن همت في حال بي يني وعزمت في خلاف القضاء عزمي ف علمت أن المدبر غيري، قال: فماذا شكرت نعمه؟ قال: وبين هي، نظرت إلى بلاء قد صرفه عني وأبلى به غيري، ف علمت أنه قد أد عم علي في شكرته، قال: فماذا ه؟ قال: لما رأيته قد اذتار لي دين ملأته كته ورسله وأن بيانه علمت أن الذي أكرمني بهذا أد بيت لقاء ه بي نسانتي فأد بيت لقاء يس

أحدف بيها يشاركني أن أحب لاخلتان وآله عليه الله صلى النبي قال

نع، يلفون لنا نع، هيبأ نع، مشاه نب مي هارب! نب يلع انشدح: لاق هنع هللا يضر يبا انشدح 2-2 عليه ال سكوني، عن أبي عبد الله، عن أبياته، عن علي عليه السلام قال: قال رسول الله صلى الله وآله: خلتان لا أحب أن يشاركني فيهما أحد: وضوءه فاتمه من صلاتي، وصدقته فاتمه من يدي إلى يدال سائل فاتمهات قع في يد الرحمن.

فأدتم لوها غري بتان

رافصلان نسحلان نبا دمحم انشدح: لاق هنع هللا يضر دي لولان نب دمحم أن نسحلان نب دمحم انشدح 2-3

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

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خرج من طرفيك الذين أذعم الله بهما عليك.

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

مك فورتنان ذعمتان

الكوفي رضي الله عنه قال: حدثني جدي الحسن بن علي بن عبد الله بن يلع بن رفعج انشدح 2-5 المغيرة، عن جده عبد الله بن المغيرة، عن إسماعيل بن مسلم، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن عليم السلام قال: قال رسول الله صلى الله عليه وآله: نعمتان مكفورتان: الأمان والعافية.

في بهما مفتون الناس كذا ثيرمن نخصلتا

نع، ينيونكسلا نع، يلفونلان نع، هيبأ نع، مي هاربأ بن يلع انشدح: لاق هنع دللا يضر يربأ انشدح 2-6 جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن عليم السلام قال: قال رسول الله صلى الله عليه وآله: نخصلتان كذا ثيرمن الناس مفتون في بهما: الصحة والفراغ.

نسحلان بن نيسحلان انشدح: لاق ذاعم بن دمحم رفعجوبأ انربخأ: لاق دمحلان بن ليخللان يربخأ 2-7 المروزي، عن عبد الله بن المبارك، والفضل بن موسى قال: أخذ برنا عبد الله بن سعيد بن أبي هند، كذا ثيرمن عن أبيه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: نعمتان مفتون في بهما الناس والفراغ والصحة.

بديته إلى والمشى الصمت من أفضل بشيء وجل عز الله عندما

رافصلان نسحلان بن دمحم انشدح: لاق هنع دللا يضر دي لولان بن دمحلان بن نسحلان بن دمحم انشدح 2-8 يه عن أيوب بن نوح، عن الربيع بن محمد المدائني، عن أبي الربيع الشامي، عن أبي عبد الله عل السلام قال: ما عبد الله بشيء أفضل من الصمت والمشى إلى بديته.

رجلان بالمعروف ويؤمر

دديزي نب بوقعي نع ، دللا دب ع نب دعس انشدح : لاق هن ع دللا يضرر يبأ انشدح 2-9

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of Yahya al-Tawil al-Basry^[90] , on the authority of Aba Abdullah as-Sadiq (MGB), “A believer who accepts advice or an ignorant person who learns will listen to the enjoinder 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.^[91]”

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 Hashemites^[92] , 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

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

جناحان لك فر

دمحم نع، راطعل ابي يحيى نب دمحم انشدح: لاق هنع هللا يضر لكوتمل نب يسوم نب دمحم انشدح 10-2
بن أحمد، عن أحمد بن محمد بن عيسى، عن أبي العباس جريد بن الجلي عن محمد بن إسحاق، عن أبيه،
بن نوامية وآل المهلب عن أبي عبد الله عليه السلام قال: لك فر جناحان:

قسمن الارض الهى وتعالى تبارك الله قس

رافصلنا نسحلنا نب دمحم انشدح: لاق هنع هللا يضر ديولوا نب دمحم نب نسحلنا نب دمحم انشدح 11-2
عن محمد بن عبد الجبار، عن الحسن بن علي بن فضال، عن ظريف بن ناصح، عن إبراهيم بن يحيى
عن أبيه عن عليهما السلام قال: قال رسول الله صلى الله عليه وآله: قسما قال: حدثني جعفر بن محمد،
الله تبارك وتعالى أهل الارض قسمن فجعلني في خيرها ثم قسم الأخر على ثلاثة فكنت
خير ال ثلاثة، ثم اختار العرب من الناس، ثم اختار قريش من العرب، ثم اختار بني هاشم من قريش،
دالمطلب من بني هاشم، ثم اختارني من بني عبدالمطلب ثم اختار بني عبد

الامة فسدت فسدوا اذا الامة صلحت صلحا اذا الامة هذه من صد فان

سابعلنا نع، دمحم نب دمحم نع، هي بآن نع، هنع هللا يضر راطعل ابي يحيى نب دمحم نب دمحم انشدح 12-2
بن محمد، عن أبيه عن عليهما السلام بن معروف، عن محمد بن سعد بن غزوان، عن أسد كوني، عن جعفر
قال: قال رسول الله صلى الله عليه وآله صد فان من امتي إذا صلحا صلحت امتي، وإذا فسدت
امتني، قيل: يا رسول الله ومن هاء؟ قال: الفقهاء والامراء.

الضعيفين في الله اتقو

ن-ع، يب انشدح: لاق هنع هللا يضر راطعل ابي يحيى نب دمحم نب دمحم انشدح 13-2

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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 -

عالم اب ن تين أو اخ تين أو عمد تين أو خالد تين حجب تاه من النار.

رجلان الجنة ريح يجد لا

، يدنسلان نب دمحم ن ع ، دمحا نب دمحم ن ع ، س يردا نب دمحا انشدح : لاق هن ع هللا يضر يبا انشدح 2-15
عن علي بن الحكم، عن محمد بن الفضل، عن شريس الدواب شي، عن جابر، عن أبي جعفر عليه السلام
م، ولا يدها قال: قال رسول الله صلى الله عليه وآله: إن الجنة لا يوجد ريحها من مسيرة خمسة مائة عا
عاق ولا ديوث، قيل: يا رسول الله وما الديوث قال: الذي تزني امرأته وهو يعلم.

وجه بين ذى في جاء ما

رفع ج يبا ن ع ، دمحا نب دمحم ن ع ، راطعلا ي يحي نب دمحم انشدح : لاق هن ع هللا يضر يبا انشدح 2-16
الحدسين بن علوان، عن عمرو بن خالد، أحمد بن أبي عبد الله، عن أبي الجوزاء الممنه بن عبد الله، عن
عن زيد بن علي، عن أبيه، عن جده، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله:
يحيى يوم القيامة ذو الوجهين دالعا لسانه في قفاه وآخر من قدامه يلهته بان ناراً حتى يلهها بسده،
ين وذل ساند ين يعرف بذلك يوم القيامة ثم يقال له: هذا الذي كان في الدنيا يا ذا وجه

انشدح : لاق قبيش يبا نب ركبوب انشدح : لاق عي نم نبا انشدح : لاق دمحا نب لي لخلان يربخأ 2-17
أب ومعاوية، 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^[95] 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'ab, 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

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 Fuzalat^[96], 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 Zyad^[97], 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.’”

علي ماجد يلوويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن دهمان أن شدح 2-22
بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن محمد بن أبي عمير رفته عن أبي عبد الله
عليه السلام قال: الناس اثنا عشر عالم ومتعلم، وسائر الناس هجج والهمجج في النار.

القلوب تقسى والآخرى لذنوب تنسى أحداها خصلتان

قاحس بن نيساح بن ع، يباب ينشدح: لاق هنع هللا يضر راطعلا يحيي بن دهمان نب دمحأ انشدح 2-23
التاجر، عن علي بن مهزيار، عن فضالة، عن إسماعيل بن أبي زياد عن أبي عبد الله، عن أبيه عليهما
إلى موسى عليه السلام: لا تفرح بكثرة المال، ولا تدع ذكرى الإسلام قال: أوحى الله تبارك وتعالى
علي كل حال، فإن كثرة المال تنسى الذنوب، وترك ذكرى يقسى القلب.

الجدام من أمان خصلتان

نع، مشاه بن ميهارب إهيبأ نع، يباب ينشدح: لاق هنع هللا يضر ميهارب إهيبأ نع نب يلع نب دمحأ انشدح 2-24
بن البخاري، عن أبي عبد الله عليه السلام قال: تقيم الاظفار وأخذ محمد بن أبي عمير، عن حفص
الشارب من جمعة إلى جمعة أمان من الجدام.

بالعظيمة تين الشغل

نع، رجالتا قاحس بن نيساح بن ع، راطعلا يحيي بن دهمان انشدح: لاق هنع هللا يضر يباب انشدح 2-25
بن أيوب، عن إسماعيل بن أبي زياد، عن أبي عبد الله عليه السلام، عن الحسين بن سعيد، عن فضالة بن
من خشية الله عز وجل حتى أشتكى - رحمه الله - عبد الله، عن أبيه عليهما السلام قال: بكى أب وذر
بصره، فقبل له: يا أبنا لودعوت الله أن يشفي بك صررك، فقال: إنني عنه لم شغول وما هو من أكبر
ان: الجنة والنار هي، قالوا: وما يشغلك عنه؟ قال: العظيمة

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^[98] visit for major affairs. Say two units of prayers in the dark of the night for the awe of the grave. Speak fairly^[99], 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.'" [100]

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

ودرھان کلمتان الدنیا

،ینوکسلا نع ،یلفونل نع ،هیبأ نع ،میهاربا نب یلع انشدح :لاق هنع هللا یضریبأ انشدح 2-26 عن جعفر بن محمد، عن أبیہما السلام قال: قام أب وذررحمة اللہ علیہ عند الکعبة ف قال: أنا جناب ن، فاکتذفه الناس، ف قال: لو أن أحدکم أراد سفرا لاتخذ فیه من الزاد ما یصلحہ، فسفر یوم بن سک القیامة أمتری دون فیه ما یصلحکم؟ ف قام إلیہ رجل ف قال: أرشدنا، ف قال: صمی وما شدید الحر لذنشور، وحج حجة لعظائم الامور وصل رکعتین فی سواد اللیل لودشة القبور، کلمة خیرت قولها کلمة شررت سکت عنها أو صدقة منك علی مسکین لعلک تنجو بها یا مسکین من یوم عسیر. اجعل و الدنیا درھین درھا أن فقته علی عیالک، ودرھا قدمتہ لآخرتک، والثلث یضرولا ی نفع فلات رده. ثم قال: اجعل الدنیا کلمتین کلمة فی طلب الحلال وکلمة للاحرة، والثلثة تضرولا نفع لاتردھا، ف تذلنی هم یوم لا ادركه.

خذ صلتان فیه یكون حتی فقیها الرجل یكون لا

نب یلع نع ،دمحأ نبا دمحم نع ،راطعلای حی نب دمحم انشدح :لاق هنع هللا یضریبأ انشدح 2-27 قال: سمعت أباعبد اللہ علیہ السلام السندی، عن محمد بن عمرو بن سعید، عن موسی بن أكیل یقول: لا یكون الرجل فقیها حتی لا یبالی أي ثوب یه اب تنزل و بما سد فورة الجوع.

لرجلین الا العیش فی خیر لا

عن أبي يه علي ابن الحسن، عن أبي يه -رحمه الله - يفوكلا نسحلا نب يلع نب رفعع انشدح 2-28
عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن الحسن بن علي بن عبد الله المغيرة، عن
أبي يه، عن أبياته، عن علي بن إمام السلام قال: قال رسول الله صلى الله عليه وآله: لا خير في العيش
إلا لرجلين: عالم مطاع، أو مسد تمع واع.

رجلين لاحد الا الدن يافي خير لا

ها قالوا: حدثنا سعد بن عبد الله، عن هلال بن يضر بن سحلا نب دمحم، يبا انشدح 2-29

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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 Mahzayr, 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) Ziyad, 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 Jafar Al-Baqir (MGB) saying, “Enjoining to

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عن القاسم بن محمد الاصبهاني، عن سلمة يمان بن داود المنقري، عن حفص بن غياث النخعي قال: قال أبو عبد الله عليه السلام: لا خير في الدنيا إلا لأحد رجلين: رجل يزاد في كل يوم إحساناً، ورجل هلو سجد حتى ينقطع عنقه ما قبل الله منه إلا يتدارك ذنبه بال توبة، وأنى له بال توبة، والد بولاي تنأه أله البيت.

علمان العلم

نب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضره يولي جام يلع نب دمحم انشدح 2-30 مهزيار، عن حكيم بن بهلول، عن إسماعيل أحمد، عن أحمد بن محمد، عن العباس بن معروف، عن علي بن بن همام، عن عمر بن أذينة، عن أبان بن أبي عياش، عن سلمة بن قيس الهلالي قال: سمعت علياً عليه السلام يقول لابي الطوفيل عامر بن واثلة الكندي: يا أبا الطوفيل العلم علمان: علم لا يسع سع الناس ترك النظر فيه وهو قدرة الله عز وجل. الناس إلا النظر فيه وهو صفة إلا سلام، وعلم ي

وجل عز الله دون الربوبية وادعاء الله رزق اكل عجب ب تان خصل تان

نب دمحم نع، مساقلا يي بأ نب دمحم يمع ينشدح: لاق هنع هللا يضره يولي جام يلع نب دمحم انشدح 2-31 عن إبراهيم بن [أبي] زياد، عن أبي أبي عبد الله البرقي، عن أبي يه محمد بن خالد، عن محمد بن سنان، عبد الله عليه السلام قال: إن الله تبارك وتعالى أهبط ملكاً إلى الأرض فلبث في يهادها طويلاً ثم عرج إلى السماء ف قيل له: ما رأيت؟ ف قال: رأيت عجائب كثيرة وأعجب ما رأيت أني رأيت عبداً متقلاً با في من جراته عليك، ومن حملك عنه. ف قال الله عز وجل: فمن نعتك يأكول رزقك ويدعي الربوبية، ف عجببت حلمي عجببت؟ قال: نعم [يا رب] قال: قد أمهلته أربع مائة سنة لا ي ضرب عليه عرق، ولا يري دمن الدنيا شديناً إلا ناله، ولا ي تغير عليه في يها مطعم ولا مشرب.

وجل عز الله خلق من خلقان المنكر عن وال نهى بالمعروف الامر

نب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضره يي بأ انشدح 2-32

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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...’ [101]’ 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 بإسناداه رفعه إلى أبي جعفر عليه السلام أنه قال: الأمر بالمعروف والنهي
أعزه الله ومن خذلهما خذله الله عز وجل. عن المنكر خذلقان من خلق الله عز وجل، فمن نصرهما

خصلتين - الله رحمه - ذرأبي ع بادة اك تركان

رافصلا نسحلا نبا دمحم انشدح :لاق هن ع هللا يضر ديولوا نب دمحا نب نسحلا نب دمحم انشدح 2-33
 الهمداني، عن يونس بن عبد الرحمن، عن رواه، عن أبي ي عن إبراهيم بن هاشم، عن يحيى بن أبي عمران
 عبد الله عليه السلام قال: كان أكثر عبادة أبي ذر رحمة الله عليه خصلتين: التفكير والاعتبار.

الجنة في ت تكون لأيهما الجنة الهى من زوجان لهاي تكون المرأة

بن إبراهيم بن هاشم، عن يلع انشدح :لاق هن ع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 2-34
 به، عن موسى بن إبراهيم، عن الحسن، عن أبي يه باسناده رفته إلى رسول الله صلى الله عليه وآله:
 أن أم سلمة قالت له: يا أبي أنت وأمي المرأة ي كون لها زوجان في يموتان في يدخلان الجنة لا يهما ت كون؟
 أم سلمة إن حسن الخلق ذهب ب خير الدنيا في قال: يا أم سلمة خير أدرأدسهما خلاقا وخيرها لاهله، ي
 والأخرة.

ربهم في اخ تصموا خصمان

نب دمحم نب يلع ينشدح :لاق هن ع هللا يضر ينشورس الاني نسحلا نب رامع دمحموبأ انشدح 2-35
 عصمة قال: حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا أبو الحسن بن أبي شجاع البجلي، عن
 قلت: لحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك قال جاءه فر بن عبد الله
 خَصْمَانِ اخْتَصَمُوا فِي [هَذَا] "يا أبا عبد الله حدثني عن قول الله عز وجل: لِلْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ
 قُلْنَا: صدق الله، وقالوا: كذب الله. فنحن وإياهم لجزوع هللا يفان مصتخا ة يما ونبونحن: لاق "رَبَّهُمْ
 الخصمان يوم القيامة.

JAWAD[102] 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)[103] 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^[104] 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.'"

وجه بين علي الجواد

بن هاشم، عن أحمد بن ميهارب بن ع، هل لا دبع نب دعس انشدح: لاق هن ع دللا يضر يبا انشدح 2-36
سد يمان قال: سأل رجل أبا الحسن عليه السلام وهو في الطواف، فقال له: أخ برني عن الجواد؟ قال: إن
لكلامك وجهين فإن كنت تسأل عن المخلوق فإن الجواد: الذي يؤدي ما أفترض الله عز وجل عليه،
هو الجواد إن أعطى، وهو الجواد إن وال بذيل من يدخل بما أفترض الله عليه، وإن كنت تعني الخالق ف
منع، لأنه إن أعطى عبد أعطاه ما ليس له، وإن منع منع ما ليس له.

مهلكان والدرهم الدير نار

نب دايز نع، دي زي نب بوقعي نع، هل لا دبع نب دعس انشدح: لاق هن ع دللا يضر يبا انشدح 2-37
أمير المؤمنين عليه السلام: قال رسول الله مروان، عن أبي يوكيع، عن أبي إسحاق، عن الحارث قال: قال
صلى الله عليه وآله: الدير نار والدرهم أهلكا من كان قبلكم وهما مهلكاكم.

ممسوخان حجران والفضة الذهب

نب ييحي نب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هن ع دللا يضر يبا انشدح 2-38
فضة حجران ممسوخان فمن أدهما كان معهما. عمران يرفع الحديد قال: الذهب وال

امه من دللا قح عن مي اب ح امه ب ح أ ن م كل ذب ين عي :- قال مصنف هذا الكتاب آدم الله عزه

خصلتين من التعود

،شراح ل نب فسوي نع ،دمح أ نب دمحم نع ،س يرد ا نب دمحا ان شذح :لاق هن ع دللا ي ضر ي ب ا ان شذح 2-39
ب ن شريح قال :حدثنا سالم ابن غيلان ،عن دراج ،عن أبي الهيثم ،عن عبد الله بن يزيد ،عن حيو
أبي سعد الخدري قال :سمعت رسول الله صلى الله عليه وآله يقول :أعوذ بالله من الكفر والدين ،
قيل :يا رسول الله أي عدل الدين بالكفر؟ فقال صلى الله عليه وآله : نعم .

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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 [\[105\]](#) 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 [\[106\]](#) 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

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خصلتان الشريعة في

نيسرحلأ نب دمحم انشدح: لاق يريرحلأ رفعج نب هللا دبع انشدح: لاق هنع هللا يضر يبأ انشدح 2-40
عن أبي حمزة، عن علي بن الحسين عن أبي الخطاب، عن الحسن بن محبوب، عن مالك بن عطية،
السلام قال: وددت أني أف تديت خصلتين في الشريعة لئلا يبعث [إحم] ساعدي: أنزق وقلة
الكتمان.

فردتان لصائم

دبعب يبأ نب دمحم انشدح: لاق مساقلا يبأ نب دمحم همع نع، هنع هللا يضر هويلي جام يلع نب دمحم انشدح 2-41
رجاله يرفعه إلى الصادق عليه السلام قال: لصائم فردتان: فرحة الله، عن الحسن بن سعيد، عن
عند إفطاره، وفرحة عند لقاء الله عز وجل.

تعالى لله الصوم

دبعب مساقلا وبأ انشدح: لاق، دنق رمسب ين ارجلأ سابعلا نب يلع نب سدبعب دمحم وبأ انشدح 2-42
لكديمي قال: حدثنا أبو وعامر قال: الله بن يعقوب بن يوسف الرازي قال: حدثنا محمد بن يونس
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 الصوم هو لي وأنا اجزي به، والصيام جنة العبد المؤمن يوم
فم الصائم أطيب عند الله عز وجل من ريح المسك، القيامة كما يقي أحدكم سلاحه في الدنيا، ولخلو
والصائم يفرح بفردتين: حين يفطره يطعم ويشرب: وحين يلقاه في أدخله الجنة.

وخانا كذب أو اذا وبرا، صدقا اذا التجري في جاء ما

دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 2-43
ن أحمد رفته إلى الحسن بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبي زيد بن ب
علي، عن أبي علي بن الحسين، عن أبي الحسين،

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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.” [\[107\]](#)

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 Ziyad 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 عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا التاجران صدقا وبرا بورك
يار ما لم يفترقا، فإن اذتفا فافا قول قول رب الله لهما، وإذا كذبا وخطا لم يبارك لهما، وهما بالخ
أوي تتركا.

ب خير ويغدوان ب خير يروحان شدينان

نب دايز نع، دي زي نب بوقعي نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 2-44
لمؤمنين عليه مروان القندي، عن أبي وكيع، عن أبي إسحاق السديقي، عن الحارث قال: قال أمير
السلام: قال رسول الله صلى الله عليه وآله: عد يكم بالغنم والحرث، فانهما يروحان ب خير ويغدوان
ب خير ف قيل: يار رسول الله فأين الايل؟ قال: تلك أعنان الشياطين ويأت بها خيرها من الجانب الا شام،
ها الا شقيا الفجرة قيل: يار رسول الله إن سمع الناس بذلك تركوها، ف قال: إذا لا يعدم

مكروهن ب يعان

رافصلنا نسحلنا دمحم انشدح: لاق هنع هللا يضر دي لولا نب دمحم نب نسحلنا نب دمحم انشدح 2-45
عن أحمد بن أبي عبد الله، عن عبد الرحمن بن حماد، عن محمد بن سنان مسندا إلى أبي جعفر عليه
و شري ما لم تره. السلام أنه كره ب يعين: اطرخ وخذ، من غيرت قلب

دعوتان الردى وفي دعوتان الاجدي في

نب كورم نع، دي زي نب بوقعي نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 2-46
ع بيد، عن ذكره، عن أبي عبد الله عليه السلام: أنه قال: في الاجدي دعوتان، وفي الردى دعوتان، ي قال
ف يمن ب اعك، وي قال لصاحب الردى: لا بارك الله فيك ولا في يمن لصاحب الاجدي: بارك الله فيك و
ب اعك.

خصلتين أعطي وجل عز الله ناصح من

رفع ج نب هللا دبعب ينشدح: لاق هنع هللا يضر لك وتملأ يسوم نب دمحم انشدح 2-47

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.” [\[108\]](#)

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الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: ما نصح الله عبد مسلم في خصلتين: رزقا من الله عز وجل يفتنع به ورضى عن الله بنجيه.

حقا مؤمن فهو خصلتان فيهما كان من

دب عيباً بن دمحم ن ع، مساقلاً يبا بن دمحم دمحم ن ع، عن عهلاً يضره يول يجام يلع بن دمحم انشدح 2-48 من بن حماد الكوفي، عن أبي محمد عبد الله بن محمد الغفاري، عن الله قال: حدثني أبو القاسم عبد الرح جمع فر بن إبراهيم الغفاري، عن جمع فر بن محمد، عن أبيه عليه السلام قال: قال رسول الله صلى الله عليه وآله: من وأسى الفقير وأند صف الناس من نفسه فذلك المؤمن حقا.

ته سيدته فهول به وآله: من سرتة حسنة وساعه هلاً يلع لوسر لاق رخاً ربخ يفو 2-49 مؤمن.

اعزب ثم اعزب ثم اعزب والاف به كان تامن خصلتان

عن أبيه، عن أحمد بن محمد بن خالد، عن محمد -رحمه الله - راطعلا ي يحي نب دمحم نب دمحم أنشدح 2-50
يونس بن ظبيان، بن علي الكوفي، عن محمد بن سنان، عن عمر بن عبد العزيز، عن الأخذ ي بري عن
الدم فضل بن عمر، عن أبي عبد الله عليه السلام قال: خصلتان من كاتفيه وإلا فاعزب ثم اعزب ثم
اعزب، قيل: وماها قال: الصلاة في مواقيتها، والمحافظة علىها والموا ساة.

به بانة الامس ترا بة المطلقة إلى سبق أيهما أمران

حدثنا سعد بن عبد الله قال حدثني أحمد بن محمد بن عيسى، لاق هنع هللا يضر ي ب أنشدح 2-51
عن أحمد بن محمد بن أبي نصر البزنطي، عن جميل، عن زرارة، عن أبي جعفر عليه السلام قال: أمران
أيهما سبق إليها بانة به المطلقة الامس ترا بة التي تستر ي ب الحد يض إن مرت بها ثلثة أشهر ب يض
مرت بها ثلثة أشهر ب يض ل ييس ب الحد يض ل ييس بها دم بانة بها، وإن

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

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ب خصل تين وجل عز هال ال الى ال تقرب

دبع يبا نب دمحا نع ، مساقلا يبا نب دمحم همع نع ، هنع هللا يضر هويول يجام يلع نب دمحم انشدح 2-52 الله ، عن الحسن بن محبوب ، عن عمر بن يزيد قال : قال ابو عبد الله عليه السلام المعروف شيء سوى الزكاة ، ف تقربوا الى الله عز وجل بال بر و صلة الرحم .

سوء مية تة سد بعين فاعلهما عن ويدف عان العمر ، في وي زيدان ال فقر ، ن فيان ي خصل تان

، رافصلنا نسحلنا نب دمحم انشدح لاق هنع هللا يضر ديولوا نب دمحم انسدح 2-53 عن أحمد بن أبي عبد الله ، عن أبيه ، عن صفوان بن يحيى ، عن إسحاق بن غالب ، عن حدثه ، عن أبي قال : البر وال صدقة ي ن فيان ال فقر ، وي زيدان في العمر ، ويدف عان سد بعين مية تة جمع فر عليه السلام سوء .

سدن تان ال سدة

، ي نوكلنا نع ، ي لفلوننا نع ، هيبنا نع ، مي هاربنا نب يلع انشدح : لاق هنع هللا يضر يبا انشدح 2-54 في عن أبي عبد الله ، عن أبيه ، عن أبيه ، عن علي عليه السلام أنه قال : ال سدة سدن تان : سدة في رية الاخذ بها هدى وت ركهها ضلالة ، و سدة في غير رية الاخذ بها ف ضيلة ، وت ركهها غير خط ينة .

خصل تين ذي عند ال الا صدقة تة صلح لا

نع ، ي ريمحلا رف ع ج نب هللا دب ع انشدح : لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 2-55 عميرة عن أبي عبد الله عليه السلام قال : لا أحمد بن عيسى ، عن الحسن بن محبوب ، عن سيف بن ت صلح ال صدقة إلا عند ذي حسب أو دين .

صدن فان الاخوان

دمحاً نب دمحم نع ،س يرد! نب دمحاً انشدح :لاق هنع دللا يضرر يبأ انشدح 2-56

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. [\[109\]](#) 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 pilgrimage [\[110\]](#) 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 [\[111\]](#) 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 حنبل عن يعقوب بن بشير، عن جابر، عن أبي جعفر عليه السلام قال: قام إلى أمير المؤمنين عليه السلام رجل ردا عن الإخوان؟ قال: الإخوان صنفان إخوان الثقة وإخوان الباطل بصره في قال: يا أمير المؤمنين أجب المكاشفة في أما إخوان الثقة فهم الكف والجناح والاهل والمال فإذا كنت من أخيك على حد الثقة فابدل له مالك وبدلك، وصاف من صافاه، وعاد من عاداه، واكتم سره وعدي به، وأظهر منه الحسن. واعلم أيها السائل الكبريت الاحمر. وأما إخوان المكاشفة فإني لا أرى منهم لذة في لئلا قطع ذلك منهم. ولا إنهم أقل من تطلب ما وراء ذلك من ضميرهم، وإني لأرى لهم ما بذوا لك من طلاقه الوجه وحلاوة اللسان.

رجلان الناس

نع، يلع بن نوح الهيا نع، يبا ينشدح: لاق هنع هللا يضر يفسوكلا يلع بن رفيع انشدح 2-57
العباس بن عامر، عن صالح بن سعيد السكوني، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام
قال: الناس رجلان: مؤمن وجاهل، فإني لا أرى المؤمن ولا تجاهل في تكون مثله.

بأميرين ولد يسأ أميران

محمد بن دميحان، دمحم بن دمحم نع، راطعلنا يحيي بن دمحم انشدح: لاق هنع هللا يضر يبا انشدح 2-58
بإسناده رفته إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أميران
ولد يسأ بأميرين، ليس لمن تبع جنازة أن يرجع حتى تدفن أو يذن له، ورجل يحج مع امرأة في ليس له
أن ينفرد حتى تقضي نسكها.

صلواتهم بهما الناس يفسد شيطان

دمحم بن عيسى بن دمحم بن دمحم نع، هللا دبعب بن دعس انشدح: لاق هنع هللا يضر يبا انشدح 2-59
بن محمد بن أبي نصر، عن ثعلبة بن ميمون، عن ميسرة، عن أبي جعفر عليه السلام قال: شيطان
يفسد الناس بهما صلواتهم: 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). ” [\[112\]](#)

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

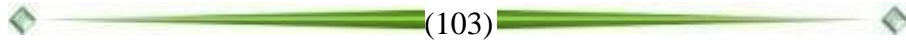
Exalted God more than the following two steps: The steps taken forward by a believer with which he reinforces the troop lines in a holy war, and the steps taken to reinforce the ties of kinship towards the relations of kin who have broken the ties of kinship. No two sips are loved by the Honorable the 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.'"[\[113\]](#)

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



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

جرعة تين من إله أحب جرعة من وما خطوت تين، من الله إله أحب خطوة من ما

نع، يسوع نبأ دمحم نب دمحنع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 2-60 عمير، عن منصور بن يونس، عن أبي حمزة الثمالي قال: سمعت الأحمد بن بن سعيد، عن محمد بن أبي علي بن الأحمد بن زين العابدين عد يهما السلام يقول: ما من خطوة أحب إلى الله عز وجل من خطوت تين: خطوة يسهلها المؤمن صفا في سبيل الله، وخطوة إلى ذي رحم قاطع، وما من جرعة أحب إلى الله عز وجل ردها مؤمن بدلم، وجرعة مصيبة ردها مؤمن بصبر، وما من قطرة أحب إلى الله عز من جرعة تين: جرعة غيظ وجل من قطرته تين: قطرة دم في سبيل الله وقطرة دمع في سواد الليل لا يريد بها عبد إلا الله عز وجل.

السلام عليه ل نوح اب ليس ذكرها خصلتان

نع، يسيع نبا دمحم نب دمحا نع، دللا دببع نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 2-61
الاحسن بن علي، عن ابان بن عثمان، عن الاعلاء بن سيابة، عن ابي عبد الله عليه السلام قال: لما
ك، دعوت هبط نوح عليه السلام من السماء ابليس في قال له: ما في الارض رجل اعظم منة علي من
الله علي هؤلاء الفساق فاردتني منهم، الا اعلمك خصلتين: اياك والاحسد في هو الذي عمل بي ما عمل،
واياك والحرص في هو الذي عمل بآدم ما عمل.

خصلتان ال ناس علي ي خاف ما اخوف

ي با نب دمحا بعصموا ب انشدح: لاق نارمع يبا نب دمحم انشدح: لاق يدسال دمحا نب دمحم انشدح 2-62
بكر الزهري قال: حدثنا علي بن ابي علي ال لهبي عن محمد بن المنكدر عن جابر بن عبد الله قال: قال
رسول الله صلى الله عليه وآله: ان اخوف

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.”

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ما أخاف على أم تي الهوى وطول الامل، أما الهوى فإنه يصد عن الحق، وأما طول الامل فإنه ينسي الآخرة، وهذه ت حلت مقابلة، ولكل واحدة منهما بنون، فإن استطعت أن الدنن يا قدارت حلت مدبرة، وهذه الآخرة قدارت كوندوا من أب ناء الدنن يا فاف علوا، فإنكم اليوم في دار عمل ولا حساب وأنت تم غدا في دار حساب ولا عمل.

نع، يسى عن نب دمحم نبا دمحم أنع، راطعل اى يحي نب دمحم انشدح: لاق هنع دللا يضرى ببا انشدح 2-63 أب يه، عن حماد بن عيسى، عن عمر بن اذينة، عن أبيان بن أبي عياش، عن سليمان بن قيس الهلالي، عن أمير المؤمنين عليه السلام: عن النبي صلى الله عليه وآله أنه قال في كلام له: العلماء رجلان: رجل رل ي تأدون بريح العالم ال تارك عالم أخذ ب علمه فهذا ناج، ورجل عالم تارك ل علمه فهذا هالك. وإن أهل ال ناء ل علمه. وإن أشد أهل ال نار ندامة وحسرة رجل دعا عبدا إلى الله عز وجل فاستجاب له وقت بل منه وأطاع الله عز وجل فأدخله الله الجنة وأدخل الداعي النار ب تركه علمه واتبعه الهوى ثم قال أمير المؤمنين عليه صلواتين اتبع الهوى وطول الامل أما اتبع الهوى في صد عن الحق، السلام: إلا إن أخوف ما أخاف على يكم خ وطول الامل ينسي الآخرة.

سابع عل اوبأ انشدح: لاق عن اغرفب بن اغرفل اى عفاشل ا رادن بلا رف ع ج نب دمحم دمحم اوبأ انشدح 2-64 ن أبي الحمادي قال: حدثنا أحمد بن محمد الشافعي قال: حدثنا عيسى بن راهيم بن محمد قال: حدثنا علي بن علي الهلالي، عن محمد بن المنذر، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: إن أخوف ما أتخوف على أم تي الهوى وطول الامل، أما الهوى فإنه يصد عن الحق، وأما طول الامل فإنه ينسي الآخرة نهما بنون فإن استطعت أن تكونوا من هذه الدنن يا مرت حلة ذاهبة وهذه الآخرة مرت حلة قادمة ولكل واحدة م أب ناء الآخرة، ولا تكونوا من أب ناء الدنن يا فاف علوا، فإنكم اليوم في دار العمل ولا حساب، وأنت تم غدا في دار الحساب ولا عمل.

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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.”

الخصلة تين عن النبي

وعبد الله ابني محمد بن دمح أن ع راطعلا ي يحيي نب دمحم انشدح: لاق هن ع دللا يضر ي ب انشدح 2-65
عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن مفضل بن مزيد قال: قال أبو عبد الله عليه السلام: أنهما هلك الرجلان: أن تدين الله بالباطل وتفتي الناس بما لا تعلم.

عن محمد بن عيسى بن عبيد، مشاه نبي هاربا نب يل ع انشدح: لاق هن ع دللا يضر ي ب انشدح 2-66
عن يونس بن عبد الرحمن، عن عبد الرحمن بن الحجاج قال: قال لبي أبو عبد الله عليه السلام: أنهما هلك من هلك: إياك أن تفتي الناس برأيك، أو تدين بما لا تعلم.

المياه دعا لما نوحا ي جيه بالماء

رضي الله عنه: عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله يول ي جام يل ع نب دمحم انشدح 2-67
الله، عن أبي يه، 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 الأرض فأجابته إلا الماء المر، و[ماء] الكبريت.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن معقل القرمي يني، عن محمد بن عبد الله بن 2-68 طاهر قال: كنت واقفا على أبي وعنده أبو والصلت الهروي وإسحاق بن راهويه وأحمد بن محمد بن حنبل، فقال أبي: لا يحدثني كل رجل منكم حديثا، فقال: أبو والصلت الهروي: حدثني علي بن موسى الرضا وكان والله رضي كما سمي عن أبي يه موسى بن جعفر، عن أبي يه جعفر بن محمد، عن أبي يه محمد بن علي، عن أبي يه، علي بن الحسين، عن أبي يه الحسين بن علي، عن أبي يه علي بن يهم السلام قال: قال رسول الله صلى الله عليه وآله: الاي مان قول وعمل، فلما خرجنا قال أحمد بن محمد بن حنبل: م هذا الاي مان؟ الله صلى الله عليه وآله: هذا سعوط المجاهدين إذا سعط به المجدنون أفأق.

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)[114] , 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."

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ي ش دبعان لامنهومان

يبأ نب دمحا ن ع ،مساقلا يبا نب دمحم ينشدح :لاق هن ع هللا يضر هويلي جام يل ع نب دمحم انشدح 2-69 عبد الله البرقي، عن أبيه محمد بن خالد [البرقي] عن عدة من أصحابه يرفعه عنه إلى أبي عبد الله ي ش دبعان: منهوم علم ومنهوم مال. علمه إليه السلام أنه قال: منهومان لا

الاي مان ح د ي قة من خصل تان

دمحم ن ع ،راطعلا ي يحي نب دمحم انشدح :لاق هن ع هللا يضر لكوتمل نب يسوم نب دمحم انشدح 2-70 بن أحمد، عن علي بن حسان الدوا سطي يرفعه إلى زرارة، عن أبي عبد الله علمه إليه السلام قال: إن من وإن ضرك على الباطل وإن نفعك، وأن لا تجوز منطقتك علمك. ح د ي قة الاي مان أن توثر الحق

تان مروة المروة

يسيع نب دامح ن ع ،هيبأ ن ع ،مشاه نب مي هارب! نب يل ع انشدح :لاق هن ع هللا يضر يبا انشدح 2-71 عن ذكره، عن أبي عبد الله علمه إليه السلام قال: قال أمير المؤمنين علمه إليه السلام في وصيته لآبائه محمد ة في سفر، فأمروءة في حضر ومروءة تان: مروءة المرء المسلم مروءة الحدنية: واعلم أن مروءة بن ة القرآن، ومجالسة العلماء، والنظر في الفقه والمحافظة على الصلاة في الجماعات، وأما الحضر في قراءة في كل مصعد ومهبطة السفر فبذل الزاد، وقلة الخلاف على من صد بك، وكثرة ذكر الله عز وجل مروءة ونزول وقت يوم وقعود.

الاج فاء من خصل تان

ن ع ،يلفونلا ن ع ،هيبأ ن ع ،مشاه نب مي هارب! نب يل ع انشدح :لاق هن ع هللا يضر يبا انشدح 2-72 ال سكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي علمهم إليه السلام قال: قال رسول الله صلى من غير علة من الاج فاء، والا س تنجاء بال يمين من الاج فاء. الله علمه إليه وآله: ال بول قات ما

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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).’ [115]”

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.”

بن عيسى بن عبد يد، عن محمد بن إسحاق، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: غسل الأبناء، وكسح الأبناء مجلبة للرزق.

المكروهين بين الأعيال على النفقة تجب

ن علي بن إسماعيل، ع، دمحم أنب دمحم نع، س يردا أنب دمحم أنشدح: لاق هنع هللا يضر يب أنشدح 2-74 عن محمد بن عمرو بن سعيد، عن بعض أصحابه قال: سمعت الأعيال شي وهو يقول: استأذنت الرضا عليه السلام في النفقة على الأعيال قال: بين المكروهين قال: فقلت: جعلت فداك لا والله ما أعرف لا سراف وكره الإقتار قال: المكروهين: قال: فقلت: أما تعرف أن الله عز وجل كرهه "أما أوق كذا نيب نالكو اورتقي ملو اوفرسي مل اوقفنأ اذ نينذلو".

ب خصلت ن خصلت تان

رافصلنا نسحلنا نبا دمحم أنشدح: لاق هنع هللا يضر دي لولا أنب دمحم أنب نسحلنا نب دمحم أنشدح 2-75 بن رباط، عن أبي بكر عن محمد بن عبد الجبار، عن عبد الرحمن بن أبي نجران، عن الحسن بن علي بن بكرم أبو ناوكم وعفوا الضرمي، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: بروا آباء عن نساء الناس تعف ن ساؤكم.

وجه بن على الحياء

ملسم نب نورا نع، مساقلا يب أنب دمحم دم نع، هنع هللا يضر ه يول يجام يلع نب دمحم أنشدح 2-76 ياد، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي عليه السلام قال: قال رسول الله عن مسعدة بن صلى الله عليه وآله: الأدياء 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

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. [\[118\]](#)
- 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. [\[119\]](#)
- 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

ت له اب ذته عات كة: فاج تمعت قريش ومنعت ته من ذلك. واج تمع نساء عبدالمطلب ي بكين وي صحن ف قال
يا ابا تاه اعذر ف يما ب ينك وب ين الله عز وجل في ق تل اب نك.

قال: ف كيف أعزى يا بنية فإني مبارك، قالت: اعمد إلى تلك السوائم التي لك في الحرم فاضرب
بها قداح على ابنك وعلى الابن وأعطيك حتى يرضى.

السهم فخرج سهم عبد الله، فما زال في بعث عبدالمطلب إلى ابنه فأحضرها وعزل منها عشرة و ضرب
يزيد عشرة عشر حتى بلغت مائة ف ضرب فخرج السهم على الابن ف كبرت قريش تكبيراً ارتجت
لها جبال تهامة، فقال عبدالمطلب: لا حتى أضرب بالقداح ثلاث مرات ف ضرب ثلاثاً اكل ذلك يخرج
الذئب وإخوانه من تحت رجله ف حملوه السهم على الابن، فلما كان في الثالثة اجتذبه الزبير وأب وط
وقد اندس لخت جلدته الذي كان على الارض وأقبلوا يرفعونه ويدخلونه ويمسحون عنه التراب وأمر
عبدالمطلب أن تنحر الابن بالجزرة ولا يمنع أحد منها وكانت مائة.

على الابن ناء، وسن وكانت لعبدالمطلب خمس سنن أجراها الله عز وجل في الاسلام: حرم نساء الآباء
الدية في القتل مائة من الابن، وكان يطوف بالبيت سبعة أشواط، ووجد نزاراً أخرجه منه الخمس،
وسمى زمزم لما حفرها سدقاية الحاج، ولو لا أن عبدالمطلب كان حجة وأن عزمه على ذبح ابنه عبد الله
له عليه وآله بالان تساب شديداً بعزم إبراهيم على ذبح ابنه إسماعيل لما افتخر النبي صلى الله
إلهما لاجل أنهما الذئب يحان في قوله عليه السلام: "أنا ابن الذئبين" والعللة التي من أجلها رفق
الله عز وجل الذئب عن إسماعيل هي العللة التي من أجلها رفق الذئب عن عبد الله وهي كون النبي صلى
ببركة النبي والآل صلى الله عليه وآله رفق مع الله عليه وآله والآل صلى الله عليه وآله في صلتهما ف
الله الذئب 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)." [\[120\]](#)

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

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الله تعالى ذكره بقتل أولادهم، وكل بقتل أولادهم، ولو لا ذلك لوجب على الناس كل أضحى التقرب إلى ما يتقرب إليه الناس به إلى الله عز وجل من الضحية فهو فداع لا سماعيل إلى يوم القيامة.

ان مولاي ع امس! من أب درو ام ان من فحي بئذا يف تاي اورلا فل تخ ادق :- قال مصنف هذا الكتاب آدم الله عزه ح طرفها، وكان الذب يح إسماعيل لما ورد بأنه إسحاق، ولا سبيل إلى رد الاذ بارمتي ص ولد به ذلك تمنى أن يكون هو الذي امر أبوه بذبحه في كان يصبر لامر الله وي سلم له ك صبر أخيه وت سلم به، في نال بذلك درجته في الثواب، ف علم الله عز وجل ذلك من قبله ف سماه الله عز وجل به بين ملان كته ذب يحال تمنيه لذلك.

بذلك محمد بن علي البشاري القزويني رضي الله عنه قال: حدثنا المظفر بن أحمد ان شذح [و] 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 قد سماه الله عز [الان العم] أنا ابن الذبيحين يريد بذلك العم "فر بن محمد عليهما السلام وقول النبي صلى الله عليه وآله جمع هك وإله أبانك إبراهيم أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون من بعدي قالوا نعبد إلهك وإله أبيك قوله هل لا يلصق ابن لاق دقو، أبأعضومل اذ يف هل لا هامس ف بوق عي مع ليع امس انكو "وإسماعيل وإسحاق عليه وآله: العم والد ف على هذا الا صل أي ضا ي طرد قول النبي صلى الله عليه وآله "أنا ابن الآخر ذب يح بالمجاز، واستحقاق الثواب على النية والتمني، الذب يحين "أحدهما ذب يح بالحقية و ف النبي صلى الله عليه وآله هو ابن الذب يحين من وجهين على ما ذكرناه

:آخر وجه العظيم ولد ذب يح

نب يلع ان شذح :لاق هنع هللا يضر راطعلا يروباس ينل اس ودبع نب دمحم نب دح اول ادبع ان شذح 2-79 عن الفضل بن شاذان قال: سمعت الرضا عليه السلام يقول: لما أمر محمد بن قتيبة النيسابوري، الله عز وجل إبراهيم عليه السلام أن يذبح مكان

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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." [\[121\]](#)

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

اب نه إسماعيل الك بش الذي أنزله عليه تمني إِبِ راهيم عليه السلام أن ي كون قد ذبح اب نه إسماعيل ب يده وأنه لم ي عمر ب ذبح الك بش مكانه ل يرجع إلى ق ل به ما يرجع إلى قلب الوالد الذي ي ذبح أعز ولده اب على المصائب فأوحى الله عز وجل إليه: يا إِبِ راهيم عليه ب يده ف ستحق ب ذلك أرفع درجات أهل الك ثو من أحب خلقي إليك؟ ف قال: يا رب ما خلقك خلقا هو أحب إلي من حب بي بك محمد صلى الله عليه وآله فأوحى الله تعالى إليه أف هو أحب إليك أم ن فسك قال: بل هو أحب إلي من ن فسي، قال: ف ولده أحب إليك ف ذبح ولده ظلما على أي دي أعدائه أوجع ل قلبك أو ذبح ولدك ب يديك في أم ولدك: قال: بل ولده، قال: طاعتي؟ قال: يا رب بل ذبح ولده ظلما على أي دي أعدائه أوجع ل قلب بي، قال: يا إِبِ راهيم ف ان طاعة ترفع شأنك أنها من أمة محمد ست تقبل الحسد من اب نه من ب عده ظلما وعدوانا كما ي ذبح الك بش، وي ست توجبون ب ذلك ب راهيم عليه السلام لذلك، وت وجع قلبه، وأق بل ي بكي، فأوحى الله عز وجل إليه: يا سخطي، ف جزع إِبِ

ابراهيم قد فديت جزعك على اب نك اسماعيل لو ذبحته ب يدك ب جزعك على الحدسين وقتله، وأوجدت لك أرفع درجات أهل الآل ثواب المصائب وذلك قول الله عز وجل "وفديناه بذبح عظيم".

مت باغضان و شدينان مذل فان و شدينان جاربان نو شدينا قائمان شدينان

يحيى بن زرعادب عن شدح: لاقه نعل لاي ضرين اقل اطل ا قاحس ابن مي هارب ابن دمحم ان شدح 80-2
ال بصري قال: حدثنا محمد بن عطية قال: حدثنا عبد الله بن عمرو بن سعد بن عبد الله بصري قال: حدثنا
ان وكان قارئاً لكاتب قال: قرأت في بعض كتب الله هشام بن جعفر، عن حماد، عن عبد الله بن سليمان
عز وجل إن ذا القرنين لما فرغ من عمل السد انطلق على وجهه فبينما هو يسير وجد نوده إذ مر به رجل عالم
فقال لذي القرنين: أذ برني عن شدينين منذ خلقهما الله عز وجل قائميين؟ وعن شدينين جاربيين؟
ضدين؟ فقال له ذو القرنين: وعن شدينين مذل فانين؟ وعن شدينين متباغ

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) [122], on the authority of his father (MGB) [123] 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) [124], on the authority of his father (MGB) [125], "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.'"

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ل ش ي ن ن ا م ا ال ش ي ن ن ا ال ق ا ن م ا ن ف ا ال س م ا و ا ت و ال ا ر ض ، و ا م ا ال ش ي ن ن ا ال ج ا ر ي ا ن ف ا ال ش م س و ال ق م ر ، و ا م ا ا الم خ ت ل ف ا ن ف ا ال ل ي ل و ال ن ه ا ر ، و ا م ا ال ش ي ن ن ا ال م ت ب ا ع ض ا ن ف ا ال م و ت و ال ح ا ي اة . ق ا ل : ف ا ن ا ت ل ق ف ا ن ك ع ا ل م و ال ح د ي ث ط و ي ل ا ح ذ ن ا م ن ه م و ض ع ال ح ا ج اة ، و ق د ا خ ر ج ت ه ت ا م ا ف ي ك ت ا ب ال ن ب وة .

حج تين حج من ثواب

ن ا ب ي ال خ ط ا ب ، ب ا ن ي س ح ل ا ن ب د م ح م ن ع ، ه ل ل ا د ب ع ن ب د ع س ا ن ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ي ب ا ا ن ش د ح 2-81 ع ن ال ح ج ا ل ، ع ن ص ف و ا ن ب ن ي د ي ، ع ن ص ف و ا ن ب ن م ه ر ا ن ال ج م ا ل ، ع ن ا ب ي ع ب د الل ه ع ل ي ه ال س ل ا م ق ا ل : م ن ح ج ح د ت ي ن ل م ي ز ل ف ي خ ي ر ح ت ي م و ت .

حالين في الحق قول

، م ل س م ن ب ن و ر ا ه ن ع ، م س ا ق ل ا ي ب ا ن ب د م ح م م ع ن ع ، ه ن ع ه ل ل ا ي ض ر ه ي و ل ي ج ا م ي ل ع ن ب د م ح م ا ن ش د ح 2-82 ب ن ص د قة ، ع ن ج ع ف ر ب ن م ح م د ع ل ي ه م ا ال س ل ا م ق ا ل : ق ا ل ا ب ي ع ل ي ه ال س ل ا م : ق ا ل ر س و ل الل ه ع ن م س ع دة ص ل ي الل ه ع ل ي ه و ا ل ه : م ا ا ن ت ف ق م و م ن م ن ن ف قة ه ي ا ح ب ال ي الل ه ع ز و ج ل م ن ق و ل ال ح ق ف ي ال ر ض ا و ال غ ض ب .

ق تالان والقتال قتالان قتل

ن ع ، ه ي ب ا ن ع ، ه ل ل ا د ب ع ي ب ا ن ب د م ح ا ن ع ، ه ل ل ا د ب ع ن ب د ع س ا ن ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ي ب ا ا ن ش د ح 2-83 و ه ب ب ن و ه ب ، ع ن ج ع ف ر ب ن م ح م د ، ع ن ا ب ي ع ل ي ه م ا ال س ل ا م ا ن ه ق ا ل : ال ق ت ل ق ت ل ا ن ، ق ت ل ك ف ا رة ، و ق ت ل ت ي ف ي ن و ا . د ر جة ، و ال ق ت ا ل ق ت ا ل ا ن : ق ت ا ل ال ف نة ال ك ا ف رة ح ت ي ي س ل م و ا ، و ق ت ا ل ال ف نة ال ب ا ع ية ح

الارض من الناس واحد به السماء من وجل عز الله اذ به فعملهما من خصلتان

ن ب د م ح م ن ع ، ر ا ط ع ل ا ي ي ح ي ن ب د م ح م ا ن ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ه ي و ل ي ج ا م ي ل ع ن ب د م ح م ا ن ش د ح 2-84 ا ح م د ، ع ن ا ب ي س ع ي د ال ا د م ي ، ع ن ا ب ر ا ه ي م ب ن د ا و د ال ي ع ق و ب ي ، ع ن ا خ ي ه س ل ي م ا ن ب ن د a و د ب a س ن ا د ه ر ف ع ه ال : ق ا ل ر ج ل ل د ن ب ي ص ل ي الل ه ع ل ي ه و ا ل ه : ي ا ر س و ل الل ه ع ل م ن ي ش ي ن ا ا ن ا ف ع ل ت ه ا د ب ن ي الل ه م ن ق ال س م ا و ا د ب ن ي ال ن ا س م ن ال ا ر ض ، ف ق ا ل ل ه : ا ر غ ب ف ي م ا ع ن د الل ه ع ز و ج ل ي د ب ك الل ه ، و ا ز ه د ف ي م ا ع ن د ال ن ا س ي د ب ك ال ن ا س .

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)[\[126\]](#), 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 Hour [\[127\]](#) 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)[\[128\]](#), on the authority of his father (MGB)[\[129\]](#), “It is not permitted to give charity to the Hashemites[\[130\]](#) 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.”

خاتمان وآله عليه الله صلى الله لرسول كان

ن أحمد، عن ب دمحم ن ع، راطعلا ي يحي نب دمحم انشدح: لاق هن ع هللا يضر نسحلا نب دمحم انشدح 2-85
أبي عبد الله الرازي، عن علي بن سديمان، عن عبد الله ابن عبد الله الهاشمي، عن إبراهيم بن أبي
البلاد [عن أبيه]، عن أبي عبد الله عليه السلام قال: كان لرسول الله صلى الله عليه وآله خاتمان
دق الله". أحدهما عليه مكتوب "لا إله إلا الله، محمد رسول الله" والآخر "ص

شدينان الصائم تحفة

هللا دب ع يبا نب دمحم ن ع، يداب آ دعسلان يسحلا نب يل ع انشدح: لاق هن ع هللا يضر يبا انشدح 2-86
البرقي، عن محمد بن علي الكوفي، عن محمد بن سنان، عن عبد الله بن أيوب، عن عبد السلام
تحت الحسن، عن الحسن بن علي عليهما السلام قال: الا سكا في، عن عمير بن مأمون وكادت ابنته
تحفة الصائم أن يدهن لدهن ويدهن ويدهن وتدهن المرأة الصائمة أن تمشط رأسها وتجمرها ويدها.
وكان أبوعبد الله الحسن بن علي عليهما السلام: إذا صام ي تطيب بالطيب ويقول: الطيب تحفة
الصائم.

علامتين ظهور عند الساعة قوم

رافصلان نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولان نب دمحم ن نسحلا نب دمحم انشدح 2-87
عن العباس بن معروف، عن الحسن بن علي بن فضال، عن ظريف ابن ناصح، عن أبي الحداد قال:
ند سمعت أبا عبد الله عليه السلام يقول: سئل رسول الله صلى الله عليه وآله عن الساعة، ف قال: ع
إيمان بالأنجوت وكذب بالقدر.

وجهين في الهاشم بني الصدقة تحل لا

نشراحلا نب فسوي ن ع، دمحم نب دمحم ن ع، س يرد! نب دمحم انشدح: لاق هن ع هللا يضر يبا انشدح 2-88
عن محمد بن عبد الرحمن العزمي، عن أبيه، عن جعفر بن محمد، عن أبيه عليه السلام قال: لا تحل
بني هاشم إلا في وجهين: إن كانوا عطاء شوا وأصابوا ماء ف شربوا، وصدقة بعضهم على الصدقة ل
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. [131]"

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^[132], 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^[133] 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."

ينشدح : لاق راطعلا ي يحي نب دمحم انشدح : لاق هن ع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 2-90
 بن النعمان، محمد بن أحمد بن يحيى بن عمران قال: حدثني أبي وعبد الله الرازي، عن الحسن بن علي
 عن أسباط بن محمد باسناده يرفعه إلى النبي صلى الله عليه وآله أنه قال: الغيبة أشد من الزنا،
 ف قيل: يا رسول الله ولم ذلك؟ قال: صاحب الزنا يتوب في ي توب الله عليه، و صاحب الغيبة ي توب
 فلا ي توب الله عليه حتى ي كون صاد به الذي ي حله.

خصلت تين ورثي الا سنان في ال سعادات خاذ

يبأ ن ع ،هللا دب ع ييبأ نب دمحم ن ع ،هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر ييبأ انشدح 2-91
 الجوزاء المنذبه بن عبد الله ، وأبي الخزرج الحسن بن الزبير رقان، عن فضيل بن عثمان قال: سمعت أبا
 يزيد في الجماع عبد الله عليه السلام يقول: اتخذوا في أسنانكم السعد فانه ي طيب الفم،

خصلت تين يورث الا سنان اكل

هللا دب ع ييبأ ن ع ،دمحم نبا دمحم ن ع ،راطعلا ي يحي نب دمحم انشدح : لاق هن ع هللا يضر ييبأ انشدح 2-92
 الرازي، عن علي بن أسباط، عن الحكم بن مسكين قال: سمعت أبا عبد الله عليه السلام يقول: أكل
 لظهر الا سنان ي وهن الركبتين وي فسد ماء

وآله عليه الله صلى النبي ش فاعةت نالهما لارجلان

ن ع ،دمحم نب دمحم ن ع ،راطعلا ي يحي نب دمحم انشدح : لاق هن ع هللا يضر نسحلا نب دمحم انشدح 2-93
 محمد بن عبد الجبار باسناده يرفعه إلى رسول الله صلى الله عليه وآله أنه قال: رجلان لا تالهما
 وف غشوم، وغال في الدين مارق. ش فاع تي: صاحب سلطان عس

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) [\[134\]](#) 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[135] , i.e. the Hereafter comes, 'Then will no (soul) entertain falsehood concerning its coming'[136] '(Many) will it bring low;[137]' that is God will throw the enemies of God into the Fire, and '(many) will it exalt;'[138] 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[139] that comfort lies in collecting wealth. Thus, they are led to toil in this world and the consequent Reckoning in the Hereafter."

الجدام عرق يه يجان خللان

نب هللا ديبع نع ، يسيع نب دمحم نع ، هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 2-94
عبد الله الدهقان، عن درست بن أبي منصور، عن عبد الله بن سنان قال: قال أبو عبد الله عليه
السلام: لا تتخذوا بعود الريحان، ولا بقضيب الدرمان، فانهما يه يجان عرق الجدام.

الميزان كك فتى والاخرة نبالد

نع ، ين اهبص الادمحم نب مساقلا نع ، هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 2-95
سد يمان بن داود المنقري، عن سفيان بن عيينة، عن الزهري قال: سمعت علي بن الحسين عليهما
سرات، والله ما الدنن يا والاخرة إلا السلام ي قول: من لم ي تعزب عزاء الله ت قطعت ن فسه على الدنن يا
كك فتى الميزان فأيهما رجح ذهب بالأخر، ثم تلاقوله عز وجل "إذا وقعت الواقعة" ي عني القيامة
هللا عاي لوأ هللاو تعفر "عفار" رانلا ي هللا عادعأب هللاو تضفخ "قضفاخ تبادك اهت ع قول سيل"
إلى الجنة.

ه: اتق الله وأجمل في الطلب ولا تطلب ما لم يخلق فان من طلب ما ثم أقبل على رجل من جلسائه ف قال ل
لم يخلق ت قطعت ن فسه ح سرات ولم ي نل ما طلب.

ثم قال: وك يف ي نال ما لم يخلق، ف قال الرجل: وك يف ي طلب ما لم يخلق؟ ف قال: من طلب الغنى والاموال
دنن يا ولا لاهل الدنن يا، إنما خلقت والسعة في الدنن يا ف انما ي طلب ذلك لراحة، والراحة لم تخلق في ال
الراحة في الجنة ولاهل الجنة، والتعب والنصب خلقت في الدنن يا ولاهل الدنن يا وما اعطي أحد منها جنة

إلا اعطي من الحرص مثلاً بها ومن أصاب من الدنن يا أكثركان في بها أشد ف قرالاته ي ف تقرر إلى الناس في
لذنن يا ف ليس في غنى الدنن يا راحة ولذكن الشيطان ي وسوس ح فقط أمواله، وي ف تقرر إلى كل آلة من آلات ا
إلى ابن آدم أن له في ي جمع [لذلك] المال راحة وإنما ي سوقه إلى ال تعب في الدنن يا والحساب عليه في في
الآخرة.

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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’ [140] 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’ [141] 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. [142]”

(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’ [143] 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'ab 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

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ثم قال عليه السلام: كلاما تعجب أولياء الله في الدنيا يا لندن يا بل تعبوا في الدنيا يا لآخره. ثم قال: لالمسيح [عيسى] عليه السلام لحواريين: إنما آلا ومن اهتتم لرزقه كتب عليه خط ينة كذلك قال الدنيا يا فنة فاعبروها ولا تعسروها.

ي بغيان لابرزخ يينهما ي لتقيان البحرين مرج

نع، يناه بصالدمحم نبمساقلانع، هللا دبعب نب دعسانشدح: لاقهنع هللا يضريبأ انشدح 2-96 القطان قال: سمعت أبا عبد الله عليه السلام سأل يمان بن داود المنقري قال: حدثنا يدي بن سعيد ي قول في قوله عز وجل: "مرج البحرين ي لتقيان يينهما برزخ لا ي بغيان" قال: علي وفاطمة عليهما السلام به حران من العلم، عميقان، لا ي بغي أحدهما على صاد به "ي خرج منهما اللؤلؤ والمرجان" الحسن والحسين عليهما السلام.

أمري نامة في وآله عليه الله صلى النبي ترك

: لاق يري شقلا ندمحم نبدمحم انربخأ: لاق يريكس على دي عس نب هللا دبعب نب نسحلا انشدح 2-97 أخذ برنا المغةيرة بن محمد بن المهلب قال: حدثني أبي قال: حدثني عبد الله بن داود، عن فضيل بن ول الله صلى الله عليه وآله: إنني تارك مرزوق، عن عطية العوفي، عن أبي سعيد الخدري قال: قال رس ف يكم أمرين أحدهما أطول من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي، ألا وإنهما لن ي فترقا حتى يردا علي الحوض.

ف قلت لابي سعيد: من عترته؟ قال: أهل بيته.

القيامة يوم التقليل عن السؤال

أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، نب نسحلا نبدمحم انشدح 2-98 عن محمد بن الحسن بن أبي الخطاب، ويعقوب بن يزيد دجيعا، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي

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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[144] later. That is a Pool whose width expands from Bosri to San'a.[145] 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[146] 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."

الط ف بيل عامر بن وائل، عن حذيفة بن أسيد الغفاري قال: لما رجع رسول الله صلى الله عليه وآله من حجة الوداع ونحن معه أقبل حتى أتته إلى الجذفة فأمراً أصحابه بالانزول فنزل القوم منازلهم، ثم بل بوجهه إليهم فقال لهم: إنه قد نبأني اللطيف نودي بال صلاة في صلى بأصحابه ركعتين، ثم أقبل الخ بيري أني ميت وأنكم ميثون، وكانني قد دعيت فاجبت وأنني مسؤول عما أرسلت به إليكم، وعما خلفت فيكم من كتاب الله وحجته وأنكم مسؤولون، فما أنتم قائلون لربكم؟ قالوا: نقول: قد بلغت ثم قال لهم: ألاستم تشهدون أن لا إله إلا الله وأنني رسول الله وأنها جاهدت في جزاءك الله عنا أفصل الجزاء الله إليكم وأن الجنة حق؟ وأن النار حق؟ وأن البعث بعد الموت حق؟ فقالوا: نشهد بذلك، قال: اللهم أشهد على ما يقولون، ألا وإنني أشهدكم أنني أشهد أن الله مولاي، وأنا مولى كل مسلم، وأنا أولى بالآفة، كذب كذبها شتم عندنا ولا قف؟ به يذنبونها شتموا، كذب يذنبون قتل هف، بالمؤمنين من أنفسهم

ألا من كنت مولاه فإني علي مولاه وهو هذا، ثم أخذ بيدي علي عليه السلام فرفعا مع يده حتى بدت
 أباطهما: ثم: قال: اللهم وال من والاه، وعاد من عاداه، وإن صر من نصره واخذل من خذله، ألا وإنني فرطكم
 أنتم واردون علي الحوض، حوضي غدا وهو حوض عرضة ما بين يدي صري وصدعاء في يه أقداح من فضة و
 عدد نجوم السماء، ألا وإنني ساند لكم غدا ماذا صنعتم في يما أشهدت الله به عليكم في يومكم هذا إذا وردتم
 علي حوضي، وماذا صنعتم به إن ثقل بين من بعدي فأنظروا كيف تكونون خلفتموني في يهما دين
 قوني؟ قالوا: وما هذان إلا ثقلان يارسول الله؟ قال: أما إن ثقل الأذى برف كتاب الله عز وجل، سبب تل
 ممدود من الله ومني في أيديكم، طرفه بيد الله والطرف الآخر بأيديكم، في يه علم ما مضى وما بقي إلي
 ته عليهم السلام، أن تقوم الساعة، وأما إن ثقل إلا صغر فهو حذف القرآن وهو علي بن أبي طالب وعتر
 وإنهما لن يفرقا 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 Hassain^[147], on the authority of Yahya ibn Vasab that Ibn Umar said, "Al-Hassan (MGB) and Al-Hussein (MGB) had two amulets^[148] which were filled with fuzz^[149] from the wings of Gabriel (MGB)."

DAY NAN 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 Hafz 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 Abbas [150] 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

(133)

-م ف قال: صدق أبي والط ف ي ل قال معروف بن خربوذ: ف عرضت هذا الكلام علي أبي جعفر عليه السلام هذا الكلام وجدناه في كتاب علي عليه السلام وعرفناه. -رحمه الله

وحدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبي به، عن محمد بن أبي عمير. وحدثنا أبي رضي الله عنه قال: حدثنا محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر، عن عمه عب عامر، عن محمد بن أبي عمير. وحدثنا محمد بن موسى بن الميمون رضي الله عنه قال: حدثنا علي بن الحسين بن سعيد أبي بادي، عن أحمد بن أبي عبد الله البرقي، عن أبي به، عن محمد بن أبي عمير، عن عبد فة بن أسيد الغفاري الله بن سنان، عن معروف بن خربوذ، عن أبي الط ف ي ل عامر بن واثة، عن حذ ي ب م ث ل هذا الحديث سواء.

قال مصنف هذا الكتاب آدم الله عزه: الاذ بار في هذا المعنى كثيرة وقد أخرجتها في كتاب المعرفة في الفضائل.

ت عويدان السلام علي بهما وال الحسن علي كان

أخذ برنا محمد بن عبد الله: لاق عربقم ن باب فور علملا يني وزق لانس ح لانب دم حم ن ب ي ل ع ان ش د ح 2-99 اذ ضر مي قال: حدثنا أحمد بن يحيى الاذول قال: حدثنا خالد المقرئ، عن قيس، عن أبي الحداد، عن يحيى بن وثاب، عن ابن عمر قال: كان علي الحسن وال حسين علي بهما السلام ت عويدان شوها من زغب جناح ج براند ي ل عليه السلام.

مط ي تان والنهار ال ل ي ل

ثنا أبي وأحمد محمد بن جعفر ال بندار قال: حدثنا أبو وحامد أحمد بن إسحاق الدهروي قال: حدثنا داود 2-100 أبو وحفص عمر بن الحسن بن نصر القاضي قال: حدثنا مؤمل بن إهاب قال: حدثنا عبد الله بن المغيرة عليه المصري، عن سفيان الثوري، عن أبي به، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله وآله: ال ل ي ل والنهار مط ي تان.

الجنة في الملائكة مع بهما يطير جناح بين منهما واحد كل وجل عز الله جعل رجلا

مشاهه نب مي هارب إنب ي ل ع ان ش د ح: لاق ه ن ع هللا ي ضر ي ن ادم ل ا رف ع ج ن ب دا ي ز ن ب دم ا ان ش د ح 2-101 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[151] that Ali ibn al-Hussein as-Sajjad (MGB) said, “May God have Mercy upon Al-Abbas - that is Ibn Ali[152] - 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[153] 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 Maqatal 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[154] 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 الحسن بن عليهما
فلقد آثر رأيت لى وفدى أخاه بنفسه حتى قطعت يداه فآبى دال سلام: رحم الله العباس ي عنى ابن علي
له الله بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجد فر بن أبي طالب، وإن لى عباس
عند الله تبارك وتعالى لمنزلة يغبطه بها جميع الشهداء يوم القيامة.

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

الناس أهلك اثنان

نبى قاحس! هللا دب عوبأ ان ربخأ: لاق هن ع هللا ي ضرى ع اضقلا هللا دب عوبأ دمحم ان شذح 2-102
الحسن بن علي عليهما السلام قال: العباس بن إسحاق بن موسى بن جعفر، عن أبيه، عن أبيه، عن
قال أمير المؤمنين عليه السلام: أهلك الناس اثنان خوف الفقر، وطلب الفخر.

رجالان ظهري قطع السلام عليه المؤمن بين أمير قول

لي ميب فور عمل قطب نبى رف ع ج نبى دمحم ان شذح: لاق هن ع هللا ي ضرى يم افلا نورا نبى دمحم ان شذح 2-103
ن أبي عبد الله البرقي، عن أبيه بإسناده يرفعه إلى أمير المؤمنين عليه السلام قال: حدثنا أحمد بن
أذنه قال: قطع ظهري رجالان من الدنيا: رجل علم اللسان فاسق، ورجل جاهل القلب ناسك، هذا يصد
بلسانه عن فسقه، وهذا يفسده عن جهله، فأتوا القوا الفاسق من العلماء والجاهل من المتعبدين، أولئك
كل مفتون، فإني سمعت رسول الله صلى الله عليه وآله يقول: يا علي هلاك امتي علي يدي فتنة
ناسللا ميلع قفانم [لك]

خصلتان ولزمته خصلتين الحريص حرم

دب ع ي بأ نبى دمحم ان شذح: لاق قطب نبى رف ع ج نبى دمحم ان شذح: لاق يم افلا نورا نبى دمحم ان شذح 2-104
أبي عبد الله عليه السلام الله البرقي، عن أبيه يرفعه إلى

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^[155]: 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[156], on the authority of Al-Shoa'bat[157], 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[158], 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 فإف تقدر الراحة، وحرم الرضا فإف تقدر
اليقين.

وآله عليه الله صلى الله رسول ي تركهما لم صلاتان

نب يلع انربخأ: لاق خللبب يل هزاجأ اميف هيقفالا دمأ نب هللا دبع مساقلاوبأ ينربخأ 2-105
قال: أخذ برنا خلف بن عبد الله، عن أبي إسحاق الشيباني، عن عبد العزيز قال: حدثنا عمرو بن عون
عبد الرحمن بن الاسود عن أبيه، عن عائشة قالت: صلاتان لم ي تركهما رسول الله صلى الله عليه
وآله سرا وعلاية: ركعتين بعد العصر وركعتين قبل الفجر.

دال عزيز قال: حدثنا أبو نعيم بن يلع انربخأ: لاق دمأ نب هللا دبع مساقلاوبأ ينربخأ 2-106
قال: حدثنا عبد الواحد 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 لقي الله عز
ه وهو قاعد، فقلت: إنه لما ولي عمر كان وجل، وحتى ثقل عن الصلاة، وكان يصلي كذا ثيرا من صلات
ي نهى عنهما، قالت: صدقت، ولكن رسول الله صلى الله عليه وآله كان لا يصلي بهما في المسجد مخافة
أن يثقل على أمته وكان يحب ما خفف عنهم.

انشدح: لاق يمرض حلقا حسا نب بوق عي انربخأ: لاق دمحا نب هللا دببع مساق ل اوبأ انشدح 2-107
ضي قال: حدثنا شعبة، عن أبي إسحاق، عن مسروق عن عائشة أنها قالت: كان رسول الله صلى الله
الله عليه وآله عندي يصلي بعد العصر ركعتين.

هللا دببع انشدح: لاق ناخرط نب يلع نب دمحم انربخأ: لاق دمحا نب هللا دببع مساق ل اوبأ انربخأ 2-108
قال: حدثنا أبو وجمرة، عن أبي بكر بن -ان ي عني العوفي بن الصباح العطار، قال: حدثنا محمد بن سن
عبد الله بن قيس، عن أبيه قال: قال رسول الله صلى الله عليه وآله: "من صلى البردين دخل
الجنة" ي عني بعد العشاء وبعد العصر.

انهم لا يرون لني فلأخملها يلع دلل رابخال هذه داري اب يدارم ناك: -قال مصنف هذا الكتاب آدم الله عزه
بعد العشاء وبعد العصر صلاة فأحد ببت أن اب ين أنهم قد خال فوا 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-Muzaffar 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 Boasters^[159], 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 Boasters^[160] and the Qadarites^[161]."

2-110 Al-Khalil ibn Ahmad narrated that Ibn Muni'a^[162] quoted Ibn Muni'a, on the authority of Al-Hassan ibn Arafah, 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^[163]."

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. [164]*

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."

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نب يلعو، دمحا نب رفظملا انشدح: لاق هنع هللا يضر ين يوزقلا راشب نب يلع نب دمحم انشدح 2-109
بن محمد بن مالك الكوفي، عن محمد بن سلمة يمان قال: حدثنا علي بن جعفر الـ بغدادى، عن جعفر
الـ احسن بن راشد، عن علي بن سالم، عن أبيه قال: قال أبو عبد الله جعفر بن محمد الـ صادق عـ لهما
الـ سلام: أدنى ما يخرج به الرجل من الأيمان أن يجلس إلى غالف يستمع إلى حديثه ويصدقه على
الله صلى الله عليه وآله قال: صدقنا قوله، إن أبي حدثني، عن أبيه، عن جده عـ لهما الـ سلام أن رسول
من أمته لا نـ صيب لهما في الـ سلام: الغلظة والقدريّة.

يلع انشدح: لاق قفرع نب نسحلا انشدح: لاق عي نم نبا انربخأ: لاق دمحا نب ليلخلل ينربخأ 2-110
ول الله بن ثابت، عن إسماعيل بن أبي إسحاق، عن ابن أبي ليلى، عن نافع، عن ابن عمر قال: قال رس
صلى الله عليه وآله: صدقنا من أمته لا يس لهما في الـ سلام نـ صيب: المرجنة والقدريّة.

خصلت تين من صادق بها يخلو لا الرجال معادة

بتالكلا دمحا نب دمحم لضفلأوبأ انشدح: لاق يملسلا ديولوا نب ميهاربإ نب دمحا انشدح 2-111
بن أبي طالب عليه السلام أنه قال لـ بنه: يا أبا النضر يوري بما سنده رفعه إلى أمير المؤمنين علي
بن أبي بكر ومعادة الرجال فاتهم لا يخلون من ضربين: من عاقل يـ مكر بكم، أو جاهل يـ عجل عـ لكم،
والكلام ذكر والجواب انشى، فإذا اجتمع الزوجان فلا بد من الانتاج ثم أنشأ يقول:

ومن دارى الرجال فـ قدأ صابا
ومن حقر الرجال فـ لن يهابا

نـ الجواب ما سلم الـ عرض من ح
ومن هاب الرجال تهـ يـ بوه

اذا نان منه ويـ شب آدم اب ن يهرم

نب ديعس مساقلاوبأ ينشدح: لاق قنأغرفب ينأغرفلا رادنبلا رفجع نب دمحم دمحاوبأ انشدح 2-112
الوراق قال: حدثني قـ تـ بن سـ يد أحمد بن أبي سالم قال: حدثنا أبو زكريا يحيى بن الفضل
قال: حدثنا أبو عوانة، عن قـ تـ، عن أنس، عن النبي صلى الله عليه وآله قال: يهرم ابن آدم ويـ شب
منه اذا نان: الحرص على المال، والحرص على العـ.

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[165] 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)[166] 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[167]) 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)[168].

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."

حمد ال سجزي قال: أخذ برنا محمد بن معاذ قال: حدثنا الدسين بن الحسن، أن نب لي لخل ي نربخأ 2-113
عن عبد الله بن المبارك قال: أخذ برنا شعبة بن الحجاج، عن ق تادة، عن أنس بن مالك أن النبي صلى
الله عليه وآله قال: يهلك أو قال: يهزم ابن آدم وي بقى منه اثنتان الحرص والامل.

خصلتين منهما واحدة كل ت ورث خصلتان

نسحل نب دمحم نب دمحم أنشدح: لاق يسأل دس أن نب يلع نب دمحم أن نب دمحم نسحل أوب أنشدح 2-114
العامري قال: حدثنا إبراهيم بن عيسى بن عبيد قال: حدثنا سليمان بن عمرو، عن عبد الله بن
الله صلى الله عليه وآله وسلم، عن أمه فاطمة بنت الحسين، عن أبي يها عليه السلام قال: قال رسول
الله عليه وآله: الرغبة في الدنيا تكثر الهم والحزن، والزهدي في الدنيا يريح القلب والبدن.

آدم ابن ي كرهها خصلتان

أنشدح: لاق قب يتق أنشدح: لاق جارس لاسبعل أوب أنربخأ: لاق دمحم أن نب لي لخل ي نربخأ 2-115
تادة، عن محمود بن لبيد أن رسول الله ع بدال عزيز، عن عمرو بن أبي عمرو، عن عاصم بن عمر بن ق
صلى الله عليه وآله قال: شدينان ي كرههما ابن آدم: ي كره الموت والموت راحة لمؤمن من الفتنة، وي كره
قلة المال وقلة المال أقل ل لساب.

سكتان وآله عليه الله صلى الله عليه وسلم كان

ل: حدثنا الحسن ابن حمدان قال: حدثنا اناق يزجسل دمحم أن نب لي لخل دي عسوب أ يضاق ل ي نربخأ 2-116
قال: حدثنا سعد وهو ابن أبي - أبومسعود إسماعيل بن مسعود قال: حدثنا يزيد وهو ابن زريع
عن ق تادة، عن الحسن أن سمرة بن جندب وعمران بن حصين تذاكراف حدث سمرة أنه حفظ عن -عروبة
ته عند ركوعه، ثم وسكتة إذا فرغ من قراء رسول الله صلى الله عليه وآله سكتتين: سكتة إذا كبر،
ة "غير المغضوب عليهم ولا الضالين" أي حفظ ذلك إن ق تادة ذكر ال سكتة الاخرة إذا فرغ من قراء
سمرة وأندكره عليه عمران بن حصين قال: فكتبتنا في ذلك إلى أبي بن كعب فكان في كتابه إلى يهما
أوفى ي رده عليه يهما 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 [169]) 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 [170]). 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'sasi, on the authority

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ة لئلا يكون قال مصنف هذا الكتاب آدم الله عزه: إن النبي صلى الله عليه وآله إنما سكت به بعد القراءة والتهليل والتكبير في الصلاة، وهذا يدل على أنه لم يقرأ: آمين، ولا يكون بين القراءات قراءة التكبير موصولا بها بعد فاتحة الكتاب سرا ولا جهرا لأن المتكلم سرا وعلانية لا يكون ساكنا، وفي ذلك حجة قوية على شريعة علي مخالفة فيهم في قولهم " آمين " بعد الفاتحة ولا قوة إلا بالله [العلي العظيم].

مسلم في معاني جت لا خصلتان

نوع انشدح: لاق دمحم نبا سابعلا انشدح: لاق دعاص نبا انشدح: لاق دمحا نب لي لخللا يربخأ 2-117
بن عمارة المعنزي قال: حدثنا جعفر بن سديد يمان عن مالك بن ديدان، عن عبد الله بن غالب، عن أبي
عان في مسلم: البخيل سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: خصلتان لا تجتمعا
وسوء الخلق.

ع بدق لب في يجتمعان لا خصلتان

لاق نبي هاشم بن قاحس انشدح: لاق دعاص نبا انربخأ: لاق يزجسلا دمحا نب لي لخللا يربخأ 2-118
حدثنا خالد بن عبد الله قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن سهل عن صفوان، عن

الجلال، عن أبي هريرة، عن رسول الله صلى الله عليه وآله قال: لا أبي يزيد، عن القعقاع بن
يجمع الشح والاي مان في قلب عبد ادا.

اثنان في الاحسد لا

دب عوباً انشدح: لاق يلب يدا مي هارب! نب دمحم رفع جوباً انربخأ: لاق دمحا نب لي لخل ي نربخأ 2-119
أبيه قال: قال رسول الله صلى الله عليه وآله: لا الله قال: حدثنا سفيان، عن الزهري، عن سالم، عن
احسد إلا في اثنان رجل آتاه الله مالا فهو ينفق منه آداء الليل وآداء النهار، ورجل آتاه الله القرآن
فهو يقيم به آداء الليل وآداء النهار.

حدين طالب أبي بن لعقيل وآله عليه الله صلى النبي مدبة علة

مد الحسن بن محمد بن يحيى بن الحسن بن جعفر بن عبد الله بن الحسن بن محبوب انشدح 2-120
بن علي بن الحسن 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 PROPHET GRANTED TWO THINGS 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

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الدسن قال: حدثني إبراهيم بن محمد بن يوسف المقدسي قال: حدثنا علي بن جدي يحيى بن الحسن، عن إبراهيم بن رستم، عن أبي حمزة السكوني، عن جابر بن يزيد الجعفي عن عبد الرحمن بن سابط قال: كان رسول الله صلى الله عليه وآله يقول لعقيل: إنني لأدبك يا عقيل دبين دبالك بلك. وقد بالحب أبي طالب

وآله عليه الله صلى النبي بهما سر امران

نب دواد انشدح: لاق يدج ينشدح: لاق هنع هللا يضر يولعلا يحيى نب دمحم نب نسحلا انشدح 2-121 القاسم قال: حدثنا الحسن بن زيد قال: سمعت جماعة من أهل بيتي يقولون: إن جعفر بن أبي طالب كان بها مهاجرا وذلك يوم فتح خيبر، قام إليه النبي صلى الله عليه وآله لما قدم من أرض الحبشة والله عليه وآله فقبل بين عينيه ثم قال: ما أدري بأيهما أنا أسر: بقدوم جعفر، أو بفتح خيبر. وقد أخرجت الأخبار التي رويتها في هذا المعنى في كتابنا فضايل جعفر بن أبي طالب عليه السلام.

خصلتين والحسن موال عليه الله صلى النبي نحل

ري بزلنا انشدح: لاق يدج ينشدح: لاق هنع هللا يضر يولعلا يحيى نب دمحم نب نسحلا انشدح 2-122 بن أبي بكر قال: حدثني إبراهيم بن حمزة الزبيدي، عن إبراهيم بن علي الرافعي، عن أبيه، عن أبيه وآله باب نبيها الحسن جدته بنت أبي رافع قالت: أتت فاطمة بنت رسول الله صلى الله عليه وآله من عدينيهما السلام إلى رسول الله صلى الله عليه وآله في شكواه الذي توفي فيه، فقالت: يا رسول الله هذان ابنك فورثهما شدينا قال: أما الحسن فإني له هيبتي وسؤدي وأما الحسين فإني له جراتي وجودي.

قال: حدثني جدي قال: حدثني محمد بن حمه الله ر - يولعلا يحيى نب دمحم نب نسحلا انشدح 2-123 علي قال: حدثنا عبد الله بن الحسن بن محمد وحسين بن علي بن عبد الله بن أبي رافع قال: أخذ برني أبي عن شيخ من الأندلس صار يرفعه إلى زيد بن أبي رافع، عن أمها قالت: قالت لهما، فقال رسول الله صلى الله عليه وآله: أما فاطمة عليها السلام: يا رسول الله هذان ابنك فاتح

الدسن ف نذل ته هيد تي و سؤددي، وأما الدسن ف نذل ته سخاند ي و شجاع تي.

نب دمحم انشدح :لاق يدج ينشدح :لاق هنع هللا يضر يولعل ا ي يحي نب دمحم نب نسحلا انشدح 2-124
جع فر قال :حدثني أبي، عن إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ

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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)[171] 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."

ان أن النبي صلى الله عليه وآله قال: أما الحسن فأتدله الهية والدم، وأما الحسين فأتدله سلميم الجود والرحمة.

رجل بين لحد الاخرة العشاء بعد سهر لا

2-125 لاق رمع نب هللا دبع انشدح: لاق جارسلا سابعلاوبأ انربخأ: لاق دمحا نب ليلخللا ينربخأ 2-125 سد فيان، عن منصور عن خيثمة، عن عبد الله عن رسول الله صلى الله عليه وآله حدثنا وكيع بن الجراح، عن عبد الله قال: لا سمر بعد العشاء الا لحد رجلين: مصل أو مسافر.

شيدت تان الجنة به يدخل ما واك ثر شيدت تان النار الامه به يدخل ما واك ثر

2-126 لدسين المروزي، قال: حدثنا محمد انشدح: لاق ذاعم نبا انربخأ: لاق دمحا نب ليلخللا ينربخأ 2-126 لادن عبد الله 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.

امنين ولا خوف بين عبده على وجل عز الله يجمع لا

2-127 دبع انشدح: لاق يزورملا نيسحلا انشدح: لاق ذاعم نبا انربخأ: لاق دمحا نب ليلخللا ينربخأ 2-127 الله قال: أخذ برنا [ابن] عون، عن الحسن قال: قال رسول الله صلى الله عليه وآله: قال الله تبارك وتعالى لا أجمع له أمين، فإذا أممني في الدنيا أخذته وتعالى وعزتي وجلالي لا أجمع على يوم القيامة، وإذا خافني في الدنيا أمنته يوم القيامة.

ب خصلت بين آخرها وهلاك ب خصلت بين الامة هذه اول صلاح

2-128 نيسحلا نب دمحم نب دمحا انشدح: لاق يدسال دسا نب يلع نب دمحا نب دمحم نيسحلاوبأ انشدح 2-128 قال: حدثنا إبراهيم بن عيسى بن عبد الله سدوسي قال: حدثنا سلميمان بن عمرو، عن عبد الحمري الله بن حسن بن علي، عن امه فاطمة بنت الحسن، عن أبيها عبد الله سلام قال: قال رسول الله صلى الله عليه وآله: إن صلاح أول هذه الامة بالزهد واليقين، وهلاك آخرها بالشح والامل.

PART 3-ON THREE-NUMBERED CHARACTERISTICS

Section 1

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 Ziyad, 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."

□ □ □ □ □ □ □ □ □ □

حساب بغير النار الله يدخلهم وثلاثة حساب، بغير الجنة الله يدخلهم ثلاثة

3-1 راحميري، عن إبراهيم بن مهزيار، عن فجع بن هلال دبغ انشدح: لاق هنع هلالا يضر يبأ انشدح 3-1 أخيه علي بن مهزيار، عن فضالة بن أيوب، عن سليمان بن درستويه، عن عجلان، عن أبي عبد الله عليه السلام قال: ثلاثة يدخلهم الله الجنة بغير حساب، وثلاثة يدخلهم الله النار بغير حساب، فاما عادل، وتاجر صدوق، شريك أبي عمير في طاعة الله عز الدين يدخلهم الله الجنة بغير حساب فاما ووجل، وأما الثلاثة الذين يدخلهم الله النار بغير حساب فاما جائر، وتاجر كذوب، وشريك زان.

المؤمن عليها ووجل عز الله يحاسب لا شياء ثلاثة

3-2 زيد، عن نب بوقعي نع، هلال دبغ نب دعس انشدح: لاق هنع هلالا يضر نسح لانا دمحم انشدح 3-2 الحسن بن علي، عن ابن زياد، عن الحدابي قال: قال أبو عبد الله عليه السلام: ثلاثة أشياء لا يحاسب الله عليها المؤمن: طعام يأكله وثوب يلبسه وزوجة صلاحة تعاونه، وتحصن في رجه.

وجل عز الله عرش ظل في كان منهن واحدة أو فيه كن من خصال ثلاث

3-3 ه عنه قال: حدثني محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن هلالا يضر يبأ انشدح 3-3 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 فييه أو واحدة منهن كان في ظل عرش الله يوم القيامة [يوم لا ظل إلا ظله: رجل أعطى الناس من نفسه ما هو سائلهم لها، ورجل لم يقدم عز وجل رجلا ولم يخر آخرى حتى يعلم أن ذلك لله في يه رضى أو سخط، ورجل لم يعب أخاه المسلم بعب حتى ه في نفسه ذلك العيب من نفسه فانه لا يفي منها عيبا إلا بداله عيب، وكفى بالمرء شغلا بفس 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-Husein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Al-Khazr ibn Muslim al-Sayrafī, "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^[172], on the authority of Sahl ibn Ziyad, on the authority of Al-Harith ibn al-Dalhath - a servant of Al-Reza (MGB), “I heard Abal-Hassan (MGB)

نب دمحم نع ،هللا دبعب نب دعس انشدح :لاق هنع هللا يضرا طاعلا ييحي نب دمحم نب دمحم انشدح 3-4
بن أبي الخطاب، عن محمد بن سنان قال: حدثنا الخضر بن مسلم الصديري قال: سمعت أبا الحسن
عبد الله عليه السلام يقول: ثلاث في ظل عرش الله عز وجل يوم لا ظل إلا ظله: رجل أتى الله
عبد نفسه ورجل لم يقدم رجلا ولم يؤخر آخرى حتى يعلم أن ذلك لله عز وجل رضى أو سخط، ورجل لم ي
أخاه بعب حتى ينفى ذلك العيب من نفسه، فإنه لا ينفى منها عيبا إلا بداله عيب آخر، وكفى
بالمرء شغلا بنفسه عن الناس.

القيامة يوم وجل عز الله إلى الخلق أقرب ثلاثة

رافصلانسحلان بدمحم انشدح :لاق هنع هللا يضرا ديولان بدمحم انب نسحلان بدمحم انشدح 3-5
بن محمد بن خالد، عن عثمان بن عيسى، عن عبد الله بن مسكان عن محمد بن مسلم، عن أبي أحمد
عبد الله عليه السلام قال: ثلاث هم أقرب الخلق إلى الله يوم القيامة حتى يفرغ [الناس] من
الذنوب: رجل لم تدعه قدرته في حال غضبه إلى أن يديف على من تحت يديه، ورجل مشى بين
م يمل مع أحدهما على الآخر بشعيرة ورجل قال الحق فيما له وعدليه إن نيل

الدعاء اجابة أشد بقاء ثلاثة وجود عند

ن ع ، رج اتل ق ا ح س ! نب ن ي س ح ل ا ن ع ، راطع ل ا ي ي ح ي نب دم ح م ان ش د ح : لاق ه ن ع د ل ل ا ي ض ر ي ب ا ان ش د ح 3-6
ا ق ش ع ر ج ل د ك و د م ع ت ع ل ي ب ن م ه ز ي ا ر ، ع ن ع ل ي ب ن ح د ي د ر ف ع ه ا ل ي ا ب ي ع ب د ا ل ل ه ع ل ي ه ا ل س ل ا م ق ا ل : ا ذ
ع ي ن ا ك و و ج ل ق ل ب ك ف د و ن ك د و ن ك ف ق د ق ص د ق ص د ك .

خ ص ا ل ث ل ا ث ف ي ه ي ك و ن ح ت ي م و م ن ا ا ل م و م ن ي ك و ن ل ا

ل ه س ي ن ش د ح : لاق دم ح ا نب دم ح م ي ن ش د ح : لاق س ي ر د ا نب دم ح ا ان ش د ح : لاق ه ن ع د ل ل ا ي ض ر ي ب ا ان ش د ح 3-7
ب ن ز ي ا د ، ع ن ا ح ا ر ث ب ن ا د ل ه ا ث م و ل ي ا ل ر ض ا ع ل ي ه ا ل س ل ا م

(152)

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.’ [173] 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.’ [174] 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...’ [175]”

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

mischievous 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

(153)

قال: سمعت أبا الدحسن عليه السلام يقول: لا يكون المؤمن مؤمناً حتى يكون في ثلاث خصال: سنة قال الله عز وجل: "علام الغيب من ربه، وسنة من نبيه، وسنة من ولده، فالسنة من ربه كتمان سره، فلا يظهر على غيره أحد إلا من ارتضى من رسول". وأما السنة من نبيه صلى الله عليه وآله في مداراة الناس فإن الله عز وجل أمر نبيه صلى الله عليه وآله بمداراة الناس في قال: "خذ العفو وأمر بالعرف رفي إلى بأساء والد ضراء فإن الله عز وجل يقول: وأعرض عن الجاهلين" وأما السنة من ولده في أنه صب "أرضاً أو عاساً أبلاً يفني ريباً أصلها".

المؤمن في ثلاث خصال

رافصلنا نسحلاً نب دمحم انشدح: لاق هن ع لدا يضر دي لولا نب دمحم أن نب نسحلاً نب دمحم انشدح 3-8، أبي عبد الله، عن أبيه عن محمد بن الحسن بن أبي الخطاب، عن أنس بن شبيب، عن الحارث بن عدي بهما السلام قال: لا يومن رجل في شيء من شح والحدس والجد بن ولا يكون المؤمن جباراً ولا حريصاً ولا شديحاً.

واحدة ومنعها اثنتان، فأعطاه خصال، ثلاث ربه النبي سأل

دناح: لاق قبيش يبا نبا نامثع نب دمحم انشدح: لاق يخلل لبوي أن نب دمحم أن نب ناميلس انربخأ 3-9، منجاب بن الحارث قال: حدثنا أبو وحديفة الـ ثعلبي عن زياد بن علاقة، عن جابر بن سمره السوائي، عن علي بن أبي طالب عليه السلام أن النبي صلى الله عليه وآله قال: سألت ربي تبارك وتعالى هذه، قلت: يا ثلاث خصال فأعطاني اثنتين ومنعني واحدة، قلت: يا رب لا تهلك امتي جوعاً، قال: لك هرب لا تسلط على يهم عدوا من غيرهم يعني من المشركين في يجد تاحوهم قال: لك ذلك، قلت: يا رب لا تجعل بأسهم بيهم، فمنعني هذه. قال سعد بن يمان بن أحمد: لا يروى هذا الحديث عن علي عليه السلام إلا بهذا الإسناد فردد به منجاب بن الحارث.

منجيات وثلاث موبقات وثلاث كفارات وثلاث درجات ثلاث

رافصلنا نسحلاً نب دمحم انشدح: لاق هن ع لدا يضر دي لولا نب دمحم أن نب نسحلاً نب دمحم انشدح 3-10، 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-Abdi[176], 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 عن أبيهما السلام قال: ثلاث درجات، وثلاث كفارات، وثلاث موبيقات، فاما الدرجات فإفشاء السلام، وإطعام الطعام، والصلاة بالليل والناس نيام، والكفارات من إسباغ الوضوء في السبرات والدمشي بالليل والنهار إلى الصلوات، والمحافظ على الجماعات، وأما السر الثلاث الموبقات فشح مطاع وهوى متبع، وإعجاب المرء بنفسه. وأما المنجيات فخوف الله ف

والعلاية، والقصد في الغنى وال فقر، وكلمة العدل في الرضا والسخط.

يسوم نب فسوي انشدح لاق دعاص نبا انربخأ: لاق يضاقلها يزجسلا دمحا نب ليلخلها ينربخأ 3-11
يونس قال: حدثنا أيوب بن عتبة، عن القطان، وأحمد بن منصور بن سيار قال: حدثنا أحمد بن
الفضل بن بكير العبدي قال: حدثنا قنادة، 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
ح مطاع، وهو متبع، وإعجاب المرء بنفسه. والفقر، والعدل في الرضا والغضب. والثلاث المهلكات ش

وقد روي حديث آخر عن الصادق عليه السلام أنه قال: الشح المطاع سوء الظن بالله عز وجل. وقد آخر
جته مسندا في كتاب معاني الأخيار.

لاق نيسحلها نب دمحم نب دمحاوبأ انشدح: لاق هاشلها نب يلع نب دمحم نسحلهاوبأ انشدح 3-12
أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي حدثنا
قال: حدثنا أنس بن محمد أبو مالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي
درجات طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصية له: يا علي ثلاث
وثلاث كفارات، وثلاث مهلكات، وثلاث منجيات، فأما الدرجات فإسباغ الوضوء في السر والعلانية، وإتقان
الصلاة بعد الصلاة، والمشية 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. I[177] 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 Ziyad, 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 Abu 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. [178] 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

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عام والتهجد بالليل والناس نيام، وأما المهلكات فشح مطاع، وهوى متبع فأفشاء السلام وإطعام الظم 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 الملاءم الاعلى؟ قال: في الدرجات والكرامات قال: في توديت وما الدرجات قلت: المعراج في ما اختمت إسد باغ الموضوع في السبرات، والمشى إلى الجماعات، وانظر الصلاة بعد الصلاة، وولاية تي وولاية أهلي بي تي حتى الممات. الحديث طويل قد أخرجه مسندنا على وجهه في كتابات المعراج.

بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن هارون دمحم انشدح 3-13 بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبي به عليه السلام أن النبي صلى الله عليه وآله قال: ثلاث موبقات: كثرة الصدقة، وترك السنة، وفراق الجماعة. وثلاث منجيات: تكفل سائق، على خطيئة تك. وتلزم بي تك. وتك. وتك.

العين الحور من الله زوجه في كنه من ثلاث

نع، يقربها لعل دبغ يبأ نب دمحم أنع، لعل دبغ نب دعس انشدح: لاق هنع لعل يضر يبأ انشدح 3-14 أبيه، عن ابن أبي عمير، عن عبد الله بن سنان قال: قال أبو عبد الله عليه السلام: ثلاث من كن فيهن من الحور العين كيف يشاء: كظم الغيظ، والصدبر على السبوف لله عز وجل، ورجل أشرف زوجه الله على مال حرام في تركه لله عز وجل.

ظلموك تظلمهم لم ان ثلاث

نب لعل دبغ انشدح: لاق هنع لعل يضر لك وتعلم نب يسوم نب دمحم انشدح 3-15

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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 stricken 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

الله، عن أبيه عبد الله بن سلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة إن لم تظلمهم ظلموك: الـ سـ فـ لـ ة، و ز و ج تـ ك، و خـ ا د مـ ك.

ثلاثة من يتصدقون لثلاثة

3-16 عن عمه محمد بن أبي القاسم قال: حدثني أحمد بن -رحمه الله- -يـ لـ و يـ ه جـ ا م يـ لـ ع نـ ب د م ح م ا ن ش د ح 3-16 أبي عبد الله البرقي، عن أحمد بن عبد يد، عن الحسن بن علوان، عن عمرو بن ثابت، عن أبي عبد الله، عن أبيه، عن علي بن سلام قال: ثلاثة لا يتصدقون من ثلاثة: شريف من وضع، و حـ لـ يـ م ا جـ ر مـ ن سـ فـ يـ ه، و يـ ر مـ ن ف

بـ يـ نـ هـ ن ا لـ ع بـ د خـ صـ ا لـ ثـ لـ ا نـ ت

3-17 يـ بـ أ نـ ع هـ لـ لـ ا د بـ ع يـ بـ أ نـ ب د م ح أ نـ ع، هـ لـ لـ ا د بـ ع نـ ب د ع س ا ن ش د ح: لـ ا ق هـ ن ع هـ لـ لـ ا يـ ض ر يـ بـ أ ا ن ش د ح 3-17 الـ قـ ا سـ م ع بـ د ا لـ ر ح م ن بـ ن ح م ا د، عـ ن أ بـ ي ع م ر ا ن ع م ر و بـ ن م ص ع ب ا لـ ع ر ز م ي، عـ ن أ بـ ي ح م زة ا لـ ث م ا لـ ي قـ ا ل: سـ م ع ت يـ بـ يـ ن ثـ لـ ا ثـ ة: يـ لـ ا ع و قـ ض ا ع و نـ د ع مة فـ عـ لـ يـ ه فـ ي ا لـ بـ ل ا ع مـ ن ا لـ لـ ه أ بـ ا جـ ع فـ ر عـ لـ يـ ه ا لـ سـ ل ا م يـ قـ و ل: ا لـ ع بـ د ا لـ صـ د بـ ر فـ ر يـ ضة، و عـ لـ يـ ه فـ ي ا لـ قـ ض ا ع مـ ن a لـ lـ ه a لـ تـ سـ لـ يـ م فـ ر يـ ضة، و عـ لـ يـ ه فـ ي a لـ نـ ع مة مـ ن a Lـ lـ ه عـ ز و جـ ل a لـ شـ كـ ر فـ ر يـ ضة.

يـ ر ح م و ا ن لـ ه م حـ ق ثـ لـ ا ثـ ة

3-18 صـ فـ ا ر، لـ ا نـ سـ حـ لـ ا نـ بـ ا د م ح م ا ن ش د ح: لـ ا ق هـ ن ع هـ لـ لـ ا يـ ض ر د يـ لـ و لـ a نـ ب د م ح أ نـ ب نـ سـ حـ لـ a نـ ب د م ح م a ن ش د ح 3-18 عـ ن أ ح م د بـ ن م ح م د بـ ن ع يـ سـ ي، عـ ن a Lـ lـ h سـ ن بـ ن م د بـ و ب، عـ ن ع بـ د a Lـ lـ h ا بـ ن سـ ن ا ن قـ a ل: سـ م ع ت أ بـ ا ع بـ د a Lـ lـ h عـ لـ يـ ه a Lـ lـ h سـ ل a م قـ a ل: إـ نـ ي لـ a ر ح م ثـ لـ ا ثـ ة، و حـ ق لـ ه م أ ن يـ ر ح م و ا: عـ ز يـ ز أ ص ا ب تـ ه مـ ذ لـ ه بـ عـ د a لـ عـ ز، و عـ نـ ي أ ص ا ب تـ ه حـ ا جة بـ عـ د a لـ عـ نـ ي، و عـ a لـ م يـ سـ تـ خـ ف بـ ه أ هـ لـ ه و a Lـ lـ h لـ ة.

و جـ ل عـ ز a Lـ lـ h يـ بـ غـ ضـ ه م ثـ لـ ا ثـ ة

3-19 نـ ع، مـ شـ ا ه نـ ب مـ ي هـ ا ر بـ ا نـ بـ a يـ لـ ع يـ نـ ر بـ خـ أ: لـ ا ق هـ ن ع هـ لـ لـ a يـ ض ر يـ و لـ ع لـ a د م ح أ نـ ب د م ح م نـ ب قـ ز م ح a ن ش د ح 3-19 يـ ع قـ و ب بـ ن يـ ز يـ د، عـ ن ا بـ ن أ بـ ي ع م ر يـ ر، عـ ن a Lـ lـ h سـ ن بـ ن ع ثـ م ا ن،

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.’”

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)[179], on the authority of his father (MGB)[180], 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.'"

الله عليه السلام قال: إن الله عز وجل يبغض الغني الظلوم، والشهيد الفاجر، والصدوق عن أبي عبد المذتال، ثم قال: أتدري ما الصدوق المذتال؟ قال: فقلنا: القليل المال، قال: لا هو الذي لا يتقرب إلى الله عز وجل بشيء من ماله.

القلب تميت مجال ستم وثلاثة الصدق في يهن بفتح وثلاث الكذب في يهن يحسن ثلاث

نع، دي عس نب نيس حل نب دمحنع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 3-20
بني الحدسين بن الحضرمي، عن موسى بن القاسم البجلي، عن جميل بن دراج، عن محمد بن سعيد، عن
عفر بن محمد، عن أبيه، عن أبيه، عن علي بن عليم السلام قال: قال النبي صلى الله عليه وآله، عن ج
عليه وآله: ثلاث يحسن في يهن الكذب: المديدة في الحرب، وعدتك زوجتك، والاصلاح بين الناس.
وثلاث يحسن في يهن الصدق: انميمة، وإخبارك الرجل عن أهله بما يكرهه. وتكذيبك الرجل عن الخبر.
لاثة مجال ستم وثلاثة الصدق: مجالسة الأذال والحديث مع النساء، ومجالسة الأغانى باء قال: وث

ب ثلاث ثلاث

نب هللا دبب نع ،دمحأ نب دمحم ينشدح: لاق س يرد! نب دمحأ انشدح :لاق هنع هللا يضري بأ انشدح 3-21
عليه السلام قال: محمد الرازي، عن بكري بن صالح، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله
من صدق له سانه زكاه عمله، ومن حسنت نية زاد الله في رزقه، ومن حسن به بأهله زاد الله في عمره.

ب ثلاث واحدة

ديعس يبا نع ،دمحأ نب دمحم نع ،راطعلا ييحي نب دمحم انشدح :لاق هنع هللا يضري بأ انشدح 3-22
ال: سمعت أبا عبد الله عليه السلام يقول: من الأدمي، عن عبد الله بن عبيد، عن ابن أبي عمير، عن
تعلق قلبه بالدين يات تعلق منها ب ثلاث خصال: هم لا يفتنى، وأمل لا يدرك، ورجاء لا ينال.

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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) [\[181\]](#) 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

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ثلاث الكبر علامات

رافصل انس حل نب دمحم انشدح :لاق هنع هللا يضر دي لولا نب دمحم انش ح ل نب نس حل نب دمحم انشدح 3-23
عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن إبراهيم بن عبد الله حميد عن الصادق مولى أبي عبد
ثقب الذي الله عليه السلام قال: كنت مع أبي عبد الله عليه السلام لما مررتنا به احد قال: ترى ال
فيه، قلت: نعم، قال: أما أناف لست أراه، وعلامة الكبر ثلاث: كلال البصر، وانحناء الظهر، ورقة القدم.

وأتم باعهم وأولادهم الاتد بيباء بها خص خصال ثلاث

بأش حل انسوم نب نس حل انشدح :لاق هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 3-24
ن، عن علي بن عثمان، عن أبي الحسن موسى بن جعفر عليهما السلام قال: إن عن إسماعيل بن مهران
الات بيباء وأولاد الات بيباء وأتم باع الات بيباء خصوصاً ب ثلاث خصال: الاسقم في الابدان، وخوف السلطان،
والافقر.

وتعالى تبارك الله من المقت في بين خصال ثلاث

قال: حدثنا محمد بن يحيى العطاري قال: حدثني عن هللا يضر لكوت ممل نب انسوم نب دمحم انشدح 3-25
محمد بن أحمد قال: حدثني موسى بن جعفر البغدادي، عن محمد بن المعلى، عن 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.

وجوه ثلاثة على الهدية

نب دمحم نع، مساقلا يبا نب دمحم يمعي انشدح :لاق هنع هللا يضر دي وولي جام يلع نب دمحم انشدح 3-26
أبي عبد الله، عن منصور بن العباس، عن علي بن أسباط، عن أحمد بن عبد الجبار، عن جده، عن أبي
هدية لله عز وجل. عبد الله عليه السلام قال: الهدية على ثلاث وجوه: هدية مكافأة، وهدية مصانعة، وه

دونه فمن بي منها يعرف لم خصال ثلاث

دمحم نع، اعيمج راطعلا ييحي نب دمحم، سيري رد! نب دمحم انشدح :لاق هنع هللا يضر يبا انشدح 3-27

(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.”

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.’”[\[182\]](#) 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.”[\[183\]](#) 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.”[\[184\]](#)

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!”[\[185\]](#) 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!”[\[186\]](#)

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 يبرهنها نبي في من دونه: الطيرة والدسد، والتفكير في الوسوسة في الخلق.

مهم فأماهم عليهم قال مصنف هذا الكتاب آدم الله عزه: معنى الطيرة في هذا الموضوع هو أن يتطير منهم قو وكما قال "قَالُوا أَطَيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ" السلام فلا يتطيرون وذلك كما قال الله عز وجل عن قوم صالح في هذا الموضوع [فانه] وأما الحسد. الآية "...مَنْكُمْ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُ": آخرون لا يبيّنهم عليهم السلام أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا " هو أن يحسدوا لا أنهم يحسدون غيرهم وذلك كما قال الله عز وجل وأما التفكير في الوسوسة في الخلق فهو بلوهم عليهم السلام بأهل "كَمَا عَظِيمًا لِّإِبْرَاهِيمَ الْكِتَابِ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُدًا ثُمَّ قَفَّيْلَ كَيْفَ قَدَّرَ. إِنَّهُ فُكِّرَ وَقَدَّرَ" الوسوسة لا غير ذلك، وذلك كما حكى الله عز وجل عنهم عن الوليد بن المغيرة المخزومي "إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ. إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ": أن أرق لل لاق ين عي "فَقِيلَ كَيْفَ قَدَّرَ

ثلاثة الكفراصول

رافص لانس حل نب دمحم انشدح: لاق هن ع دللا يضر دي لولا نب دمحم أنب نس حل نب دمحم انشدح 3-28
السلام قال: قال: حدثني العباس بن معروف، عن بكر بن محمد، عن أبي بصير عن أبي عبد الله عليه
اصول الكفر ثلاثة: الحرص والاسد تكبار والدسد، فاما الحرص فآدم دين نهبي عن الشجرة حملة
الحرص على أن يأكل منها، وأما الاسد تكبار فابليس دين امر بال سجود فآبي، وأما الدسد فابنا آدم
دين فتل أحدها صاد به دسد.

وجوه ثلاثة على الدين

نه قال: حدثنا محمد بن يدي العطار، عن محمد بن أحمد، عن أبي عبد الله عليه السلام، عن الحسن بن علي بن
الله الرازي، عن منصور بن العباس، عن الحسن بن علي بن

ibn Yaqtayn, on the authority of Amr [187], 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). [188] 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.”

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عن أبي عبد الله عليه السلام قال: قال يقطيب عن عمرو بن خلف بن حماد، عن محرز، عن أبي بصير، رسول الله صلى الله عليه وآله: الدين على ثلاثة وجوه: رجل إذا كان له في أنظر وإذا كان عليه أعطى ولم يماطل في ذلك له ولا عليه. ورجل إذا كان له أس توفى، وإن كان عليه أوفى، في ذلك لا له ولا عليه. ورجل إذا مظل في ذلك عليه ولا له. كان له أس توفى وإذا كان عليه

ثلاثة إلا ست يذان وجوه

دبع يباب نب دمح أنع، رافصلنا نسحلنا نب دمحم انشدح: لاق هنع دللا يضر نسحلنا نب دمحم انشدح 3-30
الله البرقي، عن أبيه، عن علي بن أسباط، عن عمه يعقوب بن سالم، عن أبي بصير، عن أبي عبد
أولهن يسمعون، والثانية يحدرون، والثالثة إن شأوا أذوا الله عليه السلام قال: إلا ست يذان ثلاثة
وإن شأوا لم يفعلوا في يرجع الدمس تأذن.

ي سلمون لا ثلاثة

نع، يري محل رف ع ج نب دللا دب ع انشدح: لاق هنع دللا يضر لكوت ملنا نب يسوم نب دمحم انشدح 3-31
ل سلام قال: ثلاثة لا ي سلمون: محمد بن الحسن بن أبي الخطاب يأس ناده يرفعه إلى الصادق عليه
الماشي مع جنازة، والماشي إلى الجمعة، وفي بيت الحمام.

ثلاثة الناس خير

هللا دبوع يبأ نب دمأ نع ، يري محلأ رفعج نب هللا دبوع انشدح : لاق هنع هللا يضري يبأ انشدح 3-32
ن أب ي خالد محمد بن عن أبيه، عن عبد الله بن الفضل النوفلي، عن عيسى بن عبد الله الهاشمي، ع
سد يمان، عن رجل، عن ابن المنكدر بما سنده قال: قال رسول الله صلى الله عليه وآله: خيركم من أطعم
الطعام، وأفشى السلام و صلى 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) [\[189\]](#), '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."

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الاعداء تكبت وخصلة الجمال تظهر وخصلة الغنى تظهر منها خصلة خصال ثلاث

نع، مشاه نبي هاربا نبي يلعي نربخأ: لاق هنع هللا يضر يولعلا دمحا نب دمحم نب ؤزمح انشدح 3-33
أب يه، عن النوف لي، عن ال سكوني، عن جعفر بن محمد، عن أب يه، عن أب انه، عن علي عليه السلام قال:
يظهر الغنى، وال ثياب تظهر الجمال، وحسن الملكة يكبت الاعداء الدهن

المرسلين سندن من ثلاث

رافصلنا نسحلا نب دمحم انشدح: لاق: هنع هللا يضر ديولوا نب دمحا نب نسحلا نب دمحم انشدح 3-34
من عن أحمد بن محمد بن عيسى، عن علي بن الحكم يرفعه إلى أبي عبد الله عليه السلام قال: ثلاث
سندن المرسلين: العطر، وإدفاء الشعر، وكثرة الطروقة.

ال بصرية جدين ثلاثة

نع، عيسى نب دمحم نع دمحا نب دمحم نع، سيريدي نب دمحا انشدح: لاق هنع هللا يضر يبا انشدح 3-35
عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور، عن إبراهيم بن عبد الحميد، عن أبي
عليه السلام قال: ثلاثة يجلين البصر: النظر إلى الخضرة، والنظر إلى الماء الجاري، والحسن الأو
والنظر إلى الوجه الحسن.

ثلاث الجميلة الخصال

مبثي هلنا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر راطعلا ييحي نب دمحم نب دمحا انشدح 3-36
عن أحمد بن عمر الحدابي قال: قلت لأبي عبد الله بن أبي مسروق النهدي، عن عبد العزيز بن عمر،
عليه السلام: أي الخصال بالمرء أجمل؟ قال عليه السلام: وقار بالامهابة، وسماح بالطلب مكافأة،
وتشاغل بغير متاع الدنيا.

ثلاث في السرف

بن يدي دمحا نب دمحم ينشدح: لاق هيبأ نع هنع هللا يضر سيريدي نب دمحا نب نيسحلا انشدح 3-37
بن عمران الأشعري بإسناده يعرفه إلى أبي عبد الله عليه السلام قال: السرف في ثلاث أب تذاك
ثوب صوتك، وإفانك النوى يميننا وشمالا، وأهراقك فضلة الماء، وقال: ليس في الطعام سرف.

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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^[190] 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.

ثلاثة وآله عليه الله صلى الله رسول ل عن

نب دمحم نع ،راطعرا ييحيي نب دمحم انشدح :لاق هنع هللا يضرب ديولىجام يلع نب دمحم انشدح 3-38
أحمد، عن محمد بن عيسى بن عبد يد، عن عبد الله بن عبد الله الدهقان. عن درست بن أبي منصور،
أهيم بن عبد الحميد، عن أبي الحسن عليه السلام قال: لعن رسول الله صلى الله عليه وآله عن إبر
ثلاثة: الأكل زاده وحده، والراكب في الفلاة وحده، والنائم في بيت وحده.

ثلاثة الأي نالها لدرجة الجنة في

ابن الحسن الصفار، عن قال: حدثنا محمد -رحمه الله - ديلولا نب دمحم نب نسحلا نب دمحم انشدح 3-39
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 و صول، أو ذو عيال صبور.

ثلاثة عن القلم رف ع

لاق قيواعم يبأ نب مي هارب! انشدح :لاق يمرض حل انشدح :لاق ينوكسل دمحم نب نسحلا انشدح 3-40
حدثنا أبي، عن الأعمش، عن أبي ظبيان قال: أتتني عمر بامرأة مجنونة قد فجرت في أمر برفعها فمروا بها
مر أن ترفع، ف قال: على علي بن أبي طالب عليه السلام في قال: ما هذه؟ قالوا: مجنونة فجرت، ف أمر بها ع
لا ترفعوها فأتتني عمر ف قال له: أما علمت أن القلم رف ع عن ثلاثة: عن الصدبي حتى يد تلم، وعن
المجنون حتى يفيق، وعن النائم حتى يستيقظ.

قال مصنف هذا الكتاب: جاء هذا الحديث هكذا والا صل في هذا قول أهل البيت عليهم السلام المجنون إذا
ذانت لا تذل لان المجنون يأتى والمجنون توتى. زنى حد، والمجنون توتى.

عليهم ف نهض الله رسول يق تلوا أن حدثوا الذين الثلاثة حديث

لاق قارولا رفع نع ،ينيسيم رقا لقع عم نب دمحم ينشدح :لاق هنع هللا يضرب يبأ انشدح 3-41
ما السلام قال: خرج رسول الله صلى الله عليه وآله في ليلة الجمعة فخرجت من مكة وجاءه رسول الله صلى الله عليه وآله
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[191]! 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 أي كم ي نهض إلى ثلاثة نفر قد أدوا باللات والعزى ليق تلوني وقد كذبوا ورب أن علي بن أبي طالب فيكم، فقام إليه عامر بن الكعبة، فأحجم الناس ما تكلم أحد، ف قال: ما أحسب فتادة ف قال: إنه وعك في هذه الديلة ولم يخرج ي صلي معك، فتأذن لي أن أخبره؟ ف قال النبي صلى الله عليه وآله: شأنك، ف مضى إليه ف أخبره ف خرج أمير المؤمنين عليه السلام وكأنه نشط من عقال يارسول الله ما هذا الخبر ف قال: هذا رسول رب يي يخرني وعليه إزار قد عقد طرفه عليه علقه ف قال: عن ثلاثة نفر قد نهضوا إلي ليق تلوني وقد كذبوا ورب الكعبة، ف قال أمير المؤمنين عليه السلام: أنا لهم سرية وحدي هو ذا ألبس علي ثيابي ف قال النبي صلى الله عليه وآله: بل هذه ثيابي وهذا هوعمه وقد أركبه ف رسه وخرج أمير المؤمنين عليه السلام ف مكث درعي وهذا سيد في فألبسه ودرع ثلاثة أيام لا يأت يه جبرئيل يخره ولا يخر من الأرض ف ألق بلبت ف اظمة بالحسن والحسين عليهم السلام على وركبها قول: أو شك أن يوتهم هذين الغلامين ف أسبل النبي صلى الله عليه وآله عينيه ل الناس من يأت يني يخر علي، اب شره بالجنة، واف ترق الناس في الطلب ي بكي، ثم قال: معاشرنا لعظيم ما رأوا بالنبي صلى الله عليه وآله وأف بل عامر بن فتادة ي بشر بعلي ودخل أمير المؤمنين عليه السلام ومعه أسيران ورأس وثلاثة أب مرة وثلاثة أف راس وهبط جبرئيل ف أخبر النبي صلى الله عليه وآله ف قال له النبي صلى الله عليه وآله: ت حب أن أخبرك بما كنت في ي يا أبا عبد الله بما كان ف الحسن؟ ف قال المنافقون: هو منذ ساعة قد أخذه المخاض وهو الساعة يريد أن ي حدثه، ف قال النبي

صلى الله عليه وآله: بل تحدث أنت يا أبا الحسن ل تكون شهيدا على القوم، فقال: نعم يا رسول الله في الوادي رأيت هؤلاء ركبنا على الإبل، فنادوني من أنت فقلت: أنا علي بن أبي طالب لما صرت ابن عم رسول الله، فقالوا: ما نعرف الله من رسول سواء عدونا أو عدوك أو علي محمد، وشد علي هذا المقتول، ودار به يني

‘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.’^[192] 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 Ziyad al-Adami, 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.” [193]”

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ه ضربات وهبت ريح حمراء وسمعت صوتك فيها يا رسول الله وأنت تقول: قد قطعت لك جربان وبين درعه فاضرب دبل عاتقه، فاضربته فلم أدفه، ثم هبت ريح سوداء سمعت صوتك فيها يا رسول الله وأنت تقول: قد قلت لك الدرع عن فخذ فاضرب فخذ، فاضربته فوكدته ووقطعت رأسه، وقال لي: هذان الرجلان: بلغنا أن محمداً رقيق شق فبق رحيم فاحملنا إليه رأسه ورميت به وأخذ ولا تتعجل عليه بنا وصاد بنا كان يعد بألف فارس. قال النبي صلى الله عليه وآله: أما الصوت الأول الذي حك مسامعك فـ صوت جبرئيل، وأما الصوت الآخر فـ صوت ميكائيل، قدم إلي أحد الرجلين [فقدمه السلام] فقال [النبي صلى الله عليه وآله]: قل لا إله إلا الله واشهد أني رسول الله فقال علي عليه السلام: نقل جبرئيل في بيبي أحب إلي من أن أقول هذه الكلمة. قال: أخره يا أبا الحسن واضرب عنقه [فاضرب في رسول الله عليه السلام عنقه] ثم قال: قدم الآخر، فقدم، فقال: قل لا إله إلا الله واشهد أني رسول الله عليه السلام: أخره يا أبا الحسن واضرب عنقه فـ أخره وقام أمير المؤمنين عليه السلام ليضرب عنقه فـ بط جبرئيل في قال: يا محمد إن ربك يقرنك السلام ويقول لك: لا تقوله ل: نعم، فإنه حسن الخلق، سخي في قومه، فقال الرجل وهو تحت السيف: هذا رسول ربك يذرك؟ قال: قال: والله ما ملكت درهما مع أخ لي قط إلا أنه فدقته، ولا كملت بسوء مع أخ لي، ولا قطبت وجهي في الجذب، وأنا أشهد أن لا إله إلا الله، وأنت رسول الله. فقال صلى الله عليه وآله: هذا ممن جره حسن خلقه وسخاؤه إلى جنات النعيم.

خصال ثلاث حوائج في وال سعي بالاخوان البر في

ين شح: لاق راطعاً لى يحيى نب دمحم ان شح: لاق هنع هللا يضر لكوتم ل نب يسوم نب دمحم ان شح 3-42 سهل بن زياد الادمي قال: حدثني رجل، وعمر بن عبد العزيز عن جميل بن دراج قال: قال أبو عبد الله ربالاخوان، والسعي في عليه السلام: خياركم سحاؤكم وشراركم بخلاؤكم، ومن صالح الاعمال اب حوائجهم، وفي ذلك مرغمة ل شيطان، وتزحزح عن النيران ودخول الجنان يا جميل أخذ بر بهذا الحديث غرراً أصحابك، قال: فقلت له: جعلت فداك من غرراً أصحابي؟ قال: هم البارون بالاخوان في العسر مدح الله عز وجل صاحب القليل، فقال واليسر، ثم قال: يا جميل أما إن صاحب الكثر يرهون عليه ذلك، وقد "وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَهُ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ"

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THREE LOCATIONS WHERE DEFECAATION 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 Ziyad 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

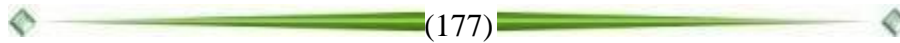
3-45 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn al-Hussein, on the authority of Muhammad ibn Khalid, on the authority of Ibrahim ibn Muhammad al-Ash'ari, on the authority of Abi Ishaq who linked it up to Ali ibn al-Hussein (MGB)[194], "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 father[195] (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,



مواضع ثلاثة في ال تغوط عن النهي

نع، مشاهه نب مي هارب! نبا يل ع ينربخأ: لاق هن ع هللا يضر يولعلا دمحا نب دمحم نب قزمح انشدح 3-43
أب يه، عن ال نوف لي، عن ال سكوني، عن جمع فريد ن محمد، عن أبائه، عن علي عد يهم ال سلام قال: نهى
لى الله عد يه وآله أن ي تغوط على شفير ماء ي س تعذب منه، أو نهري س تعذب منه، أو رسول الله ص
تحت شجرة عد يها ثمراها.

ردية خصال ثلاث ال شمس اس تق بال في

دمحأ ينشدح :لاق يري محلا رف ع ج نب هللا دب ع انشدح :لاق هن ع هللا يضر نس حلا نب دمحم انشدح 3-44
بن زياد الدواسطي باسناده يرفعه إلى أمير بن محمد بن عيسى قال: حدثني أبي ويحيى بن سعيد
المؤمنين عليهما السلام قال: لا تستق بلوا الشمس فانهما بخرة، تشحب اللون وتبلي الثوب، وتظهر
الداء الدفين.

علامات ثلاث لمسرف

نب دمحم نع دمحأ نب دمحم نع، هي بآنع، هن ع هللا يضر راطعلا يحيى نب دمحم نب دمحأ انشدح 3-45
عن محمد بن خالد، عن إبراهيم بن محمد الأشعري، عن أبي إسحاق يرفعه إلى علي بن الحسين،
الحسين عليهما السلام قال: قال أمير المؤمنين عليهما السلام: لمسرف ثلاث علامات ياكل ما ليس له،
ويلبس ما ليس له، ويشترى ما ليس له.

أعين ثلاث الا الا قيامة يوم باكية عين كل

ربن علي بن الحسن الكوفي رضي الله عنه، عن الحسن بن علي، عن جده عبد الله فجع انشدح 3-46
بن المغيرة، عن الاسكوثي، عن جعفر بن محمد، عن أبي يه 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
ه، وعين باتت ساهرة في سبيل الله. ال

خصال ثلاث في كاله الخير جمع

نب دمحم نع، مي هارب! نب يل ع انشدح :لاق هن ع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 3-47
عيسى، عن يونس بن عبد الرحمن، 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 are [\[196\]](#) 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 Yaqaob 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. [197]”

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,

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أبي حمزة، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث: فيه اعتد بارفه هو سهو، وكل سكوت ليس فيه في كرة خصال: النظر، والسكوت، والكلام. في كل نظر ليس فيه غفلة، وكل كلام ليس فيه ذكر فهو لغو. في طوبى لمن كان نظره عبدة وسكوته في كرا، وكلامه ذكرا، وبكى على خطيئته، وأمن الناس شره.

الدابة على نذر ثلاث ارتداف عن النهى

عن أبيه، عن جده أحمد بن أبي عبد الله، -رحمه الله - يقربها هللا دبعب نب دمحم نب يلع انشدح 3-48 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 يرتد ثلاث على دابة، فإن أحدهم مدعون، وهو المقدم.

ثلاث امراض اذا أصحابه علي يقيم أن المسافر حق

دمحم نب دمحم نب يلع انشدح 3-49 عن يعقوب بن يزيد، عن عدة من أصحابنا رفعوا الحديث قال: حق المسافر أن يقيم عليه أصحابه إذا

مرض ثلاثا.

محمودة خصال ثلاثاء الصدوق في رديئة، خصال ثلاث السودان النعل في

نب يسوم نع، دمحا نب دمحم ينشدح: لاقس يردا نب دمحا انشدح: لاق هنع دللا يضر يبأ انشدح 3-50
عمر، عن عبد الله بن جيلة، عن دنان بن سدير قال: دخلت على أبي عبد الله عليه السلام وعليه نعل
ال؟ قال: قلت: وما هي جعلت فداك؟ سوداء قال: مالك ولد بس نعل سوداء! أما علمت أن في يها ثلاث خص
قال: تضعف البصر، وتزخي الذكور، وتورث الهم وهي مع ذلك من لباس الجبارين، عليك بلبس نعل
صدف فأن في يها ثلاث خصال قال: قلت: وما هي قال: تحذ البصر، وتشد الذكور، وتنفق الهم، وهي مع
ذلك من لباس الانبياء عليهم السلام.

خصال ثلاث الغراب من تعلموا

دبع يبأ نب دمحا نع، مساقلا يبأ نب دمحم همع نع، هنع دللا يضر هويلي جام يلع نب دمحم انشدح 3-51
الله، عن علي بن محمد، عن أبي أيوب الأمدني، 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 Ziyad 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 Ziyad, 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,...' [198] 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-

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سأله يمان بن جعفر الجعفي، عن الرضا، عن آبائه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: تعلموا من الغراب خصالاً ثلاثاً: استتاره بالسد فادوب كوره في طلب الرزق، وحذره الله عليه

ثلاثة مع كون ثلاثة

يسوم نع، دمحاً نب دمحم نع، يبا ينشدح: لاق هنع هللا يضرس يردا نب دمحا نب نيسح لانسح 3-52
لبي، عن زيد القات، عن بن جعفر بن وهب البغدادي، عن عبد الله الدهقان، عن أحمد ابن عمر الجعفي، عن ابن بن تغلب قال: سمعت أبا عبد الله عليه السلام يقول: مع التثبت كون السلامة، ومع العجلة كون الندامة، ومن اب تدأ بعمل في غير وقتها كان بئس منه في غير دينه.

ثلاثة في الشوم

سهل بن زياد الادمي قال: ع، راطعلا ييحي نب دمحم انشدح: لاق هيولي جام يلع نب دمحم انشدح 3-53
حدثني عثمان بن عيسى، عن خالد بن نجيح، عن أبي عبد الله عليه السلام قال: تذكروا الشوم عنده، في قال: الشوم في ثلاثة في المرأة والدابة والدار، فاما شوم المرأة فكثر مهرا وعقوق زوجها، وق ساحتها، وشرجيرانها، وكثرة عيوبها. واما الدابة فسوء خلقها ومنعها ظهرها، واما الدار فضي

اصناف ثلاثة به ذكروا ما نسا الذين

ورمعي نشدح: لاق دايز نب لهس نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضرس يبا انشدح 3-54
الشمي، عن أبي جعفر عليه السلام في قول الله عز بن عثمان، عن عبد الله بن المغيرة، عن طلحة وجل: "فلمان سوا ما ذكروا به" قال: كانت ثلاثة اصناف: صنف انتمروا وأمروا [فنجوا] و صنف انتمروا ولم يأمروا [فمسخوا ذرا] و صنف لم يأت مروا ولم يأمروا فهلكوا.

الاسباب من الله يفرغ أن إلى وجل عز الله حرز في ثلاثة

حدثنا محمد بن الحسن رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد: قال 3-55
حدثني أبي وعبد الله الرازي، عن الحسن بن الحسن بن الوليد، عن

Hussein al-Lu'lu'ee, on the authority of Al-Hussein ibn Yusuf, on the authority of Al-Hassan ibn Ziyad 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...' [199] and says, '... If ye are grateful, I will add more (favors) unto you;...' [200]; and says, 'Call on Me; I will answer your (Prayer):...' [201]

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 Orders. [202]"

ثلاثة في حرز الدارين بن يوسف، عن الحسن بن زياد العطار قال: قال أبو عبد الله عليه السلام: ثلاث لا يفتخر بهن رجل من الدواب: رجل لم يهمل زنا قط ورجل لم يهمل ما قط، ورجل لم يهمل ما قط.

ثلاثة يحرّم ثلاثاً أعطى من

هللا دبع يبا نب دمحا ينشدح: لاق هللا دبع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 3-56 من يا معاوية: بن أبي عمير، عن معاوية بن وهب عن أبي عبد الله عليه السلام أنه قال البرقي، عن أبيه، عن محمد من أعطي الدعاء اعطي الاجابة، ومن اعطي الشكر اعطي الزيادة، ومن اعطي التوكل اعطي: أعطى ثلاثة لم يحرم ثلاثة ويقول "لئن شكرتم لأزيدنكم" ويقول "فَهُوَ حَسْبُهُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ" الكفاية، فان الله عز وجل يقول في كتابه "ادْعُونِي أَسْتَجِبْ لَكُمْ"

ثلاثة مشاورة عن النبي

يحيى العطار، عن محمد بن دمحم انشدح: لاق هنع هللا يضر لك وتملأ نب يسوم نب دمحم انشدح 3-57 بن أحمد، عن محمد بن آدم، عن أبيه باسناده قال: قال رسول الله صلى الله عليه وآله: يا علي لا تشاورن جباناً فإنه يضيق عليك المخرج، ولا تشاورن البخيل فإنه يقصر بك عن غايتك، ولا رص غريزة واحدة يجمعها تشاورن حريصاً فإنه يزيدك شرها. واعلم يا علي أن الجبن والبخل والرجس سوء الظن.

أجزاء ثلاثة على العقل قسم

هيبا نع، هللا دبع يبا نب دمحا نع، هللا دبع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 3-58 محمد بن خالد باسناده يرفعه قال: قال رسول الله صلى الله عليه وآله: قسم العقل على ثلاثة أجزاء، عقله، ومن لم تكن فيه فلا عقل له: حسن المعرفة بالله عز وجل، وحسن الطاعة فمن كانت فيه كمل 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-Nobatata 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

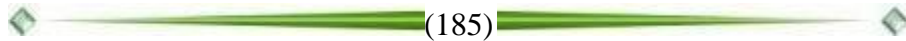
3-60 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Ja'far ibn Muhammad ibn Bashar, on the authority of Ubaydullah al-Dihqan, on the authority of Durost ibn Abi Mansoor, 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."



واحدة خصال ثلاثة من آدم خير

عن أبي يه، عن جده أحمد بن أبي عبد الله، -رحمه الله - يقربها هللا دب ع نب دم ح أ نب يل ع ان ش د ح 3-59
 ن باته، عن عمرو بن عثمان، عن أبي جميلة المفضل بن صالح، عن سعد بن طريف، عن الا صبغ بن
 عن علي بن أبي طالب عليه السلام قال: هبط جبرئيل عليه السلام على آدم عليه السلام ف قال: يا آدم
 إنني امرت أن أذكرك واحدة من ثلاث، فأختر واحدة ودع اثنتين، ف قال له آدم: وما ال ثلاث يا جبرئيل؟
 قال: لحياء والدين: انه صرفا، قال: العقل والحياء والدين، قال آدم: فإني قد اخترت العقل، ف قال جبر
 ف قال: يا جبرئيل إنما أمرنا أن نكون مع العقل حيثما كان، قال جبرئيل: ف شأنكما، وعرج.

ثلاث في الرجل على يع تبر

ال عطار، عن محمد بن يحيى بن دم ح ان ش د ح: لاق هن ع هللا يضر ه يولي ج ام يل ع نب دم ح م ان ش د ح 3-60
 أحمد، عن سهل بن زياد، عن جعفر بن محمد بن بشار، عن عبد الله الدهقان، عن درست بن أبي
 منصور، عن عبد الله بن مولى آل سام، عن أبي عبد الله عليه السلام قال: يع تبر عقل الرجل في

ثلاث: في طول لحيته، وفي نقش خاتمه، وفي كنيته.

ثلاث الشريعة

حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخذ برني علي بن إبراهيم بن هاشم، عن انشدح 3-61 أبيه، عن محمد بن خالد البرقي، عن خلف بن حماد، عن معاوية بن وهب قال: قال أبو عبد الله عليه السلام: الشريعة ثلاث: محب واد، فهو منا، ومترين بنا، وذخزين لمن نأكل بهنا. ومسد تأكل بهنا الناس، ومن أسد تأكل بهنا أفقر.

ثلاث عند الشريعة أم تحان

بن نوراه نع، دمحم نب دمحم نع، هي بآ نع، هنع هللا يضر راطعل ايحي نب دمحم نب دمحم نع انشدح 3-62 مسلم، عن أبي ثبي، عن جعفر بن محمد عن أبيهما السلام قال: امتدحتنا شريعة تنالنا عند ثلاث: عند موافقيت مهناساومف يكملهاوما يلاو، انودعدنعاهلمهظ فدف يكمهرار سادنعو، الصلاة كيف محافظتهم عليها 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 Rabi'at 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

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الإيمان استكمل في قدف به كن من خصال ثلاث

حمد، عن محمد بن أنبأ دمحم بن ع، راطعل اى حى نب دمحم انشدح :لاق هن ع لىل اى ضرر يبأ انشدح 3-63
د سان، عن إبراهيم بن عاصم بن حميد، عن صالح بن ميثم، عن أبي عبد الله عليه السلام قال: ثلاث
خصال من كن في يه استكمل خصال الإي مان: من صبر على الظلم، وكظم غيظه واحد تسب، وعافى وغفر
كان ممن يدخله الله الجنة بغير حساب، ويشفه في مثل ربه يعة ومضر.

ثنا أبو والعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا محمد بن دح 3-64
جرير الطبري قال: أخذ برنا أبو وصالح الكندي عن يدي بن عبد الحميد الحماني عن شريك، عن هشام
بن معاذ قال: كنت جالساً لعمر بن عبد الله بن عيسى دخل المدينة فأمرونا نأديه فنادى: من كانت له
لمة أو ظلامة في ليأت الباب، فأتى محمد بن علي يعني الباقر عليهما السلام فدخل إليه مولاه مزاحم مظ
فقال: إن محمد بن علي بالباب، فإله: أدخله يا مزاحم، قال: فدخل وعمر يمسح عينيه من الدموع،
ل الله، فإله محمد بن فإله محمد بن علي: ما أبكك يا عمر؟ فإله هشام: أبكاه كذا وكذا يا ابن رسول
علي: يا عمر إنما الدنيا سوق من الأسواق، منها خرج قوم بماي نفعهم ومنها خرجوا بماي ضررهم، وكمن
قوم قد ضرهم بمثل الذي أصبنا فيه حتى أتاهم الموت فاستوعبوا فخرجوا من الدنيا يملومين لما لم
سم ما جمعوا من لا يحمدهم، والوا إلى من لا يعذرهم، يأخذوا لما أدبوا من الآخرة عدة، ولا مما كرهوا الجنة، ق
ف نحن والله محقوقون أن ننظر إلى تلك الاعمال التي كنا نغبطهم بها ف نوافقهم فيها وننظر إلى تلك
الاعمال التي كنا نخوف عليهم منها ف كنف عنها، فاتق الله، واجعل في قلبك اثنتين: تنظر الذي
بك في قدمه بين يديك وتنظر الذي تكره أن يكون معك إذا قدمت على تحب أن يكون معك إذا قدمت على
ربك

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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[203] 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."

بدل ولا تذهب إلى سبعة قد بارت على من كان قبك ت رجوا أن تجوز عنك. واتق الله عز ف ات بع ف به ال وجل يا عمر، واف تح الاب واب و سهل الحجاب وان صر المظلوم، ورد الظالم.

ثم قال: ثلاث من كن ف به استكمل الايمان بالله ف جتى عمر على ركبته.

من إذا رضي لم يدخله رضاه في الباطل وإذا غضب ثم قال: إيه يا أهل بيت النبوة، ف قال: نعم يا عمر، لم يخرج غضبه من الحق، ومن إذا قدر لم يتناول ما ليس له.

ف دعا عمر بدواة وقرطاس وكتب "بسم الله الرحمن الرحيم هذا ما رد عمر بن عبد العزيز ظلما محمد بن علي فدك."

حدثني عبد الله بن جعفر الحميري قال: لاق هنع هلال يضر لكوتملا نب يسوم نب دمحم انشدح 3-65 حدثني أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن أبي عبد الله الحذاء، عن أبي جعفر عليه السلام قال: إنما المؤمن الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط

ي إذا قدر لم تخرجه قدرته إلى التعدي وإلى ما ليس له به حق لم يخرجه سخطه من قول الحق، والمؤمن الذ

نب دمحم نب دمحم أن تلصلنا نب يلع نب دمحم نب دمحم ينشدح: لاق هن ع هللا يضرر يب أنشدح 3-66 خالد، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن أبي حمزة الثمالي عن عبد الله بن علي بن عبد السلام عن أبي بصير قال: قال رسول الله ﷺ: ثلاث خصال من كن فيهن أسوأ من أن يكون فيهن: أن يكون له مال لا يملكه، وأن يكون له دين لا يقدر عليه، وأن يكون له جاه لا يبرهه. 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

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 صلوات الله عليه إذا سلم، فقال: إنما المؤمن: الذي إذا سقط لم يخرج سخطه من الحق، والمؤمن الذي يدخله رضاه في باطل والمؤمن: الذي إذا قدر لم يتعاط ما ليس له [ب نفسه].

ثلاثة لا يكلمهم الله عز وجل يوم القيامة ولا ينظر إليهم ولا يزكهم ولهم عذاب اليم

لأق، يسأل أي ظل لا يخرب دمحم نع، هل لا دبعب نب دعس انشدح: لاق هن ع دللا يضر ي ب انشدح 3-68 ع بد الرحمن بن عون بن أبي نجران ال تميمي قال: حدثنا عاصم بن حميط الدناط، عن أبي حدثنا بصير قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكهم ولهم عذاب اليم: ال ناتف شدي به، وال ناكح ن فسسه، وال ما نكوح في دب ره.

أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن علي بن إسماعيل الشعري قال: انشدح 3-69 حدثنا محمد بن سنان، عن أبي مالك الجهني قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة من لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكهم ولهم عذاب اليم: من ادعى إماما ليست إمامته الله، ومن جحد إماما إمامته من عند الله عز وجل ومن زعم أن لهما في الاسلام نصيبا.

نم ان فرص نم ن انم هب ين انم هل ادها زل ا ج ارسلا هي ودبعب نب دمحم نب دمحم نب دمحم أوب انشدح 3-70 صور بيت الله الحرام سنة أربع وخمسين وثلاثمائة قال: أخذ برنا الحسن بن علي بن نصر بن من الطوسي قال: حدثنا محمد بن عثمان بن كرامة قال: حدثنا عبد الله بن موسى، عن شيبان، عن الأعمش، عن أبي صالح، عن أبي هيرة قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا يكلمهم الله لا يبايعه إلا عز وجل يوم القيامة ولا ينظر إليهم ولا يزكهم ولهم عذاب اليم: رجل يبايع إماما

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 [204] - 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 [205] 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)!’ [206] 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)!’” [207]

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,

لذني يا، إن أعطاه منها ما يريد وفي له وإلا كفا. ورجل يايع رجلا ب سبعة ته ب عداءه صرف حلف ب الله عز وجل ل قد أعطى بها كذا وكذا في صدقه ف أخذها ولم يعط ف بها ما قال، ورجل علي ف ضل ماء ب ال فلاة ب منعه ن ال سب ب يل.اب

مواطن ثلاثة في الخلق ب كون ما أو حش

يرعش ال قزمح نب دمح أن ع، هل لا دب ع نب دعس انشدح: لاق هن ع دللا ي ضرر نس حلنا نب دمحم انشدح 3-71 قال: حدثني ياسر الخادم قال: سمعت أبا الحسن الرضا عليه السلام يقول: إن أو حش ما ب كون هذا ويخرج من بطن أمه في يرى الدن يا، ويوم يموت في يرى الآخرة وأهلها، الخلق في ثلاثة مواطن يوم يولد ويوم يبعث في يرى أحكاما لم يرها في دار الدن يا وقد سلم الله عز وجل علي ي حبي في هذه الثلاثة المواطن وأمن روعته في قال: " و سلام عليه يوم يولد ويوم يموت ويوم يبعث حيا " وقد سلم عيسى بن يوسف في هذه الثلاثة المواطن في قال: " وال سلام علي يوم ولدت ويوم أموت مريم عليه السلام: عل ويوم اب عث حيا ".

ثلاثة الظلم في الشركاء

رافصلا نسحلا نبا دمحم انشدح :لاق هن ع هللا يضر ديولوا نب دمحا نب نسحلا نب دمحم انشدح 3-72
ع فر بن محمد، عن أبيه، عن جده عن العباس بن معروف، عن محمد بن سنان، عن طلحة بن زيد، عن ج
عديهم السلام قال: كان علي عديه السلام ي قول: العاامل بالظلم والمع بين عديه والراضي به شركاء
ثلاثة.

ثلاثة قتال الساعي

يبأ نب دمحم ن ع، هيبأ ن ع، مشاه نب ميهاربا نب يل ع انشدح :لاق هن ع هللا يضر يبا انشدح 3-73
عديه السلام قال: الساعي قتال ثلاثة قتال لنفسه، وقاتل من عمير يرفعه إلى أبي عبد الله
ي سعي به، وقاتل من ي سعي إليه

مساكن ثلاثة ولكاف روموى وحصن سجن مساكن ثلاثة لمؤمن

ن ع، مشاه نب ميهاربا نب يل ع ينربخأ :لاق هن ع هللا يضر يولعلا دمحا نب دمحم نب قزمح انشدح 3-74
ابراهيم بن عبد الحميد، عن أبيه، عن عمرو بن عثمان، عن

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on the authority of Abil Hassan - the first (MGB) [208] 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 Abbas [209] 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.”

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أبي الحسن الاول، عن أبي عبد الله عليه السلام قال: الدنن يا سجن المؤمن، والد قبر حصنه. والدجنة مأواه. مأواه، والدنن يا دنة الكافر، والد قبر سجنه، والد نار

ثلاثة وجل عز الله أي ام

ينشدح: لاق هللا دبع نب دعس انشدح: لاق هنع هللا يضر راطعلا ي يحي نب دمحم نب دمحم انشدح 3-75
يعقوب بن يزيد، عن محمد بن الحسن المديني، عن مثنى الدناط قال: سمعت أبا جعفر عليه السلام
وم الكرة، ويوم القيامة يقول: أيام الله عز وجل ثلاثة: يوم يقوم القائم، وي

القيامة يوم يعذبون ثلاثة

نع، ديزي نب بوقعي نع، يري محل رفع نب هللا دبع انشدح: لاق هنع هللا يضر يب انشدح 3-76
محمد بن الحسن المديني، عن هشام بن أحمد، وعبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد
بنذعي ناوي حل نم قروص روص نم قماي قلل موي نوبذعي قتال الله عليه السلام قال: سمعته يقول
دتي ينفخ فيها، وليس بنافخ فيها. والمكذب في منامه يعذب حتى يعقد بين شعيرتين، وليس
بعاقد بينهما. والدمس تمع إلى حديث قوم وهم له كارهون يصب في أذنه الآتك وهو الإسرب.

وجعفر الادي بلي قال: حدثنا أبو عبد الله قال: حدثنا باب انشدح: لاق دمحم نب لي لخلل ي نربخ 3-77
سفيان، عن أبي وب السختي، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:
من صور صورة عذب وكلف أن ينفخ فيها، وليس بفاعل. ومن كذب في حلمه عذب وكلف أن يعقد بين
يث قوم وهم له كارهون، يصب في أذنه الآتك يوم شعيرتين، وليس بفاعل، ومن سمع إلى حد
القيامة: قال سفيان: الآتك من الرصاص.

ال ك بر من ت برئ خصال ثلاث

نمحرل ادبع نع ،ديزي نب بوقعي نع ،هللا دبع نب دعس انشدح :لاق هنع هللا يضرر يبا انشدح 3-78
به هكذا وخصف نعله، وحمل بن أبي نجران، يرفعه إلى أبي عبد الله عليه السلام قال: من رفع جي
سأعته فقد أمن من الكبر.

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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[210] (in some versions we read: those who have been born after one year of pregnancy.) [211]”

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)."

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خصال ثلاثة في كذات من المذكور عن وي نهى بالمعروف ي أمر

نب دمحم ينشدح: لاق راطعلا ي يحي نب دمحم انشدح: لاق هنع هللا يضر نسحلا نب دمحم انشدح 3-79 أحمد، عن يعقوب بن يزيد، عن محمد بن أبي عمير رفته إلى أبي عبد الله عليه السلام قال: إنما ي أمر ي نهى عن المذكور من كذات في ثلاثة خصال: عامل بما ي أمر به وتارك لما ي نهى عنه، عادل بالمعروف و فيها ي أمر، عادل في ما ي نهى، رف يقي في ما ي أمر ورف يقي في ما ي نهى.

ي نج بون لاث ثلاثة

ي لع نب دمحم ن ع، دمحا نب دمحم ن ع، بيأ ن ع، -رحمه الله - س يردا نب دمحم نب نسحلا انشدح 3-80 ي رفته إلى داود بن فرقد، عن أبي جعفر أو أبي عبد الله عليه السلام قال: ثلاثة الهمدان ي لاي نج بون أعور ي مين، وأزرق كالفص، ومولد ال سند

خصال ثلاث في ي كون ان ع ي باب المرء ك في

نب دمحم أ ن ع، هللا دب ع نب دعس انشدح: لاق هنع هللا يضر راطعلا ي يحي نب دمحم نب دمحم انشدح 3-81 ي الله البرقي. عن بكر بن صالح. عن الحسن بن علي بن فضال، عن عبد الله بن إبراهيم، أبي ع عن الحسن بن يزيد، عن أبيه، عن جعفر بن محمد، عن أبيه عليه السلام قال: قال رسول الله صلى ي نظر الله عليه وآله: إن أسرع الخير وأبأ البر وإن أسرع الشر عقابا ال بغي، وك في بالمرء ع ي با أن من الناس إلى ما ي عسى عنه من ن فسه، وي عير الناس بما لا ي ستطيع تركه، وي وذي جلد يسه بما لا ي عنيه.

ثلاث لاحدى فهو وآله عليه الله صلى النبي ع ترة ي حب لم من

رصن ي ب أ ن ع، دمحا نب دمحم ن ع، هي ب أ ن ع، هنع هللا يضر س يردا نب دمحم نب نسحلا انشدح 3-82 ن جعفر الاحمر. عن إسماعيل بن العباس بن يزيد بن جبير عن داود بن الحسن، ال بغدادي، عن محمد بن عن أبي رافع، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: من لم ي حب ع ترة ي فهو لاحدى ث ثلاث إما: منافق، وإما لزن ية. وإما امرء حملت به أمه في غير ظهر.

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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."

أحد به أحد في الدنيا إلا رفق الله عز وجل به يوم القيامة ورأس الحكمة مخافة الله تبارك وتعالى.

ثلاثة الأقيامة يوم النار تكلّم

، يسوع نب دمحم نبا دمحا ينشدح: لاق دللا دبعب نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 3-84
عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد بن سعد بن غزوان، عن السكوني، عن
ام عن النبي صلى الله عليه أبي عبد الله جعفر بن محمد، عن أبيه، عن أبياته عن علي بن إمام السلي
وآله: قال: تكلّم النار يوم القيامة ثلاثة أميرا وقاريا وذاث روة من المال، في تقول للامير: يا من وهب الله
له سلطانا في لم يعدل، في تزدرده كما يزدرد الطير حب السمسسم وتقول للاقارئ: يا من تزين للناس
من وهب الله له دنياك ثيرة واسعة في يضا وسأله وبارز الله بالمعاصي في تزدرده. وتقول لالعني: يا
ال فقير ال يسير قرضا في إلا بخلاف تزدرده.

الظهر قاصمات ثلاثة

، رافصلا نسحلا نبا دمحم انشدح: لاق هنع دللا يضر دي لولا نبا دمحا نبا نسحلا نبا دمحم انشدح 3-85
دالا سكاف، عن أبي جعفر عن محمد بن عبد الله حميد، عن عامر بن رباح، عن عمرو بن الوليد، عن سع
عليه السلام قال: ثلاثة 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 Ziyad, 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."

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عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن دلال يضر يبا أنشدح 3-86
أبيه، عن صفوان بن يحيى، عن عبد الرحمن 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
ر عمله، ونسي ذنبه، ودخله العجب منه: إذا استكثرت

ب ثلاث ع باده على وجل عز الله ت طول

ينشدح: لاق دبع نب دعس انشدح: لاق هنع هللا يضر راطعلا ييحي نب دمحم نب دمحم انشدح 3-87
عمير، عن هشام بن سالم، عن أبي عبد الله محمد بن عبد الجبار، عن محمد بن إسماعيل، عن ابن أبي
عليه السلام قال: إن الله عز وجل يقول: إنني تطولت على عبادي ب ثلاث: ألقيت عليهم الريح بعد
الروح ولو لا ذلك ما دفن حميم حميا، وألقيت عليهم السلوة بعد المصيبة ولو لا ذلك لم يتهن أحد
لحنطة والشعر ولو لا ذلك لكنزها ملوكهم كما ينكرون منهم بعيشه، وخلفت هذه الدابة وسلطتها على
الذهب والفضة.

ثلاث في الا سير لا

دبع هنج نع، يلع نبا نسحل هنج نع هنع هللا يضر يفوكلا نسحل نب يلع نب رفعج انشدح 3-88
صلى الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليه السلام قال: قال رسول الله
الله عليه وآله: لا سهر إلا في ثلاث: متهدد بالقرآن، أو في طلب العلم، أو عروس تهدي إلى زوجها.

شيء رأسه طأطأ ما آدم ابن في ثلاث لولا

نب قدعسم نع، لمسلم نب نوراه نع، رفعج نب هللا دبع ينشدح: لاق هنع هللا يضر يبا أنشدح 3-89
ها السلام قال: قال رسول الله صلى الله عليه وآله: لولا ثلاث زياد، عن جعفر بن محمد، عن أبيه عليه
في ابن آدم ما طأطأ رأسه شيء: المرض وال فقر والموت، كلهم فيه وإنه معهن لو تاب.

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 Ziyad ibn al-Monzar, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobat 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 Ziyad, 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

أشياء ثلاثة للدين شرايع جميع

قال: حدثني جدي يفيوكل قريغملنا بن هللا دب ع نب يل ع نب نس حلنا نب يل ع نب رفع ج انشدح 3-90
الدسن بن علي، عن عمرو بن عثمان الثقفي، عن سعيد بن شرحبيل. عن ابن لهيعة عن أبي مالك
قال: قلت لعلي بن الحسين عليهما السلام: أذ برئي ب جميع شرايع الدين، قال: قول الحق، والحقم
بالعدل، والوفاء بالعهد.

ثلاث الفتن

ضبي الله عنه قال: حدثنا علي بن الحسين السعد أبي رلكوتملنا نب يسوم نب دمحم انشدح 3-91
قال: حدثنا أحمد بن أبي عبد الله البرقي. عن أبيه، عن محمد بن سنان، عن زياد بن المنذر عن سعد
بن ظريف. عن الأصمعي بن نباتة قال: قال أمير المؤمنين عليه السلام: الفتن ثلاث: حب النساء وهو
وفخ الشيطان وحب الدين نار والدرهم وهو سهم الشيطان، فمن أحب سيف الشيطان، وشرب الخمر وه
النساء لم ينتفع بعيشه، ومن أحب الا شربة حرمت عليه الجنة، ومن أحب الدين نار والدرهم فهو عب
الدين، وقال: قال عيسى بن مريم عليه السلام: الدين نار داع الدين. والعالم طيب الدين فإذا رأيتم
إلى نفسه فاتهموه، واعلموا أنه غيرنا صح له غيره. الأطيب يجر الداء

أخلاء ثلاثة للمسلم للمرء

نع، ملسم نب نورا نع، يري محلنا رفع ج نب هللا دب ع انشدح: لاق هن ع هللا يضر ي ب انشدح 3-92
مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن جده عليه السلام قال: قال علي عليه السلام: إن
سلم ثلاثة أخلاء فخليل ي قول: أنا معك حيا وميتا وهو عمله، وخليل ي قول له: أنا معك إلى المرء الم
باب ف برك ثم أخذ يك وهو ولده، وخليل ي قول له: أنا معك إلى أن تموت وهو ماله. فإذا مات صار له لوارث.

الدسن بن نب دمحم ركب بوباً انشدح: لاق يركس عل دي عس نب هللا دب ع نب نس حلنا دمحب أوباً انشدح 3-93
دريد قال: أذ برنا أبو وحاتم عن العباسي يعني أبا محمد ع بيد 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-Mazaki^[212] 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

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عن أبيه، وأخبرنا عبد الله بن شبيب البصري قال: حدثنا زكريا بن يحيى الدمشقي قال: حدثنا م: وفدت مع جماعة من بني تميم إلى العلاء بن الفضل عن أبيه، عن جده قال: قال قيس بن عاص النبي صلى الله عليه وآله فدخلت وعنده الصلصال بن الدهميس فقلت: يا نبي الله عظنا موعظه فإنا قوم بغير في البرية، فقال رسول الله صلى الله عليه وآله: إن مع العز ذلاً، وإن مع الحياة موتاً، في كل شيء رقباً. وإن لكل حسنة ثواباً، ولكل سيئة إن مع الدنيا آخرة، وإن لكل شيء حسنة يبا، وعل عقاباً، ولكل أجل كتاباً، وإنه لا بد لك يا قيس من قرين يدفن معك وهو حي. وتدفن معه وأنت ميت، فإن كان كريماً أكرمك، وإن كان لئيماً أسلمك، ثم لا يحدش إلا معك ولا تبعث إلا معه، ولا تسئل إلا ه إن صلح آتست به، وإن فسدت سدتس إلا منه، وهو فاعلك، عنه، فلات جعله إلا صالحاً فإن

ف قال: يا نبي الله احب أن يكون هذا الكلام في أبيات من الشعر ن فخر به علي من يذيان من العرب بن ثابت قال: فأق بلت اف كرف بما شديه ونذخره، فأمر النبي صلى الله عليه وآله من يأت به بديسان هذه العظة من الشعر فاستتب لي القول قبل مجئ حسان فقلت: يا رسول الله قد حضرتني أبيات أحسبها توافق ما تريد، فقلت:

قريـن الـ فـتـى فـى الـ قـبـر ما كان يـ فـعـل
لـ يـوم يـ نادى الـمرعـفـ يـه فـ يـقـبـل
بـ غـيـر الـذـى يـ رضى بـه الـلـه تـ شـغـل
ومـن قـبـلـه إلـا الـذـى كان يـ عـمـل
يـ قـيـم قـلـ يـلـابـ يـنـهـم ثم يـرحـل

تـ خـير خـلـيـطـا من فـعـالـك إنـما
دـبـ عـد الـموت من أن تـ عـدـهـولـا بـ
فـان كـنت مشـغـولـا بـ شـيـء فـلا تـكن
فـلـن يـ صـحـب الـانـسان من بـ عـدمـوتـه
ألا إنـما الـانـسان ضـيـف لـاهـله

كلمات ثلاث علي في النبي إلى الله أوحى

اشدح: لاقى ءامثالثون يس مـخـو عـبراً ءنـس ءفـوكـلـاب يـكـزـمـلـا يـنـوكـحـسـلـا دمـحـمـنـبـنـسـحـلـا انـشـدح 3-94
محمـد بن عبد الله الـحـضـرمـي قال: حـدـثـنا الـقـاسـم بن زكـريـا بن



Section 2

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[213] 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'nab 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?"

دي نار قال: حدثنا إسحاق بن منصور قال: حدثنا جعفر الاحمر، عن امي الصادق ي، عن أبي كثير الله صلى الله عليه وآله: أسرى بي ربي الات صاري، عن عبد الله بن أسعد بن زرارة قال: قال رسول في أودى إلي في علي عليه السلام به ثلاث: إنه إمام المتقين وسيد المؤمنين وقائد الغر المحجلين.

ثلاثة الرجال

نع، يقربنا هللا دبع يبا دمحا نع، هللا دبع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 3-95
ة بن ميمون، عن أبي عبد الله عليه السلام قال: الرجال ثلاثة: الحسن بن علي بن فضال، عن ثعلب رجل بماله، ورجل بجاهه، ورجل بلسانه، وهو أفضل الثلاثة.

لقاعلاف، رجا فو قم أو لقاع: ةثالث لاجرلا: مال سللا هيلع نين مؤملا ريم لاق: لاق دانسالا اذهبو 3-96
ذل أجاب، وإن تكلم أصاب، وإن سمع وعى، وإن الدين شريعتة، والحدلم طبيعته، والرأي سجيته، وإن س
حدث صدق، وإن اطمأن إليه أحد وفي، والاحمق إن استنبه به بجميل غفل، وإن استنزل عن حسن نزل، وإن
حمل على جهل جهل، وإن حدث كذب، لا يفتقه وإن فقه لا يفتقه، والفاجر إن اتتمنته خاتك، وإن
صاحبته شاتك وإن وثقت به لم ينصحك.

خصال ثلاثة يه لرجل الات صلح لا الامامة

دمصل ادبع نع، دمحا نبا دمحم نع، راطعلا ي يحيي نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 3-97
بن محمد، عن دنان بن سدير، عن أبي عبد الله، عن أبي يه عليه السلام قال: إن الامامة لات صلح إلا
وحدلم يملك به غضبه، ودسن الخلافة على من ولي لرجل فيه ثلاث خصال: ورع يحجزه عن المحارم،
حتى يكون له كالوالد الدرديم.

يبا نب نيسحل نب دمحم نع، راطعلا ي يحيي نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 3-98
الخطاب، عن أحمد بن محمد بن أبي نصر البزنطي قال: سئل أبو الحسن عليه السلام الإمام بأي شيء
مام؟ عرف به عبالا

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[214] 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[215] 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 PILGRIMAGES [216]

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 pilgrimage[217] 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 pilgrimage[218] thrice will never suffer from poverty.”

إن للامام علامات أن ي كون أك بر ولد أب يه ب عده وي كون في يه ال فضل وإذا قدم ال ركب ال دمدي نة قال: قال: إلى من أو صي في لان؟ قالوا: إلى في لان، وال سلاح في ي ناب م نزلة ال تاب وت في ي بي إسرا نيل ي دور مع الامام ح يث كان.

ابن أحمد، عن الحسن بن دمحم بن ع، راطع ال اي يحي نب دمحم ان شذح: لاق هن ع دللا ي ضر ي ب ان شذح 3-99 موسى الخشاب، عن يزيد بن إسحاق شعر قال: حدثني هارون بن حمزة الغنوي، عن عبدالاعلى بن أعين قال: قلت لابي عبد الله عليه السلام: ما الحجة علي المدعي لهذا الامر ب غير حق؟ قال: ثلاثة من أولي الناس بمن قبله، وي كون عنده سلاح الحجة لم ي ج تمعن في رجل إلا كان صاحب هذا الامر: أن ي كون رسول الله صلى الله عليه وآله، وي كون صاحب الو صية ال ظاهرة الذي إذا قدمت ال دمدي نة سألت ال عاملة وال ص ب يان إلى من أو صي في لان؟ في ي قولون: إلى في لان.

حجج ثلاثة حج من في

نب دمحم ان شذح: لاق راطع ال اي يحي نب دمحم ان شذح: لاق هن ع دللا ي ضر ي ب ان شذح 3-100 ي دبي بن عمران الاشعري، عن السندي بن الربيع، عن محمد بن القاسم بن فضيل بن ي سار، عن ي من بن محرز ي رويه عن القاسم [وا] بن فضال إن حري ز قال: من حجج ثلاث سنين متواليه ثم حج أولم

ي حج ف هو ب منزلة مدمن الحج.

ي ده: هذا الا سناد مضطرب ولم اغيره لانه كان هكذا في ن سخ تي، قال مصنف هذا الكتاب اذ تاب اذام الله ت ابي
والحديث صحيح.

3-101 يبا نبا ن يس ح ل ا نب دم ح م ن ع ،هللا دب ع نب دعس ان ش دح :ل ا ق ه ن ع هللا ي ضرر يبا ان ش دح
الخطاب، عن الرجال [عن صفوان بن يحيى] عن صفوان بن مهران الجمال، عن أبي عبد الله عليه
ثلاث حجج لم يصبه في قرأه السلام قال: من حج

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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 [219] 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 PILGRIMAGE [220]

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'ab, 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...' [221] 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!' [222] 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.' [223]"

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

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رأطعلا ي يحيي نب دمحم انشدح :لاق هنع دللا يضر ديولوا نب دمحم أنسحل نب دمحم انشدح 3-102
ن ي ديبى ابن عمران الا شعري قال: حدثني أبو وعبد وأحمد بن إدريس بن محمد بن أحمد بن
الله الرازي، عن منصور بن العباس، عن عمرو بن 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.

المؤمنين من ذفر بثلاثة حج من في

نارم عن يحيي نب دمحم أنسحل نب دمحم انشدح :لاق هنع دللا يضر يبا انشدح 3-103
الا شعري، عن سلمة بن الخطاب، عن أحمد بن علي، عن الحسن بن علي الديلمي، مولى الرضا قال:
عز سمعت الرضا عليه السلام يقول: من حج بثلاثة نذر من المؤمنين فداشترى نفسه من الله
وجل بالثمن ولم يسأله من أين كسب ماله من حلال أو حرام.

آيات ثلاث يوسف قميص في كان

يدابأ دعسلا نيسحل انبا يلع انشدح :لاق هنع دللا يضر لكوتملا نب يسوم نب دمحم انشدح 3-104
نع، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير عن هشام بن سالم
أبي عبد الله عليه السلام قال: كان في قميص يوسف عليه السلام ثلاث آيات في قوله عز وجل:
"...هيال رخأى لابق نم دق هصيمق ناك ن!" لجزوع هلوقو "بذكمدب هصيمق يلع اواجو"
وجل: "أذهبوا بقميصي هذا الآية".

ثلاثة الظلم

رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد هويلي جام يلع نب دمحم انشدح 3-105
بن أبي عبد الله، عن أبيه، عن هارون بن الجهم، عن الفضل بن صالح، عن سعد بن ظريف، عن أبي
جعفر عليه السلام قال: الظلم الثلاثة: ظلم

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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) [224], 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 inherit [225], marriage by possessing the woman (who is a slave), and marriage without the right to inherit [226].”

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 Bridge [227], then you are saved. Else you shall be destroyed.”

يَغْفِرُ اللَّهُ عِزَّ وَجَلَّ، وَظَلَمَ لَا يَغْفِرُهُ، وَظَلَمَ لَا يَدْعُهُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالْمُشْرِكُ بِاللَّهِ عِزَّ وَجَلَّ
رَهُ اللَّهُ فَظَلَمَ الرَّجُلُ نَفْسَهُ فَيَمُوتُ بَيْنَهُ وَبَيْنَ اللَّهِ عِزَّ وَجَلَّ، وَأَمَّا الظُّلْمُ الَّذِي لَا يَدْعُهُ وَأَمَّا الظُّلْمُ الَّذِي يَغْفِرُ
فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.

وجوه بـ ثلاثة الـ فزوج تـ حل

جده، عن النوفلي، عن نع، هيبأ نع. هنع هللا يضر مشاه نب ميهارب! نب يلع نب دمحا انشدح 3-106
 الاسكوني عن جعفر بن محمد، عن أبيه، عن أبياته عليه السلام قال: قال أمير المؤمنين عليه السلام:
 تحل الفروج بثلاثة وجوه: نكاح بميراث، ونكاح بملك اليمين، ونكاح بلاميراث.

ثلاثة لاحد الا لامة لجميع ال نجاته رجي

نع، بيناه فصل ال دمحم نبا مساقلا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 3-107
 سديمان بن داود المنقري، عن حفص بن غياث النخعي، عن جعفر بن محمد عليه السلام قال: اني
 لارجو ال نجاته لهذه الامة لمن عرف حقا منهم الا لحدث ثلاثة: صاحب سلطان جائر، و صاحب هوى، وال فاسق
 المعلى.

ساعات ثلاث آدم ابن ساعات أشد

نع، دمحم نب مساقلا ينشدح: لاق هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 3-108
 سديمان بن داود قال: حدثنا عبد الرزاق، عن معمر، عن الزهري قال: قال علي بن الحسين بن علي بن
 لتي يعاين في بها ملك أبي طالب عليه السلام: أشد ساعات ابن آدم ثلاث ساعات: ال ساعة
 الموت، وال ساعة ال تي ي قوم فيها من قبره، وال ساعة ال تي 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
 نجوت حين ي حمل ال ناس على الصراط فأنت ابن آدم حين توضع في قبرك فأنت أنت، وإلا هلكت، وإن
 أنت وإلا هلكت، وإن نجوت حين ي قوم ال ناس لرب ال عالم بين 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.’ [228] 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."

ربقلا ن! هللاو ،الكنض قش ي عمل ده يف مهل ن او ،ربقلا وه :لاق " .وَمِنْ وَرَائِهِمْ بَرَزَخٌ إِلَى يَوْمِ يُبْعَثُونَ " :ثم تلا لروضة من رياض الجنة أو حفرة من حفر النار، ثم أقبل على رجل من جلسائه فقال له: لقد علم ساكن الدارين دارك. اسماء ساكن الجنة من ساكن النار، فأبى الرجلين أنت، وأي

ثلاثة من وجل عز الله عند أعظم عملا آدم ابن يععمل لن

نع ،دمحم نب مساقلا نع ،هللا دببع نب دعس انشدح :لاق هنع هللا يضرر نسحلا نب دمحم انشدح 3-109 عن أبي عبد الله عليه السلام أنه قال: قال سليمان بن داود قال: سمعت غير واحد من أصحابنا يروي النبي صلى الله عليه وآله: لن يععمل ابن آدم عملا أعظم عند الله تبارك وتعالى من رجل فق تلن بيا أو ه في امرأة حراما. إمام، أو هدم الكعبة التي جعلها الله عز وجل قبلة لعمادة أو أفرغ ماء

ثلاث في الا الرجل يظعن لا

أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن انشدح 3-110 سليمان بن داود قال: أخبرني غير واحد من أصحابنا، عن أبي عبد الله عليه السلام قال: مك توب في محرم، حكمة آل داود عليه السلام: لا يظعن الرجل إلا في ثلاث: زاد لمعاد، أو مرمة لمعاش أو لذة في غير ثم قال: من أحب الدنيا ذل.

ثلاثة الفرش

نب نامي لس نع ،دمحم نبا مس اقلنا نع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا ي ضر ي بدأ انشدح 3-111 داود قال :حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام أنه نظر إلى فرس في دار رجل فقال: ضيفه، والفراس الرابع لئلا يشيطان. فراس لرجل وفراس لاهله وفراس ل

شعشال نب نامي لس انشدح :لاق ص فح نب رمع انشدح :لاق يزجس لادمحا نب لي لخل ي نربخأ 3-112 قال :حدثنا يزيد بن خالد الرملي قال :حدثنا ابن وهب، عن أبي هاتئ عن [أبي] عبد الرحمن الحدادلي، عن ه وأله ال فرس ف قال :فراس لرجل وفراس لمرأة جاب رب ن عبد الله قال :ذكر رسول الله صلى الله علي وفراس لضيف والرابع لئلا يشيطان.

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."

ال ثلاث امات ال عل

نع ،دمحم نب مس اقل لا ين شذح :لاق دللا دب ع نب دعس ان شذح :لاق هن ع دللا يضر ي ب ان شذح 3-113
سد يمان بن داود قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام قال: قال لقمان لابنه: يا
علم والاي مان والد عمل به، ب نى ل كل شىء علامة ي عرف بها وي شهد عليها، وإن ل لدين ث لاث علامات: ال
ول لاي مان ث لاث علامات: الاي مان ب الله وك ت به ورسله. ول لعالم ث لاث علامات: ال علم ب الله وب ما ي حب وب ما
ي كره، ول لعامل ث لاث علامات: ال صلاة وال صيام والزكاة، ول لم تكلف ث لاث علامات: ي نازع من ف وقه،
علامات: ي ظلم من ف وقه بالمعصية ومن دونه وي قول مالا ي علم وي تعاطى مالا ي نال ول لظالم ث لاث
ب ال غلبة وي عين الظلمة. ول لمنافق ث لاث علامات: ي خالف ل سانه ق ل به، وق ل به ف عله، وعلا ي ته
سري رته. ول لاثم ث لاث علامات: ي خون، وي كذب، وي خالف ما ي قول: ول لمراني ث لاث علامات: ي كسل إذا
كل أمر ل لمحمد. ول لحاسد ث لاث علامات: ي غتاب إذا كان وحده، وي نشط إذا كان ال ناس عنده، وي تعرض في
غاب، وي تملق إذا شهد، وي شمت بالمصيبة. ول لمسرف ث لاث علامات: ي شترى مال يس له، وي ل يس
مال يس له، وي أكل مال يس له. ول لكسلان ث لاث علامات: ي تواني حتى ي فرط وي فرط حتى ي ضيع
وال نسيان. قال حماد بن عيسى: قال أبو عبد الله عليه السلام: ول لغافل ث لاث علامات: ال سهو وال لهو
الله عليه السلام. ول كل واحدة من هذه ال علامات شعب ي بلغ ال عالم بها أك ثر من ألف باب وألف باب وألف
باب، ف كن يا حماد طال بال لعلم في آناء ال ليل وأطراف ال نهار ف إن أردت أن ت قر عينك وت نال خير ال دنيا
يدي ال ناس وعدن فسك في الموتى ولا ت حدثن ن فسك إنك ف وق أحد من والأخرة ف اقطع الطمع مما في أ
ال ناس واخزن ل سناك كما ت خزن 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'ab, 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 [229] who dislike us.”

أمره من أحوال ثلاثة في العبد وجل عز الله خلق

نب نامي لس نع ،دمحم نب مس اقلنا نع ،هللا دببع نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 3-114
السلام قال: قال أمير المؤمنين عليه السلام: داود قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه
السلام كان في يما وعظ به لقمان ابنه أن قال له يا بني ليع تبر من ق صري قينه وضعت نيه في طلب
الرزق، إن الله تبارك وتعالى خلقه في ثلاثة أحوال من أمره، وآتاه رزقه، ولم يكن له في واحدة منها
رزقه في الحال الربانية، أما أول ذلك فإنه كان في رحم أمه كسب ولا حيلة: إن الله تبارك وتعالى سي
يرزقه هناك في قرار مكين حيث لا يوذيه حر ولا برد، ثم أخرجه من ذلك وأجرى له رزقا من لبن أمه
يك فيه به ويرب به وينعشه من غير حول به ولا قوة، ثم فطم من ذلك فأجرى له رزقا من كسب أبيه
الا يملك غير ذلك حتى أنهما يوثقانه على أنفسهما في أحوال كثيرة برأفة ورحمة له من قلوبهم
حتى إذا كبر وعقل واكتسب لنفسه ضائق به أمره وظن الظنون بربه وجدد الحقوق في ماله وقد تر على
نفسه وعياله مخافة افتتار رزق وسوء يقين بالخلف من الله تبارك وتعالى في العاجل والآجل،
ي في بنس العبد هذا يابن

ثلاثة الناس

نب دمحم نب دمحم نع رافصلنا نس حلنا نب دمحم انشدح :لاق هنع هللا يضر نس حلنا نب دمحم انشدح 3-115
عيسى، عن الحسن بن علي الوشاء عن أحمد بن عازد، عن أبي خديجة عن أبي عبد الله عليه السلام
الدمتعلمون وسائر الناس قال: الناس يغدون على ثلاثة عالم ومتعلم وغثاء، فنحن العلماء وشيعتهم
غثاء

نب نيس حلنا نع ،باطخلنا نب قملس نع ،هللا دببع نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 3-116
سديف، عن صالح بن عقبة، عن أبي الحسن موسى بن جعفر عليهما السلام قال: الناس ثلاثة: عربي
بان بصانوا نمأر بتن مفلح لعلا ماو، ومولدي وعالج، فأما العرب فنحن، وأما المولى فمن الأونا

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,

نع .يقربها هللا دب ع يبأ نب دمأ نع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبأ انشدح 3-117
أب يه محمد بن خالد، عن صفوان بن يحيى، عن أبي أيوب الخزاز. عن محمد بن مسلم وغيره، عن أبي
أحب العلماء، ولا عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: اغد عالما أو متعلما أو
تكن رابعا فتهلك ببعضهم.

لاحدف بها عذر لا خصال ثلاث

نع ،ينادي كلنا رفع ج يبأ نب رفع ج نب يسوم نب يل ع ينشدح :لاق هن ع هللا يضر يبأ انشدح 3-118
أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسن بن ابن مصعب الهمداني قال: سمعت أبا عبد
لام يقول: ثلاثة لا عذر لاحد فبها: أداء الامانة إلى البر والفاجر، والوفاء بالعهد لرب الله عليه السلام
والفاجر، وبر الوالدين برين كانا أو فاجرين.

وبالهن يرى حتى صاد بهن يموت لا خصال ثلاث

بن جعفر الحميري، عن هللا دب ع انشدح :لاق هن ع هللا يضر لكوتم لنب يسوم نب دمأ انشدح 3-119
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
وابالصلة الرحم، وإن القوم وقطيعه الرحم واليمين الكاذبة يبارز الله بها وإن أعجل الطاعة
لا يكونون في جارات يتواصلون في تنمي أموالهم ويبرون في تزداد أعمارهم، وإن اليمين الكاذبة وقطيعه
الرحم لا تدران الديار بالاقع من أهلها ويثقلان الرحم، وإن تثقل الرحم انقطاع النسل.

المسلم يكمل بهن ثلاث

د بن عبد الله، عن أحمد بن أبي عبد الله قال: حدثنا عس انشدح :لاق هن ع هللا يضر يبأ انشدح 3-120
المعلى بن محمد البصري، عن محمد بن جمهور العمري، عن جعفر

on the authority of Ja'far ibn Bashir al-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 پ شير ال بجلي، عن أبي ي ب حر، عن شريح الهمداني، عن أبي ي إسحاق ال سد بي عي. عن الحارث الاعور
ثلاث بهن ي كمل المسلم: التفقه في الدين، والتقدير في قال: قال أمير المؤمنين عليه السلام:
المدعي شة، وال صبر على النواب.

المؤمنين لام ير وآله عليه الله صلى النبي وصية في ثلاثة على ماجاء

نب ليعامس إ نع، هيب أن نع، مشاه نب مي هارب إ نب يلع انشدح: لاق هنع هللا ي ضر ي ب انشدح 3-121
حمن ي رفعه إلى أبي عبد الله عليه السلام قال: كان في إما أوصى به رسول مرار، عن يونس بن عبدالدر
الله صلى الله عليه وآله عليه السلام، يا علي أنهك عن ثلاث خصال عظام: الحسد والحرص
والكذب، يا علي سيد الأعمال ثلاث خصال: انصافك الناس من نفسك، ومواساة الاخ في الله عز وجل:
كوتعالى على كل حال، يا علي ثلاث فرحات للمؤمن في الدنيا: لقاء الاخوان والافطار وذكر الله تبار
في الصيام والتهد من آخر الليل، يا علي ثلاث من لم تكن في يه لم يقم له عمل: ورع ي حجزه عن
ن: معاصي الله عز وجل، وخلق ي داري به الناس، وحلم ي رده به جهل الجاهل. يا علي ثلاث من حقائق الايمان
الاخلاق في الاقارب، وانصاف الناس من نفسك، وبذل العلم لم تعلم. يا علي ثلاث خصال من مكارم
الاخلاق: تعطي من حرمك، وتصل من قطعك وتعرفو عن ظلمك.

نب دمحم نب دمحم أدمحوب انشدح: لاق يذورل ورملا هاشل ان نب يلع نب دمحم نسحل اوب انشدح 3-122
يد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح ال تميمي قال: الحسد ين قال: حدثنا أبو يوز
حدثنا أبي قال: حدثني أنس بن محمد أبو ومالك عن أبي يه، عن جعفر بن محمد، عن أبي يه، عن جده، عن علي

بن أبي طالب عد يهم السلام عن النبي صلى الله عليه وآله أنه قال في وصديقه له: يا علي ثلاث من ه بهن فهو من أفضل الناس: من أتى الله بما أفترض الله عليه فهو من أعبد الناس، ومن ورع لقي الله عن محارم الله فهو من أروع الناس، ومن قنع بما رزقه الله فهو من أغنى الناس.

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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 ilallahoh allahoh 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 علي ثلاث لا تعط يقها هذه الامة: الدموا ساة ل ا ل ا ف ي ماله، وان صاف ال ناس من ن فسه، وذكر الله على كل له إلا الله والله أك بر " ول كن إذا ورد على ما ي حرم عليه حال، ول يس هو " سد بحان الله وال حمد لله ولا إ خاف الله عز وجل عنده وت ركه. يا علي ثلاثه ي تخوف منهن الجنون: ال تغوط بين القبور، وال مشي في خف واحد، وال رجل ي نام وحده. يا علي ثلاثه مجاله سد تهم ت م يت ال قلب: مجاله ال ان ذال ومجاله ال اغ ن ياء، ال قرآن. يا علي ثلاثه ي زدن في ال حفظ، وي ذهبن ال سقم: ال لبان وال سواك. وقراءه ال حديث مع ال نساء. يا علي ثلاثه من ال وسواس أكل ال طين، وت قلب ال اظ فار بال ال سنان، وأكل ال لدية، يا علي أنهيك عن ثلاث خصال: ال سد وال حرص وال كبر. يا علي ثلاثه ي قسدين ال قلب: اس تماع ال لهو، و طلب ال صيد، ب ال سلطان. يا علي العيش في ثلاثه: دار ق و راءه و جارية ح سناء، و فرس ق باع. وات يان با

نال، عابق و بقاء سررف ل ا ق ي، ن طبل ا رماض ل ا :- عابق ل ا سررف ل ا :- قال مصنف هذا ال كتاب أدام الله عزه ال فرس ي ذكر وي و نث، وي قال ل ا ل ا نثى: ق باع لا غير.

ال جماعه ب ل فظ ال دعاء ال يهم ي رد ث ل ا ل ا نة

مد بن ال حسن بن أحمد بن ال دول يدر ضي الله عنه قال: حدثنا محمد بن ال حسن حم ان ش د ح 3-123 ال ص فار، عن محمد بن ال حسن بن أبي ال خطاب، عن جعفر بن بشير. عن أبي عيينة، عن منصور بن حازم، عن أبي عبد الله عليه ال سلام قال: ثلاثه ي رد على ال دعاء جماعه وإن كادوا واحدا، ال رجل ي عطس ه: " ي رحمكم الله " ف إن معه غيره، وال رجل ي سلم على ال رجل في يقول: " ال سلام على ال يكم " وال رجل في يقول ال " يرحمكم الله " ف يدعو ال لرجل في يقول: " عافاكم الله " .

ن ال كل مل ا ب دارمل او " هل ل ا مكم حري " افل ا خ م ن ا ك اذا س طاع ل ل ا ق ي :- قال مصنف هذا ال كتاب أدام الله عزه حمكم الله " إذا عطس ال موك لان به، ف أما ال مو من ف إله ي قال له: " ي ر

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.”

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ثلاثا الى عاتس ي سمت

ن ع ، يقرب الال دبع ي بآ نب دمأ ن ع ، دلل ا دب ع نب دعس انشدح : لاق هن ع دلل ا ي ضرر ي بآ انشدح 3-124
عل بهما ال سلام إن عل يا عل به ال سلام قال: ي سمت أب يه ، عن وهب بن من به ، عن جع فر بن محمد ، عن أب يه
ال عاتس ث ثلاثا ف ماف وقها ف هور ي ج .

ةل ع نم كلذ ن ال "دللا ك افش" : هل ل ي ق ثال ث ي ل ع س طاع ل ا داز ن! هن أ : رخ آ ث ي دح ي فو 3-125

ف اسق و لا ل م ن ا ق و جل عز الله ي جمعها لا خصال ث لاث

ل: حدثنا ال د س ر ين بن محمد بن عامر . عن عمه اق هن ع دلل ا ي ضرر رور سم نب دمأ نب رفع ج انشدح 3-126
ع بد الله بن عامر ، عن ال د سن بن مد بوب ، عن ع باد بن صه يب قال: سمعت أب ا ع بد الله عل به ال سلام
ي قول: لا ي جمع الله ل م ن ا ق و لا ف اسق د سن ال سمت وال فقه ، و د سن ال خلق أب دا .

ك ن ف ه و ف ي و زوار ه و جل عز الله أض د ي اف من ث لاث ة

د بن علي ماج ي لويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم ، عن أحمد محم انشدح 3-127

بن أبي عبد الله، عن الحسن بن محبوب، عن عباد بن صهيب قال: سمعت جعفر بن محمد عن أبيهما
 الإسلام يحدث قال: إن ضيف الله عز وجل رجل حج واعتمر فهو ضيف الله حتى يرجع إلى منزله، ورجل
 فهو في كنف الله حتى ينصرف. ورجل زار أخاه المؤمن في الله عز وجل فهو زائر الله كان في صلواته
 في عاجل ثوابه وخزان رحمته.

لمش تری آیام ثلاثه الديوان في الشرط

نع، يسيع نب دمحم نب دمحنع، دللا دبعب نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 3-128
 يل بن يسار، عن أبي عبد الله عليه السلام قال: قلت له: ما الحسن بن محبوب، عن جميل، عن فض
 الشرط في الديوان؟ قال: ثلاثة أيام لمش تری، قلت: فما الشرط في غير الديوان؟ قال: ال بيغان
 بالخير مالم ي فترقا، فاذا فترقا ف لا 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."

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رخصة في يهن الناس من لأحد وجل عز الله يجعل لم ثلاث

بن نيسحل بن دمحم نع، يري محل الرفع ج بن هللا دبع انشدح: لاق هنع هللا يضر يبا انشدح 3-129
أبي الخطاب، عن الحسن بن محبوب، عن مالك بن عطية، عن عنبسة بن مصعب قال: سمعت أبا عبد
لأحد من الناس في يهن رخصة: بر الوالدين برين كانا أو الله عليه السلام في قول: ثلاث لم يجعل الله
فاجرين، ووفاء بالعهود لبر وال فاجر وأداء الأمانة إلى البر وال فاجر.

في حرمها خصال ثلاث من عليه أشد شيء المؤمن اب تلي ما

نع، يسيع بن دمحم بن دمحم أ نع. هللا دبع بن دعس انشدح: لاق هنع هللا يضر يبا انشدح 3-130
بن محبوب، عن زيد الشحام قال: قال أبو عبد الله عليه السلام: ما اب تلي المؤمن في شيء أشد الحسن
عليه من خصال ثلاث في حرمها، قيل: وما هن؟ قال: المواصلات في ذات يده بالله والاند صاف من نفسه وذكر
كبر "ولكن ذكر الله الله كثر، أما إنني لا أقول لكم" سبحان الله والحمد لله ولا إله إلا الله والله أ
عندما أحل له، وذكر الله عندما حرمه عليه.

صبا ع باده على العذاب الله لصب ثلاث لولا

س يرد! بن دمحم أو، راطعلا ييحي بن دمحم انشدح: لاق هنع هللا يضر ن سحل بن دمحم انشدح 3-131
عب قال: قال أبو عبد جم يعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسن بن ابن مص
الله عليه السلام: إن الله في كل يوم ولد يلة ملكا ينادي: مهلا مهلا عباد الله من معاصي الله في لولا
بهانم رتع، و صبية رضع، وشيوخ ركع لصب على يكم العذاب صبا وت رضون به رضا.

ملعونون ثلاث

ن محمد ابن أحمد بن يحيى بن نع، راطعلا ييحي بن دمحم انشدح: لاق هنع هللا يضر يبا انشدح 3-132
عمران الأشعري، عن محمد بن عيسى، عن محمد بن إبراهيم النوفلي، عن الحسن بن المذتار بإسناده
يرفعه قال: قال رسول الله صلى الله عليه وآله: ملعون ملعون من أكمه أعمى [عن ولاية أهل بيتي]،
نكح بهيمة. ملعون ملعون من عبد الدي نار والدرهم، ملعون ملعون من

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, [230] 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

رابعة معين ليس بثلاث كتابه عضايب عضم كتاب اذا وال فقهاء الحكماء كانت

إبراهيم بن هاشم، عن نبيل عن انشدح: لاقه عن دلل يضر لكوتملا نب يسوم نب دمحم انشدح 3-133
أبويه عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن أبياته، عن أمير المؤمنين عليه السلام قال: كانت الفقهاء والحكماء إذا كانت ببعضهم ببعضاك تبوات ثلاثة ليس معين رابعة: من كانت
الله علايته، ومن أصلح في يما بهينه الأخرة هته كفاه الله هه من الدنيا، ومن أصلح سريرته أصلح
وبين الله عز وجل أصلح الله في يما بهينه وبين الناس.

ثلاث سجديته تكون لا المؤمن

يدهن القورسم يبا نب مثيري هلان، هللا دبعب نب دعس انشدح: لاقه عن دلل يضر يبا انشدح 3-134
بدا لله عليه السلام يقول: إن عن الحسن بن محبوب، عن علي بن رباب، عن الحدابي قال: سمعت أبا ع
المؤمن لا تكون سجديته الكذب والبخل والفجور ولا كن ريد ما أدم بشيء من هذا لا يدوم عليه. في قيل له:
أف يزدني؟ قال: نعم هو مرفتن تواب ولا كن لا يولد له [ابن] من تلك النطفة.

ق سرادذ ياه من شيء منه يوذخل من خصال ثلاث

قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن محمد بن خالد، عن عن دلل يضر يبا انشدح 3-135
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 بدين عبادي قرضا
منها قرضا أعطيته بكل واحدة منهن عشرة إلى سبعمئة ضعف وما شئت من ذلك، ومن لم يقرضني منها ف من أقرضني
إن الله عز "الصلاة والهداية والرحمة: قرضا فأخذت منه قسرا أعطيته ثلاث خصال لو أعطيت واحدة منهن ملائكتي لرضوا
ثالثا نم قدح او "إنا لله وإنا إليه راجعون أولئك عليهم صلوات من ربهم الذين إذا أصابهم مصيبة قالوا "وجل يقول
[دللا] نخل أذه: مال سلا هيلع هللا دبعبو بلاق مث، قتال ثلاث "نودت هملا ده كئلوا و" نيتنشا "دمحرو"
منه شدينا قسرا.

ثلاثة الا يدخلها لاجنة وجل عز الله

دمحم نب دمحم عن، هللا دبعب نب دعس انشدح: لاقه عن دلل يضر يبا انشدح 3-136

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)!'" [231]."

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 Ziyad 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."

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بن عيسى، عن الحسن بن محبوب، عن أبي أيوب، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: لله عز وجل الجنة لا يدخلها إلا ثلاث: رجل حكم في نفسه بالحق، ورجل زار أخاه المؤمن في الله، ورجل أثار أخاه المؤمن في الله عز وجل.

الشيعة في ت كون لخال ثلاث

بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسن بن دمحم انشدح 3-137 علي بن النعمان، عن علي بن أسباط عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: ما كان في شيعتنا ف لا يكون فيهم ثلاث أشياء: لا يكون فيهم من يسأل بكفه، ولا يكون فيهم بذييل، من يؤتى في دبره ولا يكون فيهم

العباد عمل ما أشد من خصال ثلاث

يبدأ بن دمحم أنع مسأله لا يبأ نب دمحم همع نع، هنع هللا يضر هويلي ج ام يلع نب دمحم انشدح 3-138 عبد الله البرقي، عن أبيه، عن عبد الله بن المغيرة، عن أبي الصباح الكندي، عن أبي بصير، عن انصاف المؤمن من نفسه، ومواساة المرء أخاه، وذكر الله: من أشد ما عمل العباد أبي جعفر عليه السلام قال: ثلاث

على كل حال، وهو أن يذكر الله عز وجل عند المعصية بهم بها فيحول ذكر الله بينه وبين تلك المعصية وهو قول الله عز وجل "تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ"

هللا دب ع يبأ نب دمأ نع ، يدابآ دعسلان يسحلان ب يلع انشدح :لاق هن ع هللا يضر يبأ انشدح 3-139
ال برقي، عن الحسن بن علي بن فضال، عن علي بن عتبة، عن أبي الجارود زياد بن المنذر، عن أبي
ثلاثة: ان صاف الناس من ن فسك حتى لا ترضى لهما منهم عبد الله عليه السلام قال: أشد الاعمال
شيء إلا رضى لهم منها بمثله، ومواساتك الاخ في المال، وذكر الله على كل حال، ليس " سبحانه الله
والحمد لله ولا إله إلا الله والله أكبر" فقط، ولكن إذا ورد عليك شيء من أمر الله أخذت به وإذا ورد عليك
وجل عنه تركته. شيء نهى الله عز

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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.'[\[232\]](#)"

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

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مواطن ثلاثة في اذكرني ل نوح الله لعنه اب ليس قول

محمد ابن عيسى، عن أبي بن دوح أن نوحاً قال: «هل لا بدع نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 3-140
عبد الله محمد بن خالد البرقي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه
السلام قال: لما دعا نوح عليه السلام ربه عز وجل على قومه أتاه إبليس لعنه الله ف قال: يا نوح إن لك
ي لبغض إلي أن يكون لك عندي يدف ماهي؟ قال: عندي يدا اريد أن أكافيك عليها، ف قال نوح: والله إن
بلى دعوت الله على قومك فأغرقتهم فلم يبق أحد اغويهم، فأنا مستريح حتى ينشأ قرن آخر
ف اغويهم، ف قال له نوح: ما الذي تريد أن تكافني به؟ قال له: اذكرني في ثلاث مواطن فاني أقرب ما
إذا غضبت، واذكرني إذا حكمت بين اثنين. واذكرني إذا أكون إلى العبد إذا كان في إحدىهن: اذكرني
كنت مع امرأة خال ياليس معكما أحد.

ثلاث من واحدة منه يعيدني ف لن ادم ابن في أعياتي ما الله لعنه اب ليس قول

دمحم نوح، عيسى بن دوح، هل لا بدع نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 3-141
برقي، عن عبد الرحمن بن محمد العرزمي، عن أبي عبد الله عليه السلام قال: يقول إبليس بن خالد اب
نم وعنم وأهل ريغ نم لام ذخأ: ثلاث نم قدح او هنم ينين عي نف مدأ نبا يف ين اي ع ام :- لعنه الله
دقه، أو وضعه في غير وجهه.

الناس يطيقهن لا خصال ثلاث

هي بآنع، هل لا بدع يبأ نب دوح أن نوحاً قال: «هل لا بدع نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 3-142
عن النضر بن سويد، عن درست بن أبي منصور، عن عبد الله بن أبي يعفور قال: قال أبو عبد الله
عليه السلام: ثلاث لا يطيقهن الناس: الصدق عن الناس، ومواساة الاخ أخاه في ماله، وذكر الله
كثيراً.

خصال لا ثلاث ي صلح لا المعروف

يبأ نب دوح أنع، مساقلا يبأ نب دوح همع نوح، هنع هللا يضر هي ولي جام يلع نب دوح انشدح 3-143
عبد الله، عن أبيه، عن سعدان بن مسلم، عن حاتم، عن

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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'ra[233], 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.”

أبي عبد الله عليه السلام قال: رأيت المعروف لا يصدق إلا بثلاث خصال: تصغيره وسد ثره
وتعجيله، فإذك إذا صغرته عظمته عند من تصدعه إليه، وإذا سدرته تممته، وإذا عجلته هذنته وإن
كان غير ذلك محقة ونكته.

ثلاث الايدي

انشدح: لاق زي زعل ادبع نب دمحم انربخأ: لاق يركس عل ادي عس نب هللا دب ع نب نسحلا انشدح 3-144
الاحسن بن محمد الزعفراني قال: حدثنا عبد بن حميد قال: حدثني أبو الزعراء عن أبي الأحوص، عن
وجل العديا أبي مالك بن نضلة قال: قال رسول الله صلى الله عليه وآله: الايدي ثلاث في يد الله عز
ويد المعطي التي تليها، ويد السائل السافل، فأعط ال فضل ولا تعجزن فسك.

مسند تحفة خصال ثلاث

نع مشاه نب مي هاربا نب يل ع ينربخأ: لاق هن ع هللا يضر يول عل ادمحأ نب دمحم نب ؤزمح انشدح 3-145
بدا لله، عن أبيه، عن أبيه، عن جمع فر بن محمد الا شعري، عن عبد الله بن ميمون ال قدام، عن أبي ع
علي عديهم ال سلام قال: قال رسول الله صلى الله عليه وآله: كل معروف صدقة، والادل على الخير
ك فاعله، والله ي حب إغاثة ال له فان.

ثلاثة المعطون

رافصلنا نسحلا نب دمحم انشدح: لاق هن ع هللا يضر دي لولنا نب دمحمأ نب نسحلا نب دمحم انشدح 3-146
بن يزيد، عن إله راهيم بن أبي سماك، عن علي بن شهاب بن عبد ربه، عن أبيه عن أبي عني ع قوب
عبد الله عديهم ال سلام قال: المعطون ثلاثة: الله رب العالمين و صاحب المال، والذى ي جري على يديه.

هي باب نع هللا دب ع يبأ نب دمحمأ نع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر يبأ انشدح 3-147
عن خلف بن حماد، عن عمر بن أبان ال كلبى، عن أبي بصير، عن أبي جمع فر عديهم ال سلام قال: المعطون
ثلاثة: الله المعطي، والمعطي من ماله، وال ساعي 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 Ziyad 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 Abu 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[234]. 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. [235] 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."

ثلاث في الاالمسألة تصلح لا

،هيبأ ن ع ،هللا دب ع يبأ نب دم ح أن ع ،هللا دب ع نب دعس ان شذح :لاق هن ع هللا يضر يبأ ان شذح 3-148
عن محمد بن أبي عمير، عن هشام بن سالم، عن عبد الحميد بن عواض الطائي قال: قال أبو عبد الله
عليه السلام: لا تصلح المسألة إلا في ثلاث: في دم منقطع، أو غرم مثقل، أو حاجة مدقعة.

قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، وسهل بن زياد، عن هللا يضر يبأ ان شذح 3-149
الرازي، عن إسماعيل بن مرار، وعبد الجبار بن المبارك، عن يونس بن عبد الرحمن، عن حدثه من
أصحابه، عن أبي عبد الله عليه السلام قال: إن رجلاً مر بعثمان بن عفان وهو قاعد على باب المسجد
دراهم، فقال له الرجل: أرشدني فقال له عثمان: دونك الفتية التي ترى في سألته فأمر له بخمس
وأصاب يده إلى ناحية من المسجد فهايا الحسن والحسين وعبد الله بن جعفر فمضى الرجل نحوهم
حتى سلم عليهم وسألهم فقال له الحسن والحسين عليهما السلام: يا هذا إن المسألة لا تحل إلا في
ع، أو دين مقرح، أو ف قر مدقع، في أيها تسأل؟ قال: واحدة من هذه الثلاث، فأمر له إحدى ثلاث دم مفرج
الحسن عليه السلام بخمسين ديناراً، وأمر له الحسين عليه السلام بتسعة وأربعين ديناراً، وأمر
له عبد الله بن جعفر بثمانين وأربعين ديناراً، فأتى الرجل فمر بعثمان فقال له: ما صنعت؟
ال: مررت بك فسألتك فأمرتني بما أمرت ولم تسألني فيما سألت وإن صاحب الوفرة لما سألته في
قال لي: يا هذا في ما تسأل فإن المسألة لا تحل إلا في إحدى ثلاث فأخبرته بالوجه الذي سأله من
ماتية الثلاث فأعطاني خمسين ديناراً، وأعطاني الثانية تسعة وأربعين ديناراً، وأعطاني الثلاث
وأربعين ديناراً، فقال عثمان: ومن لك بمثل هؤلاء الفتية أولئك فطموا العلم فطموا، وحازوا الخير
والحكمة.

قال مصنف هذا الكتاب رضي الله عنه: معنى قوله " فطموا العلم فطموا " أي قطعوه عن غيرهم قطعاً،
وجمعوه لاند فسهم جمعاً.

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 footprint 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."

آدم ابن علي وجل عز بها الله ت طول خصال ثلاث

الله عنه قال: حدثنا محمد بن الحسن الصفار، يضر ديولوا نب دمحم أن نب ن سحلا نب دمحم انشدح 3-150
عن محمد بن عيسى العبيدي، عن زكريا المؤمن، عن علي بن أبي نعيم، عن أبي حمزة، عن أبي جعفر
عليه السلام قال: إن الله ت بارك وتعالى يقول: [يا] ابن آدم ت طولت عليك بثلاث: سترت عليك ما لو
استقرضت منك ف لم ت قدم خيرا، وجعلت لك نظرة عند موتك يعلم به أهلك ما واروك وأوسعت عليك ف
في ثلاثك ف لم ت قدم خيرا.

خصال ثلاث احدي في فعل حتى مشركا العبيدي كون لا

رافصلنا نسحلا نب دمحم انشدح: لاق هنع هللا يضر ديولوا نب دمحم أن نب ن سحلا نب دمحم انشدح 3-151
ع باس بن يزيد، عن أبي عبد الله عليه عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق شعير، عن
السلام قال: قلت: إن هؤلاء العوام يزعمون أن الشريك أخفى من ديب النمل في اليلة الظلماء على
المسح الا سودف قال: لا يكون العبد مشركا حتى يصلي لغير الله، أو يذبح لغير الله، أو يدعو
لغير الله عز وجل.

ثلاث من اقل الامة هذه تعطلم

نب ميهارب انع دمحم نب دمحم نع راطعلنا يحيي نب دمحم انشدح: لاق هنع هللا يضر يب انشدح 3-152
هاشم، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول
الله الجمل وال صوت الحسن والحسين رضي الله عنهما وآله: لم تعط امتي أقل من ثل

ثلاثة في ال بلاء جهد

نع، يلفوننا نع، هي بآنع، مشاه نب ميهارب نب يلع انشدح: لاق هنع هللا يضر يب انشدح 3-153
ال سكوني، عن جعفر بن محمد، عن ابائه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه
رجل في يضرب عنقه صبرا والا سير مادام في وثاق العدو، والرجل يجد على وآله: جهد ال بلاء أن ي قدم ال
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

أشياء ثلاثة الامامة هذه في ليس

3-154 محمد بن الحسن بن شدح: لاقى هنع دللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 3-154
الصفار، عن أبي الجوزاء الممنبه بن عبد الله، عن الحسن بن علوان، عن عمرو بن خالد، عن زيد بن
علي عن أبيه، عن علي بن محمد بن عبد الله: قال رسول الله صلى الله عليه وآله: "ليس في امتي
رهبانة، ولا سياحة، ولازم" يعني سكوت.

أشياء ثلاثة تل في به ي تا الامانة كة تدخل لا

3-155 نب نوافص نع، حون نبا بوي أنع، دللا دبعب نب دعس انشدح: لاقى هنع دللا يضر يب انشدح 3-155
يحيى، عن عبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: قال رسول الله
انه كة لا تدخل به يتافيه صلى الله عليه وآله: إن جبرئيل عليه السلام أتاني فقال: إنما معشر المل

كذب، ولا تمثال جسد، ولا إناء يبال فيه.

المذكر عن وال نهى بالمعروف الامر في يئ شذ تركون ثلاثة

، هي بآن ع، مشاه ن ب مي هارب إ ن ب ي ل ع ان شذح : لاق هن ع هللا يضر هي ولي ج ام ي ل ع ن ب دمحم ان شذح 3-156
لي علهم السلام قال: قال رسول الله عن النوف لي، عن الاسكوني، عن أبي عبد الله، عن أبيه، عن ع
صلى الله عليه وآله: من أمر بمعروف أو نهى عن منكر أو دل على خير أو أشار به فهو شريك، ومن أمر
ب سوء أو دل عليه أو أشار به فهو شريك.

خصال ثلاث المؤمن وجل عز الله اعطى

عبد الله ابن جمع فر الحميري، عن ان شذح : لاق هن ع هللا يضر لك وتملأ ن ب يسوم ن ب دمحم ان شذح 3-157
أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن عبد المؤمن الات صاري، عن
أبي جمع فر عليه السلام قال: إن الله عز وجل أعطى المؤمن ثلاث خصال: العز في الدين، والديته،
والفلاح في الآخرة والمهابة في صدور العالمين.

ثلاثة الدين لى ع ي حذر

ن ع، يسى ع ن ب دمحم ن ب دمحم ان ع، هللا دب ع ن ب دعس ان شذح : لاق هن ع هللا يضر ي بآن ان شذح 3-158
أبيه، عن حماد بن عيسى، عن عمر بن أذينة عن أبان بن أبي

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.’ 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 Sa'eed 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 pilgrimage[236] 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). [237] 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."

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عياش عن سليمان بن قيس الهلالي قال: سمعت أمير المؤمنين علياً عليه السلام يقول: احذروا علياً
دي نكم ثلثة: رجلاً قرأ القرآن حتى إذا رأيت عليه بهجة ته اخترط سيه عليه جاره ورماه بال شرك،
ير المؤمنين أيهما أولى بال شرك؟ قال: الرامي، ورجلاً استخفته الاحاديث ك لما احدثت في قلت: يا أم
أحدوثه كذب مدها بأطول منها، ورجلاً أتاه الله عز وجل سلطاناً فزعم أن طاعته طاعة الله ومعصيته
معصية الله وكذب لانه لا طاعة لمخلوق في معصية الخالق، لا ينبغي لمخلوق أن يكون حبه
الله في الاطاعة في معصيته ولا طاعة لمن عصى الله، إنما الطاعة لله ولرسوله ولولاة الامر، لمعصية
وإنما أمر الله عز وجل بطاعة الرسول لانه معصوم مظهر، لا يأمر بمعصية له وإنما أمر بطاعة أولى الامر
لانهم معصومون مظهرون لا يأمرون بمعصية له.

الخص ثلثة عن محمد بن جعفر الديراني سؤال

رافصلنا نسحلا نب دمحم انشدح: لاق هن ع دللا يضر دي لولا نب دمحم أن نسحلا نب دمحم انشدح 3-159
عن محمد بن الحسن بن أبي الخطاب، عن الحكم بن مسكين الثقفي قال: حدثني أبو سعيد المكاربي،
ن إلى جاني عن سلمة بن يعقوب الجوالي قال: سألتني رجل من أصحابنا أن أقوم له في بيدي وأد فظه، ف كما
ديرف كنت أقوم إذا زالت الشمس فأت وضاً واصلني ف ناداني الديراني ذات يوم في قال: ما هذه الصلاة
التي تصلي؟ فما أرى أحداً يصلي بها، ف قلت: أخذناها عن ابن رسول الله صلى الله عليه وآله في قال:
نه، وعن السمك أي وعالم هو؟ ف قلت له: نعم، في قال: سئل عن ثلثة خصال عن البيضاوي شيء يحرم
شيء يحرم منه، وعن الطير أي شيء يحرم منه؟ قال: في حججت من سنتي في دخلت على أبي عبد الله
عليه السلام في قلت له: إن رجلاً سألتني أن أسألك عن ثلثة خصال، قال: وما هي؟ قلت: قال لي: سئل عن
يحرم منه، في قال البيضاوي شيء يحرم منه، وعن السمك أي شيء يحرم منه، وعن الطير أي شيء
لشمس أم أولئك ألف هتس! نم هس أفرعت مل ام لك ضيبل [أم]: هل لقي [السل] هل ع دللا دب عوباً
ف ما لم يكن له قشرف لآكله، وأما الطير ف ما لم تكن له قشرف لآكله. قال: في رجعت من مكة
هو نبي أو وصي نبي. في خرجت إلى الديراني متعمداً فأخبرته بما قال، في قال: هذا والله

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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-Farsi[238] , 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-Nahikee[239] , on the authority of Ali ibn Ja’far[240] , 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,

نم لكوي وةي صيص وأقصناق هل تناك ام عاملا ري طنم لكوي :-قال مصنف هذا الكتاب رضي الله عنه
طير ال بر مادف، ولا ي وكل ما صف ف إن كان الطير ي صف ويدف وكان دف ي فه أك ثر من صدف ي فه أك، وإن
كان صدف ي فه أك ثر من دف ي فه لم ي وكل.

ثلاثة من ججهاك وجل عز ربها إلى الارض عجت ما

نب دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هنع هللا يضر هي ولي ج ام يلع نب دمحم انشدح 3-160
أحمد، عن إبراهيم بن هاشم، عن الحسن بن أبي الحسن الفارسي، عن سعد يمان بن حفص البصري، عن
ما عجت الارض إلى ربها عز جعفر بن محمد عد يهما السلام قال: قال رسول الله صلى الله عليه وآله:
وجل كعج يجهان ثلاثة من دم حرام ي سفك عليها، أو اغتسال من زنا، أو النوم عليها قبل طلوع الشمس.

بالحفظ لهم الله ي تقبل لثلاثة

ابن أحمد، عن محمد بن دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هنع هللا يضر ي ب انشدح 3-161
الحسين بإسناده رفعه إلى رسول الله صلى الله عليه وآله أنه قال: ثلاثة لا ي تقبل الله عز وجل لهم
بالحفظ: رجل نزل في بيت خرب، ورجل صلى على قارعة الطريق ورجل أرسل راحلته ولم ي ستوثق
منها.

القيامة يوم وجل عز الله عرش ي ظل ي ستظنون ثلاثة

ثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن دح 3-162
النه يكي، عن علي بن جعفر، عن أخيه موسى بن جعفر عنه السلام قال: ثلاثة ي ستظنون ي ظل
عرش الله يوم لا ظل إلا ظله: رجل زوج أخاه المسلم، أو أخدمه أو كتم له سرا.

جلوعز الله إلى ي شكون ثلاثة

دمحم] نع، راطعلا ي يحي نب دمحم انشدح: لاق هنع هللا يضر لكوتم لانب ي سوم نب دمحم انشدح 3-163
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. [241]”

THERE ARE THREE GROUPS OF RECITORS OF THE HOLY QURAN

3-165 Ahmad ibn Ziyad 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.”

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ابن فضال، عن ذكره، عن أبي عبد الله عليه السلام قال: ثلاثية يشكون أحمد بن أبي عبد الله عن أبي الله عز وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه غبار ولا يقرء فيه.

ثلاثية القرآن قراءة

حمد بن الحسن الصفار، مانشدح: لاق هنع هللا يضر دي لولا نب دمحا نب نسح لانا دمحم انشدح 3-164 عن أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران، عن عبيد بن هاشم الناشري، عن ذكره، عن أبي جعفر عليه السلام قال: قراءة القرآن ثلاثية رجل قرأ القرآن فاتخذها ضاعة واستدبر به المملوك دوده، ورجل قرأ القرآن فوضع دواء واستطال به على الناس، ورجل قرأ القرآن فحفظ حروفه وضيع القرآن على داء قلبه، فأسهر به ليله، وأظلم به نهاره. وقام به في مساجده، وتجافى به عن فراشه، فأولئك يدفع الله العزيز الجبار البلاء، وبأولئك يدل الله من الإعداء وبأولئك ينزل الله الغيث من الكبريات الأحمر من السماء، فوالله هؤلاء قراءة القرآن أعز

ثلاثية القرآن قراءة

هي بن نع ميهارب! نب يلع انشدح: لاق هنع هللا يضر يندم هل رفجع نب دايز نب دمحا انشدح 3-165 عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: القراءة ثلاثية قارئ قرأ

ويستطيل به على الناس في ذلك من أهل النار وقارئ قرأ القرآن في حفظه. يقول ما ذهب ردت سيل [إن أرقب] حروفه وضيع حدوده في ذلك من أهل النار، وقارئ قرأ [القرآن] فاستتر به تحت برده في هو يعمل بمحكمه ويؤمن به متشابهاً ويقيم في رائد ضه ويحل حلاله ويحرم حرامه في هذا ممن ينفذه الله من مضلات ويشفع في يمن شاء. الفتن، وهو من أهل الجنة

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 Ziyad 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'nun 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'nun! 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-Nahikee [\[242\]](#), 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."

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مساجد ثلاثة إلى الأرحال تشد لا

لأق راطعلا ييحي نبأ دمحم انشدح :الاق امهنع هللا يضر هيولي ج ام يلع نب دمحمو ،يبأ انشدح 3-166
نا، عن الحسن بن علي، وأبي حدثنا محمد بن أحمد بن يحيى بن عمران الأشعري، عن بعض أصحاب
الصخر جم يعايرف عانده إلى أمير المؤمنين عليه السلام أنه قال: لا تشد الأرحال إلا إلى ثلاثة مساجد:
المسجد الحرام، ومسجد رسول الله صلى الله عليه وآله، ومسجد الكوفة.

علي بن إبراهيم بن هاشم، انشدح :الاق هنع هللا يضر ينأدمهلأ رفعج نب دايز نب دمحم انشدح 3-167
عن أبيه، عن ياسر الخادم قال: قال علي بن موسى الرضا عليه السلام: لا تشد الأرحال إلى شيء من
الأق بور إلا إلى قبرنا، ألا وإنني لمقتول بالسم ظلما، ومدفون في موضع غربلة، فمن شردله إلى
زيارة أبي اسد تجيب دعاؤه وغفر له ذنبه.

خصال ثلاث الفجل في

يقربلأ هللا دبعب يبأ نب دمحم انع ،هللا دبعب نب دعس انشدح :الاق هنع هللا يضر يبأ انشدح 3-168
قال: حدثنا عدة من أصحابنا، عن دنان بن سدير قال: كنت مع أبي عبد الله عليه السلام على المائدة
لده يسربل فناولني فجلته، وقال لي: يا دنان كل الأكل فإني فإني ثلاث خصال، ورقه يطرد الريح. و
ال بول وأصوله تقطع ال بلغم.

لات ضرث ثلاثة

نع ،هللا دبعب يبأ نب دمحم انع ،هللا دبعب نب دعس انشدح :الاق هنع هللا يضر يبأ انشدح 3-169
النه يكي، عن منصور بن يونس قال: سمعت أبا الحسن موسى بن جعفر عليه السلام يقول: ثلاثة
تفاح ال لبناي. لا تضر: العنب الراق، وقصب السكر، وال

النبي صلى الله عليه وآله زعيم بثلاثة بيوت في الجنة لمن ترك ثلاث الخصال

لأق قبيتيق انشدح :لأق جارسلأ سابعلأوبأ انشدح :لأق يزجسلأ دمحم نب ليلخلأ ينربخأ 3-170
أنا حدثنا نازعة، عن إسماعيل بن أمية، عن جبهة الأفريريقي أن رسول الله صلى الله عليه وآله قال:
زعيم ببيت في أرض الجنة وبيت في وسط الجنة، وبيت في أعلى الجنة لمن ترك المرء وإن كان
مذقاً، ولمن ترك الكذب وإن كان هازلاً، ولمن حسن خلقه.

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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 Salma[243] , 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 Nahravan[244] . 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-Abasi[245] , 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 Basra[246] , 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)."

قال: سمعت علي بن أبي طالب عليه السلام يقول: امرت به قاتل النابتين والمارقين والمارقين.

حاب الجمل، والقسطنون أهل الشام ومعوية، قال مصنف هذا الكتاب رضي الله عنه: النابتون أص والمارقون أهل النهروان، وقد أخرجت كل ما رويته في هذا المعنى في كتاب وصف قاتل الأشرة المارقين.

رسوله من ولا وجل عز الله من فليس فيه تكثر من ثلاث

أجاة، قال: حدثنا رخ نبا به اول ادبع ان شدح: لاق ي م خللا بوي أن ب دم ح أن ب نامي لس ي ن رب خ أ 3-172
أبو وكريه قال: حدثنا علي بن جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن أبي طالب عليه السلام، عن
الدسين بن زيد، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن أبي طالب عليه السلام، عن
وجل، قيل: يا النبي صلى الله عليه وآله قال: ثلاث من لم تكن فيهن في ليس مني ولا من الله عز
رسول الله وما هن؟ قال: دلم يرد به جهل الجاهل، ودسن خلق ي عيش به في الناس، وورع ي حجزه عن
معاصي الله عز وجل.

ثلاث حرمان وجل عز الله

بي عش نب بل طمو حل اص نب نام ثع نب ي يحي ان شدح: لاق ي م خللا دم ح أن ب نامي لس ان رب خ أ 3-173
لوا: حدثنا إبراهيم بن حماد عن أبي حازم المديني قال: حدثنا الأزدي وأحمد بن رشيد البصريون قال
عمران بن عمرو بن سعيد المسيب، عن أبيه، عن جده، عن أبي سعيد الخدري قال: قال رسول الله صلى
الله عليه وآله: إن الله حرمان ثلاث من حفظهن حفظ الله له أمر دنه ودنياه ومن لم يدهفظهن لم يدهفظ
ة الا سلام وحرمتي، وحرمة عترتي. والله له شدينا: حرم

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 Abbas^[247], "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-Husein ibn Abil Khat'ab, 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[248] and goes to Mecca during the months of Hajj.[249]”

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

يبدأ نبا ن ع ،دي محل ادبع نب دمحم ن ع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبا انشدح 3-174 نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن عكرمة، عن ابن عباس قال: إن الله عز وجل حرمته الذي جعله للناس قبله لا يقبل الله من أحدث ثلاثا ليس مثلهن شيء: كتأبته وهو نوره وحكمته، وبها وجهها إلى غيره، وعترته نبيكم محمد صلى الله عليه وآله.

خصال ثلاث الإي مان حقيقة

الاحد سين ابن أبي نب دمحم ن ع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبا انشدح 3-175 الخطاب، عن محمد بن إسماعيل بن بزيع، عن محمد بن عذافر، عن أبي يه، عن أبي جعفر عليه السلام قال: ب ينار رسول الله صلى الله عليه وآله: ذات يوم في بعض أسفاره إذ لقيه ركب فقالوا: السلام فما حقيقة إي مانكم؟ قالوا: عليك يا رسول الله فالتفت إليهم فقال: ما أنتم؟ قالوا: مؤمنون، قال: الرضا بقضاء الله، والتسليم لأمر الله، والتفويض إلى الله، فقال رسول الله صلى الله عليه وآله: علماء حكماء كادوا أن يكونوا من الحكمة أن يبا، فإن كنتم صادقين فلات بنوا ما لات سكنون، نولات جمعوا ما لات أكولون، واتقوا الله الذي إليه ترجعون.

وجوه ثلاثة على الحاج

دمحأ ن ع ،يس ي ع نب دمحم نب دمحم ن ع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبا انشدح 3-176 بن محمد بن أبي نصر البزنطي، عن علي بن أبي حمزة، عن أبي بصير، وزيارة بن أعين، عن أبي بسباق الهدي، ورجل أفرد الحج ولم جعفر عليه السلام قال: الحاج على ثلاثة وجوه: رجل أفرد الحج ي سق، ورجل تمتع بالعمرة إلى الحج.

دمحأ ن ع ،يس ي ع نبا دمحم نب دمحم ن ع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر يبا انشدح 3-177 بن محمد بن أبي نصر البزنطي، عن مفضل بن صالح عن جابر الجعفي، عن أبي جعفر عليه السلام له صلى الله عليه وآله: الحاج قال: قال رسول ال

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

ر، وأما الذي يديه ثلاثه فأفضلهم نصدى بارجل غفرله مات قدم من ذنبه ومات آخر، ووقاه الله عذاب النار
ف رجل غفرله مات قدم من ذنبه ويستأنف العمل ف يما بقي من عمره، وأما الذي يديه رجل حفظ في
أهله وماله.

خصال ثلاث عن النبي

حماد بن عيسى، عن ن ع، هيبان ع، ميهاربا نب يل ع انشدح: لاق هن ع هللا يضر يبا انشدح 3-178
نكره، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في وصيته لابنه محمد بن
الحنيفة: إياك والعجب، وسوء الخلق، وقلة الصبر، فإنه لا يستقيم لك على هذه الخصال الثلاث
صبر على مؤونات الناس نفسك، صاحب، ولا يزال لك عليهما من الناس مجانب، وألزم نفسك التودد، و
وابذل لصديقك نفسك ومالك، ولمعرفتك رفقك ومضرك، وللعامة بشرك ومدبته، ولعدوك عدلك
وإن صافك، واضنن بديتك وعرضك عن كل أحد، فإنه أسلم لديقك ونديك.

أشياء ثلاثه في الال سواد يكره

أبيه محمد بن يحيى، عن محمد بن ن ع، هن ع هللا يضر راطعلا ييحيى نب دمحم نب دمحم انشدح 3-179
أحمد، عن أحمد بن أبي عبد الله البرقي بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: قال
رسول الله صلى الله عليه وآله: يكره ال سواد إلا في ثلاثة: العمامة، والخف، والكساء.

خصال ثلاث في يه يكن لم اذا ال بيت يوم يبع بأما

ثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد دح 3-180
بن محمد بن أبي نصر البرنطي قال: حدثني مفضل بن صالح عن ميسر، عن أبي جعفر عليه السلام
قال: ما يبع بأما من يوم هذا البيت إذا لم يكن فيه ثلاث خصال: ورع يحجزه عن معاصي الله تعالى، وحلم
يملك به غضبه، وحسن الصحابة لمن صد به.

يامث ثلاثه الضيافة

نب يحيى نب دمحم أنبا دمحم ن ع، هيبان ن ع، هن ع هللا يضر سي ردا نب دمحم نب نيسر حل انشدح 3-181
عمران ال شعري، 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."

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الدسن 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 فاتها صدقة، ثم قال عليه السلام: لا ينزلن أحدكم على أخيه حتى يوثمه قيل: يا رسول الله تصدق بها علي وكيف يوثمه؟ قال: حتى لا يكون عنده ما ينفق عليه.

مسلم امرء قلب عليهن يغل ثلاث

أبي عبد الله البرقي، عن نب دمح أن ع، هللا دبعب نب دعس انشده: لاق هنع هللا يضر يبا انشده 3-182 أحمد بن محمد بن أبي نصر البرقي، 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 بمني في حجة الوداع في مسجد لتي فوعاها، ثم بلغها إلى من لم الأخيف فحمد الله وأثنى عليه، ثم قال: نصر الله عبدا سمع مقابها فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه، ثلاث لا يغل عليهن قلب امرء

مسلم إخلاص العمل لله، والنصيحة لامة المسلمين، وال لزوم لجماعتهم، فان دعوتهم مديطة من ورائهم دناهم. وهم يد علي من سواهم. المسلمون إخوة، تكاف أدمواهم، يسعي بدمتهم أ

حق انهن اق سم ثلاث وآله عليه الله صلى النبي قول

3-183 نب دمحم نب دمحم أ نع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر نس حلان نب دمحم انشدح 3-183 عيسى، عن عبد الله بن محمد الحجال، عن نصر ال عطار عن رفاهه با سنده قال: قال رسول الله صلى به وآله ل علي عليه السلام: ثلاث أق سم أنهن حق: إنك والواو صياء من ب عدك عرفاء لا يعرف الله الله عل إلا ب سبيل 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 Ziyad, on the authority of Muhammad ibn al-Hussein ibn Zayd[250], on the authority of Muhammad ibn Sin'an, on the authority of Monzar ibn Yazid, on the authority of Abu Harun al-Makfoof, "Aba 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

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خصال ثلاث الاموته بهد الرجل يتبع ليس

نب دمحم نب دمحم نع ، يري محل رفع ج نب هللا دب انشدح : لاق هن ع هللا يضر يبا انشدح 3-184
ع عيسى، عن الحسن بن محبوب، عن علي بن رباب، عن الحلبي، عن أبي عبد الله عليه السلام
جراها في حياته فهي تجري بهد قال: ليس يتبع الرجل بهد موته من الاجر إلا ثلاث خصال: صدقة أ
هد عن ما هبل معو، ما هبل عيننا كفلها نسو ودهة نسو، -موته إلى يوم القيامة صدقة موقوفة لا تورث
غيره، أو ولد صالح يتبعه فرله.

أصدناف ثلاثة جنته وجل عز الله يسكن لا

يحيى بن عمران الأشعري، نب دمحم نع ، س يرد! نب دمحم انشدح : لاق هن ع هللا يضر يبا انشدح 3-185
عن سهل بن زياد، عن محمد بن الحسن بن زيد، عن محمد بن سنان، عن منذر بن يزيد قال: حدثني
أبو هارون المكي فوف قال: قال لي أبو عبد الله عليه السلام: يا أبا هارون إن الله تبارك وتعالى آلى
من ادخر عن مؤمن درهما أو ديس عنه شدينا على نفسه أن لا يجاوره خائن قال: قلت: وما الخائن؟ قال:
من أمر الدنيا، قال: أعوذ بالله من غضب الله، ف قال: إن الله تبارك وتعالى آلى على نفسه أن لا
يسكن جنته أصدناف ثلاثة: راد على الله عز وجل، أو راد على إمام هدى، أو من ديس حق امرء مؤمن، قال:
عطيه من نفسه وروحه، فإن دخل عليه مسلم بن نفسه ف ليس قلت: يعطيه من فضل ما يملك؟ قال: ي
منه، إنما هو شرك الشيطان.

يل إجاتح اذ هل قاجل لذب وه امن! حورل او سفنل انم اعطع ال: -قال مصنف هذا الكتاب آدم الله تبا يده
معاونته، وهو السعي له في حوائجه.

ثلاثة الاء

الولد يدرضي الله عنه قال: حدثنا محمد بن الحسن بن صفار نب دمحم أن نب نسحل نب دمحم انشدح 3-186
قال: حدثني أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن

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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.' [251] 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."

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الْحَسَنُ بْنُ زَيْدِ بْنِ أَبِي عَدِيٍّ الرَّحْمَنِ، عَنْ مَعَاوِيَةَ بْنِ عَمَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْآيَةُ الْوَالِدُ يَسْفِيهِمْ نَجَاحًا، إِذَا مَا يَبِيضُ ثَلَاثَةٌ: أَدَمٌ وَوَلَدٌ مُؤْمِنًا، وَالْجَانُّ وَوَلَدٌ مُؤْمِنًا وَكَافِرًا، وَإِبْرَاهِيمُ بْنُ كَثِيرٍ رَأَى وَبِي فَارَسًا، وَوَلَدَهُ ذَكَورٌ لَيْسَ فِيهِمْ إِثْمٌ.

خصال ثلاث المؤمن اعطي

هلل دبع يبا نب ادمح انشدح :لاق هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 3-187
البرقي، عن الحسن بن مديني، عن أبي أيوب، عن عبد المؤمن الانصاري، عن أبي جعفر عليه السلام
إن الله عز وجل أعطى المؤمن ثلاث خصال العزة في الدنيا، والفلح في الآخرة، والمهابة في صدور الظالمين، ثم قرأ: قال
"هُم فِيهَا خَالِدُونَ" إلى قوله "...فَذُفِّقُوا الْمُؤْمِنُونَ" وقرأ "وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ"

ذفرث لاثة أشياء ث لاثة ب تمنى الناس أحق

،هيب أن ع ،دلاخ نب دمحم نب دمحا أن ع ،هلا دبع نب دعس انشدح :لاق هن ع هلا يضر يبا انشدح 3-188
عن محمد بن سنان، عن ابن مسكان، عن أبي عبد الله عليه السلام قال: إن أحق الناس أن ي تمنى له الناس
إذا سئلتوا كفوا عن أموالهم، وأحق الناس أن ي تمنى له الناس إلا صلاح أهل الغنى إلا بخلاء، لأن الناس
اليعيوب، لأن الناس إذا صلحوا كفوا عن تبع عيوب الناس، وأحق الناس أن ي تمنى له الناس إلا حلم أهل
السفاهة الذين يحدتاجون إلى أن يعفى عن سفاهتهم، فأصبح أهل البخل ي تمنون فقر الناس، وأصبح
أرباب الناس، وأصبح أهل السفاهة ي تمنون سفاهة الناس، وفي الفقر الحاجة إلى أهل العيوب ي تمنون مع
البخل، وفي الفساد طلب عورة أهل العيوب، وفي السفاهة المكافأة بالذنوب.



Section 3

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[252] 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."

ثلاثة الامور

ل: حدثنا محمد بن يحيى العطار قال: حدثني الحسن بن إسحاق عن عهده لدا يضر يبأ انشدح 3-189
التاجر، عن علي بن مهزيار، عن الحسن بن سعيد، عن الحارث بن الادول صاحب الطاق، عن جميل بن
صالح، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في حديث طويل: الامور
هفات بعه، وأمرت بين لك غيه فاجتنبه، وأمر اخ تلف فيه فرده إلى الله عز ثلاثة أمرت بين لك رشد
وجل.

ثلاثة السراق

ل: لاق دمحا نب دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق عنده لدا يضر نسح لانا نب دمحم انشدح 3-190
سدل يمان بن رشيد، عن الحسن بن علي بن يقطين، عن حدثني أبي وعبد الله الرازي، عن علي بن
يونس بن عبد الرحمن، عن إسماعيل بن كثير بن بسام قال: قال أبو عبد الله عليه السلام: السراق
هثلاثة: مانع الزكاة، ومسء تحل مهور النساء، وكذلك من استدان دي ناولم ي نوق ضاء

أصناف ثلاثة على الاملاكة

له عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن لدا يضر يبأ انشدح 3-191
الحسن بن محبوب، عن محمد بن طلحة بإسناده يرفعه إلى النبي صلى الله عليه وآله قال: الاملاكة
على ثلاثة أجزاء، فجزء لهم جناحان، وجزء لهم ثلاثة أجنحة، وجزء لهم أربعة أجنحة

أجزاء ثلاثة على سوا الان أجزاء، ثلاثة على الجن

نع، يري محل رفعا نب لدا دبعا انشدح: لاق عنده لدا يضر لكوتم لانا نب يسوم نب دمحم انشدح 3-192
أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن ذكره، عن أبي عبد الله عليه السلام قال: الجن
ع كلاب وديات، والانس على ثلاثة أجزاء، فجزء مع الاملاكة، وجزء يطيرون في الهواء، وجزء
ثلاثة أجزاء، فجزء تحت ظل العرش يوم لا ظل إلا ظله، وجزء عليهم الحسب والعذاب، وجزء وجوههم وجوه
الادميين ولوبهم 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

خذ فهمي صلى لا ثلث

نع ،ديبع نبا يسيع نب دمحم نع ،هللا دببع نب دعس انشدح :لاق هنع دللا يضرر يبا انشدح 3-193
الدسن علي بن يقطين، عن عمرو بن إبراهيم، عن خلف بن حماد، عن رجل من أصحابنا سبي الحسن
عليه السلام قال: ثلث لا يخذ فهم: المجهول، والغالي وإن كان بن علي اسمه عن أبي عبد الله
ي قول ب قولك، والمجاهر بال فسق وإن كان مقت تصدا.

ف يهزلن يؤك لن وثلاثة ف يسمن يؤك لن لا ثلثة

نب يسوم نع ،دمح أنبا دمحم نع ،راطعلا ييحي نب دمحم انشدح :لاق هنع دللا يضرر يبا انشدح 3-194
ر، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: ثلث لا يسمن، وثلاثة عمر، عن ابن أبي عمي
يهزلن، ف أما التي يسمن ف ادمان الحمام، وشم الدراندحة الطيبة، ولبس الثياب الدنية، وأما التي يهزلن

فإدمان أكل الذب يبض والذ سمك والذ طلع.

ذله يبوم وبوم لا، فانه إن ذله كل يبوم قال مصنف هذا الذكتاب رضي الله عنه: يبعني بإدمان الذحمام أن يبذ ذ قص من لحه.

أوجه ذلاذة على ذجرى المسلم بن اذكام جمبع

ذلا ذبع يبأ نب ذمأ انذذح: لاق ذلا ذبع نب ذعس انذذح: لاق ذنع ذلا ذبضر يبأ انذذح 3-195 يبس، ذن الذ برقى، ذن أحمذ بن مأمذ بن أبب ذ صر الذ بزذطب، ذن أبب بب جمب ذلة، ذن إسماعبل بن أبب أو ذمرة بن أبب ذمرة، ذن أبب بة، ذن ذده قال: قال أمبر المؤمن بن ذله الذ سلام: جمبع اذكام المسلم بن ذجرى على ذلاذة أوجه: شهادة عاذلة، أو بمرق اطعة، أو سذنة جاربذة مع أذمة الذهدى.

ذلاذة ببها مقرون ذلاذة

الله ذبع يبأ نبا ذمأ نذ، يبأ بنبذذح: لاق ذنع ذلا ذبضر ذبولبب جام ببلع نب ذمأ انذذح 3-196 الذ برقى، ذن الذ سبببب، ذن الذارذ بن ذلهاذ، ذن أبب بة، ذن أبب ب

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. [253] The prayers of whoever prays, but doesn’t give alms is not accepted of him. He also ordered us to thank Him and our parents [254]. 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. [255] 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...’ [256]
 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

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الحسن الرضا عليه السلام قال: إن الله عز وجل أمر بـ ثلاثة مقرون بها ثلاثة أخرى: أمر بال صلاة
 والزكاة فمن صلى ولم يذكر لم تقبل منه صلاته، وأمر بال شكر له ولد لوالدين، فمن لم يشكر والديه
 الله، وأمر باتقاء الله و صلاة الرحم، فمن لم يصل رحمه لم يتق الله عز وجل. لم يشكر

□□ □□□ □□□□□ □□□ □□□□□ □□□ □□□□□ □□□

نع، ملسم نب نوره نع، يريم حل رف ع ج نب هللا دب ع ان ش دح : لاق هن ع هللا يضر يبأ ان ش دح 3-197
 عن أبانه، عن علي عليه السلام قال: قال رسول الله مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه،
 صلى الله عليه وآله: ثلاثة يشفعون إلى الله عز وجل في شفعون: الأدياء، ثم العلماء، ثم
 الشهداء.

ثلاثة عليه سوهم من أول

نب دمحم ان ش دح : لاق امهن ع هللا يضر رورسم نب دمحم نب رف ع ج و، يما فلنا نوره نب دمحم ان ش دح 3-198
 جعفر بن بطة، عن محمد بن الحسن الصفار، عن العباس بن معروف عن حماد بن عيسى، عن حريز، عن أخبره، عن أبي
 وما كنت لديهم إذ يلقون أفلامهم أيهم "أول من سوهم عليه مريم بنت عمران وهو قول الله عز وجل: قال: جعفر عليه السلام
 ،ة جللا يف قن يفسر لاتفق و ف موق ل عم ب ك ر امل سنوي يف او مهتسا م ث ،ة تس ما هسل او "ي كفل مريم
 فاسد تهموا ف وقع ال سهم على يونس ثلاث مرات قال: ف مضى يونس إلى صدر ال سفينة فاذا الحوت
 فاتح فاه ف رمى بنفسه، ثم كان عبدالمطلب ولد له تسعة ف نذر في العاشر إن يرزقه الله غلاما أن
 فلما ولد عبد الله لم يكن يقدرون أن يذبحه ورسول الله صلى الله عليه وآله في صل به، يذبحه قال:
 ف جاء بعشر من الابل وساهم عليها وعلى عبد الله فخرج ال سهم

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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. [\[257\]](#)

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 [\[258\]](#) , on the authority of Maysar (ibn Abdul Aziz) [\[259\]](#) - 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 في زاد عشرا، في لم تزل ال سهام تخرج على عبد الله، وي زيد عشرا، في لما [أن] بد لغت مادة
خرجت ال سهام على الابدل، في قال عبدالمطلب: ما أت صدفت ربي، في أعاد ال سهام ثلاثا في خرجت على الابدل،
في قال: الآن علمت أن ربي قدر ضي في نحرها.

خصال ثلاث في به ال سد فرجل

نع، دمحم أنب دمحم نع، راطعلأ ييحي نب دمحم انشده: لاق هنع دلأ يضر نسحلأ نب دمحم انشده 3-199 محمد بن علي البصري، عن فضالة بن أيوب، ووهب بن دافص، عن شهاب بن عبد ربه قال: سمعت أبا الله عليه وآله وب يده سد فرجلة، عبد الله عليه السلام يقول: إن الزب يدخل على رسول الله صلى الله عليه وسلم في ما هذه ب يدك؟ قال له: يا رسول الله هذه سد فرجلة، قال: يا زب ير كل الس فرجل فان في ثلاث خصال، قال: وما هي يا رسول الله؟ قال: يجم ال فؤاد، وي سخي ال بخيل، وي شجع ال جانب.

رضي الله عنه: سمعت شيخنا محمد بن الحسن رضي الله عنه يروي أن الصادق قال مصنف هذا الكتاب عليه السلام قال: ما زال الزب ير منا أهل البيت حتى أدرك فرحه في نهاه عن رأيه.

خصال ثلاث ال يصل في

نب دمحم نع، راطعلأ ييحي نب دمحم انشده: لاق هنع دلأ يضر ديولي جام يلع نب دمحم انشده 3-200 بن علي الهمداني، عن الحسن بن علي الكسائي عن ميسر بن يع الأزطي وكان خالد قال: سمعت أبا أحمد عبد الله عليه السلام يقول: كلوا ال يصل فان في ثلاث خصال: يطيب ال نكهة، وي شد ال لثة، وي زيد في الماء والجماع.

ثلاثة في ال رقى لا

الله عنه قال: حدثنا محمد بن الحسن الصفار، يضر ديولوا نب دمحم أنب نسحلأ نب دمحم انشده 3-201 عن إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبي يه عليه 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. [260]"

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

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ال فقه علامات من خصال ثلاث

نع، ينادي مكل رفاعج يبأ نب رفاعج نب يسوم نب يلع انشدح: لاق هنع دللا يضر يبأ انشدح 3-202 أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نضر اليزنطي قال: قال أبو الحسن عليه السلام: اب الحكمة، وإن الصمت يكسب المدبة، من علامات الفقه العلم والعلم والصمت، إن الصمت باب من أبواب ربيخ لك يلعد هن! [و]

أشياء ثلاث في الفخ يكره

ايركز نب يحي نب دمحا انشدح: لاق هنع دللا يضر يلج عل امثي هلأ نب دمحم نب دمحا انشدح 3-203 ال قطان قال: حدثنا بكر بن عبد الله بن ديب، عن تميم بن بهلول، عن أبيه، عن الحسن بن مصعب قال: قال أبو عبد الله عليه السلام: يكره الفخ في الرقي، والطعام، وموضع السجود.

جهنم في فهو فيه كن من خصال ثلاث

دلأخ نب دمحم نب دمحا نع، دلأ دب نب دعس انشدح: لاق هنع دللا يضر نسحلا نب دمحم انشدح 3-204 يل، عن أبيه عبد الله عليه السلام قال: عن محمد بن عيسى، عن محمد بن سنان، عن علاء بن فضال ثلاث إذا كن في الرجل فلا تخرج أن تقول: إنه في جهنم: الجفاء والجدب والبخل، وثلاث إذا كن في

المرأة فلا تخرج أن تقول: إنها في جهنم إلا بداء والذخيلاء وال فجر.

أشياء ثلاثة عليه الله سلطه غير من مالا ك سب من

ي الله عنه قال: حدثنا علي بن الحسين السعد أبي ادي، عن أحمد بن أبي عبد الله رضي ب أ ان شدح 3-205
ال برقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: من
ك سب مالا من غير حل سلط الله عليه إلا بداء والذخيلاء والطين.

راحة فيهن لمؤمن ثلاثة

بي رضي الله عنه قال: حدثني محمد بن علي بن الحسن، عن أحمد بن محمد بن علي بن أن شدح 3-206
خالد، عن منصور بن أبي عيس، عن سعد بن جراح 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

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مولى معن، عن أبي عبد الله عليه السلام قال: ثلاثة للمؤمن في يهن راحة: دار واسعة توارى عورته وسوء حاله من الناس. وامرأة صلاحته يعينه على أمر الدنيا والآخرة، وابنة أو اخت يخرجها من منزلها بموت أو بتزويج.

أشياء ثلاثة له في كون أن المرء سعادة من

الله عنه قال: حدثنا علي بن الحسين السعدي، عن أحمد بن محمد بن خالد بن أبي نصر بن أبي انشدح 3-207 البرقي، عن عثمان بن عيسى، عن عبد الله بن مسكان بن ربيعة بن عبد الله بن الحسين بن علي بن أبي عبد الله أنه قال: من سعادة المرء أن يكون متجره في بيته، ويكون خلطاه صالحين، ويكون له ولدي سعيهم.

دعوة لهم في سجدات ثلاث

دمح أن ع، عيسى بن محمد بن دمح أن ع، هلالا دب ع نب دعس انشدح: لاق هن ع هلالا يضر يبا انشدح 3-208 بن محمد بن أبي نصر البزنطي، عن عبد الله بن سنان، عن الوليد بن صبيح، عن أبي عبد الله جاء سائل آخر ف أعطاه، ثم جاء عليه السلام قال: كنت عنده وعنده جفنة من رطب ف جاء سائل ف أعطاه ثم آخر ف أعطاه، ثم جاء آخر ف قال: وسع الله عليك، ثم قال: إن رجلا لو كان له مال يبلغ ثلاثين أو أربعين ألفاً، ثم شاء أن لا يبقى منه شيء إلا قسمه في حق ف عمل ف يبقى لا مال له، ف يكون من هم؟ قال: رجل رزقه الله عز وجل مالا ف أتفقته الثلاثة الذين يرد دعاؤهم عليهم، قال: قلت: جعلت فداك من في وجوهه ثم قال: يا رب ارزقني [ف يقول الله عز وجل أولم أرزقك] ورجل دعا على امرأته وهو ظالم لها ف يقال له: ألم أجعل أمرها بيدك، ورجل جلس في بيته وترك الطلب، ثم يقول: يا رب ارزقني ف يقول ل إلى الطلب ل لرزق. يبس ل كل ل ع ج أ مل ل ج و ز ع [هل ل]

شهر كل من أيام ثلاث إلى سنة صيام

ع، ي فوك ل هلالا دب ع يبا نب دمحم انشدح: لاق هن ع هلالا يضر يبا نب دمحم نب يل ع انشدح 3-209 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:...' [261] 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: ثلاثه أيام في كل شهر: خميس في العشر الأول، وأربعاء في العشر الاخير، يعدل صيامهم صيام الدهر ل قول الله عز وجل "من جاء العشر الاوسط، وخميس في العشر بالحدسنة في له عشر أمثالها" فمن لم يقدّر عليها ضعف صدقة درهم أو ضل له من صيام يوم.

أشياء ثلاثة في المؤمن لهو

3-210، دامح نبى لعى نبى دامح نبى شذح: لاق هللا دبى نبى دعس انشذح: لاق هنى هللا نبى بى انشذح 3-210، نبى، عن حماد بن عيسى الجهني، عن حريز بن عبد الله، عن زرارة بن أعين، عن أبي جعفر عليه عن أبي السلام قال: لهو المؤمن في ثلاثة أشياء: التمتع بالانساء وما فاكهة الاخوان والصلاة بالليل.

الدين ياله ديزت ف كأما خصال ثلاث له اجتمعت من

3-211 ن أسد الا سدي قال: حدثنا عبد الله بن سليمان، ببيلع نبى دمحا نبى دمحم نسحل اوبأ انشذح 3-211 وعبد الله بن محمد الوهبي، وأحمد بن عمرو، ومحمد بن أبي أيوب قالوا: حدثنا محمد بن بشر بن هاني بن عبد الرحمن قال: حدثنا أبي، عن عمه إبراهيم بن أبي عتبة عن أم الدرداء، عن أبي الدرداء قال: قال وآله: من أصبح معافى في جسده، آمنأ في سربه، عنده قوت يومه، فكأنما سول الله صلى الله عليه ديزت له الدين. يا ابا نبى خذعميك ففك منها ما سد جوعك ووارى عورتك فبان يكن ببيت ي كنك فذاك وإن تكن دابة ترك بها فبخ، فلق الخبز وماء الجر وما بعد ذلك دسأب عليك أو عذاب.

مرات ثلاث وكبر مرات ثلاث بالمعول الخندق يف وآله عليه الله صلى النبي ضرب

3-212 جرفلأ نبى دمحم هللا دبى وبأ انشذح: لاق نبى شذح لى لل سنوي نبى دمحا نبى مي هاربأ نبى دمحم انشذح 3-212 الشروطي قال: حدثنا أبو عبد الله محمد بن يزيد بن المهلب قال: حدثنا أبو وسيفان قال: حدثني عوف، قال: لما أمر رسول الله صلى الله عليه وآله بدفر الخندق عن ميمون قال: أخذ برني البراء بن عازب 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 Ziyad, 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-Moqbery [262], on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Whoever believes in God and

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شديدة في عرض الخندق لا تأخذ فيها المعاول ف جاء رسول الله صلى الله عليه وآله في لمارآها وضع
بسم الله وضرب ضربة فكسرت لثتها، فقال: الله أك براعطيت مفاتيح ثوبه فأخذ المعول، وقال:
الشام، والله إنني لأب صرف صورها الأحمر الساعة، ثم ضرب الثانية فقال: بسم الله، ف فلق ثلثا آخر،
ف قال: الله أك براعطيت مفاتيح فارس، والله إنني لأب صرف صر المدان الابيض، ثم ضرب الثالثة
ال: الله أك براعطيت مفاتيح اليمن، والله إنني لأب صر أبواب صنعاء من ف فلق بقية الحجر، ف ق
مكاني هذا.

ثلاثة وجل عز الله إلى الاعمال أحب

نبا ينعي يلع انشدح: لاق يوغبل مساق لاوبأ انربخأ: لاق يزجسلأ دم حأ نب ليل خلا ينربخأ 3-213
ري ثقال: سمعت أبا عمرو الشدي باني الجعد قال: أخذ برنا شعبة قال: أخذ برني الوليد بن العيزار ابن ح
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،
الله عز وجل، قال: ف حدثني بهذا ولدوا ستردته لزانني. قلت: ثم أي شيء؟ قال: الجهاد في سبيل ا

أشياء ثلاثة امتي علي ي تخوف ما أشد

نب دمحم نب دمحم أديس اوبأ انربخأ :لاق يركس علأ دي عس نب هللا دب ع نب نس حلا دمأوبأ انشدح 3-214
ن اسيد الا ص بهاتي قال: حدثنا أحمد بن ي حبي ال صوف ي قال: حدثنا أبو وغسان قال: حدثنا مسعود بن
عن ي زيد بن أبي ي زياد، عن مجاهد، عن ابن عمر قال: قال رسول -وكان من خير من أدركنا - سعد ال جمع في
الله صلى الله عليه وآله: أشد ما ي تخوف على امتي ثلاثة: زلة عالم، أو جدال منافق بال قرآن أو دنيا
ت قطع رقابكم، فإت هموها على أنفسكم.

اشياء ثلاثة ي فعل لاف الاخر وال يوم يا لله يؤمن كان من

يس ي ع انشدح :لاق مرشخ نب يل ع انشدح :لاق ذاعم نب دمحم انربخأ :لاق دمحم نب لي لخلأ انشدح 3-215
بن ي ونس، عن أبي يعمر، عن سعد ال دمق بري عن أبي ي

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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 clothes[263]. 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-Sejezi[264] al-Mozakar quoted Abu Yaqoob, on the authority of Ali ibn Khashram, on the authority of Isa[265], on the authority of Abi Ubaydat[266], 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 meaning[267]; 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-Monzar[268] who narrated that he had heard Sabet al-Banany, and had not heard it from anyone else, on the authority of Anas ibn Malik[269] 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 Malik[270] , 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 eyes[271]."

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

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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 بمنزلة، ومن كان يؤمن بالله واليوم الآخر فلا يدع حذيلته تخرج إلى الحمام.

خصال لا تثبت من الأمة على التخوف

نب دمحم نب دمحم أفسوي وبأ انشدح: لاق ركذملا يراوس الال لال دبعب نب يلعل نسحل اوبأ انشدح 3-216 قيس ال سجزي المذكر قال: حدثنا أبو يعقوب قال: حدثنا علي بن خشرم قال: أخذ برنا عيسى، عن أبي امتي من بعدي عبيدة عن محمد بن كعب قال: قال رسول الله صلى الله عليه وآله: إنما أتخوف على ثلاث خصال: أن يتأولوا القرآن على غير تأويله أو يتبعوا زلة العالم، أو يظهر فيهم المال حتى يطغوا ويبطروا، وسات بكم المخرج من ذلك: أما القرآن فاعملوا بمحكمه وآمنوا بما تشابهه، وأما العالم فالنعمة وأداء حقه فإذ نظروا في دينته ولا تتبعوا زلته، وأما المال فإن المخرج منه شك

ثلاث الدين يا من وآله عليه الله صلى النبي إلى ديب

لاق يدامحل سابعل اوبأ انشدح: لاق قن اغرفب يعف اشل رادن بل ارفعج نب دمحم دمحم اوبأ انشدح 3-217 حدثنا صالح بن محمد البغدادي قال: حدثنا علي بن الجعد، قال: أخذ برنا سلام أبو المنذر قال: سمعت بن ناني ولم أسمع من غيره يحدث عن أنس بن مالك، عن النبي صلى الله عليه وآله قال: حبيب ثابت ال إبي من الدين يا النساء والطيب، وقرة عيني في الصلاة.

انشدح: لاق خل برب راطعلا [و] رمع [نب يلعل] نب دمحم نب يلعل نسحل اوبأ انشدح 3-218 سلمى ب ترمذ قال: حدثنا أبو محمد أحمد بن محمد بن أبي ومصعب محمد بن أحمد بن مصعب بن القاسم ال إسحاق بن هارون الأملي ب أمل قال: حدثنا أحمد بن محمد بن غالب ال بصري الزاهد ب بغداد قال: حدثنا ي سار مولى أخا أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله قال: حبيب إبي من دن ياكم الصلاة النساء والطيب، وجعل قرة عيني في

قال مصنف هذا الكتاب رضي الله عنه: إن الملحدين يتعلقون بهذا الخبر ويقولون: إن النبي صلى الله عليه وآله قال: حبيب إبي من دن ياكم النساء والطيب، وأراد أن يقول ال ثالث فندم وقال: "وجعل قرة عيني في الصلاة" وكذبوا لانه صلى الله عليه وآله

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’ [272] 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’ [273] since I fear that the Honorable the Exalted God might respond in the negative and say ‘La Labayk and la Sa’edayk!’” [274]

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 [275] 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 [276] , and 3- At the time when the Scale of Deeds (measuring the amount of good vs. bad deeds) is set up.”

وآله لم ي كن مراده بهذا الخبر إلا الصلاة وحدها لأنه صلى الله عليه وآله قال: ركعتين ي صل بهما احبب الله إليه النساء لاجل الم تزوج أف صل عند الله من سبعين ركعة ي صل بها غير م تزوج، وإنما الصلاة وهكذا قال: ركعتين ي صل بهما متعطر أف صل من سبعين ركعة ي صل بها غير متعطر، وإنما حبب الله إليه الطيب أيضا لاجل الصلاة، ثم قال عليه السلام "وجعل قرعة عيني في الصلاة" لأن ف صل ولا ثواب. الرجل لو تطيب وتزوج، ثم لم ي صل لم ي كن له في التزويج والطيب

خصال ثلاث احدى من ي خلوا لال صادق كان

، يدابأ دعس لاني سح لاني يلع ان شذح: لاق هن ع دللا يضر ل كوت مل انب ي سوم نب دمحم ان شذح 3-219 عن أحمد بن محمد بن خالد، عن أبيه قال: حدثنا أبو وأحمد محمد بن زياد الأزدي قال: سمعت مالك بن أنس ي قول: كنت أدخل على الصادق جعفر بن محمد عليهما السلام في يقدم لي مخدة وي عرف في فيه المدينة لي قدرا وي قول: يا مالك إنني احبك في كنت أسر بذلك وأحمد الله عليه، وكان عليه السلام لا ي خلو من شون إحدى ثلاث خصال: إما صائما وإما قائما وإما ذاكرا، وكان من عظماء العباد وأكابر الزهاد الذين ي خ الله عز وجل، وكان ك ثير الحديث، طيب المجالسة، ك ثير الفوائد فاذا قال: "قال رسول الله صلى الله عليه وآله" اخضر مرة واحدة واخرى حتى ي نكره من ي عرفه، ولقد حججت معه سنة فلما استوت به ايلق بقلبه، راحلته عند الاحرام كان ك لما هم بال تلبية ان قطع الصوت في دلقه وكاد ي خر من راحلته ابن رسول الله ف لا بد لك من أن ت قول، ف قال عليه السلام: يا ابن أبي عامر كيف أسر أن أقول: ك ي دعس الوك ي بل ال: [يل] ل جوزع لوق ي نأ ي شخ أو "ك ي بل مه ل ل ك ي بل"

مواطن ثلاث في الرضا زانري ن تفع

بن أبي عبد الله الكوفي، عن دمحم ان شذح: لاق هن ع دللا يضر ي سوم نب دمحم ان شذح 3-220 أحمد بن محمد بن صالح الرازي، عن حمدان الديواني قال: قال الرضا عليه السلام: من زارني على بعد داري أت يته يوم القيامة في ثلاث مواطن حتى اخذ صه من أهوالها: إذا تطايرت الكتب يميننا 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[277] 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

أحوال ثلاثة على الاعمال

نب ن س ح ل ا نب ي ل ع ن س ح ل ا و ب ا ان ش د ح : ل ا ق ي ر ص ب ل ا ي ل ع ن ب و ر م ع ن ب د م ح م ن س ح ل ا و ب ا ان ش د ح 3-221
ال م ي ث م ي ق ا ل : ح د ث ن ا ا ب و ا ل د ح س ن ع ل ي ب ن م ه ر و ي ه ا ل ق ر و ي ن ي ق ا ل : ح د ث ن ا ا ب و ا ح م د ا ل غ ا ز ي ق ا ل : ح د ث ن ا
د ق ا ل : ح د ث ن ي ع ل ي ب ن م و س ي ا ل ر ض ا ق ا ل : ح د ث ن ي ا ب ي م و س ي ا ب ن ج ع ف ر ق ا ل ح د ث ن ي ا ب ي ج ع ف ر ب ن م ح م
ا ب ي م ح م د ب ن ع ل ي ق ا ل : ح د ث ن ا ا ب ي ع ل ي ب ن ا ل د ح س ي ن ق ا ل : ح د ث ن ا ا ب ي ا ل د ح س ي ن ب ن ع ل ي ق ا ل : س م ع ت
ا ب ي ع ل ي ب ن ا ب ي ط ا ل ب ع ل ي ه م ا ل س ل ا م ي ق و ل : ا ل ا ع م ا ل ع ل ي ث ل ا ث ت ا ا ح و ا ل ف ر ا ئ ض ، و ف ض ا ئ ل ، و م ع ا ص ي .
ج ل . و ا م ا ف ا م ا ا ل ف ر ا ئ ض ف ب ا م ر ا ل ل ه و ب ر ض ي ا ل ل ه و ب ق ض ا ء ا ل ل ه و ت ق د ي ر ه و م ش ي ن ت ه و ع ل م ه ع ز و
ا ل ف ض ا ئ ل ف ل ي س ت ب ا م ر ا ل ل ه و ل ك ن ب ر ض ي ا ل ل ه و ب ق ض ا ء ا ل ل ه و ب م ش ي ن ت ه ا ل ل ه و ب ع ل م ا ل ل ه ع ز و ج ل ،
و ا م ا ا ل م ع ا ص ي ف ل ي س ت ب ا م ر ا ل ل ه و ل ك ن ب ق ض ا ء ا ل ل ه و ب ق د ر ا ل ل ه و ب م ش ي ن ت ه و ع ل م ه ث م ي ع ا ق ب ع ل ي ه ا .

ع ز و ج ل ف ي ه ا ق ا ل م ص ن ف ه ذ ا ل ك ت ا ب ر ض ي ا ل ل ه ع ن ه ا ل م ع ا ص ي ب ق ض ا ء ا ل ل ه م ع ن ا ه ب ن ه ي ا ل ل ه ل ا ن ح ك م ه
ع ل ي ع ب ا د ه ا ل ا ن ت ه ا ع ن ه ا ، و م ع ن ي ق و ل ه " ب ق د ر ا ل ل ه " ا ي ب ع ل م ا ل ل ه ب م ب ل غ ه ا و م ق د ا ر ه ا . و م ع ن ي ق و ل ه
ي ه ن ل ا و ل و ق ل ا و ر ج ز ل ا ب ا ل ي ص ا ع م ل ا ن م ي ص ا ع ل ا ع ن م ي ا ل ن ا ع ا ش ل ج و ز ع ه ن ا ف " ه ت ئ ي ش م ب و " و
ا ل ت ح ن ي ر ، د و ن ا ل ج ب ر و ا ل م ن ع ب ا ل ق و ة و ا ل د ف ع ب ا ل ق د ر ة .

ث ل ا ث ع ن و ن ه ا ه ب . ث ل ا ث ا ل س ل ا م ع ل ي ه ا ل ص ا د ق ا ب ن ه ا ل س ل ا م ع ل ي ه ا ل ب ا ق ر ا م ر

د م ح ا ن ب د م ح م ر ك ب و ب ا ان ش د ح : ل ا ق ن ا ذ م ه ب ي ن ا ذ م ه ل ا ج ا ر س ل ا د م ح م ن ب م س ا ق ل ا د م ح ا و ب ا ان ش د ح 3-222

الضبي قال: حدثنا محمد بن عبد العزيز الديروري قال: حدثنا عبد الله بن موسى العبسي، عن
 لقيت الصادق بن الصادق جعفر بن محمد عليهما السلام فقلت له: يا ابن سفيان الثوري ما
 لك ذنوب، ولا أخ لملك ولا راحة لحدسود، ولا سود رسول الله أو صني ف قال لي: يا سفيان لا مروء
 لسيئ الخلق، قلت: يا ابن رسول الله زدني، ف قال 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." [278]

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

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جر في يعلمك من فجوره، وشاور لك تكن غنيا، وأحسن مجاورة من جاورته تكن مسلما، ولا تصحب إلا فاف في أمرك الذين يخشون الله عز وجل.

فقلت: يا ابن رسول الله زدني.

فقال لي: يا سفيان من أراد عزا بلا عشيرة وغنى بلا مال وهيبة بلا سلطان فلا ينقل من ذل معصية الله إلى عز طاعته.

فقلت: زدني يا ابن رسول الله .

فقال لي: يا سفيان أمرني والدي عليه السلام بثلاث ونهاني عن ثلاث، ف كان فيما قال لي: يا بني من يصحب صاحب السوء لا يصحبه، ومن يدخل مداخل السوء يتهم، ومن لا يملك لسانه يندم، ثم أشدني [فقال] عليه السلام:

إن اللسان لما عودت به تاد
في الخير والشرف انظر كيف تاد

عود لسانك قول الخير تحظه
موكل به تقاضي ما سئنت له

فبله أحدها يحكم لم بثلاث حكم السلام عليه القائم قام إذا

انشدح: لاق يولع المساق لانب قزمح انشدح: لاق هنع هللا يضر يسوم نب دمحن اب يلع انشدح 3-223 حدثنا محمد بن علي الهمداني، عن علي بن أبي حمزة، عن أبي محمد بن عبد الله بن عمران البرقي قال: عبد الله وأبي الحسن عليهما السلام قالان: لو قد قام القائم لحكم بثلاث لم يصحبها أحد فبله: يقاتل الشيخ الزاني، ويقتل مانع الزكاة، ويورث الاخ أخاه في الاظلة.

خصال ثلاث على تلك في لك ان الفارسي لسلطان وآله عليه الله صلى النبي قول

يدخل الا دلخ نب دمحن اديزيوبأ انشدح: لاق دماحبأ انشدح: لاق هاشل نب يلع نب دمحن انشدح 3-224 قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال:

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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'az, 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 Ziyad 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 Ziyad 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.'"

عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، طالب علم بهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم إن فارسى رضى الله عنه: يا سلمان إن لك في علمك إذا اعتدلت ثلاث خصال أدت من الله تبارك وتعالى بذكر، ودعاؤك فيها حظته، متعك الله بالاعفافية إلى أن قضاء أجلك بمسرتجاب، ولا تدع الة علة عليك ذنبا إلا

يلع نب دمحا نع ،بدوملا نسحلا نب هللا دبعا انشدح :لاق هنع دللا يضر يبا انشدح 3-225
الا صد بهاني، عن ابراهيم بن محمد الثقفي قال: اخبرني يحيى بن الحسن بن الفرات القزاز قال:
يد، عن يحيى بن عبد الله بن الحسن بن علي بن ابي طالب عدل بهما حدثنا هارون بن عب
السلام قال: قال عمر بن حنبله الموت: اتوب الى الله من ثلاث: اغتصابي هذا الامر اذ اوب وكر من
دون الناس واستخلافي عدلهم، وتفضيلي المسلمين بعضهم على بعض.

ثنا عبد الله بن الحسن المؤدب، عن احمد بن علي دح: لاق هنع دللا يضر يبا انشدح 3-226
الا صد بهاني، عن ابراهيم بن محمد الثقفي قال: حدثني المسموعي 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: اتوب
يمن، ومن رجوعي عن جيش اسامة بعد ان امره رسول الله صلى الله عليه وسلم من ثلاث من ردي رقبتي ال
عدليه وآله عدلنا، ومن تعاقبنا على اهل هذا البيت ان قبض الله رسوله لا نولي منهم احدا.

نب نيسحلا انشدح: لاق يلع نب دمحم بن شريح: لاق يفيق ثللا دمحم نب ميهارب نع ،دانسالا اذهبو 3-227
ثني فضل بن الزبير قال: حدثني ابي وعبد بن الحذاء زياد بن عيسى قال: سفيان، عن ابيه قال: حد
سمعت ابا جعفر عليه السلام يقول: لما حضر عمر الموت قال: اتوب الى الله من رجوعي عن جيش
اسامة، واتوب الى الله من عتقي سبي اليمن، واتوب الى الله من شيعتنا اشد حناقه لوبنا ناسنا
ان يبعه ابي بكر ككذبت فلتة الله ان يكرهنا ضره، و

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[279] but killed him or freed him upon victory over him. 3- I wish on the day of the council (Saqifa) of Bani Sa'eda[280] 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'ab 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)[\[281\]](#) 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[\[282\]](#) 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.'"

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... ثلاث على الالدن يا من آسى لآب كرأبى قول

فر بن محمد بن مسعود ع ان شذح: لاق يدن ق ر م س ل ا ي و ل ع ل ا ر ف ظ م ل ا ن ب ر ف ع ج ن ب ر ف ظ م ل ا ن شذح 3-228
العباشي، عن أبيه قال: حدثنا محمد بن حاتم قال: حدثنا عبد الله بن حماد، و س ل يمان بن م ع ب د ق الـ:
حدثنا عبد الله بن صالح قال: حدثني الليث بن سعد، عن علوان بن داود بن صالح، عن صالح بن
ال: قال أبو بكر في مرضه الذي كيسان، عن عبد الرحمن بن حميد بن عبد الرحمن بن عوف، عن أبيه ق
قبض في: أما إنني لا آسى من الدن يا إلا على ثلاث في عدتها ووددت أني تركتها، وثلاث تركتها ووددت
أنني في عدتها، وثلاث ووددت أني كنت سألت عنهن رسول الله صلى الله عليه وآله أما التي ووددت أني
ن علي الحرب ووددت أني لم أكن أحرقت تركتها في ووددت أني لم أكن كسفت بيت في باظمة وإن كان أعل
ة وأنني في تلته سريحا أو أطلقته نجيحا، ووددت أني يوم سقيفة بني ساعدة كنت قد ذفت الأمر الفجاء
في عنق أحد الرجلين: عمر، أو أبي عبيدة، في كان أميرا و كنت وزيرا. وأما التي تركتها [في ووددت أني
ضربت عنقه فانه يخي لي أنه لم ير صاحب في عدتها] في ووددت أني يوم أتيت بالاشعث أسيرا كنت
شر إلا أعانه، ووددت أني حين سيرت خالدًا إلى أهل الردة كنت قد دمت إلى قرية فأنظر المسلمون ظفروا
وإن هموا كيدا كنت بصدده لقاء أو مدد، ووددت أني كنت إذ وجهت خالدًا إلى الشام قد ذفت المشرك لعمربن
مادي في سبيل الله، وأما التي ووددت أني كنت سألت عنهن الخطاب في كنت بسطت يدي يميني وش
رسول الله صلى الله عليه وآله في ووددت أني كنت سألت في يمن هذا الأمر فلم نازعه أهله، ووددت أني
كنت سألته هل لاند صار في هذا الأمر نصيب، ووددت أني كنت سألته عن ميراث الأخ والعم، فإن في
نفسها حاجة.

هذا الكتاب رضي الله عنه: إن يوم غدیر رخم لم يدع لاحد عنرا هكذا قالت سيدة النساء قال مصنف
فاظمة عليها السلام لما منعت فيك وخاطبت الانصار، في قالوا: يا بنت محمد لو سمعنا هذا الكلام منك
في بل يعتنا لآب بي بكر ما عدنا بعلينا أحدا، في قالت: وهى ترك أبو بي يوم غدیر رخم لاحد عنرا.

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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. [283] The scholar in Saudi Arabia is Ali (MGB). The scholars in Syria [284] and Iraq [285] need the scholar in Saudi Arabia [286], 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 [287], 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 Jarir, 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-Jalah [288], 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

هللا دببع نب دمحم انشدح : لاق ةفوكلا ب يئزملا ي نوئسلا دمحم نب نسحلا مساقلا ولبأ انشدح 3-229
 ال: حدثنا محمد بن مرزوق قال: حدثنا حسين قال: حدثنا يحيى بن سلمة بن كهيل، عن اذضرمي ق
 أب يه، عن أبي الزعراء قال: قال عبد الله بن مسعود: علماء الارض ثلثة: عالم بال شام، وعالم بال حجاز،
 ما عالم ال عراق وعالم بال عراق، أما عالم ال شام فأب و الدرءاء، وأما عالم ال حجاز فأهو علي عليه ال سلام، وأ
 فأهو أخ لكم بال كوفة، وعالم ال شام، وعالم ال عراق مد تاجان إلى عالم ال حجاز، وعالم ال حجاز لا يد تاج
 إلى يهما.

ع ين طرفة بال وحي يك فروالم ثلثة

قري غملا نب لصفلا نبا دمحم انشدح : لاق [ي ناهبصال] باهول ادببع نب دمحم نب هللا دببع انشدح 3-230
 منذصور بن عبد الله بن إبراهيم الا صبهاني قال: حدثنا علي بن عبد الله قال: قال: حدثنا أبو وندصر
 حدثنا محمد بن هارون بن حميد قال: حدثنا محمد بن المغيرة ال شهرزوري قال: حدثنا يحيى بن
 ال دسين المدايني قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله قال: قال رسول الله
 عليه وآله: ثلثة لم يك فروا بال وحي طرفة عين: مؤمن آل يس، وعلي بن أبي طالب عليه صلى الله
 ال سلام، وأسيرة امرأة فرعون.

عليه في صدره ثلثة لاله كن من ثواب

دمحم رفءع جوبأ انشدح : لاق ةن اغرفب ين اغرفلا ي عفاشلا هللا دببع يبا نب دمحم دمحموبأ انشدح 3-231
 ثنا أبو وحاتم قال: حدثنا محمد بن عبد الله ال انصاري قال: حدثنا نبي ابن بن جعفر بن الا شعث قال: حد
 جريج، عن أبي الزبير، عن عمر بن ن بهان، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: من كن
 له ثلثة بئات فأ صدره على لوانهن و ضرائهن و سرائهن كن له حجابا يوم ال قيامة.

ال قيامة في ووجل عز الله إلى ي شكون ثلثة

: لاق ري شب نب هللا دببع انشدح : لاق ي باعجل اب فور عمل ي دادغبلا ظفاح ال رمع نب دمحم انشدح 3-232
 حدثنا ال دسن بن الزبير رقان ال مرادي قال: حدثنا أبو و بكر ابن عياش، عن ال اجلح، 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 [\[289\]](#) , 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 THREE [\[290\]](#)

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

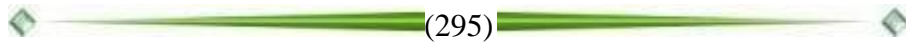
committed adultery was brought to Umar. Umar order that she be stoned to death. They took her to Ali ibn Abi Talib (MGB). The Imam (MGB) asked, ‘What is going on?’ They said, ‘She is a crazy woman who has committed adultery. Umar has ordered her to be punished.’ The Imam (MGB) said, ‘Do not rush to do 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).’” [291]

STINGINESS COUPLED WITH GREED CAUSES THREE BAD CHARACTERISTICS

3-234 Al-Khalil ibn Ahmad narrated that Ibn Sa’ed quoted Al-Hassan ibn Arafah, 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.” [292]

3-235 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Bakr ibn Ajlan [293], on the authority of Sa’id al-Moqbery, on the authority of Abi Hurayrih that God’s Prophet (MGB) said,



م القيامة ثلاثة في شكون إلى الله عز وجل: المصحف، والمسجد، والعترة. قول في قول: في جئ في و المصحف: يارب حرقتوني ومزقوني، وي قول المسجد: يارب عطلوني وضيعوني، وت قول العترة: يا رب قتلونا وطرردونا وشرردونا فاجتوال لركبتين لخصومة، في يقول الله جل جلاله لي: أنا أولى بذلك.

لا تفت عن القلم رف ع

لأق في مرض حل هلل دب ع نب دمحم ان شذح: لاق عفوك لابي كزملاب ينوكسل دمحم نب نس حل ان شذح 3-233 حدثنا ابراهيم بن ابي معاوية قال: حدثني ابي، عن الاعمش، عن ابي ظبيان قال: أتى عمر بامرأة ه؟ قالوا: مجنونة قد مجنونة قد ف جرت ف أمر عمر ب رجمها، ف مروا بها على علي عليه السلام ف قال: ما هذا ف جرت، ف أمر بها عمر أن ت رجم، ف قال: لا ت عجلوا ف أتى عمر ف قال: أما علمت أن القلم رف ع عن ثلاثة عن الصبي حتى يد تلتم وعن المجنون حتى ي ف يبق وعن النادم حتى يسد ت ي قظ.

عليهم قال مصنف هذا الكتاب رضي الله عن: ه جاء هذا الحديث هكذا، والا صل في هذا قول أهل البيت

السلام أن المجدنون إذا زنى حد والمجدنونة إذا زنت لم تحد لان المجدنون يأتى والمجدنونة توتى.

مذمومة خصال ثلاث يولد ال شح

3-234 نب رمع انشدح :لاق ةفصرع نب نسحلا انشدح :لاق دعاص نبا انشدح :لاق دمأ نب لىلخلا انشدح 3-234
ب كيرابن عبد الله المدنى، عن عبد الله بن عمرو، عبد الرحمن أبى وح فص الابار، عن محمد بن جحادة عن
عن النبي صلى الله عليه وآله قال: إياكم والشح فإتاما هلك من كان ق بالكم بال شح، أمرهم بال كذب
ف كذبوا، وأمرهم بال ظلم ف ظلموا، وأمرهم بال قظ يعة ف قطعوا.

3-235 ق تيبة قال: حدثنا بكر انشدح :لاق جارسل سابعل اوبأ انربأ :لاق دمأ نب لىلخلا ي نربأ
بن عجلان عن سعد المقيبري، 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; sever 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 jurispudent in Akhsikth[294] - narrated that Abul Abbas Muhammad ibn Jumhoor al-Himady quoted Abu Ali Salih ibn Muhammad al-Baghdady in Bukhara[295], 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 Imam, “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);[296] the glad tidings of Jesus - the son of Mary (MGB);[297] 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 Malik[298] 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 Abbas[299] 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

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الله عليه وآله قال: إياكم وال فحش فإن الله عز وجل لا يحب ال فاحش ال فحش وإياكم وال ظلم فإن هم، ل شح فإنه دعا الذين من ق بلكم حتى س فكوا دماء ال ظلم عند الله هو ال ظلمات يوم ال ق يامة، وإياكم وال ودعاهم حتى ق طعوا أرحامهم، ودعاهم حتى ان تهكوا واس تدلوا محارمهم.

ثلاثة من وآله عليه الله صلى ال نبي أمر به

نب دمحم س ابعل اوبأ ان شذح: لاق شك ي س خ أب هي ق فلأ رادن بلأ رف ع ج نب دمحم دم ح أوبأ ان شذح 3-236 حدثني أبو علي صالح بن محمد ال بغدادي ب بخارا قال: حدثنا سعد بن سليمان، جمهور الحمادي قال: ومحمد بن بكر، وإسماعيل بن إبراهيم قال: حدثنا ال فرج بن فضالة، عن لقمان بن عامر، عن أبي امامة قال: قلت: يا رسول الله ما كان به دع أمرك، قال: دعوة أبي إبراهيم، وبشرى عيسى بن مريم، ورأت أمي ت منه ق صور ال شامه خرج منها شيء أضاء أن

عليهم ما وعليه لمسلمين ما فله فعلن من خصال ثلاث

ي دام حلأ روه م ج نبا دمحم نب دمحم س ابعل اوبأ ان شذح: لاق رادن بلأ رف ع ج نب دمحم دم ح أوبأ ان شذح 3-237 ثنا عبد الرحمن قال: حدثنا صالح بن محمد ال بغدادي قال: حدثنا ال عباس بن الوليد ال نرسي قال: حدث 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 قبلي قبلتنا، وصلى صلاتنا، وأكل ذبيحتنا فله ما لنا وعليه ما علينا.

ال نبوة من اجزاء وأرب عين خمسة من جزء منها واحد كل أشياء ثلاثة

دثنا أبو أحمد محمد بن جعفر ال بندار قال: حدثنا أبو وال عباس الحمادي قال: حدثنا صالح بن ح 3-238 محمد ال بغدادي قال: حدثنا محمد بن بكر قال: حدثنا عبيدة بن حميد قال: حدثنا قابوس بن أبي ظبيان، عن أبيه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الهدى ال صالح، وال سمتا من النبوة ال صالح، والاق تصاد جزء من خمسة وأرب عين جزء

أشياء ثلاثة الايمان

رمع نب دمحم ان شذح: لاق ي دام حلأ س ابعل اوبأ ان شذح: لاق رادن بلأ رف ع ج نب دمحم دم ح أوبأ ان شذح 3-239 بن منصور ال بلخي بمكة قال: حدثنا أبو وينس أحمد بن محمد

al-Jamhi, on the authority of 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 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 [\[300\]](#) to an insane person, he will be treated.'

أبويه موسى بن يزيد بن عبد الله الجمحي قال: حدثنا عبد الله بن سلام بن صالح، عن علي بن موسى، عن
بن جعفر، عن أبي جعفر بن محمد، عن أبي محمد بن علي، عن علي بن الحسن بن علي، عن الحسن بن علي بن

علي، عن علي بن أبي طالب عديهم السلام قال: قال رسول الله صلى الله عليه وآله: الأي مان معرفة بال قلب وإقرار بال لسان وعمل بال الأركان.

الدول يدري الله عنه قال: حدثنا محمد بن الحسن الصفار، نبدمحا نب سحرنا نبدمحا انشدح 3-240
عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي قال: سألت الرضا
عليه السلام عن الأي مان في قال: الأي مان عقد بال قلب [و] لفظ بال لسان [و] عمل بال جوارح، لا يكون
الأي مان إلا هكذا.

نا سلام بن أحمد بن أيوب الخمي قال: حدثني علي بن عبد العزيز، ومعاذ بن المثنى ربحأ 3-241
قال: حدثنا عبد السلام بن صالح الهروي قال: حدثنا علي بن موسى الرضا، عن أبي موسى، عن أبي
جعفر بن محمد، عن أبي محمد بن علي، عن أبي عدي بن الحسن، عن أبي عدي عديهم السلام
ل: قال رسول الله صلى الله عليه وآله: الأي مان معرفة بال قلب، وإقرار بال لسان، وعمل بال الأركان.

زأبل ادمحا نب يل ع نسحرناوبأ انشدح: لاق من عهلل اي ضر يولعل ادمحا نبدمحا انشدح 3-242
ها السلام قال: قال: حدثنا أبو أحمد داود بن سلام بن أمان الغازي قال: حدثني علي بن موسى الرضا علي
حدثني أبي موسى بن جعفر قال: حدثني أبي جعفر ابن محمد قال: حدثني أبي محمد بن علي بالقر
قال: حدثني أبي علي بن الحسن قال: حدثني أبي الحسن بن علي قال: حدثني أبي أمير
اللسان ومعرفة المؤمن عديهم السلام قال: قال رسول الله صلى الله عليه وآله: الأي مان إقرار بال
بال قلب وعمل بالأركان. قال حمزة بن محمد رضي الله عنه وسمعت عبد الرحمن بن أبي حاتم يقول:
سمعت أبي يقول: وقد روي هذا الحديث عن أبي الصلت الهروي عبد السلام بن صالح، عن علي بن
مجنون له برأ.. " موسى الرضا عديهما السلام بال سنداً مثله. قال أبو حاتم: لو قرء هذا الإسناد على

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-Mokhleedy[301] 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[302] 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[303] that one day God's Prophet (MGB) said, "O Ans! Make complete ablutions so that you may cross the Bridge[304] 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."

الجنة يدخلون ثلاثاً

دمح موبأ انشدح: لاق هن ع هللا يضر ين اقل اطل ا ق اح س ا نب مي هارب ا نب دمحم س اب عل اوبأ انشدح 3-243
 ي حيبى بن محمد بن صاعد ب مدي نة ال سلام قال: حدثنا ابراهيم بن جميل قال: حدثنا معتمر بن سليمان
 على فاضل بن ميسرة، عن أبي جري ر أن أباب ردة حدثه، عن أبي موسى الأشعري قال: قال قال: قرأت
 رسول الله صلى الله عليه وآله: ثلاث لا يدخلون الجنة مدمن خمر، ومدمن سحر، وقاطع رحم. ومن مات
 مومسات مدمن خمر سقاها الله عز وجل من نهر الغوطة، قيل: وما نهر الغوطة؟ قال: نهر يجرى من فروج ال
 ي وذي أهل النار يهين

،هيبأ ن ع، هللا دب ع ي بأ نب دمح أ ن ع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي بأ انشدح 3-244
 عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: ثلاث لا يدخلون الجنة:
 ال س فاك ل لدم، وشارب الخمر، ومشاء ب نميمة.

أولادئ ثلاثاً له مات من في

دب ع انشدح: لاق لى ال ادب ع نب س نوي انشدح: لاق ي دل خمل انربخأ: لاق دمح أ نب لى ل خلا انربخأ 3-245
 الله بن وهب قال: حدثني عمرو بن الحارث أن أباعشانة المعافري حدثه أنه سمع عقبة بن عامر يقول:
 اذ تسبهم على الله عز وجل وجبت له قال رسول الله صلى الله عليه وآله: من ذك كل ثلاثاً من صلواته ف
 الجنة.

ال سر و صدقة ال سلام واف شاء ال و ضوع اس باغ: خصالئ ثلاثئ واب

دمحم نب ملسل ادبع دللا دب عوبأ انشدح :لاق يرص بلأ يل ع نب ورمع نب دمحم نس حل اوبأ انشدح 3-246
ون بن هارون بن هارون بن الفضل بن العباس بن علي بن عبد الله بن العباس بن عبد الله المأم
الرشيد بن موسى الهادي بن محمد المهدي بن عبد الله المنصور بن محمد بن علي بن عبد الله بن
العباس قال: حدثنا محمد بن محمد بن عقبة الشدي باني قال: حدثنا أبو والقاسم الخضر بن أبان، عن
ي الله عليه وآله وما: أبي هدية إبراهيم بن هدية البصري عن أنس ابن مالك قال: قال رسول الله صل
يا أنس أسبغ الوضوء تمر على الصراط مر السحاب، أفش السلام يكثر خير بيتك، أكر من صدقة
السر فانهات تط في 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[305], on the authority of his father, on the authority of Abi Salih that Ibn Abbas[306] 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." [307]

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[308], 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; Ziyad was ascribed to Abu Sufyan[309]; and the killing of Hujr ibn Uday[310].'"

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.”

(303)

سدين عشرين ليه الذى وب بين منهم واحد كل ب بين اخوة ثلاثة

نيسرحل انشدح :لاق يدج ينشدح :لاق هنع هللا يضر يولعلا ييحي نب دمحم نب نسرحل انشدح 3-247
أبي صالح، بن محمد قال: حدثنا ابن أبي السري قال: حدثنا هشام بن محمد بن السائب، عن أبيه، عن
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.

أشياء ثلاثة بعد الناس ذل

قال: حدثني جدي قال: حدثنا داود قال: هنع هللا يضر يولعلا ييحي نب دمحم نب نسرحل انشدح 3-248
حدثنا عيسى بن عبد الرحمن بن صالح قال: حدثنا أبو مالك الجنبى عن عمر بن بشر الهمداني
قال: قلت لأبي إسحاق: متى ذل الناس قال: حين قتل الحسين بن علي عليهما السلام، وادعي زياد،
وقتل حجر بن عدي.

ثلاثة الناس وشر خصال، ثلاث السؤال في

يدلخلا دلخ نب دمحم أديزيوبأ انشدح :لاق دمأوبأ انشدح :لاق هاشل نب يلع نب دمحم انشدح 3-249
قال: حدثنا محمد بن أحمد بن صالح اليميني، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن
مقال: قال رسول الله عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليه السلام
صلى الله عليه وآله لابي ذر رحمة الله عليه: يا أبا ذر إياك والسؤال فانه ذل حاضر، وفقرت تعجله،
وفيه حساب طويل يوم القيامة يا أبا ذر تعيش وحدك، وتموت وحدك، وتدخل الجنة وحدك، يسعد بك
سأل بك فك وإن أتاك شيء فاقبله، قوم من أهل العراق يتولون غسلك وتجهيزك ودفنك، يا أبا ذر لا ت
ثم قال عليه السلام لا صحابه: ألا اخبركم بشراركم؟ قالوا: بلى يا رسول الله، قال: المشاؤون
بالنميمة، المفرقون بين الإحبة، المباغون لبراء العيب.

(304)

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[311], on the authority of Ibn Abi Za'eb[312], on the authority of Ibn Shahab, on the authority of Anas ibn Malik[313] 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 Ziyad 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[314], and the believer from the family of Pharaoh (Hizkil[315])."

ثلاث في وق هجرة لا

لحمادي قال: حدثنا محمد بن علي الصايغ سابع اواب ان شريح: لاق رادن بل ارفع ج نب دمحم ان شريح 3-250 قال: حدثنا القعنبي قال: حدثنا ابن ابي ذئب، عن ابن شهاب، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: لا يحل لمسلم أن يهجر أخاه في وق ثلاث.

ن إبراهيم بن هاشم، بيلع ان شريح: لاق هنع هللا يضر ين ادمهل ارفع ج نب دايز نب دمحم ان شريح 3-251 عن أبي يه، عن محمد بن أبي عمير، عن محمد بن حمران، عن أبي يه، عن أبي جعفر الباقر عليه السلام أنه قال:

مامن مؤمنين اهتجروا في وق ثلاث إلا وبردت منهما في الثالثة، ف قيل له: يا ابن رسول الله هذا حال المظلوم لا يصدى الى الظالم في يقول: أنا الظالم المظلوم فما بال المظلوم؟ فقال عليه السلام: ما با

د تى ي صطلحا.

المسلم سعادة من ثلاثة

نب كاحض لانا انشدح: لاق يسوموبأ انشدح: لاق قميزخ نبا ينربخأ: لاق دمحا نب لي لخلنا ينربخأ 3-252
مخلد، عن سفيان، عن ديب، 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 الهنيئ.

وجل عز الله يكلمهم لا ثلاثة

نمحرل ادبع انشدح: لاق يسوموبأ انشدح: لاق قميزخ نبا ينربخأ: لاق دمحا نب لي لخلنا ينربخأ 3-253
ن الحر، عن أبي ذر، عن النبي قال: حدثنا سفيان، عن الأعمش، عن سليمان بن مسهر، عن خريشة بن
صلى الله عليه وآله قال: ثلاثة لا يكلمهم الله: المنان الذي لا يعطي شيئاً إلا بمنه، والمسبل إزاره
والمنفق سلعة ته بالهلف الفاجر.

ثلاثة الصديقون

انشدح: لاق يديبل لانا اهل دلنا يبأ نب نامعن لانا انشدح: لاق ليعامس! نب يلع نب دمحم ينربخأ 3-254
لدسين بن عبد الرحمن قال: حدثنا عبد الله بن موسى، عن محمد بن أبي ليلى قال: قال رسول الله
صلى الله عليه وآله: الصديقون ثلاثة: علي بن أبي طالب، وديب النجار، ومومن 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." [\[316\]](#)

ثلاثة الرقة يم اصحاب

نب دي لولا امامه ويا ان شددح: لاق جارسلوا قاحس! نب دمحم ان ربخأ: لاق دمحا نب لي لخل اي نربخأ 3-255 بن مسهر قال: حدثنا عبد الله بن عمر، عن نافع، عن ابن عمر قال: شجاع السكوني قال: حدثنا علي قال رسول الله صلى الله عليه وآله: بيثاثة نرفرف يمن كان ق بلكم يم مشون إذا صابهم مطر ف أووا إلى غار ف اتطبق عليهم ف قال بعضهم لبعض: يا هؤلاء والله ما ينجيكم إلا الصدق ف ليدع كل رجله عز وجل أنه قد صدق ف به، ف قال أحدهم: اللهم إن كنت تعلم أنه كان لي أجر عمل لي منكم بما يعلم ال عمل على ف رقى من أرز ف ذهب وتركه ف زرعته، ف صار من أمره أني اشتريت من ذلك ال فرق ب قرا، ثم أتاني ف طلب أجره ف قلت: اعمد إلى تلك ال بقرف سقها ف قال: إنمالي عندك ف رقى من أرز ف قلت: اعمدك ال بقرف سقها ف انها من ذلك، ف ساقها ف ان كنت تعلم أني ف علت ذلك من خشيتك ف فرج عنا، إلى تل ف ات ساحت ال صخرة عنهم. وقال الآخر: اللهم إن كنت تعلم أنه كان لي أبوان شيوخا ك بيران ف كنت أتيهما كل ليلة ب لبن غنم لي ف أبطأت عليهما ذات ليلة ف أتيتهما وقد رقدا، وأهلي وعيالي يتضاعون من الجوع، ف كنت لا أسقيهم حتى يشرب أبواي ف كرهت أن أوقظهما من رقدهما وكرهت أن أرجع ف يستيقظا لشربهما، ف لم أزل أنظرهما حتى طلع ال فجر، ف ان كنت تعلم أني ف علت ذلك من خشيتك ف فرج عنا، ف ات ساحت عنهم ال صخرة حتى نظروا إلى السماء. وقال الآخر: اللهم إن كنت تعلم أني ابنة عم أحب ال ناس إلي، وأني راودتها عن ن فسها، ف أبت علي إلا أن أت بها بمائة دينار أنه كان ف طلبتها حتى قدرت عليها ف دفعتها إليها ف أمكنتني من ن فسها، ف لما قدمت بين رجلها قالت: اتق الله ولا تفض الخاتم إلا بحقه ف قمت عنها وتركت لها المائة، ف ان كنت تعلم أني علت ذلك من خشيتك ف فرج عنا ف فرج الله عز وجل عنهم ف خرجوا ف

ثلاثة وجل عز الله إلى الاعمال أحب

لاق دعج ل نب اي نعي يلع ان شددح: لاق ويوغبل مساق لواب ان ربخأ: لاق دمحا نب لي لخل اي نربخأ 3-256 بن العيزار بن حريث قال: سمعت أبا عمرو الأشعري ينادي قال: حدثني حدثنا شعبة قال: أخذ برنا الأول يد 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'a [317], 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 Ziyad, "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 [318]. 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.

ثلاثة الناس

نب دمحم انشدح : لاق ص اوخل اق احس اوبأ انشدح : لاق هاشل انب يلع نب دمحم نس حل اوبأ انشدح 3-257
 به، عن سدفان ال ثوري، عن منصور، عن مجاهد، عن كميل بن زيد بن كادي مي، عن سدفان بن وكيع عن أب
 بن زياد قال: خرج إلي علي بن أبي طالب عليه السلام فأخذ بيدي وأخرجني إلى الدجبان وجلس
 وحدثت، ثم رفع رأسه إلي ف قال: يا كميل اذ فظ عني ما أقول لك: الناس ثلاثة: عالم رباني، ومتعلم

عق، يم يلون مع كل ربح، لم ي س تضدي نواب نور العلم، ولم على س بيل نجاة، وهج رعا، أت باع كل نانا
 ي لجنوا إلى ركن وثيق، ي اكميل العلم خير من المال، العلم ي حرسك وأنت ت حرس المال، والمال ت نقصه
 النفقة، والعلم ي زكو على الاتفاق، ي اكميل محبة العالم دين ي دان به ت كسبه الطاعة في حياته
 عة المال ت زول بزواله، ي اكميل مات خزان الاموال وهم أدياء والعلماء وجميل الاحدوثة ب عد وفاته ف منف
 باقون ما بقي الدهر، أعياهم مفقودة وأمثالهم في القلوب موجودة هاه [و] إن هاهنا، وأشار به يده إلى
 صدره، لعلما جما، لو أصبت له حملة، ي لى أصبت ل قنا غير مأمون، ي س تعمل آلة الدين في الدنيا
 ج الله على خلقه وب نعمه على عباده ل يتخذ الضعفاء وليجة من دون ولي الحق، أو وي س تظهر حج
 منقادا لحملة العلم لا بصيرة له في أدنائه ي قدح الشك في قلبه بأول عارض من شبهة، إلا لاذا ولا
 ذلك، فمنهوم بالذات، سلس القيادة أو مغربي بالجمع والادخار، ل يسا من رعاة الدين، أقرب ش بها بهما
 الات عام السائمة، كذلك ي موت العلم ي موت حامله، اللهم ي لى لا ت خلو الارض من قائم به حجة ظاهر أو خاف
 مغمور ل نلات بطل حجج الله وب ي ناته.

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

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هم، ويزرعوها وكم وأين؟! أولئك الاقليون عددا الاعظمون خطرا، بهم يد فظ الله حججه حتى يدعوها نظراء على حقائق الامور، فباشروا روح اليقين، واسد تلاتوا ما اسد توعره في قلوب أشباههم، هجم بهم العلم المترفون، وأندسوا بما اسد توحش منه الجاهلون، صد بوا الدنبا يا بادن ارواحها معدلة بالمحل الاعلى، ياكميل اولئك خلفاء الله والدعاة إلى دينه، هاي هاي شوقا إلى رؤيتهم، وأسدتغفر الله لبي و لكم.

تاب رضي الله عنه: قد رويت هذا الخبر من طرق كثيرة، قد أخرجتها في كتاب كمال قال مصنف هذا الكتاب الدين وتمام النعمة في إثبات الغيبة وكشف الحيرة.

أثلاث ثلاثه جعل الذي نور ذكر

حدثنا محمد بن علي بن إسماعيل بن : لاق راطع الدمحم بن يلع بن نسحلا يلعوباً انشدح 3-258
الدهسين بن القاسم بن الدهسن بن زيد [بن الدهسن] بن الدهسن بن علي بن أبي طالب علم بهم السلام
قال: حدثنا علي بن محمد بن عامر النهاوندي، عن عمر [و] ابن عبدوس المهندس قال: حدثنا هانئ بن
بي رافع، عن أبيه، عن جده، عن أبي أيوب الم توكل، عن محمد بن علي بن عياض بن عبد الله ابن أ
الانصاري قال: قال رسول الله صلى الله عليه وآله: لما خلق الله عز وجل الجنة خلقها من نور العرش،
ثم أخذ من ذلك النور فقفه فأصابني ثلث النور، وأصاب فاطمة ثلث النور، وأصاب علي وأهل بيته
هتدي إلى ولاية آل محمد، ومن لم يصبه من ذلك النور ضل عن ثلث النور، فمن أصابه من ذلك النور
ولاية آل محمد.

أوجه ثلاثه على وجل عز الله يعبدون الناس

لاق يفوصلانوراه بن دمحم انشدح: لاق هنع هللا يضر بتكململ ين انسلالدمحم انشدح 3-259
الدهسين الخشاب قال: حدثنا محمد بن حدثنا عبد الله بن موسى الدبال الطبري قال: حدثنا محمد بن
مدسن، عن يونس بن ظبيان قال: قال الصادق جعفر بن محمد علم بهما السلام: إن الناس يعبدون الله
عز وجل على ثلاثه أوجه، فطبقه يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون

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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' [319] and 'Say: If ye do love God, Follow me: God will love you and forgive you your sins:' [320] 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-Jowzi^[321] 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,

يعد بدونه في رقابنا النار في تلك عبادته العبدية وهي الدهرية، ولا كني أعبده دباله عز وجل في تلك عبادته الكرام وهو الامن ل قوله عز وجل "وهم من فزع يومئذ آمنون" ولا قوله عز وجل "قل إن كنتم تدبون الله ل كم ذنوبكم" فمن أحب الله أحب به الله عز وجل، ومن أحب به الله عز وجل فات بعونني يد بكم الله ويغفر كان من الامنين.

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[323] , 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 Ziyad 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

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عن ابن علي الحدادي، عن أبي عبد الله عليه السلام أنه ذكر عمير، عن حماد بن عثمان الناب، عن عبد الله أن بريدة كانت عند زوج لها وهي مملوكة فاشد ترتها عاندة فأتقته فذيرها رسول الله صلى الله عليه وآله وسلم، وكان مواليها الذين باعوها قد اشد ترطوا على أن تقر عند زوجها وإن شاء عليه وآله: إن شاء الله صلى الله عليه وآله وسلم: "الولاء لمن أعتق". وصدق على بريدة عاندة شدة أن لهم ولاء به لحم فأهدته إلى رسول الله صلى الله عليه وآله وسلم في علقته عاندة شدة، وقالت: إن رسول الله صلى الله عليه وآله وسلم لا يأكل الصدقة، فجاور رسول الله صلى الله عليه وآله وسلم والد لحم معلق في قال: ما شأن هذا اللحم يطبخ؟ قالت: يا رسول الله صدق به على بريدة فأهدته لنا، وأنت لا تأكل الصدقة. في قال: "هولها لم صدقة ولنا هدية"، ثم أمر بطبخه فجرت في يها ثلاث من السنن.

وآله عليه الله صلى الله عليه وسلم ي كذبون كانوا ثلاثاً

الله عنه قال: حدثنا عبد العزيز بن يزيد بن يحيى بن اقل اطلاق احسب ان مي هارب ان دمحم ان شذح 3-263 قال: حدثني محمد بن زكريا قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه قال: سمعت جعفر بن محمد عدل بهما السلام يقول: ثلاثه كانوا ي كذبون على رسول الله أب وهريرة، وأنس بن مالك، وامرأة.

وراكب وسائق قائد ملعونون ثلاثاً

أحمد بن محمد بن الصدق الصايغ قال: حدثني أبو وحيد بن محمد بن جعفر بن محمد بن أنشدح 3-264 زيد الزعفراني، عن أبي الاحوص قال: حدثنا أبو بكر بن أبي شدة قال: حدثنا أبو وغسان قال: حدثنا حميد بن عبد الرحمن قال: حدثنا الاعمش، عن عمرو بن مرة، عن عبد الله بن الحارث، عن عبد الله لك الزبيدي، عن عبد الله بن عمر [و] أن أبا سفيان ركب بعير له ومعاوية ي قوده وي زيد بن ما

ي سوق به ف لعن رسول الله صلى الله عليه وآله الراكب وال قائد وال سائق.

جرما أعظم أي هم أدري لا ثلاثة

ذكر يا نب ي يحي نب دمحا انشدح: لاق هن ع لالا يضر بتكملا ين ان سلأ دمحا نب دمحم انشدح 3-265
ال قطان عن بكر بن عبد الله بن حبيب عن تميم بن بهلول، عن أبيه،

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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)[324], on the authority of his father (MGB)[325], 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 Ziyad 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-Ansari[326]. 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.’[327] 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 al-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.'

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عن عبد الله بن الفضل الهاشمي، عن أبي عبد الله عليه السلام قال: ثلثة لا أدري أيهم أعظم جرماً: الذي يمشي خلف جنازة في مصيبة غيره بغير رداء، أو الذي يضر به عند المصيبة، أو الذي يقره. أو الذي يقول: ارفقوا به وت رحموا عليه يرحمكم الله.

نع، يلفون لنا نع، هي بأنع، مشاه نب مي هارب! نب يلع انشدح: لاق هنع دللا يضر يبا انشدح 3-266
السدني، عن جمع فر بن محمد، عن أبيه، عن أبيه، عن علي بن عيسى بن عبد الله بن علي بن
ع، والذي يقول: ارفقوا الله عليه وآله: ثلثة لا أدري أيهم أعظم جرماً الذي يمشي مع الجنازة بغير رداء
به، والذي يقول: استغفروا له غفر الله له لكم.

السدني من ثلثة الان صاري معرور بن البراء في جرت

مشاه نب مي هارب! نب يلع انشدح: لاق هنع دللا يضر ين ادم هللا رفع ج نب دايز نب دمأ انشدح 3-267
السدني بن مصعب، عن أبي عبد الله عليه السلام قال: جرت في عن أبيه، عن عمرو بن عثمان، عن
البراء بن معرور الات صاري ثلثة من السدني أما اول يهن ف ان الناس كانوا يستنجون بالاحجار ف أكل
البراء بن معرور الدباء في لان بطنه فاستنجى بالماء فأنزل الله عز وجل في "إن الله يحب
السنة في الاستنجاء بالماء. فما حدثتته الوفاة كان غائباً التوابين ويحب الدم تطهيرين" ف جرت
عن المدينة ف أمر أن يحول وجهه إلى رسول الله صلى الله عليه وآله. وأوصى بالثلث من ماله. ف نزل
الكتاب بالقبلة، وجرت السنة بالثلث.

السدني من ثلثة الجمحي امية بن صفوان في جرت

جرت في صفوان بن امية الجمحي ثلثة من السدني: استعار منه ما سألها هي لعلها دب عوباً لاق 3-268
رسول الله صلى الله عليه وآله سبعة بين درعا حطمية فقال: أغصب يا محمد؟ قال: بل عارية مؤداة.

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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[328] in Islam possessing any of which would suffice the whole nation.[329]

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 Ziyad ibn al-Monzar, on the authority of Sa'id ibn Alaqtat 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."

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يا رسول الله أقبل هجرتي، ف قال النبي صلى الله عليه وآله: "لا هجرة ب عدال فتح". وكان في قال: ه في خرج في بول في جاء في سرق رداؤه، راقدا في مسجد رسول الله صلى الله عليه وآله وتحت رأسه رداء، في قال: من ذهب ب رداي، وخرج في في طلبه في وجدته في في ي درجل في رفعة إلى النبي صلى الله عليه وآله في قال: أقطعوا يده، في قال: أت قطع يده من أجل رداي يا رسول الله؟ فأنا أهبه له، في قال: ألا كان هذا قبل أن تأتي يني به، في قطعت يده.

الضف اهب اوفتكال سانل اعيمجل نهنم قدح او تنك ول مالسال ا يف فق اوم قثالث ذاعم نب دعسل 3-269

أصناف ثلاثة على العلم حملة

مد بن موسى بن الم توكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبي ادي حم ان شدح 3-270 قال: حدثنا 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: طلبه هذا العلم على ثلاثة أصناف ألا ب ص فاتهم وأعيانهم: صنف منهم ي تعلمون العلم للمراء والجهل، و صنف منهم ي تعلمون في اعرف وهم ل لاس تطلبه والذتل، و صنف منهم ي تعلمون ل ل فقه والعقل، فأما صاحب المرء والجهل تراه مؤذيا مماريا ل لرجال في أندية المقال، وقد ت سربل بال تذشع وت خلى من الورع، فدق الله من هذا ح يزومه وقطع منه خ يشومه أما صاحب الا س تطلبه والذتل فانه ي س تظيل على أشد باهه من أشكاله وي تواضع ل لاغنياء من دونهم، في هو ل حلوانهم ها ضم، ولدي نه حاطم، فأعسى الله من هذا ب صره، وقطع من آثار العلماء أثره. وأما

رئسہ، یہ عمل صاحب الہدایہ والہ عقل تراہ ذاکأبأة وحنن، قد قام الہدایہ فی دندسہ، وقد اندنی فی ب
ویدخشی خانہ فاجلامن کل أحد إلا من کل فی قیہ من إخوانہ، فشد اللہ من ہذا أركانہ، وأعطاه یوم الہدیامہ
أمانہ.

ذل عازہم من ثلاثہ

ییحی نب دمحم أسابعلأوبأ انشدح: لاق ہن عہلہا یضر یلجعلہا مٹیہلہا نب دمحم نب دمحم انشدح 3-270
عبد اللہ بن حبیب قال: حدثنا تمیم بن بھلول، عن أبیہ، عن بن زکریا الہقطن قال: حدثنا بکر بن
عبد اللہ بن الفضل الہاشمی قال: قال أبو عبد اللہ علیہ السلام ثلاثہ من عازہم ذلک: الوالد
والسلطان والغریم.

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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.

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أوجه ثلاثہ علی الہدایہ فی سألنا

نب دمحم انشدح :الاق امهنع دلدا يضرر رورسم نب دمحم نب رفعجو ،يمافلانا نوراها نب دمحا انشدح 3-272
جع فر بن بطة قال: حدثنا محمد بن الحسن الصفار، ومحمد بن علي ابن محبوب، ومحمد بن الحسن بن
عدي، عن حماد بن عيسى الجهني، عن عبد العزيز، عن أحمد بن محمد بن عيسى، عن الحسن بن الحسين بن
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
طائفة فهو كافر، ورجل يقول: إن الله عز وجل كلف العباد الأمر مفضول إليهم فهذا [قد] وهى الله في سل
ما يطيقون ولم يكلفهم ما لا يطيقون، فإذا أحسن حمد الله، وإذا أساء استغفر الله، فهذا مسلم بالغ،
والله الموفق.

PART 4- ON FOUR-NUMBERED CHARACTERISTICS

Section 1

“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.”

□ □ □ □ □ □ □ □ □ □

القيامة يوم لهم الشد فيع أنا رب عة وآله عليه الله صلى النبي لقو

ميهاربا نبا هللا دب ع نب روص نم رصن وبأ ان شذح :لاق باهول ادبع نب دمحم نب هللا دب ع ان شذح 4-1
الاص بهاني قال: حدثنا علي بن عبد الله قال: حدثنا داود بن سليمان، عن علي بن موسى الرضا قال:
:هلأوه يلع الله لى لصد الله لو سر لاق: لاقم لاسلامه يلعى لعن ع ، من ابان ع ، حدثني أبي، عن أبي به
أرب عة أنا الشد فيع لهم يوم القيامة ولدو آتوني بذنوب أهل الارض: معين أهل بي تي، والد قاضي لهم
حوان جهم عندما اضطروا إليه، والمحب لهم بقلبه ولد سانه، والدافع عنهم بیده.

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) [330], 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.’”

أشياء أربع عفة في امرأته أطاع من عقوبة

أحمد بن محمد بن الحسين قال: دمأوبأ انشدح: لاق هاشلأ نب يلع نب دمحم نب سحلأوبأ انشدح 4-2 حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبو ومالك، عن أبي يه، عن جعفر بن محمد، عن أبي يه، عن جده، عن علي بن أبي يه قال في وصيته له: يا علي من أطاع امرأته طالب عدل يهم السلام، عن النبي صلى الله عليه وآله أن أكبه الله على وجهه في النار، فقل علي عدل يه السلام: وما لك الطاعة؟ قال: يا أذن لها في الذهاب إلى الحمامات والعرسات والزيارات، وبس الثياب الرقاق.

حمد، عن العباس بن أنب دمحم نع، راطعلأ ييحي نب دمحم انشدح: لاق هنع دللأ يضر يبأ انشدح 4-3 معروف، عن أبي يهام إسماعيل بن همام عن محمد بن سعد بن يهان، عن أسكوني، عن جعفر بن محمد، عن أبي يه، عن أبيه، عن علي عدل يهم السلام قال: من أطاع امرأته في أربع أشياء أكبه الله على منخريه توالعرسات والزيارات في النار قيل: وما هي؟ قال: في الثياب الرقاق والحمامات

دعوة لهم لات ردأرب عة

انشدح: لاق نيسحل انب دمحا دماب انشدح: لاق هاشل انب يلع نب دمحم نيسحل اوبأ انشدح 4-4
 أب وي زيد أحمد بن خالد الخالدي، عن محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس
 بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليه السلام بن محمد بن مالك، عن أبيه، عن جعفر بن
 عن النبي صلى الله عليه وآله أنه قال في وصية له: يا علي أربعة لا ترد لهم دعوة: إمام عادل، ووالد
 لو دده، والرجل يدعو لآخيه بظهر الغيب، والمظلوم، بقول الله جل جلاله: وعزتي وجلالي لا تصرن لك
 ولو بحددين.

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-Juwahry, 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.”

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بأربع عة الدين قوام

رافصلنا نسحلا نب دمحم انشدح: لاق هن ع لدا يضر دي لولا نب دمحم أن نسحلا نب دمحم انشدح 4-5
بن أبي عمير، عن جميل بن دراج، عن زرارة، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد
أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: قوام الدين بأربع عة: ب عالم ناطق
مسد تعمل له، وب غني لا يبخل ب فضله على أهل دين الله، وب فقير لا يبيع آخرته بدنياه، وب جاهل لا
مه، وب خل الغني بماله، وب اع الفقير آخرته بدنياه، يتكبر عن طلب العلم. فإذا كتم العلم عل
واستكبر الجاهل عن طلب العلم رجعت الدنيا إلى ورانها القهقري، فلا تغرنكم كثرة المساجد وأجساد
قوم مخدفة، قيل: يا أمير المؤمنين كيف يعيش في ذلك الزمان، قال: خالطوهم بالبرانية عني
لمرء ما اكتسب وهو مع أحب، وانظروا مع ذلك الفرج من الله عز في الظاهر وخالفوهم في الباطن، ل
وجل.

أحوال أربع عة في سهلا كان لرجل وجل عز الله عز فر

دمحم دي لولا وب أنشدح: لاق سخرسب هي قفلا يسخرسلا ميمت نب دمحم أن صب رصن وب أنشدح 4-6
نما عبد الوهاب بن عطاء قال: حدثنا بن إدريس الشامي قال: حدثنا الحسن بن محمد الزعفراني قال: حدث
إسراء 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: عز وجل لرجل كان من ق بلكم كان سهلا إذا باع، سهلا إذا
اشتري، سهلا إذا قضى، سهلا إذا قضى.

أربع عة ال فانية الدنيا في الناس تمطلوبا

ايركز نب دمحم انشدح: لاق يركسلا يلع نب نسحلا انشدح: لاق ناطقنا نسحلا نب دمحم انشدح 4-7
الجوهري قال: حدثنا جعفر بن محمد بن عمار، عن أبيه، قال: قال الصادق جعفر بن محمد عليهما
نبي والدعة وقلة الاه تمام والعز. فاما الغنى السلام: مطلوبات الناس في الدنيا الفانية أربع عة: الغ
ف موجود في القناعة، فمن طلبه في كثرة المال لم يجهده، وأما الدعة ف موجودة في خفة الحمل، فمن
طلبها في ثقله لم يجهده. وأما قلة الاه تمام ف موجودة في قلة الشغل، فمن طلبها مع كثرة ثقله لم يجهده.
ف من طلبه في خدمة المخلوق لم يجهده. وأما العز ف موجود في خدمة الخالق،

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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.”

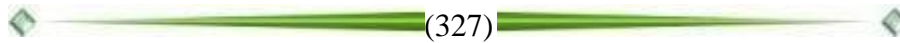
4-9 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Ja'far Muhammad ibn Ahmad ibn Sa'id quoted Abu Abdullah Muhammad ibn Muslim ibn Vareh al-Razi, on the authority of Muhammad ibn Yusuf al-Foryani, on the authority of Sufyan al-Sowri, on the authority of Isma'il al-Sadi, on the authority of Abdeh Kheyr (ibn Yazid al-Hamedany), "Ali (MGB) had four rings. A ruby ring for nobility; a turquoise[331] ring for help; a Chinese iron ring for power; and an agate ring for protection. The engraving on the ruby ring was 'Lailaha illallah 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[332], 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[333], Waqi'a[334], Mursalat[335] and An-Nab[336]."

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[337] that the Prophet (MGB) said, "The Prophet (MGB) performed the Umra Hajj four times. Once it was the Al-Hudaybiah Umra[338]. Then it was the Umrat al-Qada[339] on the following year. Then it was the Ja'rana[340] for the third time and finally it was at the Farewell pilgrimage."



بأربع عة يؤمن حتى ع بديؤمن لا

يلع انشدح: لاق قمي زخ نب قاحس! نب دمحم ركبوبأ انشدح: لاق يزجسلا دمحا نب لي لخلأ ينربخأ 4-8
عديه السلام قال: بن حجر قال: حدثنا شريك، عن منصور بن الأعمش، عن ربيعة بن خراش عن علي
قال رسول الله صلى الله عليه وآله: لا يؤمن عبد حتى يؤمن بأربع عة: حتى يشهد أن لا إله إلا الله
وحده لا شريك له وأني رسول الله، بعثني بالحق، وحتى يؤمن بالبعث بعد الموت، وحتى يؤمن
بالقدر.

خواتيم أربع عة المؤمنين لأميركان

دمح أنب دمحم رفع جوبأ انربخأ :لاق ركذملأ قاحسإ نب دمحم نب لضفلأ نب دمحم دي عسوبأ انشدح 4-9
 بن سعيدي قال: حدثنا أبو وعبد الله محمد بن مسلم بن وارة الرازي قال: حدثنا محمد بن يوسف
 سلام ال فريابي قال: حدثنا سفيان الثوري، عن إسماعيل السدي عن عبد خير قال: كان لعلي عليه ال
 أربعة خواتيم يتختم بها: ياقوت لنبله، وفيروز لنبصرتة، والحديد الصيني لبقوته، وعقيق
 لحرزه. وكان نقش ال ياقوت "لا إله إلا الله الملك الحق المبين" ونقش ال فيروزج "الله الملك الحق"
 وة إلا ونقش ال الحديد الصيني "العزة لله جميعا" ونقش ال عقيق ثلاثة أسطر "ما شاء الله، لاق
 بالله، أستغفر الله".

وآله عليه الله صلى ال نبي شديبت سورأربع

نب يلغو نأديز نب هللا دبع انشدح :لاق يدسالا دسأ نب يلغو نب دمحم نب دمحم نسحلأوبأ انشدح 4-10
 ال عباس ال بجليان قال: حدثنا أبو وكريب قال: حدثنا معاوية بن هشام قال: حدثنا شيبان، عن أبي
 رمة، عن ابن عباس قال: قال أبو بكر: يا رسول الله أسرع إليك الشيب؟ قال: شيب بتني إسحاق، عن عك
 لون.هود، والواقعة، والأمرسلات، وعم يتساء

عمرأربع وآله عليه الله صلى ال نبي اعتمر

دمحم نب دمحم انشدح :لاق يدامحلأ سابعلأوبأ انشدح :لاق رادنبلأ رفعج نب دمحم دمحمأوبأ انشدح 4-11
 قال: حدثنا عمي قال: حدثنا داود بن عبد الرحمن، عن عمرو، عن عكرمة، عن ابن عباس أن ال شافعي
 ال نبي صلى الله عليه وآله: اعتمرأربع عمر: عمرة ال حدي بية، وعمرة ال قضاء من قابل، وال ثلاثة من
 جعرانة والرابعة ال تي مع حجةته.

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[341].'"

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[342] 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."

خصال بأربع ع الإمام ي عرف

4-12 نب دمحم نع ،دمحأ نبا دمحم نع ،راطعلا ي يحي نب دمحم انشدح :لاق هنع هللا يضر ي بآ انشدح 4-12 له عليه السلام: بم الولد يد، عن حماد بن عثمان، عن الحارث بن المغيرة الناصري قال: قلت لأبي عبد الله ي عرف صاحب هذا الامر؟ قال: بال سدة ينة والوقار والعلم والوصية.

4-13 نع يسيع نب دمحمأ نبا دمحم انشدح :لاق س يردا نب دمحمأ انشدح :لاق هنع هللا يضر ي بآ انشدح 4-13 م محمد بن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قلت له: جعلت فداك إذا مرضي عالمك أهل البيت فبأي شيء ي عرفون من ي جئ به بعده؟ قال: بالهدى والاطراق وإقرار آل محمد له بال فضل، ولا ي سأل عن شيء مما بين صدقها إلا أجاب فيه.

بأربع ع فضلت وآله عليه الله صلى النبي قول

4-14 أبوالحجاج قال: حدثنا أبو وكرني عن نب دهاجم انشدح :لاق رادنبل رافعج نب دمحم دمحم أوبأ انشدح 4-14 بن أبي العوام قال: حدثنا يزيد قال: أخذ برنا سدا يمان ال تميمي، عن سيار، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: فضلت بأربع جعلت لامت الأرض مسجدا وظهورا وأيد مارجل من امتي دا وظهورا، ونصرت بالدرعب مسيرة شهر، أراد الصلاة فلم يجد ماء ووجد الأرض ف قد جعلت له مسج ي سير ب يدي، وادلت لامت الأرض الغنم، وارسلت إلى الناس كافة.

آلاف أربع الجيوش وخير أربع عمادة، السرايا وخير أربع ع، الصحابة خير

4-15 لاق يركس علا مي كح نب لي عامس! نب نسحلا نب دي عس نب هللا دب ع نب نسحلا دمحم أوبأ انشدح 4-15 ود عبد الله بن محمد، عن عبدان العسكري قال: حدثنا محمد بن سدا يمان لوي ن قال: حدثنا أبو ومسمع حدثنا حبان بن علي، عن عقيل، عن الزهري، عن عبد الله بن عبد الله، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: خير الصحابة أربع ع، وخير السرايا أربع عمادة، وخير الجيوش أربع آلاف،

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 Ziyad 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 Houries [343], 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

أرب عاي حرم لم أرب عا اعطي من

الله العسكري قال: حدثنا أبو وال قاسم بدر بن الدهر يثم القاضي ادبع نب نسحلا دمح أوبأ انشدح 4-16
قال: حدثنا علي بن منذر الكوفي قال: حدثنا محمد بن الفضيل عن أبي ال صباح قال: قال جعفر بن
محمد عد بهما ال سلام: من اعطي أرب عالم ي حرم أرب عا من اعطي الدعاء لم ي حرم الاجابة، ومن اعطي
ومن اعطي ال شكر لم ي حرم الزيادة، ومن اعطي ال صبر لم ي حرم الاجر. الا ستغفار لم ي حرم المغفرة،

الخلايق سمع اعطيت أشد ياء أرب عة

نع، مشاه نب ميه ارب انبا يل ع انشدح: لاق هن ع هللا يضر ين ادمه لا رفع ج نب داي ز نب دم ح انشدح 4-17
م قال: أرب عة اوتوا سمع أبي يه، عن محمد بن أبي عمير، عن عانذ الاحمسي، عن أبي عبد الله عليه ال سلام
الخلايق: النبي صلى الله عليه وآله وهور العيين والجنة والنار، فما من عبد ي صلى على النبي
صلى الله عليه وآله وي سلم عليه إلا بلغه ذلك وسمعه وما من أحد قال: اللهم زوجني من الحور العين إلا
ه، وما من أحد يقول: اللهم ادخلني الجنة إلا سمعته وقلن ياربنا إن فلانا قد خطبنا إليك فزوجنا من
قالت الجنة: اللهم أسكنه في، وما من أحد يستجير بالله من النار إلا قالت النار: يارب أجره مني.

القيامة يوم ال يهم الله ي نظر لا أرب عة

نوح قال: حدثنا محمد بن نب دمحم نب رفع ج انشدح: لاق رادن بل ا رفع ج نب دمحم دمح أوبأ انشدح 4-18
عمرو، قال: حدثنا زيد بن زريع قال: حدثنا بشر بن نمير، عن القاسم بن عبد الرحمن، عن أبي امامة
قال: قال رسول الله صلى الله عليه وآله: أرب عة لا ي نظر الله إل يهم يوم القيامة: عاق ومنان، ومكذب
بالقدر، ومدمن خم.

أرب عة ال قيامة يوم ال رك بان

يخل بل انديز نب هللا دب ع دمح موبأ انشدح: لاق لي عامس نب يل ع نب دمحم رك بوبأ ي نرب أخ 4-19
فيما فراه عليه أب وال عباس بن عقدة قال: حدثني علي بن المثنى قال:

ibn Rabi'a, on the authority of Akrama, on the authority of Ibn Abbas[344], "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[345] 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[346].’

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 foreheads[347].’”

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 Abbas[348] said, “One day the Prophet of God (MGB) came out while holding Ali’s hand and said, “O Helpers! O Hashemites[349] ! 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
ال: قال رسول الله صلى الله عليه وآله: ما في القيامة راكب غيرنا و نحن أربعة، ابن عباس ق

ف قام إليه ابن عباس بن عبدالمطلب ف قال: من هم يا رسول الله؟ ف قال: أما أنا ف على البراق ووجهها كوجه
الآن سان وخذها كخذ الفرس وعرفها من لؤلؤ مسموط وانذرها زب رجدة تان خضراوان وعيناها مثل كوكب
الزهره، ت توقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس، ينحدر من نحرها الجمان
مطوية الحلق طوية اليدين والرجلين، لها نفس كنفس الأدميين، تسمع الكلام وتفهمه، وهي فوق
لبي ناقة الحمار ودون البغل. قال ابن عباس: ومن هم يا رسول الله؟ قال صلى الله عليه وآله: وأخي صالح ع
الله عز وجل التي عقرها قومه، قال ابن عباس: ومن هم يا رسول الله؟ قال: وعمي حمزة ابن عبدالمطلب أسد
الله وأسد رسوله، سيد الشهداء على ناقة تي العضاء، قال ابن عباس: ومن هم يا رسول الله؟ قال: وأخي
مر، قاض بانه من الدر علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب عليها حمل من ياقوت أح
الابيض على رأسه تاج من نور عليه دلتان خضراوان، بيده لواء الحمد وهو ينادي أشهد أن لا إله إلا
الله وحده لا شريك له وأن محمدا رسول الله. ف يقول الخلائق ما هذا إلا نبي مرسل أو ملك مقرب، فينادي
سل، ولا حامل عرش، هذا علي بن أبي طالب وصي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مر

رسول رب العالمين، وإمام الموقنين، وقائد الغر المحجلين.

قال مصنف هذا الكتاب رضي الله عنه: هذا حديث غريب لما فيه من ذكر البراق ووصفه، وذكر حمزة بن عبدالمطلب.

الله قال: حدثنا محمد بن دبع بن دعس ان شذح: لاق راطعلا ي يحي نب دمحم نب دمحم أن شذح 4-20
الدسدين بن أبي الخطاب، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن بطل عن عمرو بن أبي
المقدام، عن أبيه، عن سعد بن جبير، عن ابن عباس قال: خرج رسول الله صلى الله عليه وآله ذات
الار، يامعشر بني هاشم، يامعشر بني يوم وهو أخذ بيد علي عليه السلام وهو يقول: يامعشر الانص
عبدالمطلب أنا محمد، أنا رسول الله إلا أني خلقت من طينة مرحومة في أربة من أهل بي يتي 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 immolated [350]. 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.”[\[351\]](#)

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 Abbas[\[352\]](#) said, “God’s Prophet (MGB) drew four lines on the ground and said,

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ف قال قائل: يا رسول الله هؤلاء معك ربان يوم القيامة؟ فقال: كذلك أمك إنك إن يركب يومئذ إلا ق وأما فاطمة ابنتي ف علي ناقة تي أربعة أنا وعلي وفاطمة وصالح نبي الله، فأما أنا ف علي البراءة العضباء وأما صالح ف علي ناقة الله التي عقرت، وأما علي ف علي ناقة من نوق الجنة، زمامها من ياقوت، عليه حللتان خضراوان، فيقف بين الجنة والنار وقد أجم الناس [من] العرق يومئذ في تهب نبياء والصدى قون ما هذا إلا ملك مقرب يريح من قبل العرش في تنشف عنهم عرقهم في يقول الملائكة والالاءون بي مرسل في ينادي مناد ما هذا ملك مقرب ولا نبي مرسل ولكنه علي بن أبي طالب أخو رسول الله صلى الله عليه وآله في الدنيا والآخرة.

السلام عليه موسى اسرته يلب نى عجوز سالت خصال أربع

عن عبد الله، عن أحمد بن محمد بن عيسى، عن عبدعس انشدح: لاق هنع هللا يضرى بآنشدح 4-21
الاحسن بن علي بن فضال، عن أبي الحسن عليه السلام أنه قال: احدهن من القمر عن نبي اسرته يلب
فأوحى الله جل جلاله إلى موسى عليه السلام أن أخرج عظامه في سف من مصر، ووعد طلوع القمر إذا أخرج
ه: ههنا عجوز تعلم علمه، فبعث إليها فاتي بعجوز عظامه في سف من مصر، ووعد طلوع القمر إذا أخرج
مقعدة عمياء، ف قال لها: أتعرفين موضع قبري وسف، قالت: نعم، قال: فأخبريني به، قالت: لا
حتى تعطيني أربع خصال: تطلق لي رجلي، وتعيد إلي شبابي، وتعيد إلي بصري، وتجعلني معك
ل جلاله إليه: يا موسى أعطها ما سألت فإني إنما في الجنة، قال: ف كبر ذلك على موسى فأوحى الله
ت عطي علي، ففعل فدلته عليه فأسد تخرجه من شاطئ النيل في صندوق مرمر فلما أخرج طلع القمر،
ف حملته إلى الشام ف لذلك يحمل أهل الكتاب موتاهم إلى الشام.

أربع الجنة أهنى ساء أف ضل

ناب والعباس ابن مزيع قال: حدثنا شيبان بن ربخأ: لاق لى عامس إن بنى لع نب دمحم بن ربخأ 4-22
فروخ قال: حدثنا داود بن أبي الفرات قال: حدثنا عبد باء بن أحمر

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‘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 Khuwaylid[\[353\]](#); Fatimah - the daughter of Muhammad; Mary[\[354\]](#) - 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 Abbas[355], “God’s Prophet (MGB) drew four lines on the ground and said, ‘The four best women in Paradise are the following: Mary[356] - the daughter of Imran; Khadijah - the daughter of Khuwaylid[357]; 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 ف قال رسول الله صلى الله عليه وآله: أف ضل نساء [أهل] الجنة حمد، ومريم بنت عمران، وآسية بنت مزاحم امرأة فرعون. أربع: خديجة بنت خويلد، وفاطمة بنت م

بن جاجح انشدح: لاق زي زعل ادب بن يلع انشدح: لاق ي مخللا بوي أنب دمح أنب نامي لس ان ربخ 4-23
المنهال قال: حدثنا داود بن أبي الفرات الكندي عن عبد باء بن أحمر، عن عكرمة، عن ابن عباس قال: خط
وآله أربع خطط ثم قال: خير نساء الجنة مريم بنت عمران، وخديجة بنت رسول الله صلى الله عليه

خوي لد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون.

الظهرة ووصم من الله بآية

دمحاً نب دمحم انشدح : لاق دي زويوباً انشدح : لاق دمحوياً انشدح : لاق هاشلاً نب يلع نب دمحم انشدح 4-24
عن أبيه قال: حدثني أنس ابن محمد أب ومالك، عن أبيه، عن جعفر بن محمد، عن بن صالح التميمي،
أبيه، عن جده، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: في
وصديته لي: يا علي أربعة من قواصم الظهور: إمام يعصي الله ويطيع أمره، وزوجة يحد فظها زوجها وهي
قرلا يجد صاحب له مداويها، وجار سوء في دار مقامته خونه، وف

الدين يا إلى وجل عز الله من الأربعة الإطلاعات

دلأخ نب دمحم أدي زويوباً انشدح : لاق دمحوياً انشدح : لاق هاشلاً نب يلع نب دمحم نسحلأوباً انشدح 4-25
بن حاتم القطان، عن الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد
حماد بن عمرو، عن جعفر بن محمد، عن أبيه عن جده، عن علي بن أبي طالب عليه السلام عن النبي
صلى الله عليه وآله أنه قال في وصديته له: يا علي إن الله عز وجل أشرف على الدنيا يا فاختارني منها
لمين بعدي، ثم أطلع الثالثة فاختار علي رجال العالمين، ثم أطلع الثانية فاختار علي رجال العالمين.
الائمة من ولدك علي رجال العالمين بعدي، ثم أطلع الرابعة فاختار فاطمة علي 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 Vizier[358]'. 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.”

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مواطن أربعة في اسمي إلى مقرونا اسمك رأيت اني السلام علي له علي وآله علي الله صلى النبي قول

حدثنا أبو وحامد قال: حدثنا أبو يزيد أحمد بن خالد: لاق هاشم بن علي بن دمحم بن سحر أبا انشدح 4-26 الخالدي قال: حدثنا محمد بن أحمد بن صالح الهميمي 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 عليه السلام عن النبي صلى الله عليه وآله أنه قال في وصيته لي: صلى الله عليه وآله أنه قال في

يا علي إنني رأيت اسمك مقرونا باسمي في أربعة مواطن، فأتستب بال نظر إليه: إنني لما بدعت بيت المقدس في معراجي إلى السماء وجدت علي صخرتها مكثوبا لا إله إلا الله محمد رسول الله، أي دته فلما أتته بيت إلي بوزيره ونصرت به بوزيره، فقلت لجرير: بل: من وزيري؟ قال: علي بن أبي طالب، سدرة الدنيا انتهى وجدت مكثوبا عليها: إنني أنا الله لا إله إلا أنا وحدي، محمد صدقتي من خلقي، أي دته بوزيره ونصرت به بوزيره. فقلت لجرير: بل: من وزيري؟ قال علي بن أبي طالب، فلما تجاوزت السدرة له لا إله إلا أنا وحدي محمد أتته بيت إلي عرش رب العالمين جل جلاله فوجدت مكثوبا علي قوائمه أنا ال د بدي أي دته بوزيره ونصرت به بوزيره، فلما رفعت رأسي وجدت علي بطنان العرش مكثوبا أنا الله لا إله إلا أنا وحدي، محمد عبدي ورسولي أي دته بوزيره ونصرت به بوزيره.

أربعة إلا بيت الهى حديث يدتمل لا

هلزنم في ف يندمهلما مي هارب! نب شراحل نب بوقعي نب نايفس نب نيسحل نب يلع انشدح 4-27 بال كوفية قال: حدثنا أبو عبد الله جعفر بن أحمد بن يوسف الأزدي قال: حدثنا علي بن بزرج الدناط قال: حدثنا عمرو بن اليسع، عن شعيب الحداد قال: سمعت الصادق جعفر بن محمد عليهما السلام يقول: إن حديثنا صعب مستصعب، لا يدتمله إلا ملك مقرب أو نبي مرسل، أو عبد امتحن الله قلبه للايمان أو مدينه صديقه قال عمرو: فقلت لشعيب: يا أبا الحسن وأي شيء المدينه الصديقه؟ قال: قال: ف قال: سألت الصادق عليه السلام عنها ف قال لي: القلب المجتمع.

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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:[\[359\]](#) "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:

خصال أربع علم بهم له وجه بت خصال ثلاث مجتذ بال الناس املع من

ل: لاق يدادغبال دمحم نب ديز دمحموبأ انشدح :لاق ركب نب ميهارب! نب دمحمأ روصنموبأ انشدح 4-28
حدثنا أبو والقاسم عبد الله بن أحمد بن عامر بن سعد يمان الطائي بال بصرة قال: حدثنا أبي قال:
يه، عن أبيه، عن علي علم بهم السلام قال: قال رسول الله صلى الله عليه وسلم: حدثنا علي بن موسى الرضا، عن أبي

الله عليه وآله: من عامل الناس في لم يظلمهم، وحدثهم في لم يكذبهم، ووعدهم في لم يخذلهم فهو ممن كملت
تة وظهرت عدالة تة ووجدت اخوته وحرمت غيب تة مروع

أبي جعفر الهمداني، عن نب رافع بن نب يسوم بن يلع انشدح: لاق هنع دلل يضر يبا انشدح 4-29
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 في يه أوجد بن له أربعا على الناس: من إذا حدثهم لم يكذبهم وإذا خالطهم لم
ته، وأن ت حرم عليهم عورمهم يفره ظنوا، يظلمهم وإذا وعدهم لم يخذلهم، ووجب أن تظهر في الناس عدالة
غيب تة، وأن ت جب عليهم اخوته.

ب يتين عن آدم بها أجاب لإب ليس شعرأب بات أربع

دللا دب عوبأ ينشدح: لاق قال ياب يرص بلا دللا دبع نب يلع نب ورمع نب دمحم نسح لوابأ انشدح 4-30
سم عبد الله ابن أحمد بن عامر الطائي محمد بن عبد الله بن أحمد بن جبلة الوداعظ قال: حدثني أبو والقا
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
فة في الجامع إذ قام إليه رجل من أهل الشام طالب عدلهم السلام قال: كان علي بن أبي طالب بالكو
ف قال: يا أمير المؤمنين إنني سألك عن أشياء فقال: سلتها فقها ولا تسألني عن أشياء عن أشياء،
ف كان في ما سأله أن قال له: أخبرني عن أول من قال ال شعرة؟ قال: آدم، ف قال: وما كان [من] شعرة قال:
ي تربتها وسعتها وهوانها وقتل قابيل هابيل في قال آدم عليه لما انزل إلى الأرض من السماء ف رأ
ال سلام:

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*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[360] and bitter khamt[361]
Instead of Paradise and its open gates
And had[362] I not received the Mercy of the Omnipotent
You[363] 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 Ziyad 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,

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ف وجه الارض مغربا بريح
وقل به شاشة الوجه الملبيح

تغيرت ال بلاد ومن عليها
تغير كل ذي لون وطعم

ف أجابه إبه ليس:

ف بي في الخلد ضاق بك ال فسيح
وقل بك من أذى الدنن يا مريح
إلى أن فاتك ال ثمن الربيح
بك فك من جنان الخلد ريح

ت نوح عن ال بلاد وساكنيها
وكننت بها وزوجك في قرار
ف لم تنفك من كيدي ومكري
ف لولا رحمة ال جبار أضحيت

أربعة في أربعة أخذ في وتعالى ت بارك الله ان

نب دمح أنع ،مس اقل اي بأ نب دمحم ي مع ان شذح : لاق هن علا لدا ي ضر ه ي ولي ج ام ي لع نب دمحم ان شذح 4-31
محمد بن خالد البرقي، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن محمد بن
علي، مسلم، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين، عن أبيه الحسين بن
عن أبيه أمير المؤمنين عليهم السلام قال: إن الله تبارك وتعالى أخذ في أربعة في أربعة: أخذ في رضاه
في طاعته في لاته ستصغرن شدينا من طاعته، فربما وافق رضاه وأنت لاتعلم. وأخذ في
معصيته في لاته ستصغرن شدينا من معصيته، فربما وافق سخطه معصيته وأنت لاتعلم. وأخذ في
إبته في دعوته في لاته ستصغرن شدينا من دعائه، فربما وافق إجابته وأنت لاتعلم. وأخذ في ولية إجماع
في عبادة في لاته ستصغرن عبدا من عبيد الله، فربما يكون ولية وأنت لاتعلم.

لاربعة فانه اربعة تكرها لا وآله عليه الله صلى النبي قول

الله عنه قال: حدثني علي بن ابي راهيم بن هاشم، يضر ينادمهل ارفع عجب داي زنب دمحا انشدح 4-32
عن ابي يه، عن محمد بن ابي عمير، عن غياث بن ابي راهيم، عن

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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 vitiligo[364]. Do not consider imposthume[365] 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.[366]"

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 Abbas[367], "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-Jarshi[368], "There was a mention of Ali (MGB) in the presence of Muawiyah when Sa'ed ibn Abi Vaqas was present. Sa'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 camels[369]. 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 أبي يه، عن أبي آله، عن علي بن أبيهم السلام قال: قال رسول الله صلى الله عليه وآله: كدام فآله أمان من الجذام، ولا تكروها الدماميل فآله أمان من لا تكروها أربعة فآله لأربعة: لا تكروها الزاد برص، ولا تكروها الرمذ فآله أمان من العصى، ولا تكروها السعال فآله أمان من الفالج.

عربي ال يها ي سبقه لم مناقب أربع المؤمن ين لام ير

عبد الله بن أحمد بن فرغانة بن دمحم بن نربخأ: لاق يضاقل ا يرون ي دل ا ق ا ح س! نب دمحم نب دمحم انشدح 4-33 قال: حدثنا أحمد بن بن بديل قال: حدثنا مفضل بن صالح ال اسدي عن سماك بن حرب، عن عكرمة، عن ابن عباس قال: كان لعلي بن أبيهم السلام أربع مناقب لم يسبقه إليها عربي: كان أول من صلى مع رسول الله صلى الله عليه وآله يوم المهراس وثبت وغسله، صلى الله عليه وآله: وكان صاحب رأيته في كل زحف، وانهمزم ال نا وأدخله قبره.

انشدح: لاق يراخبل ا حل اص نب هللا دب ع دمحم موبأ انشدح: لاق ق ا ح س! نب دمحم نب دمحم انشدح 4-34 يعقوب بن حميد بن كاسب قال: حدثنا سفيان بن عيينة، عن أبي نجيح عن أبي يه، عن ربيعة بن أبي وقاص قال له سعد: تذكر عليا، الجرشي أنه ذكر عليا عليه السلام عند معاوية وعنده س أما إن له مناقب أربع لأن تكون لي واحدة [منها] أحب إلي من كذا وكذا ذكر حمر ال نعم، قوله صلى الله عليه وآله: "لا عطين ال راية غدا" وقوله صلى الله عليه وآله: "أنت مني بمنزلة هارون من موسى" مولاه في مولاه". ونسي سعد ال رابعة وقوله صلى الله عليه وآله: "من كنت

أرب عا خصالك مغفرتي مع أربع ل خصال لاح بك أني عباس لابن معاوية قول

لاق ناطق ال ايركز نبا ي يحيي نب دمحم انشدح: لاق هنع هللا يضر ي سوم نب دمحم نب يلع انشدح 4-35 فرج قال: حدثنا أبو سلمة حدثنا أبو ومحمد بن كرين عبد الله بن حبيب قال: حدثنا ال عباس بن ال ال غفاري 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^[370] 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^[371] 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[372]. 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[373], plus your rejection of Ziyad being my step-brother.[374]

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.*’[375] 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 عبد الملك بن مروان قال: كنا عند معاوية ذات يوم وقد اجمتمع عنده جماعة من قريش وفيهم عدة خرون عدينا؟ أليس الأب والام واحدا؟ والدار والمولد من بني هاشم، فقال معاوية: يا بني هاشم بما تم تف واحدا؟ فقال ابن عباس: ن فخر عديكم بما أصدحت فخر به علي سائر قريش، وت فخر به قريش علي [سائر] الانصار، وت فخر به الانصار علي سائر العرب، وت فخر به العرب علي [سائر] العجم: تطيع له إنكارا ولا منه في رارا، فقال معاوية: يا ابن رسول الله صلى الله عليه وآله وبما لا تس عباس لقد اعطيت لسانا ذلعا، تكاد تغلبه باطلك حق سواك، فقال ابن عباس: مه فان الباطل لا يغلب الحق، ودع عنك الحسد في لئس الشعاع الحسد، فقال معاوية: صدقت أما والله إنني لاد بك أما إنني اد بك في لقرابك من رسول الله صلى الله عليه وآله لخصال أربع مع مغفرتي لك خصالا أربع، ف وآله وأما الثانية فإني لسان قريش وزعمها وفي قريشها. وأما الأربعة التي غفرت لك: فعدوك علي خذلان عثمان فيمن أساء، وسعيك علي عائشة أم المؤمنين فيمن سعى، ونفيك في بي بي صدين فيمن عدا، وإساءة عني زيادا فيمن نفي، فضربت أنف هذا الامر وعينه حتى استخرجت عذرك من كتاب الله عز وجل وقول الشعراء، أما ما قالت الشعراء في قول أخي بني أم أم أو "... خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ... " وافق كتاب الله عز وجل فقوله نديان:

فَاعْلَمْ أَنِّي قَدْ قَبِلْتُ فِيكَ الْإِرْبَ عِ الْإُولَى، وَغَفَرْتُ لَكَ الْإِرْبَ عِ الْآخِرَى، وَكَنْتُ فِي ذَلِكَ كَمَا قَالَ الْإُولَى:

وَأَغْفِرُ مَا قَدْ كَانَ مِنْ غَيْرِ نَذَا

سَاقٍ بَلْ مِمَّنْ قَدْ أَحَبَّ جَمِيلَهُ

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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."** [376] 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. [377] You mentioned my effort made against Ayesha [378]. 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. [379]

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نصت في تكلم ابن عباس في قال به بعد حمد الله والثناء عليه: وأما ما ذكرت أنك تحدثني لقرابتي من ثم أرسول الله صلى الله عليه وآله في ذلك الواجب عليك وعلى كل مسلم آمن بالله ورسوله، لأنه الاجر في قال عز الذي سألكم رسول الله صلى الله عليه وآله على ما أتاكم به من الضياء والبرهان المبين، وجل: " قل لا أسئلكم عليه أجرا إلا المودة في القربى " فمن لم يجر رسول الله صلى الله عليه وآله إلى ما سأله خاب وخزي وكبا في جهنم، وأما ما ذكرت أني رجل من أسرتك وأهل بيتك، فذلك كذلك وإنما ثريب عليك في اليوم. أردت به صلة الرحم ولعمري إنك اليوم ووصول مما قد كان منك مما لا ت

وأما قولك إن أبي كان خلافاً بك فقد كان ذلك، وقد سبق في قول الأول:

وأحد فظه من بعده في الإقارب
ولا هو عند النايات بصاحب

سأد فظ من آخي أبي في دياته
ولست لمن لا يذفظ العهد وامقا

وأما ما ذكرت من أني لسان قريش وزعيمها وقبيها فإني لم اعط من ذلك شيئاً إلا وقد اوتيت به غير أنك قد أبيت بشرفك وكرمك إلا أن تفضلني، وقد سبق في ذلك قول الأول:

يراه له أهلاً وإن كان فاضلاً

وكل كريم لذكرا مفضل

وأما ما ذكرت من عدوي عليك بصديقي والله لو لم أفعل ذلك لكنت من ألام العالمين، أكادنت نفسك تحدثك يا معاوية أني أخذت ابن عمي أمير المؤمنين وسيد المسلمين وقد شد له المهاجرون والاندصار. والمصطفون الاخيار. ولم يا معاوية!! أشك في ديني؟ أم حيرة في سجدتي؟ أم ضن بنفسي؟

وأما ما ذكرت من خذلان عثمان، فقد خذله من كان أمس رحماً به مني ولبي في الإقرب بين والاب عدينا اسوة، وإنني لم أعد عليه في يمن عدايل كفت عنه كما كف أهل المروات والحجج.

وأما ما ذكرت من سعبي على عائشة فإن الله تعالى أمرها أن تقر في بيتها وتحتجب بسترها فلما اب الدنيا وخالفت نبيها صلى الله عليه وآله، وسعنا ما كان منا إليها كشدت جلب

You mentioned my rejection of your step-brotherhood with Ziyad[380]. 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.' [381] 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).' [382]

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...' [383] 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[384]
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.'

الله عليه وآله إذ قال: "الولد وأما ما ذكرت من نفي زياد، فإني لم أذفه بل نفاه رسول الله صلى

لذ فرأش ولد لعاهر الحجر." وإن ي من بعد هذا لادب ما سرى في جمع امورك.

ف تكلم عمرو بن العاص ف قال: يا أمير المؤمنين والله ما أدبك ساعة قط غير أنه قد اعطيت لساناً نري ما عباس إن عمراً داخل بين ف قلبه كيف شاء، وإن مثلك ومثله كما قال الأول وذكر ب بيت شعراً ف قال ابن العظم والحم والعضا والحاء وقد تكلم في ليس تمتع ف قد وافق قرناً. أما والله يا عمرو إنني لآب غرضك في الله وما اعتذر منه، إنك قمت خطيباً ف قلت: أنا شاني محمد، ف أنزل الله عز وجل "إن شانك هو لية والا سلام، وقد قال الله ت بارك الاب تر" فأنت أب تر الدين والدنيا، وأنت شاني محمد في الجاه وتعالى: "لا تجد قومياً ومنون بالله وال يوم الآخر ي وادون من حاد الله ور سوله" وقد حاددت الله ور سوله قديماً وحديداً وقد جهدت على رسول الله جهداً، وأجلت عليه ب خيلك ورجلك حتى إذا غلبك احدوثتك، نزع وأنت حسير، ثم كدت ب جهدك الله على أمرك وردك يدك في نحره وأوهن قوتك وأكذب لعداوة أهل بيت نبيه من بعده ليس بك في [نذلك] حب معاوية ولا آل معاوية إلا العداوة لله عز وجل ولرسوله صلى الله عليه وآله مع ب غرضك وحسدك القديم لآب ناء عبد مناف ومثلك في ذلك كما قال الأول:

تعرض ضد بق الفرفر لاسد الورد
ولا هو لي عبد ف أب طش بال عبد

تعرض لي عمرو وعمرو خزاية
فما هو لي ندف أشتم عرضه

ف تكلم عمرو بن العاص، ف قطع عليه معاوية، وقال: أما والله يا عمرو ما أنت من رجاله فإن 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?"

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ف اذ غ تنمها عمرو وسكت، ف قال ابن عباس: دعه يا معاوية ف والله لا سمنه بما يسمي بقى عليه عاره
 وشدناره إلى يوم القيامة تتحدث به الاماء والعبيد وي تغنى به في المجالس وي تحدث به في
 معاوية يده ف وضعها على في ابن عباس، المحافل، ثم قال ابن عباس: يا عمرو واب تدأ في الكلام، فمد
 وقال له: أقتسمت عليك يا ابن عباس إلا أمسكت، وكره أن يسمع أهل الشام ما يقول ابن عباس، وكان آخر
 كلامه: اخسأ أيها العبد وأنت مذموم، واف ترقوا.

أريد علة الذنوب وجوه

راهيم ابن هاشم، عن أبيه، باب ابن عباس انشدح: لاق هنع دللا يضره يول يجام يلع نب دمحم انشدح 4-36
 عن محمد بن أبي عمير قال: ما سمعت ولا استفتدت من هشام بن الحكم في طول صدقته في شدينا
 أدر من هذا الكلام في عصمة الامام، فاتي سألته وما عن الامام أهو معصوم؟ قال: نعم، فقلت: فما
 صرحنا: اهل سماخ ال هجوا أة عبراً [صفة العصمة في: وبأي شيء يعرف؟ قال: إن جميع الذنوب [لها
 والحدس والغضب والشهوة في هذه منافية عنه، لا يجوز أن يكون حريصاً على هذه الدنيا وهي تحت خاتمه
 لانه خازن المسلمين في على ماذا يحرص، ولا يجوز أن يكون حسوداً لان الانسان إنما يحسد من ف وقه
 يغضب لشيء من امور الدنيا إلا أن يكون وليس ف وقه أحد في كيف يحسد من هو دونه، ولا يجوز أن
 غضبه لله عز وجل، فان الله عز وجل قد فرض عليه إقامة الحدود وأن لا تأخذه في الله لومة لائم ولا
 رافة في دينه حتى يقيم حدود الله عز وجل ولا يجوز له أن يتبع الشهوات ويؤثر الدنيا على الآخرة
 حباب الدنيا فهو يظن إلى الآخرة كما انظر إلى الدنيا، لان الله عز وجل حباب إلى الآخرة كما
 فهل رأيت أحدًا ترك وجهها حسداً لوجهه في بيع وطعاماً يبالطعام مر، وثوباً يبال ثوب خشن، ونعمة
 دائمة بما في الدنيا يازانلة فانية.

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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

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن بن أبي الخطاب، 4-37 عن صفوان بن يحيى، عن منصور بن حازم قال: سألت أبا عبد الله عليه السلام عن حج أربع حجج الله الحج ماله من الثواب، قال: يا منصور من حج أربع حجج لم تصبه ضغطة القبر أبدا، وإذا مات صوراً 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 الأدميين.

أربعة في يجرن لا أربع

بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى عن دعس انشدح: لاق هنع دللا يضر يبا انشدح 4-38 محمد بن أبي عمير، وأحمد بن محمد بن أبي نصر الصائغ عن أبيان بن عثمان الأحمر عن أبي عبد الله عليه السلام قال: أربع لا يجرن في أربع: الخيانة والغلول والسرقه والربا، لا يجرن في حج ولا عمرة ولا جهاد ولا صدقة.

تم فقد خصال أربع جمع إذا لم تطع

نع، مشاه نبي هارب! نب يلع انشدح: لاق هنع دللا يضر لكوتملا نب يسوم نب دمحم انشدح 4-39 أبيه، عن عبد الله بن المغيرة، عن إسماعيل بن مسلم السكوني عن جعفر بن محمد، عن أبيه، عن أبيه وآله: إذا جمع ل لطعام أربع خصال آياته، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان من حلال، وكثرت الأيدي عليه، وسمى الله تبارك وتعالى في أوله، وحمد في آخره.

علامات أربع الزنا والولد

محمد بن عامر، عن عمه نب نيسحلا انشدح: لاق هنع دللا يضر رورسم نب دمحم نب رفجع انشدح 4-40 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-Nobat 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 Michael [385] 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."

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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 مسدينا فهو شرك الشيطان، ومن اغتاب أخاه المؤمن من غير ترة به ينهما فهو كشيطان، ومن شغف بمدبة الحرام وشهوة الزنا فهو شرك شيطان، ثم قال عليه السلام: إن لولد شر الزنا علامات أحدها بغضنا أهل البيت، وثانها أنه يحن إلى الحرام الذي خلق منه، وثالثها الاستخفاف أبويه، أو [من] بالدين، ورابعها سوء المدخل للناس ولا يسئ مدخر إخوانه إلا من ولد علي غير فراس حملت به أمه في حياها.

أشياء بأربعة موسى وجل عز الله أو صي

نبيلع انشدح: لاقين ادمهل دي عس نبدمحم نبدمح انشدح: لاقنا طقلا نسحلنا نبدمح انشدح 4-41
الاحسن بن علي بن فضال، عن أبيه، عن هارون ابن مسلم، عن ثابت بن أبي صفية، عن سعد بن بن بابة قال: قال أمير المؤمنين عليه السلام: قال الله تبارك وتعالى لموسى الخفاف، عن الاصل عليه السلام: يا موسى احفظ وصديتي لك بأربعة أشياء: أولهن مادمت لا ترى ذنوبك تغرف فلا تشغل بعيوب غيرك، والثانية مادمت لا ترى كنوزي قد دنس فدنس فلاتغتم بسبب رزقك، والثالثة والملك في لارج غيري، والرابعة مادمت لا ترى الشيطان ميثافلات آمن مكره مادمت لا ترى ز

خصال أربعة سرية في توجه اذا المؤمنين لاميركان

يبأنب نيسحلنا نبدمحم انشدح: لاقهللا دبعب نبدمحم انشدح: لاقهنع هللا يضر يباب انشدح 4-42
عن جابر بن يزيد الجعفي، عن أبي الزبير المكي، الخطاب، عن محمد بن سنان، عن ادمفضل بن عمر، 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 سبعة من ألقام الملأكة عن يمينه،

من الملائكة، وإلى ملك الموت أمامه، وإلى سحابة تظله حتى وإلى ميكانة يل عن ي ساره في سبعة من آل فاء
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', [386] since I heard that God added, 'And they returned with Grace and Bounty from God; no harm ever touched them.' [387]

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!', [388] 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.' [389]

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', [390] since I heard that God added, 'Then God saved him from (every) ill that they plotted (against him).' [391]

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!' [392] 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.' [393] "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 [394], 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 [395]) that shall not be hidden by a turban.'

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أربعة إلى ي فزع لأك يف أربعة من ي فزع لمن بال معج

دمع نع، رماع نبا دمحم نب نيس حل انشدح :لاق هنع دللا يضر رورسم نب دمحم نب رف معج انشدح 43-4
عبد الله بن عامر، عن محمد بن أبي عمير قال: حدثنا جماعة من مشايخنا منهم أبوان بن عثمان، وهشام
ق جعفر بن محمد عليهما السلام قال: عذبت لمن فزع من أربع بن سالم، ومحمد بن حمران، عن الصادق
ك يف لا ي فزع إلى أربع: عذبت لمن خاف ك يف لا ي فزع إلى قوله عز وجل: "حسبنا الله ونعم
الدوكيل" فإني سمعت الله جل جلاله يقول بعقوبها: "فإن قد بواب نعمة من الله وفضل لم يمسسهم
فإني" "لا إله إلا أنت سبحانك إني كنت من الظالمين" قوله عز وجل سوء" وعذبت لمن اغتم ك يف لا ي فزع إلى
وعجبت لمن مكر به كيف لا يفزع "فأسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ": سمعت الله عز وجل يقول بعقبها
فوقاه الله سيئات ما "فإني سمعت الله جل وتقدس يقول بعقبها "أمرني إلى الله إن الله بصير بالعباد وأقوص": إلى قوله
اني سمعت الله ف "ما شاء الله لا قوة إلا بالله": وعجبت لمن أراد الدنيا وزينتها كيف لا يفزع إلى قوله تبارك وتعالى "مكروا
ة.بجوم يسعو" "إن ترن أنا أقل منك مالا وولدا فعسى ربّي أن يؤتيني خيرا من جنتك": عز اسمه يقول بعقبها

عدهم مدعاء وجل عز الله فاسد تجاب بالولاية المؤمنين لامير الشهادة كتموا أربعة

ن الدم توكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أبي إسوم نب دمحم انشدح 44-4
أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن سنان، عن الدم فضل بن عمر، عن أبي الجارود
زيد بن المنذر عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الانصاري قال: خطبنا علي بن أبي
ام فحمد الله وأثنى عليه، ثم قال: أيها الناس إن قدام من بركم هذا أربعة رهط من أصحاب طاب عليه السلام
محمد صلى الله عليه وآله منهم أنس بن مالك، والبراء بن عازب، والاشعث بن قيس الكندي، وخالد بن
يزيد الجلي، 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 يتليك
ب برص لا تغطيه العمامة

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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[396] 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[397] 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[398] , “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

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وأما أنت يا أشعث فإن كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه" ثم لم تشهد لي اليوم بالدولايّة في لأماتك الله حتى يذهب بك كريمة تيك، وأما أنت يا خالد بن وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وال يزيد فإن كنت سمعت رسول الله صلى الله عليه وآله من وآله وعاد من عاداه" ثم لم تشهد لي اليوم بالدولايّة في لأماتك الله إلا مية تة جاهلية، وأما أنت يا براء بن عازب فإن كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وعاد من عاداه" ثم لم تشهد لي اليوم بالدولايّة في لأماتك الله إلا حيث هاجرت منه وال من وآله

قال: جابر بن عبد الله الانصاري: والله لقد رأيت أنس بن مالك وقد اب تلى ب برص ي غطيه بالعمامة كريمة تاه، وهو يقول: الحمد لله الذي جعل دعاء فمات ستره، ولقد رأيت الأشعث بن قيس وقد ذهبت أمير المؤمنين علي بن أبي طالب علي بالعمى في الدنيا ولم يدع علي بالعباد في الآخرة فاعذب، وأما خالد بن يزيد فدفعه مات فأراد أهله أن يدفونه وحفر له في منزله فدفن، فسمعت بذلك كندة منزله، فمات مية تة جاهلية. وأما البراء بن عازب فمات بالخيول والابل فمقرتها علي باب ف جاء معاوية ال يمن فمات بها ومنها كان هاجر.

ل لآخرة الارب ع وال كلمات ال دن ياف ي خصال ارب ع من الامان ف يه ما

دمح موبأ انشدح :لاق هلزنم يف دنق رمسب ين ارجل سابعل انب يلع نب س و دب ع دمح موبأ انشدح 4-45
 بن عيسى قال: حدثنا عمار بن رجاء قال: حدثنا داود بن داود قال: حدثنا أبو وهزم بن نادر بن إبراهيم
 نافع بن عبد الله الخراساني قال: سمعت عطاء بن أبي رباح يحدث، عن عبد الله بن عباس قال: قد دم
 ق بيصة بن مخارق الهلالي على رسول الله صلى الله عليه وآله وسلم عليه ورحب به، ثم قال: ما جاء
 بك يا قبيصة؟ قال: يا رسول الله كبرت سنني، وضعفت قوتي، وهنت على أهلي، وعجزت عن أشيأ ب
 قد كنت أحملها ف علمني كلمات ينفعني الله بهن وأوجز، فأنسي

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^[399] 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)^[400], “The following four acts are due to obsession: eating clay, breaking up clay, biting one’s nails, and chewing one’s beard (Trichotillomania).” ^[401]

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: الأرض من المطر، والعين من النظر، والآن شيء من الذكر، والعالم من العلم.

أبوالحسن محمد بن عمرو البصري قال: حدثنا محمد بن عبد الله بن أحمد بن جبهة الواعظني شريح 4-48 قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائفي قال: حدثنا أبي قال: حدثنا علي بن موسى حدثنا 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 لداشمي الذي سأله عن المسائل في جامع الكوفة: أربعة لا يشبعن من أربعة، أرض من مطر وأن شيء من نكح وعين من نظر، وعالم من علم.

الاعظم الله نور في كان فيه كن من خصال أربع

دمحم نب دمحم أنع، هللا دب ع نب دعس: لاق هن ع هللا يضر راطعلا ي يحي نب دمحم نب دمحم أنشدح 4-49
بن خالد، عن أبيه، عن يونس بن عبد الرحمن، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه
الله الاعظم: من علم بهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع من كن في به كان في نور
كادت عصمة أمره شهادة أن لا إله إلا الله وأني رسول الله، ومن إذا أصابته مصيبة قال: إنا لله وإنا إليه
راجعون، ومن إذا أصاب خيرًا قال: الحمد لله رب العالمين، ومن إذا أصاب خطأ قال: أستغفر الله
وأتوب إليه.

اسلامه كمل فيه كن من خصال أربع

ثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الدسين بن محمد بن محمد بن عامر، عن عمه دح 4-50
عبد الله بن عامر، عن الحسن بن محبوب، عن أبي أيوب، عن أبي حمزة، عن أبي جعفر عليه السلام
ه قال: قال علي بن الحسين عليهما السلام: أربع من كن في به كمل إسلامه ومدت عنه ذنوبه ولا يقى رب
عز وجل وهو عنه راض: من وفى لله عز وجل بما يوجب له من نفسه للناس، وصدق له سانه مع الناس،
واستدبى من كل قبيل 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 Abu 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[402].”

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حکم کلمات اربع

نب بوقعي نع ،دمحأ نب دمحم نع ،راطعلأ ي يحي نب دمحم انشدح :لاق هنع هللا يضر يبأ انشدح 4-51
ل: قال أبو وعبد الله عليه السلام: ليس له بحر جار، ولا له ملك يزيد، عن محمد بن جعفر باسناده قال
صديق، ولا له لعاف ية ثمن، وكم من منعم عليه وهو لا يعلم.

الجنة في اب يات بأربعة خصال اربع

دمحم نع ،راطعلأ ي يحي نب دمحم انشدح :لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 4-52
عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال: من يضمن لبي بن أحمد، عن محمد بن سنان،
أربعة بأربعة اب يات في الجنة؟ من أتفق ولم يخف فقرأ، وأند صف الناس من نفسه، وأفشى السلام
في العالم، وترك المراء وإن كان محققا.

الجنة في بي يتاله وجل عز الله بني في به كن من خصال اربع

ابي ماج يلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن ع نب دمحم انشدح 4-53
محمد بن خالد، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي حمزة الثمالي، عن أبي جعفر
عليه السلام قال: اربع من كن في به بنى الله له به يتا في الجنة: من آوى اليتيم، ورحم الضعيف،
الديه، ورفق بمملوكه. وأشفق على و

الجنة في له خصال اربع من سلم من

نب دمحم انشدح :لاق رفاج نب دمحم انشدح :لاق هنع هللا يضر يمافلا نورا نب دمحم انشدح 4-54
الحسن الفارسي، عن عبد الله بن الحسن الصفار، عن إبراهيم بن هاشم، عن الحسن بن أبي
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
خصال فله الجنة: [إذا فظت] بين رجل بها، البطن، وشهوة الفرج. ومن سلم من نساء أمتي من أربع

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) [\[403\]](#)."

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 Maymun [\[404\]](#), 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) [\[405\]](#) that God's Prophet (MGB) said, "The Blessed the Sublime God chose four of everything. He chose Gabriel, Michael [\[406\]](#), Isra'fil [\[407\]](#) 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.' [\[408\]](#) He chose four of the towns. The Honorable the Exalted God said, 'By the Fig and the Olive, And the Mount of Sinai, And

القيامة يوم الهم وجل عز الله ي نظر أربع

هيم بن هاشم، عن ارباب نبيل عن نربخأ: لاق هنع هللا يضر يولعلا دمحا نب دمحم نب قزمح انشدح 4-55
أبيه، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله عليه السلام قال: أربع عة ي نظر الله
عز وجل إلهم يوم القيامة: من أقال نادما، أو أغاث لها فان، أو أعق ن سمة، أو زوج عزبا.

بها الشبعة تبتلى لخالص أربع

ثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن دح: لاق هنع هللا يضر يب انشدح 4-56
عدة من أصحابنا، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: ما اب تلى
الله به شيعتنا ف لن يبتلهم بأربع: بأن يكونوا لغير شدة أو أن يسأوا بأك فهم، أو أن يوتوا
ف يهم أضر أزرق. في أدب ارم، أو أن يكون

وجل عز الله كنف في كان فيه كن من خصال أربع

رفع نع، نوميم نب هللا دب نع، هج نع، هي بأ نع، مشاه نب مي هارب ا نب يلع نب دمحا انشدح 4-57
صلى الله عليه وآله: أربع من كن في نه ن شر الله بن محمد، عن أبيه عليه السلام قال: قال رسول الله
عليه كنه وأذله الجنة في رحمة: حسن خلق ي عيش به في الناس، ورفق بالمكروب وشدة فقة على
الوالدين، وإحسان إلى المملوك.

أربع عة شيء كل من اخ تار وجل عز الله ان

قال: حدثني محمد بن أحمد يبا ينشدح: لاق هنع هللا يضر سي ردا نب دمحا نب نيس حلا انشدح 4-58
قال: حدثني أبو عبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي
الحسن الأول عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الله تبارك وتعالى اخ تار من
يل وملك الموت عليه السلام، واخ تار كل شيء أربع عة: اخ تار من الملائكة جبريل وميكائيل وإسراف
من الانبياء أربع عة ل لسيف إبراهيم وداود وموسى وأذا، واخ تار من البيوتات أربع عة، ف قال: "إن الله
اصط في آدم وذو حيا وآل إبراهيم وآل عمران على العالمين". واخ تار من البلدان أربع عة ف قال عز وجل
امين "ال دلبلا اذهو نينيس روطون وتي زلاو ني تلو او"

this City of security.' [409] 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) [410], and Fatimah. And He chose four of the deeds in Hajj: offering; crying out; wearing the Ihram ritual [411]; 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...' [412] 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 [413]; the day of Arafat [414]; 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 doorstep; 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.’ [415]”

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

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الكوفة، وهذا البلد الامين مكة، واخذتار من فالتين المدينة والزي تون بيت المقدس وطور سيدن
النساء اربعا: مريم وآسية وخديجة وفاطمة، واخذتار من الحج اربعة: الحج والعبادة والاحرام والطواف، فاما
الحج فالتار من الحج اربعة: الحج والعبادة والاحرام والطواف، فاما الحج فالتار من الحج اربعة: الحج
والعبادة والاحرام والطواف، فاما الحج فالتار من الحج اربعة: الحج والعبادة والاحرام والطواف، فاما

الغم منها يولد خصال اربعة

س يرد! نب دمحاو، راطعلا ييحي نب دمحم انشدح: لاق هنع دللا يضر نسحل نب دمحم انشدح 4-59
جم يعا، عن محمد بن أحمد بن يحيى بن عمران الأشعري بإسناده يرفعه إلى أبي عبد الله عليه
السلام يوما قال: من أين أتيت فما أعلم أني جئت على الإسلام قال:
عتبة باب، ولا شققت بين غنم، ولا لبست سراويلي من قيام، ولا مسحت يدي ووجهي بذي لي.

وآله عليه الله صلى محمدمة في تزال لا خصال اربعة

[يبدأ] نب ن س ح ل ا ن ع ه ي ب أ ن ع ، م ش ا ه ن ب م ي ه ا ر ب ا ! ن ب ي ل ع ا ن ش د ح : ل ا ق ه ن ع د ل ل ا ي ض ر ي ب ا ا ن ش د ح 4-60
 ا د س د ي ن ا ل ف ا ر س ي ، ع ن س د ي م ا ن ي ن د ف ص ا ل ب ص ر ي ، ع ن ع ب د ا ل ل ه ي ن ا د س د ي ن ي ن ز ي د ي ن ع ل ي ي ن
 ا د س د ي ن ي ن ع ل ي ي ن ا ب ي ط ا ل ب ، ع ن ا ب ي ه ، ع ن ج ع ف ر ي ن م ح م د ، ع ن ا ب ا ن ه ، ع ن ع ل ي ع د ي ه م ا ل س ل ا م ق ا ل :
 ق ا ل ر س و ل ا ل ل ه ص ل ي ا ل ل ه ع ل ي ه و ا ل ه : ا ر ب ع ل ا ت ز ا ل ف ي ا م ت ي ا ل ي ي و م ا ل ق ي ا م ة : ا ل ف خ ر ي ب ا ل ا د س ا ب
 و ا ل ط ع ن ف ي ا ل ا ن س ا ب و ا ل ا س ت س ق ا ع ب ا ل ن ج و م و ا ل ن ي ا ح ة و ا ن ا ل ن ا ح ة ا ذ ا ل م ت ت ب ق ب ل م و ت ه ا ت ق و م ي و م
 ا ل ق ي ا م ة و ع د ي ه ا س ر ي ب ا ل م ن ق ط ر ا ن و د ر ع م ن ج ر ب .

ا ش د ي ا ا ر ب ع ل ي ا ل ج س د ي ن ي

م ح م د ي ن م و س ي ي ن ا ل م ت و ك ل ر ض ي ا ل ل ه ع ن ه ق ا ل : ح د ث ن ا م ح م د ي ن ي د ي ي ا ل ع ط ا ر ، ع ن م ح م د ا ن ش د ح 4-61
 ي ن ا ح م د ، ع ن د ر س ت ، ع ن ا ب ي ا ل ا ص ب غ ، ع ن ا ب ي ع ب د ا ل ل ه ع ل ي ه

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-Husein 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. [\[416\]](#)”

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.’”

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السلام قال: بني الجسد على أربة أشياء [على] الروح والعقل، والدم والنفس فإذا خرج الروح تبعه العقل، وإذا رأى الروح شدينا حفظه عليه العقل وبقي الدم والنفس.

أربة والذيران بأربة، وبقاؤه إلا نسان قوام

نب دمحم انشدح: لاق رافصلا نسحلا نب دمحم انشدح: لاق هنع دللا يضر نسحلا نب دمحم انشدح 4-62
الحدسين بن أبي الخطاب، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله عليه السلام قال:
وبالنور وبصر قوام الأتسان وبقاؤه بأربة: بالنار والنور والريح والماء، فبالنار يأكل ويشرب،
وبالعقل، وبالريح يسمع ويشم، وبالماء يجد لذة الطعام والشراب، فلولو النار في معدته لما هضمت
الطعام والشراب، ولولا أن النور في بصره لما أبصر ولا عقل، ولولا الريح لما التهب نيران المعدة،
فقال: الذيران أربة: نار تأكل ولولا الماء لم يجد لذة الطعام والشراب. قال: وسألته عن الذيران،
وتشرب، ونارتأكل ولا تشرب، ونارتأكل ولا تشرب، ونارتأكل ولا تشرب. فبالنار التي تأكل
وتشرب في نار ابن آدم وجميع الديوان، والتي تأكل ولا تشرب في نار الوقود، والتي تشرب ولا تأكل
دبابح في نار الشجرة، والتي لا تأكل ولا تشرب في نار القذاحة وال

الذفاق وبذبتن القلب يفسدن خصال أربع

يلع نب نسحلا يور: لاق دمحم نب دمحم نع، س يرد! نب دمحم انشدح: لاق هنع دللا يضر يبا انشدح 4-63
بن أبي عثمان، عن موسى المروزي، عن أبي الحسن الأول عليه السلام قال: قال رسول الله صلى الله
بذبتن الذفاق في القلب كما يذبت الماء الشجر: استماع اللهو، عليه وآله: أربع يفسدن القلب وين
والبذاء، واتيان باب السلطان، وطلب الصيد.

قباذل أربع وببغض قباذل أربع يحب وآله عليه الله صلى الله رسول كان

ديبع نب يسيع نب دمحم ينشدح: لاق دللا دبعب نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 4-64
مان بن جعفر الجعفري، عن الرضا، عن أبيه، عن جده، عن أبيه عليه السلام أن رسول الله صلى الله
صلى الله عليه وآله كان يحب أربع قباذل: كان يحب الأتصار، وعبدالقيس، وأسلم، وبني تميم،

وكان ي بغض ب نى امية، وب نى حنيف وب نى ث قيف وب نى هذيل وكان عليه السلام ي قول: لم ت لذي رية ولا ث ق فية، وكان عليه السلام ي قول: في كل حي نجيب إلا في ب نى امية. امي ب ك

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-Nobat 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."

القلب يمتن خصال أربع

نب نوراہ نع یري محلها رف ع ج نب هللا دب ع انشدح : لاق هن ع هللا يضر نس حلها نب دمحم انشدح 4-65
 عل يهما السلام قال: قال رسول الله صلى مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه
 الله عليه وآله: أربع يمتن القلب: الذنب على الذنب، وكثرة مناقشة النساء عني محادثهن وممارسة
 الاحمق قول ويد قول ولا يرجع إلى خير [أبدا]، ومجالسة الموتى، فقل له: يا رسول الله صلى الله
 عليه وآله وما الموتى؟ قال كل غني مترف.

المؤمنين من أربع من الأرض تخلو لا

نع باطخلا يبا نب نيس حلها نب دمحم نع هللا دب ع نب دعس انشدح لاق هن ع هللا يضر يبا انشدح 4-66
 عثمان بن عيسى عن خالد بن نجيب عن أحدهما عليهما السلام قال: ليس تخلو الأرض من أربع من
 عة وذلك أن الفسطاط لا يقيم إلا بأربع عة أطناب المؤمنين وقد يكونون أكثر ولا يكونون أقل من أربع
 والعمود في وسطه.

الطبيب عن بهاء بن تغلب عن خصال أربع

: لاق ناطقوا اي ركز نبا ييحيى نب دمحم انشدح : لاق هن ع هللا يضر يسوم نب دمحم نب يلع انشدح 4-67
 لد القيسي حدثنا بكر بن عبد الله بن حبيب قال: حدثنا عثمان بن عبد يد قال: حدثنا هبة بن خا
 قال: حدثنا مبارك بن فضالة، عن الأصبغ بن نباتة قال: قال أمير المؤمنين علي بن أبي طالب عليه
 السلام لـ الحسن اب نه عليه السلام: يا بني ألا اعلمك أربع خصال تستغني بها عن الطبيب، قال: بلى
 الطعام إلا وأنت تشتهيها، يا أمير المؤمنين، قال: لا تتجلس على الطعام إلا وأنت جائع، ولا تقم عن
 وجود الموضع، وإذا نمت فاعرض نفسك على الخلاء. فإذا استعملت هذا استغنيت عن الطبيب.

مؤمن في تكون لا خصال أربع

: لاق دمحم نب دمحم نع ، راطعلا ييحيى نب دمحم انشدح : لاق هن ع هللا يضر نس حلها نب دمحم انشدح 4-68
 علي بن أبي عثمان، عن أبيه، عن أبي بصير، عن أبي ي حدثني أبو عبد الله الرازي، عن الحسن بن
 عبد الله عليه السلام قال: أربع خصال لا تكون في مؤمن: لا يكون مجنوناً، ولا يسأل عن أبواب الناس
 ولا يولد من الزنا، ولا ينكح في دبره.

Section 2

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

أربعة على المؤمن ميثاق وجل عز الله أخذ

رافصلا نسحلا نبا دمحم انشدح :لاق هنع هللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 4-69 عبد الله عليه السلام قال: أخذ الله عز وجل عن يعقوب بن يزيد، عن محمد بن سنان يرفعه إلى أبي ميثاق المؤمن على أن لا يقبل قوله، ولا يصدق حديثه، ولا ينتصف من عدوه، ولا يشفي غيبه إلا بما يرضاه من نفسه لأن كل مؤمن ملجم.

خصال أربع من المؤمن ينفك لا

د بن الحسين بن أبي حمزة انشدح :لاق هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 4-70 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 جاري وذيه، وشديطان يغيبه، ومنافق ينفق أذره، ينفك ذلك؟ قال: إنه ينفك قول فيه القول ومؤمن يصدق، ثم قال: يا سماعة أما إنه أشدهم عليه، قلت: كيف يصدق عليه.

عقوبة شيء أسرع أربعة

نب دمحا نع، هللا دبعب نب دعس انشدح :لاق هنع هللا يضر راطعلا يحي نب دمحم نب دمحا انشدح 4-71 الحسين بن سعيد، عن سعيد بن الحسن بن الحسين، عن موسى بن القاسم، عن صفوان بن يحيى، عن أبي جعفر عليه السلام قال: أربعة أسرع عقوبة يدي، عن عبد الله بن بكير، ورجل لا يتبغى عليه وهو يتبغى عليك، ورجل رجل أذنت إليه ويكافئك بالأذى له أساء عاهدته على أمر، فمن أمرك الوفاء له ومن أمره الغدر بك، ورجل يصل قرابته ويقطع عونه.

بن الشاه قال: حدثنا أبو وحامد أحمد بن محمد بن الحسين قال: يلعب نب دمحم نب دمحا انشدح 4-72 حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبي ومالك، 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-Nobat 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.

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أبويه، عن جمع فر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عد بهم السلام عن النبي صلى الله عليه وآله: أنه قال في وصية له: يا علي أربعة أسرع شيء عقوبة: رجل أذنت إليه في كفاك ورجل لا تبغي عليه وهو يبغي عليك، ورجل عاهدته على أمر فوفيت له وغدره، بالاحسان إليه إساءتك، ورجل وصل قرابته فقطعه، ثم قال عليه السلام: يا علي من استولى عليه الضجر رحلت عنه الراحة.

الأخرب به ينامنهن واحدة تدخل لأربعة

أبي، عن محمد بن أحمد، عن أحمد بن شاذان: أن علي بن أبي طالب قال: يا علي أربعة لا تدخل واحدة منهن به إلا خرب ولم يعمر: الخيانة، والسرقعة، وشرب الخمر، والذنا.

أربعة على منها واحدة كل التي الأشياء

يبأ نب نيسحلا نب دمحم انشدح : لاق دللا دبعب نب دعس انشدح : لاق هنع دللا يضري بأ انشدح 4-74
الخطاب، وأحمد بن الحسن بن علي بن فضال جمل يعا، عن علي بن أسباط عن الحسن بن زيد قال:
حدثني محمد بن سالم، عن سعد بن طريف، عن الأصمغري بن زبادة قال: قال أمير المؤمنين عليه
السلام: الأيمان على أربع دعائم: على الصبر واليقين والعدل والجهاد. والصبر على أربع شعب: ا
على الشوق، والاشفاق، والزهد، والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات ومن أشفق من النار
يرات. رجع عن المحرمات، ومن زهد في الدنيا ياتهاون بالمصديبات، ومن ارتقب الموت سارع في الخ

واليقين على أربع شعب: على تبصرة الفطنة وتأول الحكمة، وموعظة العبرة، وسنة الأولين، فمن
تبصر في الفطنة تأول الحكمة، ومن تأول الحكمة عرف العبرة ومن عرف العبرة فكأنما عاش في
الأوليين.

الدلم، فمن فهم في سر والعدل على أربع شعب: على غانص الفهم، وغمرة العلم، وزهرة الحكمة، وروضة
جمل العلم، ومن علم شرح غرائب الحكم، ومن كان دليماً لم يفرط في أمره لئلا يسه 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 dubiousity.

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?' [417] 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;

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والجهاد على أربع شعيب: على الأمر بالمعروف، والنهي عن المنكر، والصدق في المواطن وشدان المنكر أرغم أنف المنافق ومن صدق في الفاسقين فمن أمر بالمعروف شد ظهر المؤمن، ومن نهى عن المواطن قضى الذي عليه، ومن شأنا الفاسقين وغضب الله عز وجل غضب الله له، فذلك الإي مان ودعائه وشعبه.

والدكر على أربع دعائم: على الفسق، والعتو، والشك، والشبهة.

والفسق على أربع شعيب: على الجفاء، والعصى، والغفلة، والعتو.

من جفا فحرق الحق، ومقت الفقهاء، وأصر على الحدث العظيم، ومن عصى نسي الذكر واتبع الظن، وألج عليه الشيطان، ومن غفل غرتة الاماني، وأخذته الحسرة إذا كشف الغطاء، وبداله من الله مالم يكن كما فرط في جنبه، يحدث سب، ومن عتأ عن أمر الله تعالى الله عليه ثم أذله بسلطانه، وصغره بجلاله وعتأ عن أمر ربه الكريم.

والعتو على أربع شعيب: على تعمق، والتنازع، والزيغ، والشقاق. فمن تعمق لم ينب إلى الحق ولم يزد إلا غرقا في الغمرات، فلم تحدث بس عنه فتنة إلا غشيتة أخرى، وانخرق دينه، فهو يهيم في أمر مريج

ت عنده الحسنة، وحسنت عنده السنية، وذاقوا وبال أمرهم، وساء ومن نازع وخاصم قطع به ينهم الفشل ت عليه الحسنة أعورت عليه طريقه واعترض عليه أمره وضاق [عليه] مخرجه، وحري أن ترجع ومن ساء من دينه، ويتبع غير سبيل المؤمنين. والشك على أربع شعيب: على الهول، والذريب، والتردد، يدنالم يصبح ليله] "فبأي آلاء ربك يتمازي" المتمازون فمن هاله ما ولا استسلام [فمن جعل المرء د بين يديه نكص على عقبه، ومن تردد في الذريب سبقه الأولون، وأدركه الآخرون، وقطعت سنادك الشياطين، ومن استسلم لهلكة الدنيا والآخرة هلك في يما بينهما ومن نجاف باليقين. والشبهة على ببالذي نة وت سويل أربع شعيب على الاعجا

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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 Abbas^[418] 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?"

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س، وت أول ال فرج وت لبس الحق بال باطل، وذلك بأن الزينة تزيل على ال بيينة وأن ت سويل ال نف ال نفس ي قحم على ال شهوة، وإن ال فرج ي ميل م يلا عظم،

وإن ال تل بس ظلمات ب بعضها ف وق ب بعض، ف ذلك ال ك فر ودعائه وشع به.

وال ن فاق على أربع دعائم: على الهوى، والهوى نا، والحد في يظة، والطمع.

على أربع شعيب: على ال بغي، والعدوان، والشهوة، والطمع يان، ف من بغي ك ثرت غوان له وعلاته، والهوى ومن اعتدى لم تؤمن ب وانه، ولم ي سلم ف له، ومن لم ي عزل ن فسه عن ال شهوات خاض في ال خ ب ي ثات، ان ومن طغي ضل على غير ي قين ولا حجة له وشعب الهوى نا اله ي ية، والغرة، والمماطلة والامل، وذلك ال اله ي ية ترد على دين الحق، وت فرط المماطلة في ال عمل حتى ي قدم الاجل، ولولا الامل علم الات سان حسب

ما هو فيه، ولو علم حسب ما هو فيه مات من الهول والوجل.

فرح فرج، ومن حمى وشعب الحد فيضة: الكبر، والفخر، والحمية، والعصية، فمن استكبر أدير، ومن أضر، ومن أخذته العصية جار، فبئس الأمر أمر بين الاستكبار والادبار، وفجور وجور.

وشعب الطمع أريع: الفرح، والمرح، واللجاجة، والتكاثر، فالفرح مكروه عند الله عز وجل، والمرح تبادل الذي هو أدنى خيلاء، واللجاجة بلاء لمن اضطرت به إلى تبادل الآثام، والتكاثر لهو وشغل واس به الذي هو خير، فذلك النفاق ودعائه وشعبه.

أشد ياء أربعة عن يسأله عباس ابن إلى الحروري نجدة كتب

رافصلنا نسحلا نبا دمحم انشدح: لاق هن عهللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 4-75
ير، عن حماد بن عثمان النايب، عن عبيد بن أحمد، وعبد الله ابن نبي محمد بن عيسى، عن محمد بن أبي عم
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 يغزوا بالنساء؟ وهل كان يقسم لهن
ه؟ وعن قتال الذراري. شينا؟ وعن موضع الخمس، وعن اليتيم متى ينقطع يتيم

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.’”

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كان ي حذيهن ولا ف كتب إليه ابن عباس أما ق وذلك في النساء فان رسول الله صلى الله عليه وآله
ي قسم لهن شدينا، وأما الخمس فانا نزع منه لنا، وزعم قوم أنه ليس لنا ف صبرنا، ف أما ال ي تيم
ف ان قطع ي تمه أشده وهو الاح تلام إلا أن لا ت و ن س منه رشدا ف يكون عندك سد فيها أو ضعي فاف يمسك
ان الخضر عليه السلام عليه وآله، وأما الذراري ف لم ي كن النبي صلى الله عليه وآله ي ق تلها، وك
ي ق تل كاف رهم وي ترك مؤمنهم، فان كنت تعلم منهم ما يعلم الخضرف أذت أعلم.

مواضع أربعة في الشيب في العلامات

دللا دبع ي ب أ نب دمحا ان شذح : لاق هللا دبع نب دعس ان شذح : لاق هن ع دللا ي ضر ي ب أ ان شذح 4-76
ن سد يمان ال جعفر ي، عن الرضا، عن أبيه، عن البرقي، عن علي بن محمد، عن أبي أيوب المدني، ع
علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الشيب في مقدم الرأس ي من، وفي
ال عارضين سخاء، وفي الذوات شجاعة، وفي القفا شوم.

أربعة للناس

الله، عن الهيثم بن دبع نب دعس ان شذح : لاق امهن ع دللا ي ضر ن س حل ا نب دمحم و، ي ب أ ي ن شذح 4-77
ب ي مسروق النهدي بإسناده ي ر ف عه إلى الحسن بن علي عليهما السلام قال: الناس أربعة: ف منهم 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 ف ذلك خير الناس.

أصاب ع أربعة اطلوالب الحق بين

ن ع، دمحا نب دمحم ن ع، راطع ال ي يحيي نب دمحم ان شذح : لاق هن ع دللا ي ضر ن س حل ا نب دمحم ان شذح 4-78
علي بن السندي، عن محمد بن عمرو بن سعيد، عن كرام، عن ميسر بن عبد العزيز قال: سمعت أبا
حق وال باطل؟ ف قال: أربع جعفر عليه السلام وهو ي قول: سئل أمير المؤمنين عليه السلام: كم بين ال
أصاب ع، وو ضع أمير المؤمنين عليه السلام يده على أذنه وعينه ف قال: ما رأته عيناك فهو الحق وما
سمعتة أذنك ف أكثره 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.' [\[419\]](#) "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 Ziyad 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 collyrium [\[420\]](#) 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."

كلمات أربع الية تيمين كنز

نا سعد بن عبد الله قال: حدثنا محمد بن عبد الحميد العطاردى: قال: حدثنا محمد بن رزين، عن محمد بن مسلم الثقفي، عن أبي جعفر عليه السلام في قول الله عز وجل "وكانت حديثه كزلهما" قال: والله ما كان من ذهب ولا فضة وما كان إلا لوحا في يه كلمات أربع: إنى إلا أنا، ومحمد رسولى، عجببت لمن أى قن بالموت كىف يفرح قلبه، وعجببت لمن أى قن أنا الله لا إله إلا الله، وعجببت لمن أى قن بالقدركىف يستبطن الله فى رزقه، وعجببت لمن يرى النشأة الأولى كىف يذكر النشأة الآخرة.

عليهم سلم لأربعة

يحيى بن دمحم بن دمحم نع، سيردا بن دمحم انشدح: لاق هنع دللا يضر نسحلا بن دمحم انشدح 4-80 بن عمران الأشعري باسناده رفعه إلى أمير المؤمنين عليه السلام قال: نهى رسول الله صلى الله عليه وآله أن يسلّم على أربع: على السكران فى سكره، وعلى من يعمّل التماثيل، وعلى من بال نرد، وعلى من يلعب بالاربع عشرة، وأنا أزيد دكم الخامسة أن تسلموا على أصحاب الشطرنج.

الوجه يضمن أربع

نع، دمحم بن دمحم نع، يبا ينشدح: لاق هنع دللا يضر راطعل يحيى بن دمحم بن دمحم انشدح 4-81 بن أحمد الادمي، عن أحمد بن محمد بن حمدان بن سليمان، عن علي بن الحسن بن علي بن فضال، ومحمد مسلمة، عن زياد بن نزار، عن عبد الله بن سنان قال: قال أبو عبد الله عليه السلام: أربع يضمن الوجه: النظر إلى الوجه الحسن، والنظر إلى الماء والنظر إلى الخضرة، والكحل عند النوم.

أربعة وجل عز الله إلى أصحابه أحب

مد بن محمد بن يحيى العطاردى رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن حنبل انشدح 4-82 أبي عبد الله، عن الحسن 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 لى الله عليه وآله: أحب أصحابى إلى الله عز وجل أربع، وما زاد قوم على سبعة إلا زاد رسول الله صلوات الله عليهم.

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.”

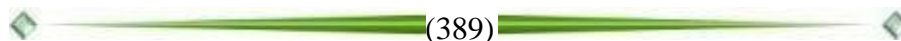
USE FOUR THINGS BEFORE FOUR THINGS HAPPEN

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



يارسول الله، قال رسول الله صلى الله عليه وآله: ألا اخبركم بمن تحرم عليه النار غدا؟ قيل: بلى قال: الهين الذين القريب السهل.

كثير منها القليل أربعة

4-84 نب دمحم نع، راطعلا يحيي نب دمحم انشدح: لاق هنع هللا يضره يوليجام يلع نب دمحم انشدح 4-84 أحمد بن يحيى بن عمران الأشعري، عن صالح يرفعه بإسناده قال: أربعة القليل منها كثير: النار كثير، والنوم القليل منه كثير، والمرض القليل منه كثير، والعداوة القليل منها كثير. القليل منها

أربع قيل بأربع المبادرة

4-85 نع، ديزي نبا بوقعي ينشدح: لاق هللا دبعب نب دعس انشدح: لاق هنع هللا يضره يبأ انشدح 4-85 نبي، عن جعفر بن موسى بن القاسم، عن محمد بن سعد بن غزوان، عن إسماعيل بن مسلم السكو محمد، عن أبيه، عن علي بن أبيهم السلام قال: قال رسول الله صلى الله عليه وآله: بأربع قيل بل أربعة، بأربع قيل بل همك، وصدتك قيل بل سقمك، وغناك قيل بل فرك، ودياتك قيل بل مماتك.

4-86 حدثنا لاق، نيسحل نب دمحم نب دمحم أدماحوبأ انشدح: لاق هاشل نب يلع نب دمحم انشدح 4-86 أبو يزيد 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 الدرب أربع قيل بل أربع عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي بأربع قيل بل همك، وصدتك قيل بل سقمك، وغناك قيل بل فرك، ودياتك قيل بل موتك.

أربع قيل في موجودك لهم الناس علم

4-87 نع، يناهبصال دمحم نب مساقلا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضره يبأ انشدح 4-87 عبد الله بن داود المنقري، عن سيف بن عيينة قال: سمعت أبا

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 Jihad [421] 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. [422]”

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الله عليه السلام يقول: وجدت علم الناس كلهم في أربع أولها أن تعرف ربك، والثاني أن تعرف ما صدق بك، والثالث أن تعرف ما أراد منك، والرابع أن تعرف ما يخرجك من دينك.

أربع في لامة الحق يلزم

نع، مشاهة نب مي هارب انبا يلع ينربخأ: لاق هنع هللا يضر يولعلا دمحا نب دمحم نب قزمح انشدح 4-88 أب يه، 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: يدبون الت الضعيف، ويعينون المدسن، ويسد تغفرون للمذنب.

أوجه أربعة على الجهاد

نع، ينه بصصالا دمحم نب مساقلا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 4-89 سدل يمان بن داود المنقري، عن فضيل بن عياض، عن أبي عبد الله عليه السلام قال، سألته عن سنة هو أم في رية؟ قال: الجهاد على أربعة أوجه: فجهادان في رض، وجاهد سنة لا يل قام إلا مع الجهاد في رض، وجاهد سنة، فأما أحد الفرصين في مجاهدة الرجل نفسه عن معاصي الله عز وجل، وهو من أعظم في إن مجاهدة الجهاد ومجاهدة الذين يلوذكم من الكفار في رض، وأما الجهاد الذي هو سنة لا يل قام إلا مع في رض: العدو في رض على جميع الأمة ولو تركوا الجهاد لآتاهم العذاب، وهذا هو من عذاب الأمة وهو سنة على الإمام أن يأتى العدو مع الأمة في يجاهدهم. وأما الجهاد الذي هو سنة في كل سنة أقامها الرجل وجاهد في إقامتها لأنه أديا سنة قال النبي صلى الله عليه وآله وب لوعها وإد يانها فالعمل والسعي في بها من أفضل الاعمال

وآله: من سن سنة حسنة فله أجرها وأجر من عمل بها من غير أن يذكره من أجورهم شيء.

أعين أربع لعل بعد

نع، يصابص الادمحم نب مساقلا نع، دللا دب ع نب دعس انشدح: لاق هن ع دللا يضري ب انشدح 4-90
ع يينة، عن الزهري، عن علي بن الحسين عليهما السلام سل يمان بن داود المذقري، عن سفيان بن
قال في حديث طويل في قول في: ألا إن لعل بعد أربع أعين: عينان ي بصر بهما أمردي نه ودنياه،
وعينان ي بصر بهما آخرته، فإذا أراد الله بعبده خيرا فتنحه له العيون اللتين في قلبه
به غير ذلك ترك القلب بما فيه. فأبصر بهما الغيب في أمر آخرته وإذا أراد

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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 Ziyad (al-Sakooni), 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 nor 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 [423] , brushing and putting on Henna. [424] "

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شيء كل من أف ضل خصال أربع

بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار، دمحم انشدح 4-91 عن علي بن محمد القاساني، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود، عن سيفيان بن نجيب عن أبي جعفر عليه السلام قال قال سليمان بن داود عليهما السلام: اوتينا ما اوتى الناس، وعلمنا علم الناس ومالهم يعلموا، فلم نجد شيئا أف ضل من خشية الله في الغيب ومالهم يوتو والمشهد، والقصد في الغنى وال فقر، وكلمة الحق في الرضا والغضب، والتضرع إلى الله عز وجل في كل حال.

أربع النساء

الكوفي رضي الله عنه، هري غملا بن هلالا دب ع نب يلع نب نيس حل ا نب يلع نب رف ع ج ان شدح 4-92 عن جده الحسن بن علي، عن جده، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد (السكراني) عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن محمد بن أبيهم السلام قال: قال رسول الله صلى الله عليه وسلم: قمل وآله: النساء أربع جامع مجمع، وربيع مربع، وكرب مقمع وغل

قال مصنف هذا الكتاب رضي الله عنه: جامع مجمع أي كثير الخير مخرصة وربيع مربع التي في حجرها ولد وفي بطنها آخر وكرب مقمع أي سيدة الخلق مع زوجها، وغل قمل أي هي عند زوجها كال غل (عرب). القمل، وهو غل من جلد يقع فيه القمل في أكله فلا يتهيأ أن يحل منه شيء، وهو مثل ل

الامر سليمان بن سنان من خصال أربع

نع، مشاهة بن ارباب نب يلع ين شدح: لاق هن ع هلالا يضر لكوتمل ا نب يسوم نب دمحم ان شدح 4-93 أبو به، عن محمد بن يحيى الخزاز، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه، عن أبيه، عن علي بن أبيه: أربع من سنان المرسلين: العطر، والنساء، عليهما السلام قال: قال رسول الله صلى الله عليه وسلم: والحناء، والسواك، والحناء.

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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 eye[425], 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.”

صلاة لهم ت قبل لأرب عة

ن: حدثني عمي محمد بن أبي القاسم، عن أحمد بن إسماعيل بن علي الكوفي، عن ابن بكير بن قاسم عن زكريا بن محمد، عن عبد الملك بن مؤيد لجرلوا، روى عن أبيه: قال صلى الله عليه وسلم: لا يلبقن إلا عبيراً: لاق مال سلوا دي لعل دبع يبأ نع، ريمع [يبأ] الآبق من مواليه من غير ضرورة، والمرأة تخرج من بيت زوجها بغير إذنه. القوم وهم له كارهون، والعبد

أرب عة ظهرت أرب عة فشت اذا

هللا دبع نب يلعل نب انسحلا هذ نع، هنع هللا يضر يفوكلا نسحلا نب يلعل نب رفع اج انشده 4-95 الهاشمي، عن أبي عبد الله عليه السلام بن المغيرة، عن علي بن حسان، عن عمه عبد الرحمن بن كثير

قال: إذا فشت أربعة ظهرت أربعة: إذا فشا الزلزال ظهرت الزلازل، وإذا أمسكت الزلزلة أمسكت الهدى، وإذا جار الحاكم في القضاء أمسكت القطر من السماء، وإذا خفرت الذممة نصرت المشركون على المسلمين.

الشفاء علامات من أربعة

ابن موسى بن المثلثي عن أبي بصير قال: حدثنا علي بن الحسين السعدي، عن محمد بن عبد الله بن أحمد بن أبي عبد الله، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبي بصير، عن أبي بصير، عن علي بن إسماعيل، عن رسول الله صلى الله عليه وآله: من علامات الشفاء جمود العين وقساوة القلب، وشدة الحرص في طلب الرزق، والاصرار على الذنوب.

دمحان بن محمد بن عبد الله بن علي بن أبي طالب قال: حدثني أنس بن مالك، عن أبي بصير، عن جعفر بن محمد، عن علي بن إسماعيل، عن النبي صلى الله عليه وآله أنه قال: يا علي أربعة خصال من أربعة، عن علي بن إسماعيل، عن النبي صلى الله عليه وآله: جمود العين، وقساوة القلب، 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 Yaquob 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[426] that he had heard al-Hassan quote on the authority of Anas ibn Malik[427] 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'nun 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.”

(397)

كلمات أربع في الإسلام عليه لادم الكلام وجل عز الله جمع

4-98 نب دمحم نب دمحم أ ن ع ، تلصلنا نب يل ع نب دمحم أ ن ب دمحم انشدح : لاق هن ع دللا يضر ي بأ انشدح 4-98 خالد، عن أبي يه، عن محمد بن سنان، عن يوسف بن عمران، عن ميثم بن يعقوب بن شعيب، عن أبي م قال: أوحى الله عز وجل إلى آدم عليه السلام أني سأجمع لك الكلام في أربع عبد الله عليه السلام كلمات، قال: يا رب وما هي؟ قال: واحدة لي، وواحدة لك، وواحدة في يما بيني وبينك، وواحدة في يما بينك وبين الناس، قال: يا رب بينهن لي حتى أعلمهن، قال: أما التي لي في تع بدني [و] لا تشرك بي وأما التي لك في اجزيك ب عملك أحوج ما تكون إليه وأما التي بيني وبينك في عليك الدعاء وعلي شدينا، الاجابة، وأما التي بينك وبين الناس في ترضى للناس ما ترضاه لنفسك.

يضر ينانسلا دمحم أ ن ب دمحم مو ، يلج عمل امثي هلنا نب دمحم أ ن ب دمحم أو ، ناطقنا نسحلنا نب دمحم أ ن ب دمحم 4-99 دنا أحمد بن يحيى بن زكريا القطان قال: حدثنا موسى بن إسحاق قال: حدثنا الله عنه قالوا: ح أب وإبراهيم ال ترجماني قال: حدثنا صالح بن بشير أب وبشر المري قال: سمعت الحسن ي حدث عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله في يما يروي عن ربه جل جلاله أنه قال: أربع خصال وواحدة لك وواحدة في يما بيني وبينك، وواحدة في يما بينك وبين عبادي، فأما التي لي واحدة لي، في تع بدني [و] لا تشرك بي شدينا، وأما التي لك في ما عملت من خير جزيتك به، وأما التي بيني وبينك في منك الدعاء وعلي الاجابة، وأما التي بينك وبين عبادي في أن ترضى لهم ما ترضى لنفسك. دم في هذا الحديث ولم يذكر آ

ومؤاخذاتهم أربع مصادقة عن النهي

4-100 نب يسيع نب دمحم أ ن ع ، هللا دب ع نب دعس انشدح : لاق هن ع دللا يضر نسحلنا نب دمحم انشدح 4-100 الكاتب، عن حنان بن سدير ع بيد، عن القاسم بن يوسف أخيه أحمد بن يوسف بن القاسم ال صديقي، عن سدير ال صديقي قال: قال أبو جعفر عليه السلام: لا تقارن ولا تواخ أربع ع: الاحمق وال بخيل وال جبان وال كذاب، أما الاحمق فإنه يريد أن ينفك في يضرك، وأما ال بخيل فإنه يأخذ منك ولا ذاب فإنه يصدق ولا يصدقك، وأما ال جبان فإنه يهرب عنك وعن والديه، وأما ال ك

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 [\[428\]](#) (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 [\[429\]](#) and blockage of the vagina. [\[430\]](#)"

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,

أربعة العلم في يجر

نع، يلع نب نسحلا يدج ينشدح: لاق هنع هللا يضر يفوكلا نسحلا نب يلع نب رفعج انشدح 4-101
جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبي يه عدل يهما السلام قال: العلم خزائن
السانل، والم تكلم، والم فاتح السؤل فاسألوا رحمكم الله، فبانه يجر في العلم أربعة:
والم ستمع، والم محب لهم.

اشد ياء أربعة في يماكس لا

نب دمحو، راطعلا ييحي نب دمحم انشدح: لاق امهنع هللا يضر نسحلا نب دمحمو، يبا انشدح 4-102
إدريس جميعا، عن محمد بن أحمد بن يحيى، عن محمد بن عيسى بن إسناده يرفعه إلى أبي جعفر عدل يه
ايماكس في أربعة أشياء: في الأضحية، والكفن وثمانية، والكبرى إلى مكة. السلام أنه قال: ل

نب دمحو ديزيوباً انشدح: لاق دمحو باً انشدح: لاق هاشلا نب يلع نب دمحم نيسحلاوباً انشدح 4-103
التميمي، عن أبي يه قال: حدثنا محمد بن حاتم القطان، خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح
عن حماد بن عمرو، عن جعفر بن محمد [عن أبي يه] عن جده، عن علي عدل يهم السلام قال: قال رسول الله
صلى الله عليه وآله: يا علي لا تماكس في أربعة أشياء: في شراء الأضحية، والكفن، والتمسمة،
والكبرى إلى مكة.

سنة خيار الرق يق في تحدث خصال أربعة

ينشدح: لاق راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر هويلي جام يلع نب دمحم انشدح 4-104
محمد بن أحمد، عن محمد بن عيسى قال: كان ابن فضال يروي عن أبي الحسن الثاني عدل يه السلام في
أربعة أشياء خيار سنة: الجنون، والجذام، والبرص، والقرن.

أشد ياء أربعة مال خير

ينشدح: لاق راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر هويلي جام يلع نب دمحم انشدح 4-105
محمد بن أحمد، عن إبراهيم بن هاشم، عن الحسن بن يزيد

on the authority of Ja'far ibn Muhammad (MGB)[431] , on the authority of his father
(MGB)[432] , 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[433] . 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.”

ال نو ف لي عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبي يه، عن أبي آانه، عن علي عليه السلام قال: سئل رسول الله صلى الله عليه وآله: أي المال خير؟ قال: زرع زرعه صاد به وأصلحه وأدى القطر يقيم حقه يوم حصاده، قيل: فأي المال بعد الزرع خير؟ قال: رجل في غنمه قد تبع بها مواضع الصلاة ويؤتي الزكاة، قيل: فأي المال بعد الغنم خير؟ قال: البقر تغرب خير وتروح به خير، قيل: فأي المال بعد البقر خير؟ قال: الدراسيات في الوحل والمطعمات في المحل، نعم الشيء النخل من باعه لا أن يخلف مكانها، قيل: فإثمائه بمنزلة رمد على رأس شاهقة أشدت به الريح في يوم عاصف إ يارسول الله فأي المال بعد النخل خير؟ فسكت فقال له رجل: فأين الأب ل؟ قال: فيها الشقاء والجداء والعناء وبعد الدار، تغدو مدبرة وتروح مدبرة، لا يأتى خيرها إلا من جانبها إلا شأم أما إنها لا تعدم إلا شقاء الفجرة.

موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن نبدمح أن نبيلع انشدح 4-106 صالح بن أبي حماد قال: حدثنا إسماعيل بن مهران، عن أبي يه، عن عمرو بن أبي المقدم، عن أبي عبد الله، عن أبي يه، عن أبي آانه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: الغنم إذا أتت أديرت أقب، والبقر إذا أقب، بلت أقب، وإذا أديرت أديرت، والأب ل أعنان الشياطين أقب، بلت أقب، بلت أقب، وإذا أديرت أديرت، ولا يجرى خيرها إلا من الجانب الأ شأم، قيل: يارسول الله فمن

يأخذها بعد ذلك؟ قال: فأين إلا شدياء الفجرة.

قال صالح: وأشد إسماعيل بن مهران:

فمن شاء دارها ومن شاء بئاعها

هي المال لولا قلة الخفض حولها

ساعة كل في الرجل يصد بها صلوات أربع

يسوع نب دامح نع، هي بآن نع، مشناه نب مي هارب! نب يلع انشدح: لاق هنع هللا يضر ي بآن انشدح 4-107
ل في كل ساعة: صلاة عن حريز، عن زرارة قال: قال أب وجع فر عليه السلام: أربع صلوات يصد بها الرج
فات تك فمتى ذكرتها أديتها، وصلاة ركعتي طواف الفريضة، وصلاة الكسوف، والصلاة على الميت،
هؤلاء يصد بهن 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)[434] 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) [435] the King as the Honorable the Exalted God says, ‘Their Prophet said to them: "(Allah)

أربعة ألقاضة

يداباً دعسلاً نيسحلاً نب يلعل انشدح: لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 4-108
ي، عن أبيه، عن محمد بن أبي عمير رفته إلى أبي عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي
عليه السلام قال: الألقاضة أربعة: قاض قاضي بالحق وهو لا يعلم أنه حق فهو في النار، وقاض قاضي
بالباطل وهو لا يعلم أنه باطل فهو في النار، وقاض قاضي بالباطل وهو يعلم أنه باطل فهو في النار،
أنه حق فهو في الجنة. وقاض قاضي بالحق وهو يعلم

أربعة نفقة على الرجل يدير

نب دمحم أو، راطعلا ييحي نب دمحم انشدح: لاق امهنع هللا يضر نسحلاً نب دمحمو، يباب انشدح 4-109
إدريس جميعاً، عن محمد بن أحمد، عن موسى بن عمر، عن عبد الله بن المغيرة، عن حريز، عن أبي عبد
الذي أجبر عليه وتلزمي نفاقته؟ قال: الأوالدان، والأولاد، والزوجة. الله عليه السلام قال: قلت: من

أربعة الأرض في الأندلس بياض ملوك

رافصلاً نسحلاً نب دمحم انشدح: لاق هنع هللا يضر ديولوا نب دمحم أن نسحلاً نب دمحم انشدح 4-110
أبي جعفر عليه عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن هشام بن سالم، عن ذكره، عن
السلام قال: إن الله تبارك وتعالى لم يبعث إلا بياض ملوكاً في الأرض إلا أربعة بعدنوح: ذو
القرنين واسمه عياش، وداود، وسليمان، ويسف عليهم السلام فأما عياش فملك ما بين المشرق
ليمان، وأما يسف فملك المغرب، وأما داود فملك ما بين الشامات إلى بلاد صطخر، وكذلك كان ملك س
مصر وباريها [و] لم يجاوزها إلى غيرها.

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الخبر هكذا، والصحيح الذي أعتمده في ذي القرنين أنه
لم يكن بياضاً وإنما كان عبداً صالحاً أحب الله فأدبه الله ونصح الله فنصح الله، قال أمير المؤمنين
لاق [الكلم] تولطنك أمك يبن الولوس رب سيلي وشوع بمكلم نين رقلوا وذو، هلثم مكيفو: عليه السلام
الله عز وجل: "وقال لهم نب بهم إن الله قد بعث لكم طلائوت مذكراً..." وقد يدور أن يذكر في جملة

hath appointed Talut as king over you..."[436] 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[437] . He was one of the Jinns..."[438]"

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[439] , 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."[440]

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.'"

"نجلنا نم ناك سي لبب! ال اودجس ف مدآل اودجس ا ةكئ الملل انلق ذابو"

خصال أربع الشمس في

نب دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هن ع هللا يضر ه يولي جام يلع نب دمحم انشدح 4-111
وسى بن جعفر بن وهب البغدادي، عن عبد الله بن عبد الله، عن موسى بن إبراهيم أحمد، عن م
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.

أربعة الادواء

محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن انشدح 4-112
الصفار، عن يعقوب بن يزيد، عن ابن أبي عمير، عن حفص بن البختري عن أبي عبد الله عليه
السلام قال: الادواء أربعة: الحجمة، والسعوط والحقنة، والقي.

الطبايع يعدلن أربع عة

ن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، [عن] سحلا نب دمحم انشدح 4-113
السياري، عن محمد بن أسلم، عن نوح بن شعيب النيسابوري، عن عبد العزيز بن المهدي يرفعه
إلى أبي عبد الله عليه السلام قال: أربع عة يعدلن الطبايع، اليرمان السوراني، واليسر المطبوخ،
والبنفسج، والهندي.

خصال أربع الكراث في

دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هن ع هللا يضر لكوتمل نب يسوم نب دمحم انشدح 4-114
بن أحمد، عن محمد بن علي الهمداني، عن عمر بن عيسى، عن فارات بن أدنف قال: سئل أبو عبد الله
ويطرد الريح، ويد قطع عليه السلام عن الكراث قال: كلفان في أربع خصال: يطيب النكهة،
البواسير، وهو أمان من الجدام 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."[\[441\]](#)

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. Sehnan provides wine and Jehran provides milk.”[442]

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)

أربع علامات

4-115 نب لي ع امس! نع، هيبأ نع، مشاه نب مي هارب! نب يلع انشدح: لاق هنع دللا يضر يبا انشدح 4-115 بي الحسن عليه السلام قال: علامات الدم أربع مع الحكمة وال بثرة مرار، عن يونس بن عبد الرحمن، عن أ وال نعاس والدوران.

الجنة من أنهار أربع

4-116 يس يع نع، لاله نب دمحأ ينشدح: لاق دللا دبع نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 4-116 لي لص دللا لوسر لاق: بن عبد الله الهاشمي، عن أبي يه، عن جده، عن أبي آله، عن علي عليه السلام قال الله عليه وآله: أربع أنهار من الجنة: الفرات والنيل وسيحان وجيحان، فال فرات الماء في الدنيا

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."

(409)

ع ال شامي، عن أبي عبد الله عليه السلام قال: سئل عن الشترنج والندرقال: لا جري ر، عن أبي الرب ي
ت قريدها، قلت: فالغناء؟ قال: لا خير فيه لا تفعلوا، قلت: فالندبيذ؟ قال: نهى رسول الله عن كل
مسكر، وكل مسكر حرام، قلت: فالظروف التي تصنع فيها؟ قال: نهى رسول الله صلى الله عليه وآله
دباء والمزفت والحدثم والندقير، قلت: وما ذلك قال الأدباء ال قرع، والمزفت الدنان. والحدثم جرار عن ال
الارزن، والندقير خشبة كان أهل الجاهلية ينقرونها حتى يصير لها أجواف ينذون فيها، وقيل: إن
الحدثم: الجرار الخضض.

أشياء أربعة بدفن الامر

قاحس! يبأ نع، دمحا نبا دمحا نع، راطعلا ييحي نب دمحا انشدح: لاق هنع هللا يضر يبأ انشدح 4-120
إبراهيم بن هاشم، عن عبد الله بن الحسن بن زيد بن علي بن الحسن بن علي أبي طالب، عن
أربعة: أبيه، عن أبياته، عن علي بن عبيد الله بن عبيد الله بن عبيد الله بن عبيد الله بن عبيد الله بن
ال شاعر والسن والظفر والدم.

الان بدياء أخلاق من خصال أربعة

نع، يسيع نبا دمحا نب دمحا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 4-121
الحسن بن محبوب، عن أبيان، عن الحدابي، عن أبي عبد الله عليه السلام قال: إن الصدبر والبر والدم
قالات بدياء وحسن الخلق من أخلا

حضر في أو كانوا سرف في ال تمام عليهم ي جب أربعة

نع، ينادي مكل رفاع ج يبأ نب رفاع ج نب يسوم نب يلع انشدح: لاق هنع هللا يضر يبأ انشدح 4-122
أحمد بن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه
ال تمام في سرف كانوا أوف في حضر: المكارى، والكري، والاشترقان، ال سلام قال: أربعة ي جب عليهم

والدراعي لانه عملهم.

قال مصنف هذا الكتاب: الا شد تقان: ال برید.

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)[443] ; An-Najm[444] , Tanzil al-Sajdah[445] ; and Ha-Mim as-Sajdah." [446]

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."

مواطن أربع عفة في الاتمام وجل عز الله علم مخزون من

رافصلانسحلا نب ادحم انشدح :لاق هنع هللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 4-123
قال: حدثني الحسن بن علي بن النعمان، عن أبي عبد الله البرقي عن علي بن مهزيار، وأبي علي بن
عبد الله عليه السلام قال: من مخزون علم الله عز وجل الاتمام في را شد، عن حماد بن عيسى، عن أبي
أربعة مواطن: حرم الله عز وجل، وحرر سوله صلى الله عليه وآله، وحرر أمير المؤمنين عليه السلام،
وحرر الحسين بن علي عليهما السلام.

هم السلام مقام عشرة قال مصنف هذا الكتاب رضي الله عنه: يعني أن ي نوي الاندسان في حرمهم علي
أيام وي ولا ي نوي مقام دون عشرة أيام في يقصر ولا يس ما ي قوله غير أهل الاستبصار بشيء: أنه
ي تم في هذه المواضع على كل حال.

سور أربع في يها يسجد ال تي العزائم

حمد أنع، يسيع نب ادحم نب دمحا نع، هللا دبعب نب دعس انشدح :لاق هنع هللا يضر يب انشدح 4-124
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، وتزيل السجدة، وحم السجدة.

أربع عن يسأل حتى القيامة يوم عبددمات زول لا

رقية بنت إسحاق ابن موسى بن جعفر بن انشدح :لاق يسال ال يلعب نب دمحا نب دمحم انشدح 4-125
محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قالت: حدثني أبي إسحاق بن موسى
بن جعفر قال: حدثني أبي موسى بن جعفر، عن أبي جعفر ابن محمد، عن أبي محمد بن علي، عن
السلام قال: قال رسول الله صلى الله عليه وآله، أبى عليه بن الحسين، عن أبيه، عن أمير المؤمنين عليه السلام
عليه وآله: لا تزول قدمي يوم القيامة حتى يسأل عن أربع، عن عمره في يما أفناه، و[عن] شبابه
في يما أبلاه، وعن ماله من أين اكتسبه وفي يما أفناه فقهه وعن دنائنا 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." [447]

أردب عة ب حب وآله عليه الله صلى الله عليه وسلم أمر

4-126 نب هللا ديبع ان شذح : لاق يني وزقلا قربقم نباب فوور عدلنا سرحلا نب دمحم نب يلع ان شذح
عد بالرحمن بن واقد ب بغداد قال: حدثنا إسماعيل بن موسى قال: حدثنا شريك، عن أبي ربيعة الأدي
حب أردب عة، عن ابن بريدة، عن أبي ربيعة الأدي، عن رسول الله صلى الله عليه وآله قال: إن الله عز وجل أمرني ب
ف قلنا: يا رسول الله من هم سمهم لنا، ف قال: علي منهم وسلمان وأب وذر والمقداد، وأمرني ب حب بهم،
وأخذ برني أنه ي حب بهم.

4-127 ان شذح : لاق يدج يني ربخأ : لاق خللب لدعلا يني انشالا دمحم نب نيسرحلا هللا دب عوبأ ان شذح
يك، عن أبي ربيعة الأدي، عن ابن بريده، عن رسول الله صلى الله عليه وآله: إن الله عز وجل أمرني ب حب أردب عة من
أصحابي، وأخذ برني أنه ي حب بهم، قلنا: يا رسول الله ف من هم ف كلنا نحب أن نكون منهم ف قال: ألا إن

ب وذر و سلمان ال فارسي والمقداد بن ال اسود ال كندي. علي منهم، ثم سكت، ثم قال: ألا إن علي منهم وأ

الجنة يدخلون أربعة أول

نسحلا انشدح: لاق ناديز نب هللا دبغ انربخ أ: لاق ين يوزقلا نسحلا نب دمحم نب يلع انشدح 4-128
بن محمد قال: حدثنا حسن بن حسين قال: حدثنا يحيى بن مساور عن أبي خالد عن زيد بن علي، عن
علي بن أبي طالب قال: شكوت إلى رسول الله صلى الله عليه وآله وسلم من يدسني أبائي، عن
علي بن أبي طالب قال: أما ترى أن أول أربعة يدخلون الجنة أنا وأنت، وذراي نا خلف ظهورنا، وشيعتنا عن
أبيمانا وشمات لنا.

منافق فهو فيه كن من أربع

حدثنا محمد بن موسى بن الوليد العدل: لاق يركس علي دي عس نب هللا دبغ نب نسحلا انشدح 4-129
قال: حدثنا يحيى بن حاتم قال: حدثنا يزيد بن هارون قال: حدثنا شعبة، عن الأعمش، عن عبد الله
بن مرة، عن مسروق، عن عبد الله بن مسعود، عن النبي صلى الله عليه وآله وسلم قال: أربع من كن فيه
خصلة من النفاق حتى يدعها: من إذا حدث كذب، وإذا فقه منافق وإن كانت فيه واحدة منهن كانت فيه
وعد أخلف وإذا عاهد غدر، وإذا خصم 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...’

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وكاف ران مؤمنان: أرب عة ك لها الارض ملك

دمح أ ن ع ، ي ب أ ان ش د ح : ل ا ق ي ق ر ب ل ا ه ل ل ا د ب ع ي ب أ ن ب د م ح أ ن ب د م ح أ ن ب ي ل ع ا ن ش د ح 4-130
 لله ع ل ي ه ا ل س ل ا م ق ا ل : م ل ك ب ن ا ب ي ع ب د ا لله ، ع ن ا ب ي ه م م د ب ن خ ا ل د ب ا س ن ا د ه ر ف ه ا ل ا ب ي ع ب د ا
 ا ل ا ر ض ك ل ه ا ا ر ب عة م و م ن ا ن و ك ا ف ر ا ن ف ا م ا الم و م ن ا ن ف س ل ي م ا ن ب ن د ا و د ع ل ي ه م a ل س ل a م و ذ و a ل ق ر ن ي ن ،
 و a ل ك a ف ر a ن ن م ر و د و ب خ ت ن ص ر ، و a س م ذ ي a ل ق ر ن ي ن ع ب د a لله ب ن ض ح a ك ب ن م ع د .

خامس لهم ل يس أرب عة من وآله ع ل ي ه ا لله ص ل ي ا لله ر س و ل م ن a ل ح د ي ث a ل ن ا س ا ت ي

، س ي ع ن ب د ا م ح ن ع ، ه ي ب أ ن ع ، م ش ا ه ن ب م ي ه ا ر ب ا ن ب ي ل ع ا ن ش د ح : ل ا ق ه ن ع ه ل ل a ي ض ر ي ب ا ا ن ش د ح 4-131
 ع ن ا ب ر a ه ي م ب ن ع م ر a ل ي م a ن ي ، و ع م ر ب ن ا ذ ي نة ، ع ن ا ب ا ن ب ن ا ب ي ع ي ا ش ، ع ن س ل ي م ب ن ق ي س a ه ل l a ل ي ق a ل :
 ا ب ي ذ ر ش د ي ن a م ن ق ل ت ل a م ي ر a م و م ن ب ن ع ل ي ه a ل س l a م : ي a أ م ي ر a م و م ن ب ن ا ن ي س م ع ت م ن س l m a ن و a ل م ق د a د و
 ت ف س د ي ر a ل Q ر a ن و ا ح a د ي ث ع ن ن ب ي a لله ص ل ي a لله ع ل ي ه و a ل ه غ ي ر م a ف ي ا ي د ي a ل ن a س ، ث م س م ع T م ن ك
 ت ص د ي ق م a س م ع T م ن ه م و ر a ي T ف ي a ي D ي a ل N a S أ ش ي ا ع ك ث ي رة م ن ت ف S D ي R a ل Q R a N و M ن a l a ح a D ي ث E ن
 أ ف ت ر ي a ل N a S ن ب ي a لله ص ل ي a لله ع ل ي ه و a ل ه ا ن ت م ت خ a ل ف و ن ه م ف ي ه a و ت ز E M و ن a ن ذ l K ك ل ه ب a ط ل ،
 ي K ذ ب و ن ع ل ي R S و ل a لله ص ل ي a لله ع ل ي ه و a ل ه M T E M D ي N و ي F S R و N a ل Q R a N ب a R a N ه م ، Q a L : ف a ق ب ل E ل ي
 ع L ي ه a ل S l a M ف Q a L : Q D S a L T ف a ف ه M a ل J o a b ا ن ف ي a ي D ي a ل N a S ح a Q o B a ط L a ، و ص D Q a و K ذ B a ، و N a S X a
 a لله ص ل ي a لله ع L ي ه و a ل ه M N S o X a ، و E a M a و X a ص a ، و M H K M a M T S a B a ه a ، و D F a ط a و و ه a . و Q D K ذ B E ل ي R S و ل
 E ل ي E ه D ح T ي Q a M X a ط ي B a F Q a L : a ي ه a a ل N a S Q D K ث R T E ل y a K ذ a Bة ، F M N K ذ B E ل ي M T E M D a F L I T B o e
 M Q E D ه M N a L N a R ، ث M K ذ B E ل ي ه M N B E D ه ، ا ن M a T a K M a ل H D ي ث M N A R B عة L ي S L ه M X a M S : R J L M N a F Q ي ظ ه R
 ن ي R S و ل a لله M T E M D a F L o E L M N a S a ن ه M N a F Q K ذ a B L M a l a ي M a N M T E M D E N B a l a S l a M L a ي T a L M و L a ي T a H R J a N y K ذ B E
 ه ذ a Q D S H B R S و ل a لله ص ل ي a لله E ل ي ه و a ل ه و R a H و S M E M N e F a X D o a E n e ، و H M L a : Y Q B l o a M n e W L M Y S D Q o e W L K n e M Q a l o a
 T H M T E C J B K A J S A M H M W a N W a D a R a Y : Y E R F o N H a l e W Q D A X B R e a L L e H E N M N a F Q I N B M a A X B R e W W S F H M B M a V S F H M F Q a L E Z W J L
 " Y Q o l o a T S M E L Q o l e H M "

(416)

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.'^[448]

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

قوابده في تقرب والى اذمة الضلالة والدعاة الى النار بالزور والكذب والبهتان في وادهم الاعمال، ثم ب
وحمولهم على رقاب الناس وأكلوا بهم الدنبا وإنما الناس مع الملوك والدنيا إلا من عصم الله، فهذا أحد
تعمد كذبا في يده الأربعة. ورجل سمع من رسول الله ﷺ ينادي ناديا فظنه على وجهه ووهب في يه ولم ي
يقول به ويعمل به ويروي به ويقول: أنا سمعته من رسول الله ﷺ عليه وآله في لو علم المسلمون
أنه وهم لم يقد بلوه، ولو علم هو أنه وهم لرفضه، ورجل ثالث سمع من رسول الله ﷺ عليه وآله
يعد ثم أمر به وهو لا يعلم في حذف من سوجه شدينا أمر به ثم نهى عنه، وهو لا يعلم، أو سمعه ي نهى عن ش
ولم يحد فظ الناس في لو علم أنه من سوجه لرفضه ولو علم المسلمون أنه من سوجه لرفضه، وآخر رابع
لم يحد فظ على رسول الله ﷺ عليه وآله مبعوضا لكذب خوف من الله عز وجل وتعتظ بما لرسول
وجهه في جاء به كما سمع لم يزد في يه ولم الله ﷺ عليه وآله لم يسهل في حذف ما سمع على

ي نقص منه، وعلم الناس من الدمسوخ فعمل بالناسخ ورفض الدمسوخ، فان أمر النبي صلى الله عليه وآله مثل القرآن ناسخ ومنسوخ، وخاص وعام، ومحكم ومتشابه، وقد كان ي كون من رسول الله وما قال الله عز وجل في كتابه [قد]م خاص مثل القرآن و صلى الله عليه وآله ال كلام له وجهان وكلام عام، وكلام لوسرو هب لالال ن ع ام ردي ملو فرعي مل نم يل ع هبتش يف " .آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا م، كان صلى الله عليه وآله، ول يس كل أصحاب رسول الله صلى الله عليه وآله ي سألوه عن الشئ في ي فه منهم من ي سألوه ولا ي سألوه فهم حتى أن كانوا ل يدبون أن ي جيئ الاعرابي والطارقي في ي سأل رسول الله صلى الله عليه وآله حتى ي سمعوا، 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 Ziyad al-Adami, on the authority of Ja'far ibn Bashir al-Vasiti, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vasiti, 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 recognize that whatever good he does, he indeed does 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."

يدخل يني فيها أدور معه ديثما دار، وقد علم أصحاب رسول الله صلى الله عليه وآله أنه ليدلة دخلة، فلم يصنع ذلك بأحد من الناس غيري، فربما كان ذلك في بيديتي يأتي رسول الله صلى الله عليه وآله، فلا يبقى وآله أكثرك في بيديتي، وكنت إذا دخلت عليه ببعض منازل أخلاقي وأقام عني نساء إذا كنتك، ينيب نم دحأ الو قمطاف هن ع مققت مل يتيب يف ي عم قول خلل ي ن اتأ اذ او، ي ريغ [دحأ] عنده سألته أجابني، وإذا سكتت وفي نيت مساند لي اب تداني، فما نزلت على رسول الله صلى الله عليه وآله آية من القرآن إلا أقرأنها وأملاها علي فكتبتها بخطي، وعلمني تأويدها وتفسيرها، وناسخها ومنسوخها، ومحكمها ومتشابهها، وخاصها وعامها، ودعا الله لي أن يؤتيني فهمها وحفظها، فمأنت سبت آية من كتاب الله، ولا علما أملاه علي وكنت بتدته منذ دعا الله لي بمادعا، وما ترك شيئا علمه الله من حلال ولا في أمر بطاعة أو نهى عن معصية إلا حرام [ولا] أمر ولا نهى كان أو يكون، ولا كتاب منزل على أحد قبلي علمني به 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 بأي أنت وامي إنني منذ دعوت الله لي بمادعوت لم لي النسيان فيما بعد؟ قال: لا لست أخاف أنس شيئا ولم يفتني شيء علم أكته أفتتخوف ع عليك النسيان ولا الجهل.

يمدال دايز نبلهس دي عس وبأ انشدح: لاق س يردا نبل دم حأ انشدح: لاق هن ع هللا يضر يبا انشدح 4-132 قال: حدثني جعفر بن بشر الواسطي قال: حدثنا عبد الله بن عبد الله الدهقان، عن درست بن أبي ي، عن عمر بن أذينة، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: قال أمير منصور الواسطي المؤمن 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، ل بن غيرك شكر ما أتيت به إلى نفسك ووقيت به عر ضك، واعلم أن طالب الحاجة إليك لم يكرم في لالت 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. [449]”

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

رافصلنا نسحلا نب دمحم انشدح :لاق هنع دللا يضر دي لولا نب دمحم انسدح 4-133
نا محمد بن الحسن بن أبي الخطاب، عن علي بن أسباط عن سعد بن محمد بن مولى طربال، عن رجل، عن قال: حدث
أبي جعفر عليه السلام قال: سمعته يقول: الدنيا يا دول، فما كان لك فيها أتاك على ضعفك، وما كان
منها عليك أتاك ولم تمنع منه بقوة.

به نذيعت رقتي توا مبيع نقنمو، ثم أتبع هذا الكلام بأن قال: من ينس مما فات أراح بدنه

، يسيع نب دمحم نبا دمحم انشدح :لاق دللا دبعب نب دعس انشدح :لاق هنع دللا يضر يبأ انشدح 4-134
عن أحمد بن محمد بن أبي نصر البزنطي، عن رجل من خزاعة، عن أسلمي، عن أبيه، عن أبي عبد الله
لذي تكلم به خلقه، ونظفوا الماضعين، ولعوا عليه السلام قال: تعلموا العرب في آياتها كلام الله
بالحواتيم. قال محمد بن علي بن الحسن مصنف هذا الكتاب رضي الله عنه: قد روى هذا الحديث
أبو سعيد الأدمي وقال في آخره: بلعوا بالحواتيم، أي اجعلوا الحواتيم في آخر الأصابع ولا تجعلوها
طرفي أطرافها فإنه يروى أنه من عمل قوم لوط

رمضان شهر في عنهاب الناس غنى لا خصال أربع

نع ، يسيع نب دمحم نبا دمحم انسدح :لاق هنع دللا يضر يبأ انشدح 4-135
الحسن بن محمد بن بوب، عن أبي أيوب الخزاز، عن أبي الدرد، عن أبي جعفر محمد بن علي عليه السلام
الناس في آخر جمعة من شعبان فحمد الله وأثنى عليه، ثم قال: خطب رسول الله صلى الله عليه وآله
قال: أيها الناس إن قد أظلمكم شهر في ليلة خير من ألف شهر، وهو شهر رمضان، فريض الله صيامه،
وجعل في أيام ليلة في به تطوع صلاة كمن تطوع به صلاة سبعين ليلة في ما سواه من الشهور، وجعل
والبر كأجر من أدى فريضة من فرائض الله، ومن أدى في به لمن تطوع في به بخصلة من خصال الخير
فريضة من فرائض الله كان كمن أدى في به سبعين فريضة في ما سواه، وهو شهر الصبر، وإن
الصبر ثوابه الجنة، وهو شهر الموااة، وهو شهر يزيد الله في به في رزق المؤمن، ومن فطرف به مؤمنا

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-

رسول الله: ليس كلنا ي قدر عند الله عز وجل عتق رقبة، ومغفرة لذنوبه في يما مضى. في قيل له: يا علي أن ي فطر صائما، في قال: إن الله ت بارك وتعالى كريم يعطي هذا الثواب منكم لمن لا ي قدر إلا علي مذقة من لبن ي فطر بها صائما، أو شربة من ماء عذب، أو تمريرات لا ي قدر علي أكث من ذلك، ومن خفف ووسطه مغفرة، وآخره إجابة والد عتق من النار، في به عن مملوكه خفف عنه حسابه، وهو شهر أوله رحمة، ولا غنى به كم في به عن أربع خصال، خصلتين ترضون الله بهما، وخصلتين لا غنى به كم عنهما، وأما اللتان ترضون الله بهما في شهادة أن لا إله إلا الله وأني رسول الله، وأما اللتان لا غنى به كم عنهما سألون الله في به العافية، وتعودون به من النار في تسألون الله في به حوائجكم والجنة، وت

أربعة عن ال بهائم بهم لم

رافصلنا نسحلا نب دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أن نب نسحلا نب دمحم انشدح 4-136 رناب، عن أبي حمزة عن علي بن الحسين عن العباس بن معروف، عن الحسن بن محبوب، عن علي بن عديهما السلام أنه كان ي قول: ما بهمت ال بهائم عنه في لم ت بهم عن أربعة: معرفتها بالرب ت بارك وتعالى، ومعرفة تها بالموت، ومعرفة تها بالآخرة من الذكر، ومعرفة تها بالمرعى الخصب.

اشد ياء أربعة من الخليل وجل عز الله خلق

دين الحسن رضي الله عنهما قال: حدثنا أحمد بن إدريس ومحمد بن يحيى محمد بن يحيى محمو، يبا انشدح 4-137 العطار جيعا قال: حدثنا محمد بن أحمد بن يحيى قال: حدثني محمد بن الحسن بن الحسين، عن أحمد بن علي، عن أبي خالد زيد بن مهران قال: حدثنا محمد بن عبد الجبار عن الحسن بن زيد قال: بلغني أن الله عز الخليل من أربعة أشياء: من البحر الأعظم المحقق بالدنيا، ومن النار، ومن دموع ملك ي قال له وجل خلق إب راهيم، ومن برطية والحديث طويل أخذنا منه موضع الحاجة.

الأربع الريح

نب سابع لنع رافصلنا نسحلا نب دمحم انشدح: لاق هن ع هللا يضر نسحلا نب دمحم انشدح 4-138 بن محبوب، عن علي بن رناب، وهشام بن معروف، عن الحسن

Baqir (MGB) regarding the four winds: the North wind; the South wind; the Eurus wind from the East[450]; and the Zephyr wind from the West[451]. 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?' [452] 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).' [453] 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

بـ صير قال: سألت أبا جعفر عليه السلام عن الرياح الأربع: الشمال، والجنوب، والدبور، سالم عن أبي
والصبا. وقتله: إن الناس يذكرون أن الشمال من الجنة، والجنوب من النار، قال: إن الله عز وجل
وأن جنوداً من رياح يهذب بها من يشاء ممن عساه، وكل ريح منها ملك موكل بها، فإذا أراد الله عز
يهذب قوماً بنوع من العذاب أوحى إلى الملك الموكل بذلك النوع من الرياح التي يريد أن يهذبهم بها
قال: فأمرها الملك فتهيج كما يهيج الأسد المغضب، وكل ريح منها اسم أما تسمع قوله عز وجل:
ل، وريح الـ صبا، أمشال حيرف لاق مث، بادع لاق ي ف اح اير ركذو "رذنو و ي بادع ناك ف ي كف داع تبذك"
وريح الجنوب، وريح الدبور أي ضا ت ضا ف إلى الملائكة الموكلين بها.

اصدناف أربعة على الناس

4-139 ئرقم لرفع ج نبا دم حم ورم عوباً انشدح: لاق ئرقم ل انم حر ل ادبع نب دم حم نب دم ح انشدح
بن عاصم الطريفي في الجرجاني قال: حدثنا أبو عبد الله محمد بن الحسن الموصلي في بغداد قال: حدثنا محمد
قال: حدثنا أبو يزيد عياش بن زيد بن الحسن بن علي الكحال مولد زيد بن علي قال: أخذ برني زيد بن
الحسن قال: حدثني موسى بن جعفر، عن أبيه الصادق جعفر بن محمد عليه السلام قال: الناس على
ازدادك برا، وعالم يريد أن يوطأ أربعة اصدناف جاهل متردي معاند لهواه، وعابد مدته قوي كلما ازداد عبادة
عقباه ويحب محمداً الناس. وعارف على طريق الحق يحب القيام به فهو عاجز أو مغلوب، فهذا أمثال أهل
زمانك وأرجحهم عقلاً.

وجوه أربعة على النوم

قال: حدثنا أبو عبد الله قال ياب يرضي بلال هل لا دب ع نب يل ع نب ورم ع نب دم حم نس ح ل اوبأ ان شد ح 4-140
محمد بن عبد الله بن أحمد بن ج بلة الواعظ قال: حدثنا أبو وال قاسم 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.”

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موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين عليه السلام بالكوفة في قال: حدثنا الحسين بن علي عليه السلام قال: كان علي بن أبي طالب الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل، فكان فيما سأله أن قال له: أخ برني عن النوم على كم وجه هو؟ قال: النوم على أربعة أوجه: الات بياع عليهم السلام تنام على أقدامهم، ن ينام على يمينه مستقبلاً القبلة، مستلقين، وأعينهم لا تنام متوقفة لودي الله عز وجل، والموم والملوك وأبناؤها تنام على شمان لها ليستمرن وما يأك لون واب ليس وإخوانه وكل مجنون وذو عاهة ينام على وجهه من بطحا.

رذات أربع الله لعنه اب ليس رن

نع، يسيع نبا دمحم نب دمحا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 4-141
الحسن بن علي بن فضال، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: رن اب ليس أربع رذات: أولهن، يوم لبعن، ودين اهبط إلى الارض، ودين بعث محمد صلى الله عليه ودين وآله على دين في ترة من الرسل، ودين انزلت أم الكتاب وخرن خرتين: دين أكل آدم من الشجرة، اهبط من الجنة.

ضدياعاي ذهبن أربع عة

نع، ين ادي مكل ارفعج يبا نب ارفعج نب يسوم نب يلع انشدح: لاق هنع هللا يضر يبا انشدح 4-142
أحمد بن محمد بن عيسى، عن علي بن الحكم بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: وال سراج في القمر، والاكل على الشبع، والمعروف إلى من أربع عة يذهبن ضدياعا: البذر في السبخة، ليس بأهله.

يدل اخل ا دل ا خ نب دمحا دي زي وبأ انشدح: لاق دم ا حوبأ انشدح: لاق هاشلا نب يلع نب دمحم انشدح 4-143
قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليه السلام عن النبي صلى الله عليه ودين وآله: أنه قال في وصيته له: يا علي أربع عة يذهبن ضدياعا: الاكل بعد الشبع، والسراج في القمر، والزرع في السبخة، والصدنيعة عند غير أهلها.

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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

مدين عليه السلام ونص به لانس علما، قال: قلت: ما يجب علينا في ذلك اليوم؟ قال: يجب المؤمن
هأن علينا صيامه شكر الله وحمد له مع أنه أله أن يشكر كل ساعة، وكذلك أمرت الأند بياض أو صياء
بصوموا اليوم الذي قام فيه الوصي ي تخذونه عيدا، ومن صامه كان أف ضل من عمل ستين سنة.

"...إِنَّكَ فَصَّرَهُنَّ الطَّيْرَ مِنْ أَرْبَعَةٍ فَخَذُ" لآب راهيم وجل عز الله لكو

ينشدح: لاق مساقلا يبا أنب دمحم دمحم نع، هنع هلا يضر هيولي جام يلع نب دمحم انشدح 4-146
الله بن القاسم، عن صالح بن سهل، عن أبي أب وسمينة محمد بن علي الكوفي، عن موسى بن سعدان، عن عبد
ذخأ: لاق "..." فَخَذُ أَرْبَعَةَ مِنَ الطَّيْرِ فَصَّرَهُنَّ إِلَيْكَ ثُمَّ أَجَعَلَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ " : عبد الله عليه السلام في قول الله عز وجل
في المنحاز بريد شهين الهدهد والصدرد والطاوس والغراب، فذبحهن وعزل رؤوسهن، ثم نحر أب دانهن
ولحومهن وعظامهن حتى اخذت لظمت، ثم جزأهن عشرة

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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.'" [\[455\]](#)

"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.'" [\[456\]](#)

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."

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وضع عنده دبا وماء، ثم جعل مناقيرهن بين أصابعه، ثم قال: آتين سعياً أجزاء على عشرة أجب، ثم بإذن الله عز وجل، فتطير به بعضها إلى بعض اللحوم والريش والعظام حتى استوت الأبدان كما كانت وجاء كل بدن حتى الترقى برق بته التي فيها رأسه والمنقار، فدخل إبراهيم عن مناقيرهن فوقعن لها قفاً، الله كما يأتى يوحى الله في بنى ماين لقا مذب حلا كلذن من طق تلاو، وشربن من ذلك الماء إبراهيم: بل الله يدي ويميت، فهذا تفسير الظاهر، قال عليه السلام وتفسيرة [في] الباطن خذ أربعة ممن يدعونك في الكلام فاستودعهم علمك ثم ابعثهم في أطراف الأرض بين حججك على الناس وإذا دعوتهم بالاسم الاكبر يأتوائك وسعياباذن الله عز وجل. أردت أن يأتوك

قال مصنف هذا الكتاب رضي الله عنه: الذي عندي في ذلك أنه عليه السلام أمر بالامرئين جميعاً، وروي أن الطيور التي أمر بأخذها الطاووس والنسر والديك والبط، وسمعت محمد بن عبد الله بن محمد بن نأمي هارباً رملاً لجزع هللاً ناً "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى" يم عليه السلام طيفوري قول في قول إبراهيم زور عباداً من عباده الصالحين في زاره في لما كلفه قال: إن الله تبارك وتعالى في الدنيا عباداً يخلقهم في ذلك معجزة كما كانت لترسل، وإن إبراهيم عليه السلام سأل ربه أن يدي له الميت في أمره الله يبت لاجله الحي سواء بسواء، وهو أنه لما أمره بذبج إبنيه إسماعيل وإن الله عز وجل أمر عز وجل أن يدي إبراهيم عليه السلام أن يذبج أربعة من الطيور ساوند سر وديكا ويطا، فالتاوس يري دبه زينة الله عز الدنيا، والنسر يري دبه الأمل الطويل، والبط يري دبه الحرص، والديك يري دبه الشهوة. ي قول وجل إن أحببت أن يحيى قلبك ويظمنن معي فاخرج عن هذه الأشياء الأربعة فإنه إذا كانت هذه الأشياء في قلبه لا يظمنن معي. قال: "أولم تؤمن؟" وسأله كيف قال معي

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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."

،نقيتي نكي مل هن أ امي هوت عطفاللا هذه ره اظنك "رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى" إنه لما قال: بسره وحاله، فقال
ف قرره الله عز وجل به سؤاله عنه إسقاطاً له تهمة عنه وت نزيها له من الشك.

فه يمكن من وجل عز الله به بغض خصال أربع

سابعاً نب عزم ان شح: لاق دعاص نب ان ربخأ: لاق يضاقل ا يزجسل ا دمحا نب لي لخل ا ينربخأ 4-147
المروزي قال: حدثنا يحيى بن نصر بن حاجب قال: حدثنا ورقاء بن عمر، عن الأعمش، عن أبي صالح،
الذي عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل يهبط إلى فاحش
الساكن الملحف.

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, Allahu Akbar[457] 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

□ □ □ □ □ □ □ □

الدميزان في أث قلهن ما خمس

يلع نب دمحم ان شذح : لاق يدامح لاسابعل اوبأ ان شذح : لاق رادنبل ارفعج نب دمحم دمحاوبأ ان شذح 5-1 اعني، عن الصادق قال: حدثنا عمرو بن سهل بن زنجلة الرازي قال: حدثنا الوليد بن مسلم، عن الاوزبي سلام الاسود، عن أبي سالم راعي رسول الله صلى الله عليه وآله أنه قال: سمعت رسول الله صلى الله عليه وآله يقول: خمس ما أث قلهن في الميزان " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " والولد ال صالح ي توفي لمسلم في صبر ويحدث سب.

مخ تلة اشد ياء ب خمسة ان يائه من ن ب ياف بها وجل عز الله امر اشد ياء خمسة

نب دمحاوبأ ان ربخأ : لاق يري حلا يشرق لامي مت نب هللا دبعب نب ميمت لض فل اوبأ ان شذح 5-2

علي الاثر صاري بن زيسابور قال: حدثني ابي قال: حدثنا ابي وال صلت ع بدال سلام بن صالح الهروي قال: في قول: اوحى الله عز وجل اى نبي من ان يدانه: اذا سمعت علي بن موسى الرضا عد بهما الى سلام ا صبحت في اول شيء ي س تق بلك في كله، وال ثاني في ماك تمه، وال ثالث في اقا ب له، وال رابع في لاة و يد سه، وال خامس في اه رب منه، قال: في لما ا صبح مضى في اس تق ب له ج بل ا سود عظيم في وقف في قال: امرني ربي سه في قال: ان ربي جل جلاله لا ي امرني الا بما ا طيق، عز وجل: ان اكل هذا وبقي متديرا، ثم رجع الى ن ف في مشى الى به ل ياكله في لما دنى منه صغر حتى انه تهي الى به في وجد له ل قمة في اكلها في وجدها ا طيب شيء اكله، ثم مضى في وجد ط س تا من ذهب في قال: امرني

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 أكد تم هذا، فحفرله وجعله في يه وألقى عليه التراب، ثم مضى فالتفت فإذا الطست قد ظهر، فقال: قد فعلت ما أمرني ربي عز وجل، فمضى فإذا هو بطير وخذل فيه بازي فطاف الطير حوله، دخل الطير فيه، فقال له البازي: أخذت مني ففقال: أمرني ربي عز وجل أن أقبّل هذا، ففتح كفه فصد يدي، وأنا خذله منذ أيام، ففقال: أمرني ربي عز وجل أن لا أؤيس هذا ففقطع من فخذة قطعة فألقاها إليه، ثم مضى [فلماضى] فإذا هو بلحم ميتة منذ تنمدود ففقال: أمرني ربي عز وجل أن أهرب من هذا، ففقد يله: إنك فعلت ما أمرت به فهل تدري ماذا كان؟ قال: لا، ففهرب منه ورجع، ففراى في المنام كأنه قذيل له: أما الرجل ففهو الغضب إن العبد إذا غضب لم ير نفعه وجهل قدره من عظم الغضب فإذا حفظ نفسه وعرف قدره وسكن غضبه كانت عاقبته كآلة لقمة الطيبة التي أكلتها، وأما الطست ففهو العمل أخفاه أباي الله عز وجل إلا أن يظهره ليزيد به مع ما يدخر له من ثواب الآخرة، الصالح إذا كتمه العبد وأما الطير ففهو الرجل الذي يأتيك بنصيحة فاقبله واقبل نصيحتة، وأما البازي ففهو الرجل الذي يأتيك في حاجة فلا تؤيسه، وأما اللحم الميت ففهو الغيبة فاهرب منها.

خصال خمس المشط في

مسأله ان نب دمحم لعل دب عوباً ان شذح: لاق، عن اغرفب راصق لادم ح أن نب روصنم نب لي عامس! ان شذح 5-3 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 أبي وعلي قال: حدثنا أحمد بن محمد بن خالد البرقي ق حدثنا الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن عبدالرحمن ابن حجاج، عن أبي عبد الله عليه السلام في قول الله [طشملنا ف] طشملنا لاق: "...خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ..." عز وجل

prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.' [458] 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.' [459] 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 Ziyad, on the authority of Abi Uthman Abd ibn Maymun al-Sakoony, on the authority of Abdullah ibn Mo'an al-Azodi [460], on the authority of Imran ibn Suleiman [461], 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.'"

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ي جلب الرزق، ويحسن الشعر، ويحجز الحاجة، ويؤدي ماء الصلابة، ويقطع البلغم، وكان رسول الله
زيد في صلى الله عليه وآله يسرح تحت لحيته أربعين مرة، ومن فوقفها سبع مرات، ويقول: إنه ي
الذهن، ويقطع البلغم.

خمس المؤمن علامات

نب رفاع ج مساق ل اوبأ ان شادح: لاق هن ع دللا يضر يم يمتل ان اع مس نب رضن ل انب دللا دب ع ان شادح 5-4
محمد المكي قال: حدثنا أبو وال حسن عبد الله بن محمد عمر الخرائدي عن صالح بن زياد، عن أبي عثمان
بن معن الأزدي عن عمران بن سديمان عن طاووس بن اليمان قال: عبد بن ميمون ال سكوني عن عبد الله
سمعت علي بن الحسنين عليهما السلام يقول: علامات المؤمن خمس، قلت: وما هي يا رسول الله؟
قال: الورع في الخلوة والصدقة في القلة، والصبر عند المصيبة، والدلم عند الغضب، والصدق عند
الخوف.

محال خمسة من خمس

نع، يدابأ دعسل اني سحلا نب يل ع ان شادح: لاق هن ع دللا يضر لكوت مل انب يسوم نب دمحم ان شادح 5-5
أحمد بن أبي عبد الله البرقي، عن أبي يه بإسناده يرفعه إلى أبي عبد الله عليه السلام أنه قال: خمس
الحاسد محال، والشفقة من العدو محال، والحرمة من الفاسق محال، والوفاء من خمسة محال: النصيحة من

من المرأة محال، والله يبتة من الفقير محال.

ب خمس بين خمس

للق ماس يبا نبا دمحا نب دي عس مساق ل اوبأ ينشده: لاق رادن بل ارفع ج نب دمحم دمحا أوبأ انشده 5-6
ي دي بن موسى قال: حدثنا عبد الرزاق قال: حدثنا أبو زكريا ي دي بن الفضل الوراق قال: حدثنا
أخبرنا معمر، عن الزهري، عن أنس قال: فرضت على النبي صلى الله عليه وآله ليلة أسري به
ال صلاة خمس بين، ثم نقتصت ف جعلت خمسا ثم نودي يا محمد إنه لا ي بدل ال قول ل دي بأن لك بهذه
الخمس خمس بين.

عبد الله بن جعفر الحميري، عن معاوية بن حكيم، عن ابن انشده: لاق هن ع دللا يضر يبا انشده 5-7
أبي عمير، عن أبي الحسن الأزدي، عن أبي عبد الله عليه السلام قال: لما ذف الله عز وجل عن النبي
صلى الله عليه وآله حتى صارت خمس صلوات أوحى الله إليه يا محمد خمس ب خمس بين.

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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 Khalid al-At'tar, on the authority of Hussein al-Ashqar [462], 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 Abbas [463], "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 VITILIGO [464]

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 depilatory [465] 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.”

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خمس عليه في تاب ربه من آدم اهتد لى ال كلمات

نامي لس نب دمحم نب دمحم أيلع تارق: لاق يدادغبلا سابعلا نب لضفلا نب يلع نسحلأوبأ انشدح 5-8 بن الحارث قلت: حدثكم محمد بن علي بن خلف العطار قال: حدثنا الحسين الأشقر قال: حدثنا عمرو بن قال: سألت النبي صلى الله عليه وآله عن أبي المقدم، عن أبيه، عن سعيد بن جبير، عن ابن عباس الكلمات التي تلقاها آدم من ربه في تاب عليه، قال: سأله بحق محمد وعلي وفاطمة والحسن والحسين الأتبت عليه في تاب عليه. وقد أخرجت ما روينا في هذا المعنى في تفسير القرآن.

ال برص ت ورت خصال خمس

دمع نع، رماع نبا دمحم نب نيسحل انشدح: لاق هنع هللا يضر رورسم نب دمحم نب رفعج انشدح 5-9 عبد الله بن عامر قال: حدثنا أبو وعامر قال: حدثنا أبو وأحمد محمد بن زياد الأزدي عن ابن بن عثمان له وآله: خمس الأحمر، عن ابن بن تغلب، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه خصال ت ورت ال برص: النورة يوم الجمعة ويوم الأربعاء، والتوضي والاغتسال بالدماء الذي تسخنه الشمس، والاكل على الجنابة وغشيان المرأة في أيام حيضها، والاكل على الشبع.

أقول كما هي خمس السلام عليه ال صادق قول

يدي العطار، عن محمد بن أحمد، عن موسى بن نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 5-10 عمر، عن أبي علي بن راشد رفته إليه ال صادق عليه السلام أنه قال: خمس هي كما أقول: ليست لبخيل، ولا يسود سيفه راحة، ولا لسود لذة، ولا لملوك فناء ولا لكذاب مروءة،

ال جسدي وخمس الرأس في السنن من خمس

لحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، انب دمحم انشدح 5-11 عن أحمد بن أبي عبد الله، عن الحسن بن علي بن فضال، عن الحسن بن الجهم قال: قال أبو الحسن موسى بن جعفر عليهما السلام خمس من السنن في الرأس وخمس في الجسم أما التي في الرأس

ب وف رق الشعير والدم مضمضة والا سد تنشق، وأما ال تي في الجسد فالدخان وحلق في ال سواك وأخذ ال شار ال عانة ونف الابطين وتقليم الاظفار والا سد تنجاء.

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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 Ziyad 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.'"

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الممات حتى أدعهن لا خمس وآله عليه الله صلى الله عليه وآله وسلم

نع، يداباً دعسلاً نيسحلاً نب يلعل انشده: لاق هنللا يضر لكوتملأ نب يسوم نب دمحم انشده 5-12
أحمد بن محمد بن خالد، عن أبيه، عن محمد بن أبي عمير، وصرقوان بن يحيى جميعاً، عن الحسن بن
مصعب، عن أبي عبد الله عليه السلام قال: سمعت أبي يحدث عن أبيه، عن جده عليه السلام قال: قال
عالم يدي، وركوب رسول الله صلى الله عليه وآله: خمس لا أدعهن حتى اليمم الالكلى على الحض يضر
الحمار مؤكفاً وحلب العنز يدي، ولبس الصوف، والتسليم على الصبيان ل تكون سنة من بعدي.

نب دمحم نب رفعل نب اقاحس! مساقل اوبأ ينشده: لاق ظفاحلأ يدادغبلا رمع نب دمحم انشده 5-13
ي أبي جعفر بن يحيى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب عليه السلام قال: حدثني
محمد العلوي قال: حدثني علي بن محمد العلوي المعروف بالمشلل قال: أخذ برني سلميمان بن محمد
القرشي، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه محمد بن علي عليه السلام قال: قال
رلمحلأ بيوكرو، رسول الله صلى الله عليه وآله خمس لا تستب تاركهن حتى اليمم لباس الصوف
مؤكفاً، وأكلى مع العبيد، وخصف في النعل يدي، وتسليم يمي على الصبيان ل تكون سنة من بعدي.

خمسة في ل لمسافر الشوم

رافصلأ نسحلاً نب دمحم انشده: لاق هنللا يضر ديولأ نب دمحم نب نسحلاً نب دمحم انشده 5-14
الجعفري قال: سمعت أبا الحسن عليه السلام عن أحمد بن محمد، عن بكر بن صالح، عن سلميمان
يقول: الشوم في خمسة ل لمسافر [في طريقه]: الغراب الناعق عن يمينه، و[الكلب] الناشر لذنبه،
والذنب العاوي الذي يعوي في وجه الرجل، وهو وقع على ذنبه يعوي ثم يرتفع ثم ينفذ فض ثلاثاً
صارخة، والمرأة الشمطاء تلقى في رجها، والاتان والظبي السانج عن يمين إلى شمال، والبومة ال
العضباء [يعني الجدعاء] فمن أوجس في نفسه من ذلك شديناً 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!' [\[466\]](#)

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 forbiddance^[467]; 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

خمسة ال بكاؤون

رافصلانسحلانبا دمحم انشدح: لاق هنع هللا يضر دي لولا نب دمحلان نب نسحلان نب دمحم انشدح 5-15
قال: حدثني ال عباس بن معروف، عن محمد بن سهل ال بحراني يرفعه إلى أبي عبد الله عليه السلام
فأما لامقال: ال بكاؤون خمسة: آدم، ويعقوب، ويسف، وفاطمة بنت محمد، وعلي بن الحسين عليهما السلام
تأله: " آدم فبكي على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكي على يوسف حتى ذهب بصره، وحتى قيل له
لهأب وذات يتح بوقعي ولع يكبف فسوي أمو " تفتأ تذكر يوسف حتى تكون حرصاً أو تكون من الهالكين
لواله: إما أن تبكي ال ليل وتسدكت بال نهار، وإما أن تبكي ال نهار وتسدكت بال ليل، ال سجن في قا
فصالحهم على واحد منهما، أما فاطمة فبكت على رسول الله صلى الله عليه وآله حتى تآذى بها أهل
المدينة فقادوا لها: قد آذى ثنابك ثرة بكائك، فكانت تخرج إلى المقابر ومقابر ال شهداء ف تبكي حتى
ي حاجتها ثم تنصرف، وأما علي ابن الحسين فبكي على الحسين عليه السلام عشرين سنة أو أربعين سنة ما وضعه
إمنا " جعلت فداك يا ابن رسول الله إني أخاف عليك أن تكون من الهالكين، قال: بين يديه طعام إلا بكى حتى قال له مولى له
قربع كلذل ينثخن ال دمطاف ينب عرصم ركذا م ين! " وأعلم من الله ما لا تعلمون أشكو بني وحرني إلى الله

خمس ال ك باؤر

رافصلانسحلانبا دمحم انشدح: لاق هنع هللا يضر دي لولا نب دمحلان نب نسحلان نب دمحم انشدح 5-16
عن بعض أصحابه، عن أبي عبد عن أيوب بن زوح، وإبراهيم بن هاشم جميعا، عن محمد بن أبي عمير
الله عليه السلام قال: وجدنا في كتاب علي عليه السلام: أن ال ك باؤر خمس: ال شرك بالله عز وجل،

وعقوق الوالدين، وأكل الربا، وبيع الدينار بالدينار، والفرار من الزحف، والتعرب بعد الهجرة.

محمد، عن الحسن بن نبدمع، هللا دبع نب دعس انشدح: لاق هنع هللا يضر يبأ انشدح 5-17
مد بوب، عن عبدالمعز زالع بدي، عن عبد بن زرارة قال: قلت لأبي

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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!’ [468] God has also said, ‘O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.’ [469] 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.’ [470] 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, and 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.’ [471] 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...’ [472] This was changed later and the following verse was revealed,

إِنَّ " :هن خمس، وهن مما أوجب الله عز وجل عليهن النار، قال الله عز وجل :عبد الله عليه السلام أخيرني عن الكيابر؟ فقال يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ " :وقال " .الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا تانص حملما ي مرو " ...الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا يَا أَيُّهَا " :وقوله " كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ال غاف لات، وق تل المؤمن متعمدا على دي نه.

أسدياف ب خمسة وآله عليه الله صلى ال ذي الله بعث

دمحم نبا مس اقلل ينشدح :لاق هلل دبعب نب دعس انشدح :لاق هن ع هلل ا يضر ي بأ انشدح 5-18
بهاني، عن سد يمان بن داود المذقري، عن د فص بن غياث، عن أبي عبد الله عليه السلام قال: الاصل
سأل رجل أبا عبد الله عليه السلام عن حروب أمير المؤمنين عليه السلام، وكان السائل من مد ينا
أسدياف ف قال له أبو عبد الله عليه السلام: إن الله عز وجل بعث محمدا صلى الله عليه وآله ب خمسة
ثلاثة منها شاهرة لا تعد 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، في يوم نذ لا يرفع ن فسا إيهانها
المغمود سله إلى غيرنا لم تكن آمنت من قبل أو كسبت في إيهانها خيرا، وسيف منها مد فوف وسيف منه
فأقتلوا المشركين حيث "سيف على مشركي العرب، قال الله تبارك وتعالى :فأما السيوف الثلاثة الشاهرة وحكمه إلينا
فهؤلاء " ..فأما الصلاة وآتوا الزكاة (يعني فان آمنوا) وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا
القتل أو الدخول في الاسلام وما لهم فيئ، وذراهم سبي على ما سبي رسول الله صلى الله عليه [السيف و] لا يقبل منهم إلا
نزلت في أهل "اس حُسْنًا وَقُولُوا لِلنَّاسِ عَفْوًا وَالسِّيفِ الثَّانِي عَلَى أَهْلِ الذِّمَّةِ قَالَ اللَّهُ عَزَّ وَجَلَّ .وَأَلَّهُ فَاتَهُ سَبِي وَعَفَا، وقبل الفداء
قَاتِلُوا "الذمة ثم نسخها قوله

‘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.’ [473] Those of them who live in a Muslim country should pay the Jizya [474] (the poll-tax [475]) 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)...’ [476] 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...’ [477] 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, [478] “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, [479] 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 [480] is safe. This was the same way that the Commander of the Faithful

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ي وَنَ دِينِ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُوا دِينَهُ، لَتَقْتُلُوا وَأَنْتُمْ زُجْرٌ أَلَا هُمْ لَبِقِي حُلِّ الْمَسْأَلَةِ رَادِي فَمَنْ مَنَّا كَنْ مَفٍ "يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ قَ بِلُوا الْجِزْيَةَ عَلَىٰ أَنْ فَسَهُمْ حَرَمَ عَدِينَا سَبِيهِمْ، وَحَرَمَتْ أَمْوَالَهُمْ، وَحَلَّ لَنَا مَنَاكِدَهُمْ، وَمَنْ كَانَ مِنْهُمْ فِي يَ حِهِمْ، وَلَمْ يَ قَبْلَ مِنْهُمْ إِلَّا الْقَتْلَ أَوْ الدَّخُولَ فِي الْإِسْلَامِ. دَارَ الْحَرْبِ حَلَّ لَنَا سَبِيهِمْ وَأَمْوَالَهُمْ وَلَمْ يَ حَلَّ لَنَا كَا

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا " :وسيف على مشركي العجم يعني الترك والديلم والخزر، قال الله عز وجل في سورة الذين كفروا يعني المفاداة بينهم وبين أهل الإسلام فهؤلاء لا " ... نَا بَعْدُ وَإِمَّا فِدَاءً فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوا فَشُدُّوا الْوَتَاقَ فِيمَا مَ الملقوف فسيف على [السيف] وأما .يقبل منهم إلا القتل أو الدخول في الإسلام، ولا يحل لنا نكاحهم ماداموا في دار الحرب نَ الْمُؤْمِنِينَ أَفْتَنُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ وَإِنْ طَانِقَتَانِ مَ " :أهل البغي والتأويل قال الله تبارك وتعالى ن! :هل أو هيلع هللا يلص هللا لوسر لاق قةي ألأ هذه تلزن املو ل جوزع "فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ لَ كَمَا قَاتَلْتَ عَلَىٰ التَّنْزِيلِ، قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُوَ؟ قَالَ: خَاصِفٌ فِي يَكْمٍ مِنْ يَ قَاتَلَ بِي عَدِي عَلَىٰ التَّأْوِي ال نعل ي عني أمير المؤمنين عليه السلام وقال عمار بن ياسر: قَاتَلْتَهُ حَتَّىٰ تَحْتَ هَذِهِ الرَّايَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَهْلِي بِرَيْتِهِ ثَلَاثًا وَهَذِهِ [هي والله] الدرابعة، والله ذو ضربة وناد حتى يدلغوا بنا لَعَلَّمْنَا أَنَا عَلَىٰ الْحَقِّ وَأَنَّهُمْ عَلَىٰ الْبَاطِلِ وَكَانَتْ الدَّسِيرَةُ فِي يَهُمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ مَا كَانَ الدَّسَعَاتُ مِنْ هَجْرٍ مِنْ رَسُولِ اللَّهِ فِي أَهْلِ مَكَّةَ يَوْمَ فَتْحِ مَكَّةَ، فَابْتَدَأَ بِسَبِّ لِهِمْ نَزِيرَةً، وَقَالَ: مَنْ أَعْلَقَ بِأَبِيهِ وَأَلْقَىٰ سِلَاحَهُ أَوْ دَخَلَ دَارَ أَبِي سَفِيَانَ

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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 [481] 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...’. [482] 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

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لا تسبوا لهم ذرية ولا تجهزوا على جريح ولا تتبعوا :فهو آمن، وكذلك قال أمير المؤمنين عليه السلام فيهم يوم البصرة النَّفْسَ "وأما السيف المغمود فالسيف الذي يقام به القصاص قال الله عز وجل .مدبرا، ومن أغلق بابه وألقى سلاحه فهو آمن لمقتول وحكمه إلينا، فهذه الـسـيوف التي بعث الله عز وجل بها نبيه إياي لوالئكم لئلا تفسدوا أنفسكم على الله عليه وآله فمن جردها أو جحد شديدا [منها أو] من سيرها وأحكامها فقد كفر بما أنزل الله على محمد صلى الله عليه وآله.

خمسة الـ صداقة حدود

ل: حدثني أبي عن مسروق بن أبي عبد الله بن مسروق قال: قال رسول الله صلى الله عليه وآله: "الصدق خمس: الصدق لله، الصدق للناس، الصدق للوالدين، الصدق للجار، والصدق للنفس." عن أبي عبد الله بن مسروق، عن أبي خالد الأسدي، عن يزيد بن خالد بن يسابوري

عن أبي عبد الله عليه السلام قال: الصداقة محدودة، فمن لم تكن فيه تلك الحدود فلا تنسبه إلى [شيء من] الصداقة، أولها أن كمال الصداقة، ومن لم يكن فيه شيء من تلك الحدود فلا يكون سريره وعقله واحد، والثانية أن يرى زيدك زينه، وشديك شدينه، والثالثة [أن] لا يغيره مال ولا ولاية، والرابعة [أن] لا يمدحك شدي نامات يصل إليه مقدرته، والخامسة أن لا يسلمك عند الذكبات.

قال نون خمسة في يتقلب المؤمن

رافصلنا نسحلا نبا دمحم انشده: لاق هن ع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشده 5-20
عن الحسن بن علي بن عبد الله بن المغيرة، عن طلحة بن زيد، عن أبي عبد الله جمع فر بن محمد، عن
له نور، ومخرجه أبيه، عن أبيه، عن علي بن أبيهم السلام قال: المؤمن يتقلب في خمسة من النور: مدخ
نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

خمس الا سلام على بها بني ال تي الدعائم

نب دمحم نب دمحم أنع، هللا دب ع نب دعس انشده: لاق هن ع هللا يضر نسحلا نب دمحم انشده 5-21
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[483], Mecca, Becca, Bassasa since anyone who performed any acts of oppression there was deported from it and destroyed, and 'Umma Ruhm[484] 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 Ziyad 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

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نجران، وجعفر بن ساد يمان، عن العلاء بن رزيق، عن أبي حمزة الثمالي قال: قال أبو جعفر عليه السلام: بني الإسلام على خمس: إقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان والولاية ف جعل في أربع منها رخصة، ولم يجعل في الولاية رخصة من لم يكن له مال لم يكن لنا أهل البيت، عليه الزكاة، ومن لم يكن عنده مال فليس عليه حج، ومن كان مريضا صلى قاعدا وأفطر شهر رمضان والولاية صدقها كان أو مريضا أو ذا مال أو لا مال له فهي لازمة [واجبة].

خمس مكة أسماء

أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن محمد بن عيسى، انشده 5-22 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، والباساسة كانوا إذا ظلموا بها أخرجتهم وأهلكتهم، وأم رحم كانوا إذا لزموها رحموا.

صلوات خمس والديلة اليوم في العباد على وجل عز الله في رض

نع، يراه بصال الدمح من مساقلا نع، هللا دبعب دب دعس انشده: لاق هنع هللا يضر يبا انشده 5-23 عبد الله عليه السلام قال: إن الله عز ساد يمان بن داود المنقري قال: حدثنا حماد بن عيسى، عن أبي وجل في رض على يكمل الصلوات الخمس في أف ضل الساعات، ف على يكمل بالدعاء في أدبار الصلوات.

خمس وأله عليه الله صلى بال نبي الممس تهزؤون

نع، مشاه نب مي هارب! نبا يلع انشده: لاق هنع هللا يضر ين ادم هللا رفع ج نب دايز نب دمحم انشده 5-24 عن محمد بن أبي عمير، عن أبيان بن عثمان [عثمان] الاحمر رفعه قال: قال: الله ثق في. الممس تهزؤون برسول أبيه، الله صلى الله عليه وآله خمسة: الوليد بن المغيرة المخزومي، والحارث بن عبد المطلب، والاسود بن

عبد ي غوث الزهري، والا سود بن المطلب، والحرث ابن الطلائة ال ثقفي.

ن الحسن القطان، قال: حدثنا أبو القاسم عبد الرحمن بن محمد الحسن بن علي قال: حدثنا أبو دهم أن شدح 25-5
أبو العباس محمد بن علي الخراساني قال: حدثنا أبو سعيد سهل

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authority of his father and Ibrahim ibn Abdul Rahman al-E'lee[485], 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' [486] 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[487] 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[488] 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

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[490] 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),[491] put him (MGB) in the grave and even out the grave with the soil. Then God said, 'Always treat your dead ones this way.'"

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بك [إلى] الظهر فإبن رجعت عن قولك وإلا قلت لئلا فدخل النبي صلى الله عليه وآله منزله فأغلق عليه باباه مغتماً بقولهم فأتاه جبرئيل عليه السلام ساعته في قال له: يا محمد السلام في قرئك السلام وهو ل: "فأصدع بما تومر" يعني أظهر أمرك لاهل مكة وادع "وأعرض عن المشركين" قال: يا جبرئيل في قوفك كيف أصدع بالمدس تهزئ بين وما أوعدون في؟ قال له: "إنما في يديك المدس تهزئ بين" قال: يا جبرئيل كاتوا عندي الساعة بين يدي؟ فقال: قد في يديهم، فأظهر أمره عند ذلك.

ع الحاجة وقد أخرجته بتمامه في آخر الجزء الرابع من كتاب النبوة والحديث طويل أخذنا منه موضع

ت كتابات خمس الميت على الصلاة

رافصلاً نسحلاً نبأ دمحم انشدح: لاق هن ع لئلا في ضر دي لولوا نب دمحم نب نسحلاً نب دمحم انشدح 5-26
بي بي بكر عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عمر بن عبد الملك الحضرمي، عن أحمد
الضرمي، عن أبي جعفر عليه السلام قال: قال لي: يا أبا عبد الله كرات دري كم الصلاة على الميت؟ قلت:
لا، قال: خمس تكبيرات، أف تدري من أين أخذت الخمس قلت: لا، قال: أخذت الخمس من خمس صلوات من
كل واحدة تكبيراً.

عن أحمد بن محمد بن عيسى، وأحمد بن ، هلال دبع نب دعس انشدح : لاق هن ع هلال ي ضر ي ب انشدح 5-27
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 أشتكى فاشتهى فأكهه، فأنطق هبة الله
هبة الله؟ قال: إن آدم يشتكى وإنه يطلب له فأكهه، فاستقبله جبرئيل فقال له: أين تذهب يا
أشتهى فأكهه، قال له: فأرجع فإن الله عز وجل قد قبض روحه، قال: فأرجع فوجده قد قبضه الله،
فغسلته بالماء، ثم وضع وأمر هبة الله أن يتقدم ويصلي عليه، فأتته الملائكة
يسلمه، وأن يسوي قبره، ثم قال: هكذا خلقه وأوحى الله عز وجل إليه أن يكبر عليه خمسا وأن
فما صنعوا 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.’ [\[492\]](#)

‘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:...’ [\[493\]](#)

‘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,...’ [\[494\]](#)

‘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,...’ [\[495\]](#)

‘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...’ [\[496\]](#) 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."

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خمسة الخوف أذواع

فالفخوف للعاصين، والخشية للعالمين والوجل للمخبتين، والرهبية للعابدين، خوف، وخشية، ووجل، ورهبة، وهيبة 5-28 "وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ": أما الخوف فلاجل الذنوب قال الله عز وجل. والهيبة للعارفين

وأما الوجل فلاجل ترك. "إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ": الله عز وجل والخذشية لاجل رؤية التقصير، قال ويدعوننا رغبا: والرهبية لرؤية التقصير، قال الله عز وجل "الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ": الخدمة، قال الله عز وجل ريشي "وَيُخَدَّرُكُمْ اللَّهُ نَفْسَهُ": ل شهادة الحق عند كشف الاسرار العارفين قال الله عز وجل قال قبي له او "وَرَهَبًا إِلَى هَذَا الْمَعْنَى.

وروي عن النبي صلى الله عليه وآله أنه كان إذا صلى سمع له صدره أزيز كأزيز المرجل من الهيبة. الصالدين عليهم السلام. حدثنا بذلك أبو و [محمد] عبد الله بن حامد رفته إلى بعض

وآله عليه الله صلى وسوله وجل عز الله يد بها خصال خمس

هلل دبع يبا نبأ دمحا انشدح: لاق هلل دبع نب دعس انشدح: لاق هنع هلل ايضري ببا انشدح 5-29 ال برقي، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي عبد يدة الحذاء، عن أبي جعفر عليه ل: اتي النبي صلى الله عليه وآله باسارى، فأمر به قتلهم وخذلى رجلا من يينهم، ف قال السلام قا الرجل: يا نبي الله كيف أطلقت عني من يينهم؟ ف قال: أخذ يرندي ج برنديل عن الله جل جلاله أن فيك خمس خصال يد بها الله وسوله: الغيرة الشديدة على حرمك، والسخاء، وحسن الخلق، وصدق اللسان، اعة، فلما سمعها الرجل أسلم ووسن إسلامه وقبالت مع رسول الله صلى الله عليه وآله ق تالا والشج شديدا حتى استشهد.

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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.

خمس ب خصال الامل ي ج تمع لا

نب يلع نب دمحم انشدح :لاق قطب نب رفاعة ج نب دمحم انشدح :لاق يمافلا نوراہ نب دمحم انشدح 5-30 مد بوب، عن محمد بن عيسى، عن محمد بن إسماعيل بن يزيد قال: قال: سمعت الرضا عليه السلام حم، وإيثاره قول: لا يجمع الامل إلا ب خصال خمس: ب بخل شديد، وأمل طويل، وحرص غالب، وقطعة الر الدن يا على الآخرة.

حجج خمس حج من ثواب

نب ي يحي نب دمحم أنشدح : لاق سي ردا نب دمحم أنشدح : لاق هنع هللا يضر يبا أنشدح 5-31
عمران الأشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة،
لابي عبد الله عليه السلام: ما لمن حج خمس حجج؟ قال: من حج خمس عن أبي ي بكر الضرمي قال: قلت
حجج لم يعبه الله أبدا.

خمس على القيامة يوم وجل عز الله ي حج

نب يلع نع دمحم أنب دمحم نع ، راطعلا ي يحي نب دمحم أنشدح : لاق هنع هللا يضر يبا أنشدح 5-32
أبي جعفر عليه السلام قال: إذا كان يوم القيامة إسماعيل، عن حماد بن عيسى، عن حريز، عن زرارة، عن
أدع الله عز وجل على خمسة: على الطقل والذي مات بين النبيين والذي أدرك النبي وهو لا يعقل،
والأب له، والمجنون الذي لا يعقل، والأصم والأبكم. فكل واحد منهم ي حج على الله عز وجل قال:
ناراف يقول لهم: ربكم يأمركم أن تذبوا فيها، فمن وثب ف يبعث الله عليهم رسولا ف يوجب لهم
ف فيها كانت عليه بردا وسلاما، ومن عصى سيق إلى النار.

قال مصنف هذا الكتاب رضي الله عنه: إن قوما من أصحاب الكلام يذكرون ذلك، ويقولون: إنه لا يجوز
يها من يرفك للأعجاز رادو، أن يكون في دار الجزاء تكليف. ودار الجزاء للمؤمنين إنما هي الجنة
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 لانه كان 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[497] 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.”

ال شاة من أشد بلاء خمسة أكل يكره

5-33 نب دمحا نع ،دمحا نبا دمحم نع ،س يرد! نب دمحا انشدح :لاق هنع دللا يضر نسح ل نب دمحم انشدح 5-33
عن علي عليه السلام قال: إن هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن أبيه،
رسول الله صلى الله عليه وآله كان يكره أكل خمسة: الأطحال، والقضيب، والآنثيين، والدياء، وأذان
القلب.

مس تم تكثيره في ليس منهن واحدة في بهت كن لم من خصال خمس

5-34 قال: حدثني دمحا نب دمحم نع ،راطع لاي يحي نب دمحم انشدح :لاق هنع دللا يضر يب انشدح 5-34
أبو عبد الله الرازي، عن سجادة، عن درست، عن أبي خالد السجستاني عن أبي عبد الله عليه السلام
قال: خمس خصال من لم تكن في خصلتها منها في ليس في بهت كثر من تمتع أولها الوفاء، والثانية
الحرية. الثالث الديق، والثالثة الديق، والرابعة دسن الخلق والخامسة وهي جمع هذه الخصال

5-35 لو غشم، لقع لاي، شيع لاي صق ان لزي مل نهنم قدح او دقف نم لاصخ سمخ :م لسل اهي لع لاق و 5-35
-القلب: في أولها صحة البدن، والثانية الأمانة، والثالثة السعة في الرزق، والرابعة الأمانة الموافقة
يهو وسماخل او .-الصلاح قلت: وما الأمانة الموافقة؟ قال الزوجة الصالحة، والأولاد الصالح، والخلاط
تجمع هذه الخصال: الدعاء.

خمس من الال صلاة تعاد لا

نع، يسىع نبا دمحم نب دمحا نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 5-36
الحدسين بن سعيد، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي عبد الله عليه السلام قال: لا
أداة إلا من خمسة: الطهور، والوقت، والقبلة والركوع، والسجود ثم قال عليه السلام: القراءة عاد ال صل
سنة، وال تشهد سنة، والتكبير سنة، ولا تنقض السنة ال فريضة.

خصال خمس من أقل العباد بيني قسم لم

بن عيسى، دمحم نع، رافصلنا نسحلنا نب دمحم انشدح: لاق هنع هللا يضر نسحلنا نب دمحم انشدح 5-37
عن عثمان بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله عليه السلام قال: لم يقسام بين
العباد أقل من خمس: ال يقين والقنوع والصبر والشكر والذي يكمل له هذا كله ال عقل.

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.”

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حديقة فيهن الله لعنه لابل ليس ليش أشياء خمسة

دمح أنشدح: لاق قطب نبا رف ع ج نب دمحم أنشدح: لاق هن ع دللا يضر يمافلا نورا نب دمحا أنشدح 5-38
عليه السلام أنه بن أبي عبد الله البرقي، عن أبيه، عن صفوان بن يحيى يرفعه إلى أبي عبد الله
قال: قال إبي ليس: خمسة [أشياء] ليس لي فيهن حديقة وسائر الناس في قبضتي: من اعتصم بالله
عن نية صادقة واتكل عليه في جميع أموره، ومن كثرت سدب يحه في ليله ونهاره، ومن رضي لآخيه
م الله له المؤمن بما ير ضاه ل نفسه، ومن لم يجرع على المصيبة دين تصديه، ومن رضي بما قس
ولم يه تم لرزقه.

خصال خمس في ليج تنب ات جر من

نع، مشاه نبا مي هارب انشدح: لاق دللا دب ع نب دعس انشدح: لاق هن ع دللا يضر يب أنشدح 5-39
النفلي، عن السكوني، عن أبي عبد الله، عن أبيه، عن أبيه، عن علي بن عبيد الله قال: قال رسول
باع واش ترى في ليج تنب خمس خصال وإلا فلا يبيع ولا يشتري: الله صلى الله عليه وآله: من
الربا، والحلف، وكتمان العيب، والمدح إذا باع والذم إذا اشتري.

الصائم ت فطر أشياء خمسة

دب ع يب أن دمحا نع رافصلا نس حل نب دمحم أنشدح: لاق هن ع دللا يضر نس حل نب دمحم أنشدح 5-40
ن خالد بن أسناده رفته إلى أبي عبد الله عليه السلام قال: خمسة أشياء لله البرقي، عن أبيه محمد
ت فطر الصائم: الأكل، والشرب، والجماع، والارتماس في الماء، والكذب على الله وعلى رسوله وعلى
الائمة عليهم السلام.

ب خمسة خصدنا السلام عليه علي قول

الله عنه قال: حدثنا أبو سعيد الحسن بن يحيى بن اقلاطل قاحس بن مي هارب نب دمحم أنشدح 5-41
علي العدوي قال: حدثنا محمد بن خالد بن يلان بن علي العباسي قال: حدثنا أبي خالد بن يلان، عن أبيه، عن
جده، عن أبيه قال: قال علي بن أبي طالب عليه السلام: خصدنا ب خمسة: بفساحة، 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, [\[498\]](#) 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 Ziyad, 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

ناري بين خلقوا خمسة

نب دمحو، راطعل اى يحيى نب دمحم انشدح: لاق امهنع هللا يضر نسحلا نب دمحمو، يبا انشدح 5-42 جم يعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري با سناده رفته الى أبي عبد الله عليه إدرىس السلام قال: خمسة خلقوا ناري بين: الطويل الأذهب، والقصير القمى، والأزرق بخضرة، والأزرق، والأناقص.

حال كل على يجتنبون خمسة

محمد بن يحيى العطار، عن محمد بن انشدح: لاق هنع هللا يضر هويلي جام يلع نب دمحم انشدح 5-43 أحمد، عن سهل بن زياد، عن محمد بن سنان، عن عبد الله بن عبد الله الدهقان، عن درست، عن أبي يراهيم عليه السلام قال: قال رسول الله صلى الله عليه وآله: خمسة يجتنبون على كل حال: المجنوم، والأب رص، والمجنون، وولد الزنا، والأعرابي.

خمسة العلم درجات

رافصلانسحلا نب دمحم انشدح: لاق هنع هللا يضر ديولوا نب دمحم أنسحلا نب دمحم انشدح 5-44 عن جعفر بن محمد بن عبد الله، عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبي يه عليه السلام ما العلم؟ قال: الاتصات، السلام قال: جاء رجل إلى النبي صلى الله عليه وآله ف قال: يا قال: ثم مه؟ قال: إلا ستماع له، قال: ثم مه؟ قال: الحد فظ له، قال: ثم مه؟ قال: العمل به، قال: ثم مه؟ قال: ثم نشره.

مكروهة صناعات خمس

رافصلانسحلا نب دمحم انشدح: لاق هنع هللا يضر ديولوا نب دمحم أنسحلا نب دمحم انشدح 5-45 حمد بن أبي عبد الله البرقي، عن محمد بن عيسى، عن عبد الله الدهقان، عن درست، عن يراهيم عن بن عبد الحميد، 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 goldsmith^[499]; 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

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بن جعفر عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله في قال: يا رسول الله قد علمت
الله أبوك ولا تسلمه في خمس: لا تسلمه سباع، ابني هذا الكتاب في في أي شيء أسلمه؟ قال: أسلمه
ولا صايغ، ولا قصابا، ولا دناطا، ولا نخاسا. قال: يا رسول الله وما السباع؟ قال: الذي يبيع
الأكفان وي تمنى موت أمته ولمولد من أمته أحب إلي مما طلعت عليه الشمس، وأما الصايغ فإنه
يجد حتى تذهب الرحمة من قلبه. وأما الدناط فإنه يكثر في عالج غبن أمته. وأما القصاب فإنه يذ
الطعام على أمته، ولأن يلقى الله العبد سارقا أحب إليه من أن يذقه قدا أحد تكرر عامما أربعين وما.
وأما النخاس فإنه قد أتاني جبرئيل عليه السلام في قال: يا محمد إن شرار امتك الذين يبيعون الناس.

كألة من يعطون لا خمسة

نع، دمحم أنب دمحم نع راطعلا ييحي نب دمحم انشدح: لاق هنع دللا يضر نسحل نب دمحم انشدح 5-46
أبي إسحاق إبراهيم بن هاشم، عن أبي طالب عبد الله بن الصلت القمي، عن عدة من أصحابنا يرفعه
والدان، والمرأة، والمملوك إلى أبي عبد الله عليه السلام أنه قال: خمسة لا يعطون من الزكاة: الولد، وال

لأنه يجرى [الرجل] على النفقة عدلهم.

خمس من بأقل جماعة ي كون لا

دمح أن ع ، يس يع نبا دمحم نب دمحا أن ع ، هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 5-47
ر عله بن محمد أبي نصر اليزنطي، عن عاصم بن عبد الحميد الدناط، عن أبي بصير، عن أبي جعفر
السلام قال: لا تكون جماعة بأقل من خمسة.

الذ ياف في الجنة فأكهة من خمس

ن ع ، يقربلها هللا دب ع يبا نب دمحا أن ع ، هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 5-48
أحمد بن ساد يمان الكوفي، عن أحمد بن يحيى الطحان، عن حدثه عن أبي عبد الله عليه السلام
مس من فأكهة الجنة في الدنيا: اليرمان الامل يسي وال ت فاح، وال سد فرجل، وال عنب، والرطب المشان. قال: خ

أشياء خمسة عن وآله عليه الله صلى الله رسول نهى

نب دمحم ي نبا هللا دب عو ، دمحا أن ع ، هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 5-49
بن عثمان عن الحدابي عن أبي عيسى، عن محمد بن أبي عمير عن حماد

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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).’” [500]

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.'

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عبد الله عليه السلام قال: قال علي عليه السلام: نهاني رسول الله صلى الله عليه وآله ولا أقول
 عن اتخذتم بالذهب، وعن ثياب القسي وعن مياثر الأرجوان، وعن الملاحف المدممة، وعن القراء نهاكم
 وأناراكج. قال: مصنف هذا الكتاب رضي الله عنه: ثياب القسي هي ثياب يوتى بها من مصر يخالطها
 الحرير.

خلقه من أحدا عليها الله يطلع لم خمسة

حدثنا محمد بن الحسن الصفار، عن إبراهيم بن: الوليد رضي الله عنه قال بدمح أنب نسحلا نب دمحم انشدح
 5-50: قال لي أبي: هاشم، عن عبدالرحمن بن حماد، عن إبراهيم بن عبدالحميد، عن أبي اسامة، عن أبي عبد الله عليه السلام قال
 عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزَّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي إِنْ اللَّهِ": بلى، قال: ألا اخبرك بخمسة لم يطلع الله عليها أحدا من خلقه، قلت
 "يرالأرحام وما تدرى نفس مادًا تكسب عدا وما تدرى نفس بأي أرض تموت إن الله عليم خب

خصال ب خمس المسلم دين كمال يعرف

ي بن الم توكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن سوم بن دمحم انشدح
 5-51: أحمد بن محمد بن عيسى، عن الحسن بن مد بوب، عن أبي ولاد [الدناط]، عن أبي عبد الله عليه السلام
 قال: كان علي بن الحسن بن عليهما السلام يقول: إن المعرفة بكمال دين المسلم تركه الكلام فيما لا
 قلة المرء وحلمه و صبره و حقه ي عنه، و

الخمس فيه ي جب ما

نب دمحم نب دمحم انشدح: لاق راطعلا ي يحي نب دمحم انشدح: لاق هن ع دللا ي ضر ي ب انشدح
 5-52: عيسى، عن الحسن بن مد بوب، عن عمار بن مروان قال: سمعت أبا عبد الله عليه السلام يقول: فيما
 يمة، والدلال المذ تلط بالحرام إذا لم يعرف صاحبه، والكنوز، الخمس ي خرج من المعادن، والبحر، والغن

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

رافصلان نسحلان نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أ نب نسحلان نب دمحم انشدح 5-53، عن ال يعقوب ي، عن عيسى بن عبد الله عن ال عباس بن معروف، عن الحسن بن يزيد ال نوفلي،

العلوي، عن أبيه، عن جده، عن جعفر بن محمد بن 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.

هدان بن رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن لارفع بن دايز بن دمحم أنشدنا 5-54 أبيه، عن محمد بن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: الخمس على خمسة أشياء: على الكنوز، والمعادن، والغوص، والغنيمات، ونسي ابن أبي عمير الخمس.

بن الخامس الذي نسيه ابن أبي عمير مالا يرثه الرجل وهو قال مصنف هذا الكتاب رضي الله عنه: أظن يعلم أن فيه من الحلال والحرام، ولا يعرف أصحاب الحرام في يديه إليهم، ولا يعرف الحرام بعينه في يده، فيخرج منه الخمس.

بن رجله السلام عليه جبرئيل كراهها الأرض في أنهار خمسة

اسعد بن عبد الله قال: حدثنا يعقوب بن يزيد، عن ابن نشدح: لاق هنع دللا يضر يبا أنشدنا 5-55 أبي عمير، عن حفص بن البخاري، عن أبي عبد الله عليه السلام قال: إن جبرئيل كرى بن رجله خمسة أنهار ولد سان الماء تبعه: الفرات، والدجلة، ونيل مصر ومهران، ونهر بلخ، فما سقت أو سقي منها يابف للامام، والبحر المطيف بالدين

خمسة كانوا اسرائيل بنى في البقرة بذبج الله أمرهم الذين لأن خمسة عن تجزي الاضحية في البقرة

دللا دبع يبا بن دمحم أنع، يدابأ دعسلان نيسحلان بن يلع انشدنا: لاق هنع دللا يضر يبا أنشدنا 5-56 تله: عن دم البرقي عن علي بن معبد عن الحسن بن بن خالد عن أبي الحسن عليه السلام قال: قل تجزي البنية؟ قال: عن نفس واحدة. قلت:

a cow?’ He (MGB) said, ‘Five persons if they all eat at the same table. [501] 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 Mizoooyeh, 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. [502] I have also been granted the right to intercede."

GOD GRANTED FIVE THINGS TO THE PROPHET AND 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 Abbas [503] that he had heard God's Prophet (MGB) say, "God granted me five

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قال بقره؟ قال: ت جزي عن خمسة إذا كانوا يأكلون على مائدة واحدة، قلت: كيف صارت البدنة لا ت جزي دنة لم يكن في بيها من العلة ما كان في البقرة إن إلا عن واحد والبقرة ت جزي عن خمسة؟ قال: لأن الأب الذين أمروا قوم موسى عليه السلام بعبادة العجل كانوا خمسة أنفس وكانوا أهل بيت يأكلون على خوان واحد وهم أضي نوه وأخوه مبدويه وابن أخيه وابنته وامراته وهم الذين ذبحوا البقرة التي أمر الله عز وجل بذبحها.

الكتاب رضي الله عنه: جاء هذا الحديث هكذا فأوردته لما فيه من ذكر الخمسة والذي قال مصنف هذا أف تي به في البدنة أنها ت جزي عن سبعة وكذلك البقرة ت جزي عن سبعة متفرقة بين ولد يست هذه الأخ بار بمخلفة لأن ما ت جزي عن سبعة ت جزي عن واحد وت جزي عن خمسة أيضا، ولد يس في هذا لا ت جزي إلا عن واحد ولا فيه أن البقرة لا ت جزي إلا عن خمسة الحديث أن البدنة

قوله أحدي عطاها لم خمساً وآله عليه الله صلى النبي أعطى

رافصلان سحلا نب دمحم ان شذح: لاق هن ع هلا ي ضر دي لولا نب دمحم أن سحلا نب دمحم ان شذح 5-57 بن أبي عبد الله البرقي، عن محمد بن وسعد بن عبد الله جميعا، عن أحمد بن محمد بن عيسى، وأحمد خالد البرقي، عن محمد بن سنان، عن زياد بن المنذر أبي الجارود، عن سعد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أعطيت خمساً لم يعطها أحد قبلي: جعلت لي الأرض مسجداً وتجوامع الكرم، وأعطيت الشفاعة. وظهوراً، ونصرت بالرعب، وأحل لي المغنم، وأعطيت

خمساً علياً وأعطيت خمساً لمحمدان به الله أعطى

نب يسوم نب دللا دبع انشدح : لاق دللا دبع نب دعس انشدح : لاق دنع دللا يضر يبا انشدح 5-58
هارون الم ف تي قال: حدثنا محمد بن عبد الرحمن العزمي قال: حدثنا المعلى بن هلال، عن ابي، عن
لج، عن ابن عباس قال: سمعت رسول الله أبي صا

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things and granted Ali (MGB) five things. He gave me the most complete sayings[504] 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[505] and granted Ali (MGB) the Al-Salsabil (with fresh cool water)[506] . 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'aj, on the authority of Harun ibn Kharijah that Abu 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.”

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صلى الله عليه وآله يقول: أعطاني الله تبارك وتعالى خمسا وأعطى عليا خمسا: أعطاني جوامع العلم عليا جوامع العلم، وجعلني نبيًا وجعله وصيًا، وأعطاني الكوثر، وأعطاه السلسلة بيلا، وأعطاني وأعطى الودعي وأعطاه الالهام، وأسرى بي إلى يه وفي تحله أبواب السموات والحجب حتى نظر إلى ما نظرت إليه، والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته بتمامه في كتاب المعراج.

خصال خمس في وجل عز الله من الدنيا حق

،هي بأنع، مشاه نبا مي هارب! نب يل ع ان شذح :لاق هن ع هللا ي ضر ه يول ي جام يل ع نب دم حم ان شذح 5-59 عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبي يه، عن أبي انه، عن علي عليه السلام قال: قال ه حق الدنيا، قالوا: وما فعل يا رسول الله؟ رسول الله صلى الله عليه وآله: اس تدبوا من ال قال: فإن كنتم فاعلمين في لاي بي تن أحدكم إلا وأجله بين عينيه، ول يد فظ الرأس وما وعى، وال بطن وما حوى، ول يذكر القبر وال بلى، ومن أراد الآخرة ف ل يدع زينة الدنيا الدنيا.

خمس في وآله عليه الله صلى الله عليه وآله في وجل عز الله شذح

ثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أبو ومحمد ال فضل ال يمان ي دح 5-60 قال: حدثني الحسن بن جمهور، عن أبي يه، عن علي بن حديد، عن عبد الرحمن بن الحجاج، عن هارون بن ل: خارجة، عن أبي عبد الله عليه السلام قال: هبط جبرئيل على رسول الله صلى الله عليه وآله في قا 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 ك فلك، وهو عبدالمطلب بن هاشم، وفي بيت آواك من هذا الاخ؟ وهو عبد مناف بن عبدالمطلب أب وطالب، وفي أخ كان لك في الجاهلية، قال: يا رسول الله ف قال: كان ان سي و كنت ان سه، وكان سخيا ي طعم الطعام.

قال مصنف هذا الكتاب رضي الله عنه اسم هذا الاخ الجلاس بن علافة.

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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

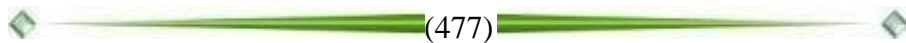
5-62 In the year 354 A.H. (965 A.D.) in what Abul Ab'bas al-Fazl (ibn al-Fazl) ibn al-Ab'bas al-Kindi al-Hamedany reported to me in Hamedan - he narrated that Muhammad ibn Al-Zah'hak quoted Mujalid al-Nibal, on the authority of Suleiman ibn Farkhan, on the authority of Abdullah ibn Abi Suleiman ibn Abdul 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 BE [507] 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 Maymun [508], 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



الجنة له اضمن خمساً لى يضمن من وآله عليه الله صلى الله عليه وآله

رہا ط ن ب [رہا ط ن ب] سابع ل لض فل اوبأ ان شذح :لاق يخل بل ا دم ا ح ن ب دم ح م ن ب ن م ح ر ل اد ب ع ان شذح 5-61
 قال: حدثنا انصر بن الاصبغ بن منصور البغدادي المقيم -رحمه الله - بن ظهير وكان من الافاضل
 بلخ قال: حدثنا موسى بن هلال، عن هشام بن دسان، عن الحسن، عن تميم الداري قال: قال رسول الله
 صلى الله عليه وآله: من يضمن لي خمساً ضمن له الجنة، قيل: وما هي؟ يا رسول الله قال: ان تصيحه
 لر سوله، وان تصيحه لك تاب الله، وان تصيحه لدين الله وان تصيحه لجماعة الله عز وجل، وان تصيحه
 المسلم بن.

خمساً على في أعطيت وآله عليه الله صلى الله عليه وآله

اندمه ب يل هزاج ام يف ين ادمه ل ا يدن كل ا سابع ل ن ب [لض فل ا ن ب] ل لض فل ا سابع ل اوبأ ين رب خأ 5-62
 حاك، عن مجالد النبال، قال: أخذ برنا سديمان سنة أربع وخمسين وثلاثمائة، قال: حدثنا محمد بن الض

بن فرخان قال: حدثنا عبد الله بن أبي سديد يمان بن عبد الرحمن قال: حدثنا محمد بن عبد الرحمن قال: حدثنا ابن أبي سديد يمان، عن عطية، عن أبي سعيد الخدري عن النبي صلى الله عليه وآله قال: أعطيت وأما الثانية في يقضي ديني، وأما الثالثة فهو متكأ في يوم في علي خمساً أما واحدة في يوارى عورتى، الإقامة في طول الموقف، وأما الرابعة فهو عونى على عقر حوضي، وأما الخامسة في إني لا أخاف علي أنه أن يرجع كافر أبعد إيمان، ولا زائد يا بعد إحصان.

خصال خمس في به كان لمن طوبى

له عنه قال: حدثنا عبد الله بن جعفر الحميري، عن لايضرك لكويتم لاني سوسوم نبدمحم انشدح 5-63
ابراهيم بن هاشم، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبي يه، عن أبي انه، عن علي عليه السلام قال: قال عيسى بن مريم عليه السلام: طوبى لمن كان صمته في كرا، ونظره عبرا، ووسعه
يده ولد سانه به يته، وبكى على خط يته. وسلم الناس من

خصال خمس في به اجتمع من محمد بن جعفر شريعة

دمحم نبدمحم ان ع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يب انشدح 5-64

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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 reciters; 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[509], hoopoes, bees, ants, and frogs, and ordered to kill the following five: crows, kites[510], snakes, scorpions, and mordacious[511] dogs.

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بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إنما لخالقه، ورجاؤه، وخافه، فإذا رأيت شيعة جمع فر من عطفه وفرجه، واشتد جهاده، وعمل أولئك في أولئك شيعة جمع فر.

وقد أخرجت ما رويته في هذا المعنى في كتاب صفات الشيعة.

في نامون لا خمسة

رفع ج نب يسوم نع دمحا نب دمحم نع، س يرد! نب دمحا انشدح: لاق هنع دللا يضر يبا انشدح 5-65 بن عروة، عن شعيب، عن أبي بصير، عن أبي عبد الله عليه السلام، عن عبد الله بن عبد الله السلام قال: خمسة لا ينامون: الهام بدم يسفكه، وذو المال الكثير لا أمين له، والقائل في الناس الزور والبهتان عن عرض من الدنيا يأناله، والمأخوذ بالمال الكثير ولا مال له، والمحب حبيبا يتوقع فراقه.

خمس طحنت رحى جهنم في

ملسم نب نوره ينشدح: لاق يري محل رفاج نب دللا دب انشدح: لاق هنع دللا يضر يبا انشدح 5-66 عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن أبيان بن عبد الله عليه السلام أن عليا عليه السلام قال: إن أيا أمير المؤمنين؟ قال: في جهنم رحى تطحن [خمساً] أفلات سألون ما طحنها؟ في قيل له: ما طحنه العلماء الفجرة، والقراء الفسقة، والجد بارة الظلمة، والوزراء الخونة، والعرفاء الكذبة. وإن في النار لمدينة يقال لها: الحصينة أفلات سألوني ما فيها؟ في قيل: وما فيها أمير المؤمنين؟ في قال: فيها أيدي الناكثين.

خمس بقتل والامر خمسة قتل عن النهي

نع، يقرب لنا دللا دب ع يبأ نب دمأ نع، دللا دب ع نب دعس انشدح: لاق هن ع دللا يضري ب انشدح 5-67
علي بن محمد القاشاني، عن أبي أيوب الحمدي نبي، عن سعد يمان ابن جعفر الفردي، عن الرضا، عن
السردي صوام، أبانته، عن علي بن عيسى السلام أن رسول الله صلى الله عليه وآله نهى عن قتل خمسة:
والهدد، والنحلة، والنملة، والضفدع، وأمر بقتل خمسة: الغراب، والحداة، والحديّة، 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

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مصنف هذا الكتاب رضي الله عنه: هذا أمر إطلاق ورخصة لا أمر وجوب وفيه رض. قال

ملعونون خمسة

رافصلنا نسحلا نبا دمحم انشدح: لاق هنع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 5-68
عن الحسن بن علي الكوفي، عن إسحاق بن إبراهيم، عن نصر بن قابوس قال: سمعت أبا عبد الله
عليه السلام يقول: الملعون ملعون، والكاهن ملعون، والساحر ملعون، والمغنية ملعونة، ومن أواها وأكل
كسبها ملعون، وقال عليه السلام: الملعون كالكاهن، والكاهن كالساحر، والساحر كالكافر، والكافر في
النار.

دم الفلك، ولا ي قول بهم فلكه قال مصنف هذا الكتاب رضي الله عنه: الملعون هو الذي ي قول به ق
وخالقه عز وجل.

خصال خمس من أفضل النحر يوم عمل من ما

هللا دبع يبا نب دمحم أنع، يدابأ دعسلنا نيسحلا نب يلع انشدح: لاق هنع هللا يضر يبا انشدح 5-69
ن محمد البرقي، عن محمد بن أحمد الأبي، عن عبد الله بن محمد، عن عمرو بن شمر، عن أبيان بن محمد، ع
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 ويبدو به بالسلام أو رجل أظعم من صلاح نسكه ودعا إلى بقاءه جيرانه
من الذي تامل وأهل المسكنة والمملوك، وتعاهد الأسر.

مس تمتعك تير فيه ي كن لم فيه عدت من خصال خمس

لي عامس إنع، دي زي نب بوقعي نع، هللا دبع نب دعس ينشدح: لاق هنع هللا يضر يبا انشدح 5-70
بن قتيبة البصري، عن أبي خالد العجمي، عن أبي عبد الله عليه السلام قال: خمس من لم تكن فيه
ودسن الخلق لم يكن فيه كثر مس تمتع: الدين، والعقل، والادب، والحرية،

خصال خمس الابيض الديك في

هويوم نب مهارب إنع، دمحم أنب دمحم نع، س يردا نب دمحم انشدح لاق هنع هللا يضر يبا انشدح 5-71
عن محمد بن عيسى الذي قطبني 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[512] you have raised up the Blessed the Sublime God to a higher rank than what the atheists say. When you say La illaha illallah vahdahu la sharika la[513] 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[514] you have entrusted your affairs to God. When you say Istaqfurallah va Atubo ellayh[515] 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 alhamdulillah[516] , 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[517] as follows: Noah (MGB), Abraham (MGB), Moses (MGB), Jesus (MGB) and Muhammad (MGB).”

في الديك الابيض خمس خصال من خصال الاتد بياء على يهم السلام: معرفته بأوقات الصلاة، والغيرة، والسخاء والشجاعة، وكثرة الطروقة.

هل يسجد تجاب لا خمسة

دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 5-72
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 يسجد تجاب لهم: رجل جعل الله ب
امرأته فهي توديه وعنده ما يعطيها ولم يخل سبيلها ورجل أبى مملوكه ثلاث مرات ولم يبعه، ورجل مر
بحائط مائل وهو يقبل إليه ولم يسرع المشي حتى سقط عليه، ورجل أقرض رجلاً مالا فلم يشهد
عليه، ورجل جلس في بيته وقال: اللهم ارزقني ولم يطلب.

كلمات خمس في وجل عز الله بتمجيد الامر

نب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر هيول يجام يلع نب دمحم انشدح 5-73
أحمد بن يحيى، عن أحمد بن محمد السيارى بإسناده رفعه إلى أبي حمزة الثمالي، عن علي بن
ال: إذا قلت "سبحان الله الحسين عليهما السلام قال: قلت فذلك مجدوا الله في خمس كلمات ما هي؟ ق
وبحمده" رفعت الله تبارك وتعالى عما يقولون به، فإذا قلت: "لا إله إلا الله وحده لا شريك
له" فهي كلمة الإخلاص التي لا ي قولها عبد إلا أعتقه الله من النار إلا المسلم تكبرين والجدبارين، ومن
الله عز وجل، ومن قال: "أستغفر الله وأتوب إليه" قال "لا حول ولا قوة إلا بالله" فوض الأمر إلى
فليس بمس تكبر ولا جدبار، إن المسلم تكبر 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.

خمس من الرسل من العزم أولو

نب نيسحل نع راطعلا ييحي نب دمحم انشدح: لاق، هنع هللا يضر نسحل نب دمحم انشدح 5-74
الحسن بن أبان، عن محمد بن أورمة، عن محمد بن علي الكوفي، عن أحمد محمد بن أبي نضر، عن أبان بن
زوح عثمان، عن إسماعيل الجعفي، عن أبي جعفر عليه السلام قال: أولو العزم من الرسل خمسة:
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.”[\[518\]](#)

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 Pharaohs.”

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.” [\[519\]](#)

ي تغيروا أن إلى بهم ي ن تظر خمسة

ن ع، دي بع نبا يس يع نب دمحم ن ع، هللا دب ع نب دعس انشده: لاق هن ع هللا يضر ي ب انشده 5-75
ي ونس بن ع بد الرحمن، عن إ سماع يل بن ع بد الخالق اب ن أخي شهاب بن ع بدر به قال: قال أب وع بد الله
الم صهوق، والم بطون، والمهدوم، والمدخن. عله ال سلام: خمسة ي ن تظر بهم إلى أن ي تغيروا: الغريق، و

م باركة وخمسة ملعونة بال كوفة مساجد خمسة

ي ب ان ع، دمحم نب دمحم ن ع، سي رد ان نب دمحم انشده: لاق هن ع هللا يضر نس حل نب دمحم انشده 5-76
إ سحاق إ راهيم بن هاشم، عن عمرو بن عثمان، عن محمد بن عذافر عن أبي حمزة الثمالي، عن محمد بن
سلم، عن أبي جعفر عله ال سلام أنه قال: بال كوفة مساجد ملعونة ومساجد م باركة، ف أما الم باركة م

فمسجد غنى والله إن ق بلته ل قاسطه وإن ط ين ته ل ط ي بة، ول قد ب ناه رجل مؤمن ولا تذهب الدن يا ح تي ، ي ن فجر عنده عي نان، وي كون ف يهما جن تان، وأهله مدعونون وهو مسلوب منهم. ومسجد بني ظفر ومسجد السهلة، ومسجد بالخمراء، ومسجد جع في. ول يس هو مسجدهم ال يوم وي قال: درس. وأما المساجد المعونة: فمسجد ثقيف، ومسجد الا شعث، ومسجد جري ر ال بجلي، ومسجد سماك. ومسجد بالخمراء بني على ق برف رعون من ال فراعنة.

ب ال كوفة مساجد خمسة في ال صلاة عن ال نهى

ضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن بن أبي الخطاب ريبا ان شذح 5-77 قال: حدثني صفوان بن يحيى، عن ذكره، عن أبي عبد الله عليه السلام قال: ان أمير المؤمنين عليه السلام نهى عن الصلاة في خمسة مساجد ب ال كوفة: مسجد الا شعث بن قيس الكندي، ومسجد جري ر بن ال بجلي، ومسجد سماك بن مخرمة، ومسجد شيبث بن ربيعي ومسجد تيم، قال: وكان أمير عبد الله المؤمنين عليه السلام اذا نظر إلى مسجدهم قال: هذه بقعة تيم، ومعناه إنهم قد عدوا عنه لا ي صلون معه عداوة له وب غضاب. 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 unfamiliar [\[520\]](#) 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.”

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السد فر في ال تمام على بهم ي جب خمسة

يداباً دعس لانس ح لانب يلع انشدح :لاق هنع هللا يضر لكوتمل انب يسوم نب دمحم انشدح 5-78
بي عبد الله البرقي، عن اب يه محمد بن خالد عن محمد بن اب ي عمر يرفعه الى قال: حدثنا احمد بن ا
ابي عبد الله عليه السلام قال: خمسة ي تمون في سفر كانوا اوف في حضر: المكارى والكرى
والاش تقان وهو البريد والراعى، والملاح لانه عملهم.

اشياء خمسة ب محرم له ليست ال تي المرأة من يرى ان ل لرجل

رافصلانس ح لانب دمحم انشدح :لاق هنع هللا يضر دي لولانس ح لانب دمحم انشدح 5-79
عن احمد بن محمد، عن مروك بن عبيد، عن بعض اصحابنا، عن ابي عبد الله عليه السلام قال: قلت له:
مال لرجل ان يرى من المرأة اذا لم يكن لها ب محرم، قال: الوجه، والكفين، والقدمين.

مواقب خمسة في ال سماء اب وابت فتح

يسى ع نب دمحم نبا دمحم انشدح :لاق هللا دب ع نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 5-80
عن ابن ي حبي، عن جده الحسن بن راشد، عن ابي بصير، ومحمد بن مسلم، عن ابي عبد الله عليه
سلام ان امير المؤمنين عليه السلام قال في فيما علم ال سلام قال: حدثني ابي، عن جدي عن ابائه على بهم ال
اصحابه: تفتح ابواب ال سماء في خمسة مواقيت، عند نزول الغيث، وعند الزحف، وعند الاذان، وعند
ة ال قرآن، ومع زوال ال شمس، وعند طلوع ال فجر. فراء

خمسة الى ت شتاق الجنة

راء الحافظ ال بغدادى رضي الله عنه قال: بلانس نب دمحم نب رمع نب دمحم يضاقلانس ح 5-81
حدثنا الحسن بن عبد الله بن محمد بن علي بن العباس الرازي قال: حدثني ابي قال: حدثني سيدي
علي بن موسى الرضا، عن ابي يه، عن جعفر بن محمد عن ابي يه، عن علي بن الحسن بن ابي يه الحسن بن
ي الله عليه وآله: الجنة تشتاق اليك والى عمار بن علي، عن علي عليه السلام قال: قال النبي صل
و[الى] سلمان وابي نر 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. [\[521\]](#)"

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-Beyda [\[522\]](#) and the murder of Nafs-i-Zakiya [\[523\]](#)."

THERE CAN BE NO OATH OF CONDEMNATION [\[524\]](#) 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 condemnation [\[525\]](#) 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...' [\[526\]](#) ; and a dumb woman since she cannot take the oath of condemnation and it must be done verbally."

حال كل على ي ط ل قن خمس

يبأ نب دمحم نع دي زي نب بوق عي نع ، هللا دب ع نب دعس انشدح :لاق هنع هللا يضر يبأ انشدح 5-82

عمر، عن حماد بن عثمان، عن أبي عبد الله عليه السلام قال: خمس يطلقن على كل حال: الحامل وال تي من المديض، وال تي لم يدخل بها، والغاب عنها زوجها، وال تي لم ت بلغ المديض. قدي نست

خمس السلام عليه ال قائم خروج علامات

نع، راي زهم نب مي هارب! نع، يري محل ا رفع ج نب هللا دب ع انشدح: لاق هن ع هللا ي ضر ي ب انشدح 5-83
عن محمد بن حكيم، عن ميمون أخيه علي بن مهزيار، عن الحسن بن سعيد، عن صفوان بن يحيى،
ال بان، عن أبي عبد الله عليه السلام قال: خمس قبل قيام ال قائم: [خروج] ال يما تي، وال سد ف ياتي،
وال منادي ي نادي من السماء، وخسف ال ب يداء، وق تل ال نفس الزكية.

ملاعنة أزواجهن وب ين ال نساء من خمس ب ين ل يس

د بن عبد الله قال: حدثني أحمد وعبد الله ابنا محمد عس انشدح: لاق هن ع هللا ي ضر ي ب انشدح 5-84
بن عيسى، عن العباس بن معروف، عن الحسن بن يزيد ال نوفلي، عن علي بن داود ال يعقوبي، عن
سليمان بن حفص ال بصري، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده عليه السلام أن
ل نساء وب ين أزواجهن ملاعنة: ال يهودية تكون تحت عليا عليه السلام قال: ل يس ب ين خمس من ا
المسلم، وال نصرانية والامة تكون تحت الحرف ي قذفهما، وال حرمة تكون تحت ال ع بد ف ي قذفها،
وال مجلود في ال فريضة، لان الله عز وجل ي قول: "ولا تقبلوا لهم شهادة أبدا" والخرساء ل يس ب ينها
وب ين زوجها لعان إنما ال لعان بال لسان.

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, ... [527]'"

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...' [528] 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,...' [529]

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.'

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خمس فآت مهن بيهن ربه اب راهيم اب تلى ال تي ال كلمات

لأق يساب علأ يول علأ مسأق لأ نب قزمأ أنشأق :لأق هنأ هلأ يضر يسوم نب دمأ نب يلأ أنشأق 5-85
أأأنا مأم بن زياأ الأزأى ، :أأأنا مأم بن الأسين بن زياأ الزيأاأ قال :أأأنا أعفر بن مأم بن مالك الكوفى الفزأرى قال
وَأُذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ " :سألأه عن قول الله عز وجل :عن المفضل ابن عمر ، عن الصأأق أعفر بن مأم عليهما السلام قال
أه ال كالأماأ؟ه ام "بِكَلِمَاتٍ

قال : هي ال كالأماأ ال آى آ لقاها آدم من ربه ف آاب عأ به وهو أنه قال : يا رب أسألك بآق مأم وعلى وفاطمة
والأسن والأسن ال آآ آب على ، ف آاب الله عأ به إنه هو ال آواب الأرايم.

"فَأْتَمَّهُنَّ" يا ابن رسول الله فما يعنى عز وجل بقوله :فقلت له

ى ال قائم عأ به ال سلام آأنى عشر إماماأ سعة من ولأ الأسن بن.قال : يعنى فآت مهن إل

"وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ" :يا ابن رسول الله فأخبرنى عن قول الله عز وجل :فقلت له :قال المفضل

قال : يعنى بآلك الإمامة أعلها الله فى عقب الأسن بن إلى يوم الأقيامة.

سول الله فى كيف صأراأ الإمامة فى ولأ الأسن بن وولأ الأسن عأ بهما قال : فى قلت له : يا ابن ر
ال سلام ، وهأ أجم يعأ ولأا ر سول صألى الله عأ به وآله وسبطاه وسبأاأ شأ باب أهل الأجنة؟

فى قال عأ به ال سلام : إن موسى وهارون كانا بن بى بن مرسل بن أخوين فى أعل الله الأنبوة فى صألب هارون
بى قول :لم فى عأ الله آلك ، وإن الإمامة آلافة [من] الله عز وجل لى آون صألب موسى ، ولم بى كن لأأأ أن
لأأأ أن بى قول :لم فى عأها الله فى صألب الأسن بن وولأ الأسن ، لأن الله هو الأأكم فى أف عأله ، لا
بى سأل عما بى فى فعل وهم بى سألون.

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...’ [530] 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.’ [531]

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)!” [532] 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.” [533]

يُلع عاالتببال او هلصأ هانركذ امو رخآ هجو "وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ" ولقول الله تبارك وتعالى على الله تعالى ذكره، والأخر جائز، فاما ما يسه تعديل فهو أن يسه خبره ضرب بين أحدهما يسه تعديل لسه علم ما تسكشف الاله منه، وهذا ما لا يسه صح له لانه عز وجل علام الغيوب، والس ضرب الآخر من الاله تلاء أن يسه بتليه حتى يسه صرف يما يسه بتليه به فسه يكون ما يسه عطيه من الالهطاء على سسه يسه الاله تفاق،

يقتدي به، فيعلم من حكمة الله عز وجل أنه لم يكل أسباب الامامة إلا إلى الكافي المستقل، الذي لا ينظر إليه الناظر ف وكذلك نرى إبراهيم مكوثاً " :كشفت الأيام عنه بخبره، فاما الكلمات فمنها ما ذكرناه، ومنها اليقين وذلك قول الله عز وجل ومنها المعرفة بقدم باريه وتوحيده وتنزيهه عن التشبيه حين نظر إلى الكوكب، "مِنَ الْمُوقِنِينَ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونُ والقمر والشمس فاستدل بأقول كل واحد منها على حديثه ويحدثه علي محدثه، ثم علمه عليه السلام بأن الحكم بالنجوم خطأ قرظن لآ نال قدح اول قرظن لآب من احبس هل لآ هديق امن او " لآني سقيم فنظر نظرة في النجوم فقآ " :في قوله عز وجل الواحدة لا توجب الخطأ إلا بعد النظر الثانية بدلالة قول النبي صلى الله عليه وآله لما قال لا يري المؤمن بين عليه السلام: "يا علي أول النظر لك، والثانية عليك لا لك"، ومنها الشجاعة وقد ذكرت في فت قالوا وجدنا آباءنا لها ،أد قال لأبيه وقومه ما هذه التماثيل التي أنتم لها عاكفون " :أيام والاصنام عنه بدلالة قوله عز وجل قال بل ربكم رب السموات ،نا بالحق أم أنت من الأعميين قالوا أجنث قال لقد كنتم أنتم وآبائكم في ضلال مبين ،عابدين الأ كبيراً لهم وتالله لأكيدين أصنامكم بعد أن تولوا مدبرين، فجعلهم جداد ،والأرض الذي فطرهن وأنا على ذلكم من الشاهدين ا لعلهم إليه يرجعون."

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.' [\[534\]](#)

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?') [\[535\]](#)

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.' [\[536\]](#) 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.' [\[537\]](#)

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!'" [\[538\]](#) Abraham (MGB) replied, '...I will pray to my Lord for thy forgiveness: for He is to me Most Gracious....' [\[539\]](#)

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.' [540]

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;' [541] 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);' [542]

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);' [543] 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.' [544]

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ومقاومة الرجل الواحد ألوفا من أعداء الله عز وجل تمام الشجاعة، ثم الدلم مضمن معناه في قوله عز وجل ثم السخاء وبيانه في حديث ضيف إبراهيم المكرمين، ثم العزلة عن أهل البيت والعشيرة "إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ" والامر بالمعروف "شَقِيًّا وَأَعْتَرِلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي" مضمن معناه في قوله يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا، يَا أَبَتِ إِنِّي قَدْ " والنهي عن المنكر بيان ذلك في قوله عز وجل يَا، يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا، يَا أَبَتِ إِنِّي جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا بَغَارًا " : هوبأ هل لاق امل كلذو ،ةن سحلاب ةئيسلا عفدو "أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا "سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا" فقال في جواب أبيه "راهم لنن لم تنته لارجمنك واهجرني مليا نذت عن آله تي يا اب ذئ يميتني وآء واءا مرصت فهو يشفين ،والذي هو يطعمني ويسقين ،الذي خلقتني فهو يهدين " : والتوكل بيان ذلك في قوله "والذي أطمع أن يغفر لي خطيئتي يوم الدين ،ثم يخينهم"

ثم الحكم والادعاء إلى الصالحين في قوله: "رب هب لي حكما وألحقني بالصالحين" يعني حتى يشهد له من الصالحين الذين لا يذمونه إلا بحكم الله عز وجل، ولا يذمونه إلا بالآراء والمقائيس أراد به هذه الأمة الفاضلة فأجابه "وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ" : يكون بعده من الحجج بالصدق بيان ذلك في قوله وَجَعَلْنَا " : الله وجعل له ولغيره من أنبيائه لسان صدق في الآخرين، وهو علي بن أبي طالب عليه السلام وذلك قوله عز وجل لِسَانَ صِدْقٍ عَلِيًّا لَهُمْ

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Then it refers to a trial in his life when he was put in a catapult [545] 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;' [546]

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.’ [547]

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." [548] 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...’ [549] 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!...’ [550] 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!...’ [551] 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 debate their souls with folly? ...’ [552]

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

محنة في الولد حين امر بذبح ابنه والمدحنة في النفس حين جعل في الدنيا نذيق وقد ذف به في النار، ثم ال إسماعيل، ثم المحنة بالاهل حين خلص الله عز وجل حرمة من عزارة القبطي المذكور في هذه القصة، ثم الصبر على سوء ما كان " ثم النزاهة في قوله عز وجل "ولا تخزني يوم يبعثون" خلق سارة، ثم استقصار النفس في الطاعة في قوله إن "قل " ثم الجمع لاشراط الكلمات في قوله "يهدوياً ولا نصرانياً ولكن كان حنيفاً مسلماً وما كان من المشركين إبراهيم مخيائ" فقد جمع في قوله "يا أول المسلمين صلواتي ونسكي ومخيائي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنت ثم استجابة الله بجميع اشراط الطاعات كلها حتى لا تعزب عنه عازبة ولا تغيب عن معانيها غائبة "ومماتي لله رب العالمين اها أنه سأل عن الكيفية والكيفية من فعل الله عز ن عم ذهب اشتم أي أهذهو "رب أرني كيف تحي الموتى" دعوته حين قال هذا شرط "أولم تؤمن؟ قال بلى" وجل متى لم يعلمها العالم لم يلحقه عيب، ولا عرض في توحيدہ نقص، فقال الله عز وجل ولما قال الله عز وجل ،مي هارب لاق امك، يلب لوق ي نأ ب جو "أولم تؤمن" عامة من آمن به متى سئل واحد منهم هق بسب راصف هل أو هيلع هل لاص دمحم يلب لاق نم لوأ للاق "ألست بربكم قالوا بلى" لجميع أرواح بني آدم إدي "بلى" سيد الاولين والآخرين، وأفضل الدنيا بين والامر سدين فمن لم ي جب عن هذه الام سألة مث "ومن يرغب عن ملة إبراهيم إلا من سفه نفسه" :عز وجل جواب إبراهيم في قدرغب عن ملة، قال الله اصط فاء 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. [553] 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.'" [554] 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." [555] 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." [556] 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" [557]

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!" [558] '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." [559]

والصالحون هم النبي والائمة صلوات الله عليهم اجمعين "ة لمن الصالحين ولقد اصطفينا في الدنيا وانه في الآخر" اذ قال " :الاخذون عن اله عز وجل امره ونهية والملتمسون للصلاح من عنده والمجتنبون للرأي والقياس في دينه في قوله ووصى بها " :اقتداء من بعده من الانبياء عليهم السلام به في قوله عز وجل مث "له ربه اسلم قال اسلمت لرب العالمين وفي قوله عز وجل لنبيه صلى الله عليه "مؤن ابراهيم بنيه ويعقوب يا بني ان الله اصطفى لكم الدين فلا تموتن الا وانتم مسلمين

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ " : وفي قوله عز وجل " أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ثُمَّ " وآله،
لذندنا والآخرة. احل اصم نم هتهج نم قمالا دهيل اج اتحت امم قنوخام مامال اتاملك طارش او " الْمُسْلِمِينَ مِنْ قَبْلُ

مهنمو ، قمالا قحتسي نم قيرذلا نم نامل عيل ضيعبت فرح "نم" " وَمِنْ ذُرِّيَّتِي " : وقول إبراهيم عليه السلام
من لا يستحق الامامة، هذا من جملة المسلمين، وذلك أنه يستحيل أن يدعو إبراهيم بالامامة لكافر أو
ضيق على خواص المؤمنين والخواص إنما للمسلم الذي ليس بمعصوم، فصح أن باب التبعية
صاروا خواصا بالبعد عن الكفر، ثم من اجتنب الكفار صار من جملة الخواص أخص، ثم المعصوم هو
الخاص الأخص ولو كان لا تخصص صورة أربى عليه لجعل ذلك من أوصاف الامام

قد سمي الله عز وجل عيسى من ذرية إبراهيم وكان ابن ابنته من بعده، ولما صح أن ابن ابنت ذرية
ودعا إبراهيم لذرية بالامامة وجب على محمد صلى الله عليه وآله الاقتران به في وضع الامامة في
ثُمَّ أَوْحَيْنَا إِلَيْكَ "بقوله المعصومين من ذرية تهذبوا بالنعول بالنعول بعدما أوحى الله عز وجل إليه وحكم عليه
زعدهلوق يفالخدان الكل كذفلاخ ولو " أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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 Martyrs[580], 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 Shaiq, 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."

قازرل ادبع نب مي هاربا ان شذح: لاق، ذورلا ورمب هي قفلا نيس حل او با هاشلا نب يلع نب دمحم ان شذح 6-1
 اب وسحاق الان طاكبي قال: حدثنا يبي بن الماست فاد قال: حدثنا يزيد بن سلمة انه نميري قال: حدثنا
 يونس، عن زكريا بن ابي زائدة [عن زائدة]، عن زاذان، عن زر بن حبيش قال: سمعت محمد عيسى بن

بن الحنفى رضى الله عنه في قول: فينا ست خصال لم تكن في أحد من كان قبلنا، ولا تكون في أحد بعدنا: منا محمد سيد المرسلين وعلي سيد الوصيين، وحمزة سيد الشهداء، والحسن والحسين سيدا أهل الجنة، وجعفر بن أبي طالب المزين بالجنادين يطير بهما في الجنة حيث يشاء ومهدي هذه شهاب الأمانة الذي يصلي خلفه عيسى بن مريم عليه السلام.

خصال الست الزنا في

نسحل اوبأ انربخأ :لاق جحلا نم يفرصنم نادمه ب يدنكلا لضفلا نب لضفلا سابعل اوبأ انربخأ 2-6 قال: حدثنا هشام بن عمار قال: حدثنا مسلمة بن علي، عن الأعمش، عن أحمد بن سعيد الأدمشقي شقيق، عن حذيفة بن اليمان قال: قال رسول الله صلى الله عليه وآله: [يا] معشر المسلمين إيكم والزنا فان فيه ست خصال، ثلاث في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فإنه يذهب قر، وينقص العمر، وأما التي في الآخرة فإنه يوجب سحق الرب وسوء الحساب بالبهاء، ويورث الف والخلود في النار. ثم قال النبي صلى الله عليه وآله: "سولت لهم أن فسهم أن سخط الله عليهم وفي العذاب هم خالدون".

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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 Madinat-us-Salam - quoted Ali ibn Yazid as-Sada'ee, on the authority of Abi Shoyba', on the authority of Anas ibn Malik[581] 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 [582], 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 [583] and Muhammad ibn Zyad, on the authority of Aba Imam 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!"

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دمح أنب دمحم انشدح :لاق دي زي وبأ انشدح :لاق دمحو بآ انشدح :لاق هاشلا نب يلع نب دمحم انشدح 6-3 محمد أب ومالك عن أب يه، عن جعفر بن محمد، عن أب يه، بن صالح ال تميمي، عن أب يه قال: حدثنا أنس بن عن جده، عن علي بن أبي طالب عد بهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي في الزنا ست خصال: ثلاث منها في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فيذهب وأما التي في الآخرة في سوء الحساب وسخط الرحمن، والخلود بالبهاء، ويحجل ال فناء، ويقطع الرزق في النار.

يلع نب دمحم نع، مساقلا يبا نب دمحم دممع نع، هنع دللا يضره يولي جام يلع نب دمحم انشدح 6-4 الكوفي، عن ابن فضال، عن عبد الله بن ميمون، عن أبي عبد الله عليه السلام قال: لزانبي ست: ا وثلاث في الآخرة، فأما التي في الدنيا في ثلثة وجه، ويورث خصال، ثلاث في الدنيا ال فقر، ويحجل ال فناء، وأما التي في الآخرة في سخط الرب جل جلاله، وسوء الحساب، والخلود في النار.

بالجنة لكم أتقبل خصال به ست لي تقبلوا وآله عليه الله صلى النبي قول

اهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبو جعفر فرربا نب دمحم سابعه لأوبأ انشدح 6-5 أحمد بن إسحاق بن بهلول القاسمي في داره بمدينة السلام قال: حدثنا علي بن يزيد الصدائي، عن أبي شذيب، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: تقبلوا لي به ست أتقبل لكم بوا، وإذا وعدتم فلا تخذلوا، وإذا ائتمنتم فلا تخونوا. وغضوا أب صاركم بالجنة: إذا حدثتم فلا تكذبوا، واحفظوا فروجكم وكفوا أيديكم وألسنتكم.

الجنة دخل فعلمن من خصال ست

يدام حلل روهج نبا دمحم نب دمحم سابعه لأوبأ انشدح :لاق رادن بال رفع نب دمحم دمحو بآ انشدح 6-6 محمد ال بغدادي بخاري قال: حدثنا عمرو بن عثمان بن كثر ال دبال قال: حدثنا أبو علي صالح بن بن ندي نار الحمصي قال: حدثنا إسماعيل بن عياش، عن شرحبيل بن مسلم ومحمد بن زياد قال: سمعنا أبا امامة يقول: سمعت رسول الله صلى الله عليه وآله يقول: أيها الناس إنه لا نبي بعدي، ولا دم، وصلوا خمسكم، وصوموا شهركم، وحجوا بيت ربكم، وأدوا زكاة أموالكم أوفى، وأطيعوا ربكم، وأطيعوا 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.' [\[584\]](#) "

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)

safvatallah ala mobqazayahum la'natallah.' ”[585]

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.’ [586]

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الله عليه السلام قال: خصال ينفق بها المؤمن بعد موته: ولد صالح يستغفر له، ومصحف يقرأه، وصدقة ماء يجره، وسنة حسنة يخذ بها بعده، وقليب يذفره، وغرس يخرس

الجنة باب على مك توبة كلمات ست

ورمع نبيلع هج ن الكو، خلرب راطعلا ورمع [نبيلع] نبدمحم نبيلع نب نسحلا يلعوب انشدح 6-10
على يده ل عن فارس بن حاتم بن ماهويه صاحب علي بن محمد العسكري عليه السلام وهو الذي خرج
قال: حدثنا سليمان بن أيوب المطليبي قال: حدثنا محمد بن محمد المصري قال: حدثنا موسى بن
إسماعيل بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن
ه صلى الله عليه وآله: دخلت الجنة أبانه، عن علي بن أبي طالب عليه السلام قال: قال رسول الله
ف رأيت على بابها مك توباب الذهب (لا إله إلا الله، محمد ربي الله، علي ولي الله، فاطمة أمة الله،
الحسن والحسين صدقة الله، على مبعضهم لعنة الله .

قال مروء من خصال ست

حمد ابن زيد بن محمد البغدادي م انشدح: لقي زوخلا ركب نب مي هارب اب نب دمحم أروص نب موب انشدح 6-11
قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر بن سليمان الطائي بال بصرة قال: حدثني أبي قال:

حدثني أبو الدحسن علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب عد بهم السلام
 ة: ثلاث منها في الدضر، وثالث منها في قال: قال رسول الله صلى الله عليه وآله: ست من المروء
 ال س فر، فأمال تي في الدضر: ف تلاوة كتاب الله عز وجل، وعمارة مساجد الله، واتخاذ الإخوان في الله
 عز وجل، وأمال تي في ال س فر: ف بذل الزاد، وحسن الخلق، والمزاح في غير المعاصي.

أسهم ستة الخمس في قسم

حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي: رضي الله عنه قال يولي ج ام يل ع نب دم حم ان ش دح 6-12
 بن إسماعيل، عن صفوان بن يحيى، عن عبد الله ابن مسكان، عن أبي العباس، عن زكريا بن مالك الجعفي، عن أبي عبد الله
 ن ش ي ء ف أن لله حُمسَه وللرَّسُولِ ولِدِي الْقُرْبَى وَالْيَتَامَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ م: عليه السلام أنه سأله عن قول الله عز وجل
 "وَالْمَسَاكِينَ وَالْبَنِي 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'ab, 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

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قال: أما خمس الله عز وجل في لرسول في ضعه حديث في شاء، وأما خمس الرسول في لاقاربته، وخمس ذوي الاربية الا سهم في بهم، وأما المساكين القريب في فهم اقرباؤه، والدي تامي في تامي أهل في تته، في جعل هذه وأب ناء السد بيل في قد علمت أن لا نأكل الصدقة، ولا تحل لنا في لمساكين وأب ناء السد بيل.

صنع في بهال لعدبادل يسا شدياء سدة

عن موسى بن جعفر دمحا نب دمحم نع، س يرد! نب دمحا ان شذح: لاق هنع هللا يضر في باب ان شذح 6-13
ال بغدادي، عن أبي عبد الله الا صبهاني، عن درست، عن ذكره عن أبي عبد الله عليه السلام قال: سدة
أشياء ل يس لعدبادل بها صنع: المعرفة، والجهل، والرضا، والغضب والنوم، واليقظة.

خصال بست سدة في عذب وجل عز الله ان

في درضي الله عنه قال: حدثنا محمد بن الحسن بن الحسن بن علي بن ابي طالب، عن محمد بن اسلم الجبلي با سناده في رفته إلى أمير المؤمنين
عليه السلام قال: إن الله عز وجل يعذب سدة بستة: العرب بالعدوية، والدهاقنة بالكبر، والامراء
تجار بالخيانة، وأهل الرستاق بالجهل بالاجور، والفقهاء بالاحسد، وال

المؤمن في ت كون لاصال ست

نب دمحم نع، هللا دبعب نب دعس ان شذح: لاق هنع هللا يضر راطعلا في يحي نب دمحم نب دمحا ان شذح 6-15
الحسين بن أبي الخطاب، عن جعفر بن بشير، عن امان بن عثمان عن الحارث بن المغيرة النضري،
ه السلام قال: سمعته يقول: سدة لا ت كون في المؤمن: العسر، والكذب، عن أبي عبد الله علي
واللجاجة، والكذب، والاحسد، والبغي.

عليهم في سلم لا سدة

رافصلا نسحلا نبا دمحم ان شذح: لاق هنع هللا يضر دي لولا نب دمحا نب نسحلا نب دمحم ان شذح 6-16
مغيرة، عن بنان بن محمد بن عيسى، عن أبيه، عن عبد الله بن ال

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 Ziyad, 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 eat 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 ال سكوني، عن جعفر بن محمد، عن أبيه، عن أبان بن عبد السلام قال: سئلته لا يسلم علىهم: غائطه وعلى موائد الخمر، وعلى الشاعر الذي يذف اليهودي، والنصراني والمجوسي، والرجل على المدصنات، وعلى المذفكهن بين سب الامهات.

عجيبات ست

نبوي يحيى نب دمحم نب دمحم نع، راطع ال يحيى نب دمحم انشدح: لاق هنع هللا يضر يب انشدح 17-6
ن أبي عبد عمران الأشعري، عن الحسن بن الحسين النوفلي، عن إسحاق الضحاك، عن منذر الجوانع
الله عليه السلام قال: قال سلمان رحمة الله عليه: عجبت بسئلت: ثلاث أضحك تني وثلاث أبكت تني،
فأما التي أبكت تني: ففراق الأذى محمد وحزبه، وهول المطلع، والوقوف بين يدي الله عز وجل، وأما
ع في لا يدري التي أضحك تني: فطاب الدنيا والموت يطالبه، وغافل ولا يس بمغفول عنه، وضاحك مل
أرضي الله أم سخط.

سئلته قل عن النهي

قاسم بن ميار بن أرباب نع دمحم نب دمحم نع، سي ردان نب دمحم انشدح: لاق هنع هللا يضر يب انشدح 18-6
عن الحسن بن زيد، عن داود بن كثير الرقي قال: بينما نحن قد عود عند أبي عبد الله صلى الله
خطاف مذبح، فوثب إليه أبو عبد الله عليه السلام حتى أخذ من يده، عليه وآله إذ مر بنا رجل به
ثم دحى به الأرض، ثم قال: أعالكم أمركم بهذا أم في قهكم لقد أخذ برني أبي، عن جدي عليهما السلام أن
رسول الله صلى الله عليه وآله نهى عن قتل سئلت: النحلة، والنملة، والضفدع، والصراد، والبهدهد،
ما النحلة في إنهات أكل طيبا وتضع طيبا وهي التي أوحى الله عز وجل إليها، ليست من الخطاف. فأ
الجن ولا من الألس، وأما النملة في إنهم قحطوا على عهد سليمان بن داود عليهما السلام فخرجوا
يسئسون فإذاهم

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)[587] 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 impurity[588] ; 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 Ziyad al-Adami, 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.’”

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ب نملة قائمة على رجل يها، مادة يدها إلى السماء وهي تقول: اللهم أنا خلق من خلقك، لا غنى ب ناعن في ضلك، ف ارزقنا من عندك، ولا تأخذنا ب ذنوب سد فهاء ولد آدم، في قال لهم سديمان: ارجعوا إلى ما زلتم له تبارك وتعالى قد سقاكم بدعاء غيركم، وأما الض فمدع فانه لما أضرمت النار على إبراهيم فبان ال شدت هوام الارض إلى الله عز وجل واستأذنته أن تصب عليها الماء، فلم يأن الله عز وجل لشي منها ه السلام إلا الض فمدع فاحترق منه الثلثان وبقي منه الثلث، وأما الهدد فانه كان ديل سديمان علي إلى ملك ب لقيس، وأما ال صرد فانه كان ديل آدم عليه السلام من بلاد سرانديب إلى بلاد جدة شهر، وأما الخطاف، فان دورانه في السماء أسف فإلما فحل بأهل بيت محمد صلى الله عليه وآله وت سديحه ة الحمد لله رب العالمين، ألا ترؤنه وهو يقول: ولا الضالين.قراء

وأنت باعهم ولده من ولا لوصياء ل نبيه الله كرها خصال ست

يسوم نب نسحلان ع، هللا دب ع نب دعس ان شذح: لاق راطعلا ي يحي نب دمحم نب دمحم ان شذح 6-19 الخشاب، عن غياث بن إبراهيم، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: قال رسول الله عز وجل كره لي ست خصال وكرههن ل لوصياء من ولدي وأنت باعهم من صلى الله عليه وآله: إن الله ب عدي: المعبث في الصلاة، والرفث في الصوم، والذن ب عدال صدقة، وإتيان المسجد جنباً، والتطلع في الدور، والضحك بين القبور.

خصال ست السمحة المحمدية

د ايز ن بله سنه، دمحا ن به محمد ن، راطعلا ي يحي نب دمحم انشدح: لاق هن ع دللا ي ضر ي با انشدح 6-20
الادمي، عن محمد بن سنان، عن المفضل بن عمر، عن يونس ابن ظبيان قال: قال [الي] ابي وعبد الله
عليه السلام يا يونس اتقوا الله وآمنوا برسوله، قال: قلت: آمننا بالله وبرسوله.

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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 Sa’eed 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.”[\[589\]](#)

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 Muhammad[\[590\]](#), 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 grandfather[\[591\]](#), 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.” [\[592\]](#)

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 Mo'abad, 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."

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بنة الة سمحة إقام الة صلاة، وإيتاء الزكاة، و صيام شهر رمضان، وحب الة بيت الة حرام والطاعة في قال: الة محمد الة لامام، وأداء حقوق الة مؤمن، في إن من الة بس حق الة مؤمن أقامه الله في يوم الة قيامة خمسمائة عام على رجة الة الله حقه، حة تي في سئل من عرفه أودية، ثم في نادي مناد من عند الله جل جلاله: هذا الظالم الة الذي الة بس عن قال: في يوبخ أربعين عام. ثم في أمر به إلى نار جهنم.

في نجبون لة سنة

رافصل الة نسحل الة نب دمحم انشدح: لاق هن ع لة الة يضر الة لول الة نب دمحم الة نب نسحل الة نب دمحم انشدح 6-21 الة بن جناح في رفة الة إلى أبي الة عبد الله ع لة الة قال: حدثني أحمد بن محمد بن عيسى، عن أبي الة، عن سعد الة سلام قال: سة لة لاي نجبون: الة سندي، والة زنجي، والة تركي، والة كردي، والة خوزي، ونك الة ري. وي يمكن أن في قرأ "ب نك الة ري" والة ب نك الة ضم خالص كل شيء.

الة شياء سة لة في الة حكرة

الة بن إرهيم بن هاشم، عن الة يلع ينربخأ: لاق هن ع لة الة يضر الة ولع الة دمحم الة نب دمحم الة نب قزمح انشدح 6-22 أبو الة، عن الة نوف لة، عن الة سكوني، عن الة جمع فربن محمد، عن أبي الة، عن أبي الة، عن علي الة ع لة الة سلام قال: قال رسول الله صلى الله عليه وآله: الة حكرة في سة لة شياء: في الة حنة، والة شعير، والة تمر، والة زبيب، والة سمن، والة زيت.

ووجه سة لة في الة عزل ب أس لة

نما أبو الة رضي الله عنه قال حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن الة قاسم بن شذح 6-23 في حبي، عن الة بن معبد، عن الة جمع فري قال: سمعت أبي الة الحسن ع لة الة سلام في قول: لاي أس الة عزل في سة لة وجوه: الة امرأة الة تي أي قنت أنها لا تلد، والة مسنة، والة امرأة الة سة لة، والة بديلة الة امرأة، الة تي لا ولدها، والة لة. ترضع

خصال ست من الة تعود

رفع الة نب يسوم الة نب دمحم الة نب دمحم انشدح: لاق هن ع لة الة يضر الة ب انشدح 6-24 الة بغدادي، عن علي بن معبد، عن إرهيم بن إسحاق، عن عبد الله ابن سنان، عن أبي الة عبد الله ع لة الة تعود في كل يوم من ست [خصال] من الة شك، الة سلام قال: كان رسول الله صلى الله عليه وآله. بي والة شرك، والة حمية، والة غضب، والة بغى، والة حسد.

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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)[593], 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.[594] He should not overload it beyond its capability. He should not force it to walk more than it can."

round bullets using a kind of sling^[596] ; 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.

لوط قوم اخلاق من الامة هذه في أشدياء وسنة يأموا أن لهم ي نبغي لا وسنة عليهم ي سلم أن ي نبغي لا سة

نع ، يس يع نبا دمحم نب دمحا نع ، هللا دببع نب دعس انشدح : لاق هنع هللا يضر يبا انشدح 6-29
عليه السلام ي قول: سة لا ي نبغي أن ي سلم عليهم ، وسنة لا ي نبغي [لهم] أن يأموا ، وسنة في هذه
الامة من أخلاق قوم لوط ، فاما الذين لا ي نبغي أن ي سلم عليهم : فال يهود ، والنصارى ، وأصحاب الرد
اء . وأما الذين لا والشطرنج ، وأصحاب الخمر ، والبربط والطنبور ، الممت فكهون بسب الامهات ، والشعر
ي نبغي أن يأموا من الناس في ولد الزنا ، والمردة ، والاعراب ي بعد الهجرة وشارب الخمر والمحدود ،
والاغلف . وأما التي من أخلاق قوم لوط فال جلاهي وهو البندق والحذف ، ومضغ العلك ، وإرخاء الأزرار خ يلاء ،
وحل الأزرار من القباء والقمر يص .

جاء له أصل هن كلمات فسير

نب دمحم نع ، راطعلا ي يحي نب دمحم انشدح : لاق هنع هللا يضر هيولي جام يلع نب دمحم انشدح 6-30
أحمد ، عن محمد بن الحسن بن أبي الخطاب ، وأحمد بن الحسن بن علي بن فضال ، عن علي بن أسباط ،
ال: قال عثمان بن الحسن بن زيد قال: حدثني محمد بن سالم رفته إلى أمير المؤمنين عليه السلام ق
بن عفان: يارسول الله مات فسير أبجد ف قال رسول الله صلى الله عليه وآله: تعلموا فسير أبجد
فإن فيه الاعاجيب كلها ، ويل لعالم جهلته فسيره ، قال: يارسول الله صلى الله عليه وآله ، ما
جة الله . وأما الجيم فجنة الله فسير أبجد؟ قال: أما الالف فالاعاء الله ، حرف من أسمائه . وأما الباء فبه
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. [597] 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.' [598] 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 في الدماء هاء الهاوية: في ويل لمن هوى في النار. وأما الواو في ويل لاهل النار. وأما الزاي في زاوية في زوايا جهنم. وأما حطي في الحاء حطوط الخطايا عن الممسحة فريدن جهنم نعوذ بالله مما في الزاوية يعني في ليلة القدر، وما نزل به جبرئيل عليه السلام مع الملائكة إلى مطلع الفجر، وأما الطاء في طوبى لهم وحسن مآب، وهي شجرة غرسها الله عزوجل بيده ونفخ فيها من روحه وإن أغصانها لترى من وراء سور الدحل والثمار، متدللية على أفواههم. وأما الياء في يد الله فوق خلقه، سبحانه الجنة تنبت بالدالي و

وتعالى عما يشركون. وأما كامن في الكاف كلام الله لا تبدل لكلمات الله، ولن تجد من دونه من تحدوا. وأما الميم اللام في إمام أهل الجنة به ينهم في الزيارة والتحية والسلام، وتلاوم أهل النار فيما به ينهم. وأما في ملك 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 سعة فص لعدباد، وأما قرشت فالصاع بصاع يعنى الجزاء بالجزاء، كما تدين تدان، إن الله لا يري دظلما يعنى قرشهم فحشرهم ونشرهم إلى يوم القيامة، فقصي به ينهم بالحق وهم لا يظلمون.

وقد أخرجت ما روينا في هذا المعنى في تفسير حروف المعجم من كتاب معاني الأخبار.

خصال ست فيه من المجنون

ي إبراهيم ابن هاشم، عن نثدح: لاقى هلالا دبعا نبع دعس انثدح: لاقى هلالا يضرب أبانثدح 6-31
الدسين بن الدسين الفارسي، عن سعد يمان بن جعفر الجعفرى، عن محمد بن الدسين بن زيد بن علي بن الدسين بن علي بن أبي طالب، عن أبيه، عن

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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 [599]; 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 Ziyad, 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[600] ; and the believers.”

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جع فر بن محمد، عن آبائه، عن علي بن أبي طالب عد بهم السلام قال: مر رسول الله صلى الله عليه وآله على جماعة في قال: علي ما اجتمعتم؟ قالوا: يا رسول الله هذا منون يصرع، فاجتمعنا عليه، في قال: يا رسول الله ليس هذا بمجنون ولكنه لم يتلى، ثم قال: ألا اخبركم بالمجنون حق المجنون؟ قالوا: الله قال: [ان المجنون حق المجنون] الم تبختر في مشيته، الناظر في عطفه، المحرك جنبيه بمنكبه، ي تمنى على الله جنته وهو يعصيه، الذي لا يؤمن شره، ولا يرجي خيره، فذلك المجنون، وهذا الم يتلى.

صلوات ست في ال توجه ال سنة من

ته الي إن من ال سنة ال توجه في ست صلوات وهي أول ركة من لاسر يف هن ع هللا يضر ي ب أ لاق 6-32 صلاة ال ليل، والم فردة من ال وتر، وأول ركة تي الزوال، وأول ركة من ركة تي الاحرام، وأول ركة من نوافل المغرب، وأول ركة من ال فريضة.

ذلك سوى ما عليه وي ترك أشياء سنة ال شهيد عن ي نزع

لم توكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، انب يسوم نب دمحم انشدح 6-33 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 عد بهم السلام قال: ي نزع عن الشهيد ال فرو، لعمامة، والمنطقة، وال سراويل إلا أن ي كون أصابه دم ف يترك، ولا ي ترك عليه والخف، وال قلدنسة، واشيء مع قود إلا حل.

فرق ست على ال الناس

نب دمحم نع، راطع ال ي يحي نب دمحم انشدح: لاق هن ع هللا يضر هيول ي جام ي لع نب دمحم انشدح 6-34 ر، عن حماد، عن الحدابي، عن أحمد، عن سهل بن زياد، عن الحسين بن سعيد ال اهوازي عن ابن أبي عمي أبي عبد الله عليه السلام قال: ال الناس على ست فرق: مسد تضعف، ومولف، ومرجى، ومع ترف بذن به ونا صب، 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'war 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 illallah 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 illallah (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 illallah one-thousand times and said Haleluya alfa alfa yamaria atqan in Syriac language[601]. 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 illallah one-thousand times. O My Lord! Please improve my affairs!' The engraving on Solomon's (MGB) ring was 'Subhana minaljam al-jinn bekalamatehi.[602]' 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

ست خصال معه ف ليج تنب رجلا أحب من

الله الرازي، دبع يبأ نع دمحا نب دمحم نع، سيردا نب دمحا انشدح: لاق هنع دللا يضر يبأ انشدح 6-35

عن الحسن بن علي بن عثمان، عن أحمد بن نوح، عن رجل عن أبي عبد الله عليه السلام قال احارث
الاعور لأمير المؤمنين عليه السلام: يا أمير المؤمنين أنا والله أدبك، فقال له: يا حارث أما إذا
أتوا ضعفي، ولا تراف عني. أدبتني فلات خاصمني، ولا تلاعيني، ولا تجاريني ولا تمازجني، ول

احرف ستة في خاتمة ما لسلام عليه اب راهيم إلى وجل عز الله اهبط

دمح أنب هللا دب ع نع، دمح أنبا دمحم نع، سي ردا أنب دمحا أنشدح: للاق هن ع هللا يضر يبا أنشدح 6-36
قال: قلت لأبي الحسن موسى بن جعفر عليه السلام عن محمد بن علي الصدري، عن الحسن بن خالد،
السلام: ما كان نقش خاتم آدم؟ قال: "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 فهدلني الفأ، ثم
من آمن معك. قال: فلما استوى نوح ومن معه في السفينة [و] عصفت سدني النجاة انجك من الغرق و
عليهم الريح فلم يأمّن نوح من الغرق فأعجلته الريح فلم يدرك أن يهلل الفأ، فقال بال سرية: يا
هلول يا الفأ فإما ما أتقن، قال: فاستوى القلس واستمرت السفينة. قال نوح عليه السلام:
به من الغرق لحقيق أن لا يفارقني، فنقش في خاتمه "لا إله إلا الله ألف مرة يا إن كلاما ناجاتي الله
رب أصلدني". وكان نقش خاتم سليمان بن داود عليه السلام "سبحان من أجمع الجن بكلماته" وإن
إبراهيم عليه السلام لما وضع في المنجذيق غضب جبرئيل عليه السلام، فأوحى الله عز وجل إليه
رئيل ما يغضبك، قال: يا رب إبراهيم خذ إليك ليس على وجه الأرض أحديع بك غيره سلطت يا جب
عليه عدوك وعدوه، فأوحى الله إليه اسكت، فأنما يعجل العبد الذي هو مثلك يخاف الفوت. فأما أنا فهو
عبد أخذه 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." [603] The Honorable the Exalted God revealed to him, 'Wear this ring. I shall make the fire cool and (a means of) safety for you.' [604]"

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 [605], vitiligo [606], 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)[607], 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, Sa'ed, 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

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شدت، قال: فطابت نفسي جبرئيل ثم التفت إلى إبراهيم عليه السلام فقال: هل لك من حاجة؟ فقال: أما إليك فلا، فأهبط الله عز وجل عندها خاتما فبه سته أحرف "لا إله إلا الله، محمد رسول الله، لا حول له، أسندت ظهري إلى الله، حسبني الله" قال: فأوحى الله عز وجل ولا قوة إلا بالله، فوضت أمري إلى الله. إن الله أبان تختم بهذا الخاتم فإني أجعل النار على كبري وهدى وسلاما.

خصال ست من الشريعة وجل عز الله أع في

نع، يم دال دي عس وبأ ان شذح: لاق راطع ال اي يحيي نب دمحم ان شذح: لاق هن ع هللا يضر ي ب ان شذح 6-37
لسدياري، عن محمد بن يحيى الخزاز، عن أخبره، عن أبي عبد الله عليه السلام قال: إن أحمد بن محمد
الله عز وجل أع في شريعة تناقدا أعاذهم الله عز وجل من ست خصال من الجنون والجذام، والبرص، والابنة وأن يولد له من زنا،
وأن يسأل الناس بكفه.

عيسى ابن عبد يد، عن نب دمحم نع، هللا دب ع نب دعس ان شذح: لاق هن ع هللا يضر ي ب ان شذح 6-38
زرعة بن محمد الحصري، ومحمد بن سنان، عن الدم فاضل بن عمر قال: سمعت أبا عبد الله عليه السلام
يقول: ألا إن شريعة تناقدا أعاذهم الله عز وجل من ست [من] أن يطمعوا طمع الغراب أو يهروا هريز الكلاب أو
ن الزنا أو يصدقوا على الأبواب ويكحوا في أدبارهم، أو يدوا من الزنا أو يولد لهم

ف خصمهم خصال ب ست الناس السلام عليه المؤمن بين أمير خاصم

لاق يزوهال لضفلا نبا دمحم ان شذح: لاق يدادغبلا فسوي نب نيسح ل نب دمحم ان شذح 6-39
أبيه حدثنا بكر بن أحمد القصري قال: حدثنا زيد بن موسى قال: حدثني أبي موسى بن جعفر، عن
جعفر بن محمد، عن أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام، عن
أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام، عن أبي عبد الله عليه السلام، عن
وعبدالرحمن بن عوف وغير واحد من الصحابة يطلبون النبي في بيت أم سلمة فوجدوني على الباب
الساف سألوني عنه، فقلت: يخرج الساعة، فلم يلبث أن خرج وضرب بيده ج

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: [608] “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 be [609] 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 [610] , 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 [611] , or one who plays the drum.”

على ظهري في قال: كبر يا بن أبي طالب، فإنك تخاصم الناس بعدي يستخصال في تخصصهم، ليست
الله عز وجل، وأوفاهم بعهد الله، وأرفاهم في قريش منها شيء، إنك أولهم إي مانا ب الله، وأق ومهم ب أمر ا
بالرعية، وأعلمهم بال قضية، وأق سمهم بال سوية، وأق ضلهم عند الله عز وجل.

دمحأ نب ركب انشدح :لاق يزاوله الال لصفلا نب دمحأ انشدح :لاق يدادغبلا دمحأ نب دمحم انشدح 6-40

يبدأ انشدح: لاق [يبدأ انشدح لاق] القصري قال: حدثنا أبو وأحمد جعفر بن محمد بن عبد الله بن موسى موسى، عن أبي جعفر بن محمد بن محمد بن سلام وساق الحديث بإسناده مثله.

مردودة دعوتهم سنة

دمحم نب عيبرلانع حون نب بويأنع ،هللا دبعب نب دعس نشدح :لاق هنع هللا يضر يبا انشدح 6-41 مؤمنين علي عليه السلام في كان ي صلي المسلي، عن عبد الاعلى، عن زوف قال: بت ليلة عند أمير ال الديل كله ويخرج ساعة بعد ساعة في ينظر إلى السماء وي تلو القرآن، قال: فمر بي بعد هوء من الديل في قال: يانوف أراق دأنت أم راق؟ قلت: بل راق أرمقك ب بصري يا أمير المؤمنين، قال: يانوف ولدك الذين اتخذوا الارض بساطا، وترابها فرائشا، طوبى ل زاهدين في الدنيا والراغبين في الآخرة، ا هاط يبا: والقرآن دثارا، والدعاء شعاعا، وقرضوا من الدنيا ت قريضا، على منهاج عيسى بن مريم وماء عليه السلام، إن الله عز وجل أوحى إلى عيسى بن مريم عليه السلام: قل للمؤمنين إسراة يل: لا لوب طاهرة، وأبصار خاشعة، وأكف نقيه، وقل لهم: اعلموا أني غير يدخلوا بي تامين بيوتى إلا بق مسدجيب لآحد منكم دعوة ولآحد من خلقي قبله مظلمة، يانوف 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 في لة نظر إلى السماء ف قال: إنها الساعة التي لا ترد فيها دعوة إلا دعوة عريف أو عليه وآله خرج ذات ال 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[612], on the authority of his father, on the authority of Ali ibn al-Hussein[613] (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[614]; 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

PART 7 -ON SEVEN-NUMBERED CHARACTERISTICS

Section 1

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 Urwah[618], 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 Sawayd 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 Muhammad[619], on the authority of his father, on the authority of his grandfather, on the

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أشياء سدبعة بدفن الامرورد

دماحوبأ انشدح :لاق عمسأ نب قدعسم ركبوابأ انشدح :لاق رادنبلارفعج نب دمحم دمحاوبأ انشدح 7-1
 الله الهروي قال: حدثنا مالك بن سديمان، عن داود أحمد بن إسحاق الهروي قال: حدثنا أبو فضل بن عبد
 بن عبد الرحمن، عن هشام بن عروة، عن أبيه، عن عائشة أن رسول الله صلى الله عليه وآله كان يأمر
 بدفن سدبعة أشياء من الألسان: الشعر والظفر، والدم، والحيض، والدمشيمة، والسنة، والعدقة.

بدسع وامر سدبع عن وآله عليه الله صلى الله رسول نهى

حابصلأ نب دمحم انشدح :لاق يفسق ثلأ سابع لأوبأ انربخأ :لاق يزجس لأ دمحا نب ليلخلأ ينربخأ 7-2
 قال: أخذ برنا جرير، عن أبي إسحاق الشديباتي، عن أشعث بن أبي الشعثاء المحاربي، عن معاوية بن
 ه عن سبيع وأمر به سبيع: سويد بن مقرن، عن البراء بن عازب قال: نهى رسول الله صلى الله عليه وآله
 نهاناً أن نتخذتم بالذهب، وعن الشرب في آفة الذهب والفضة، وقال: من شرب في الآفة يالأم
 يشرب في الآخرة، وعن ركوب الميثر، وعن لبس القسي، وعن لبس الحرير والديباج
 س، ونصرة والاسد تبرق، وأمرنا عليه السلام باتباع الجنائز، وعبادة المريض، وتسميت العاط
 المظلوم وإفشاء السلام، وإجابة الداعي، وإبرار القسم.

قال الخليل بن أحمد: لعل الصواب إبرار المقسم.

أشياء سدبعة الشاة من حرم

نب دمحا ديزيوابأ انشدح :لاق ،دماحوبأ انشدح :لاق ،هائلأ نب يلع نب دمحم ني سحلأوبأ انشدح 7-3
 بن صلح ال تديمي عن أبيه قال: حدثنا محمد بن حاتم القطان، خالد الخالدي قال: حدثنا محمد بن أحمد
 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 Bridge[620] 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."

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أبي، عن جده، عن علي بن أبي طالب عليه السلام، عن النبي صلى الله عليه وآله أنه قال: في ليلة شاة سبعة أشياء: الدم، والمذاكير، والدمثانة، والنخاع، والغدد، والطحال، وصدية له: يا علي حرم من والمرارة.

نوراه نب دمحم نع، دمحم أنب دمحم نع، راطعلنا ييحي نب دمحم انشدح: لاق هنع هللا يضرر يب انشدح 4-7، هاهم عن أبي يحيى الدوا سطي بإسناده رفعه إلى أمير المؤمنين عليه السلام أنه مر بالقسابين فن عن بيع سبعة أشياء من الشاة: نهاهم عن بيع الدم والغدد، وأذان الفؤاد، والطحال والنخاع والخصي والقساب ف قال له رجل من القصابين: يا أمير المؤمنين ما لك بد والطحال إلا سواء، ف قال له: كذبت من ماء، ف قال: أمرس يد الكع آتني بتورين من ماء آتتك بخلاف ما بينهما، فأتني بك بد وطحال وتورين كل واحد منهما في إناء على حدة فمرسهما جمعا كما أمر به فاند قبضت الكبد ولم يخرج منه شيء ولم ينقبض الطحال وخرج ما فيه كله وكان دما كله وبقي جلدته وعروقه، ف قال: هذا خلاف ما بينهما، هذا لحم وهذا دم.

خصال سبع السلام عليه علي في وآله عليه الله صلى النبي اعطي

يدل اخل دلخ نب دمحم ديزي وبأ انشدح: لاق دمحم وبأ انشدح: لاق هاشلا نب يلع نب دمحم انشدح 5-7 قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن محمد بن محمد، عن أبيه، عن جده عن علي بن أبي طالب عليه السلام، عن النبي صلى الله عليه وآله، عن جعفر عليه وآله أنه قال في وصدية 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

ي يت، وأنت أول من ي سكن معي في عديين وأنت أول من يشرب معي من الرديق الذمخ توم الذي إذا ح
خ تامه 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 Imam that God's Prophet (MGB) said, "Blessed be [\[621\]](#) 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 [\[622\]](#) 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."

بي وأمن ي رذي لم لمن مرات سبع طوبى ثم طوبى وآله عليه الله صلى الله عليه وآله وسلم

حدثنا أبو وجعة الفرزدق الضرمي: لاقى داحلاً سابغاً أوباً انشدح: لاقى رادن بل را رف ع ج نب دمحم انشدح 7-6
قال: حدثنا هبة بن خالد قال: حدثنا همام بن يحيى قال: حدثنا قاتبة، عن أبي من، عن أبي امامة قال: قال
رسول الله صلى الله عليه وآله: طوبى لمن رأى بي وأمن بي، طوبى ثم طوبى ي قولها سد بعالم من لم
ي رذي وأمن بي.

القيامة يوم الله عرش ظل في سبعة

رنا الدخيل بن أحمد قال: أخذ برنا ابن منيع قال: حدثنا مصعب قال: حدثني مالك، عن أبي بخأ 7-7
عبد الرحمن، عن حفص بن عاصم، عن أبي سعيد الخدري، أو عن أبي هيرة 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
عز وجل، ورجل قلبه معلق بالمسجد إذا خرج منه حتى يعود إليه، ورجلان كانا في طاعة الله عز وجل
فاجتمعا على ذلك وتفرقا، ورجل ذكر الله عز وجل خالياً ففاضت عيناه من خشية الله عز وجل ورجل
فأخذها حتى لا تعلم دعتة امرأة ذات دسب وجمال، ف قال: إنني أخاف الله عز وجل، ورجل تصدق بصدقة
شماله ما يصدق بيمينه.

انشدح: لاقى هنع لعل يضر ي دنق رمس ل ا ي رمع ل ا ي ولع ل ا [رفظم ل ا نب] رف ع ج نب رفظم ل ا انشدح 7-8
جع فر بن محمد بن مسعود العياشي، عن أبيه، عن الحسن بن بشير، عن محمد بن علي الكوفي،
لمة بن كهيل رفته، عن ابن عباس قال: قال عن أبي جهميلة الاسدي، عن أبي بكر الفرزدق الضرمي، عن
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 فأذاه عن شماله، ورجل ذكر الله عز وجل خالياً
في أخاه المؤمن ف قال: إنني لاذ بك في الله عز وجل، ورجل ففاضت عيناه من خشية الله عز وجل، ورجل
خرج من المسجد وفي يديه أن يرجع إليه، ورجل دعتة امرأة ذات جمال إلى نفسها، ف قال: إنني 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 Zanjooeyeh, 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 [623] that the Prophet (MGB) said, "Seven mountains were moved from their original place and joined Saudi Arabia [624] 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. [625] 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.

خصال سبع الازب يب في

انشدح: لاق يدادغبلا دمحم نب دي ز انشدح: لاق يزوخلا ركب نب مي هارب! نب دمحم أروصن موبأ انشدح 7-9
 أب وال قاسم عبد الله بن أحمد الطائي قال: حدثني أبي قال: حدثني علي بن موسى الرضا، عن أبيه،
 عن علي بن أبيه السلام قال: قال رسول الله صلى الله عليه وآله: عد يكم بالزب يب فإنه عن آبائه،
 يكشف المرأة ويذهب بال بلغم، ويشد العصب، ويذهب بالاعياء، ويحسن الخلق، ويطييب النفس،
 ويذهب بالغم.

موسى يوم تطيرت جبال سبعة

بهمدان قال: حدثنا أبو وال حسن علي جارسلها هي ودبع نب دمحم نب دمحم نب مس اقل دم أوبأ انشدح 7-10
 بن الحسن بن سعد بن يزيد بن زاذ قال: حدثنا حميد بن زاذويه قال: حدثنا عبد الله بن يوسف قال:
 حدثني خالد بن يزيد بن سعد بن يحيى، عن طلحة بن عمرو الدضرمي، عن عطاء بن أبي رباح، عن ابن
 يرت يوم موسى سبعة أجبل عباس، عن النبي صلى الله عليه وآله أنه قال: من الجبال التي تطا
 فلدقت بال حجاز وال يمن، منها بال المدينة أحد وورقان، وبمكة ثوروث بيرا وحراء، وبال يمن صبر
 وصور.

وأدوانها السبع إلى سماء

هل لا دبع وعباً ان شذح : لاق قال ياب ي رص بل ا هل لا دبع نب ي لع نب ورمع نب دمحم نس حل اوبأ ان شذح 7-11
الواعظ قال: حدثنا أبو والقاسم عبد الله بن أحمد بن عامر الطائي قال: محمد بن عبد الله بن جبلة
حدثني 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 الحسن قال: حدثنا الحسن بن علي عليه السلام
طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن قال: كان علي بن أبي
مسائل في كان في يما سأله أن قال له: يا أمير المؤمنين أخ برني عن أدوان السموات وأسمانها؟ قال له: إن
اسم السماء الدنيا يارفع وهي من ماء ودخان، واسم السماء الثانية في يدوم وهي على لون النحاس،
والسماوات الثلاثة اسمها الماروم وهي على لون الذهب، والسماوات الأربعة اسمها أرق لون وهي على لون
الفضة، والسماء الخامسة اسمها هي فون وهي على لون الذهب، والسماء السادسة اسمها عروس وهي
عياقوتة خضراء، والسماء السابعة اسمها عجماء وهي درة بيضاء والحديد 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."

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ب سبع ذر أب ا وآله عليه الله صلى الله رسول أو صي

ناميلس و باً ان شذح : لاق دومحم نب دمحم ان شذح : لاق راطعلا دمحم نب يلع نب نسح لاي لعوباً ان شذح 7-12 وحمدان قالوا: حدثنا المكي بن إبراهيم قال: حدثنا هشام محمد بن منصور الفقيه، وإسماعيل، والمكي، بن دسان، والدا حسن بن ديان، عن محمد بن واسع، عن عبد الله بن الصامت، عن أبي ذر رحمة الله عليه قال: أو صاتي رسول الله ب سبع أو صاتي أن أنظر إلى من هو دوني، ولا أنظر إلى من هو فوقي، ومنهم، أو صاتي أن أقول الحق وإن كان مرا، أو صاتي أن أصل رجلي وإن أو صاتي ب حب المساكين والدين أديرت، أو صاتي أن لا أخاف في الله لومة لائم، أو صاتي أن أسكت من قول "لا حول ولا قوة إلا بالله".

قال: أخذ برنا مجاهد بن أعين قال: حدثنا عن غريب بن عفاش لال دبع ي باً نب دمحم دمحم باً ان شذح 7-13 أب ويدي ع بدال صمد بن الفضل بن بلخي قال: حدثنا مكي بن إبراهيم قال: حدثنا هشام بن دسان، والدا حسن بن ديان، عن محمد بن واسع، عن عبد الله بن الصامت، عن أبي ذر قال: أو صاتي رسول الله ب سبع. وذكر الحديث مثله سوا - صلى الله عليه وآله ب سبع

الاي مان حقيقة اسد تكمل ف قد ف يه كن من سبعة

لاق نيسح لاي نب دمحم نب دمحم ان شذح : لاق هاشم بن يلع نب دمحم نيسح لاي باً ان شذح 7-14 حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي بن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي قال: حدثنا أنس بن محمد أبو مالك، ع طالب عليه السلام أن النبي صلى الله عليه وآله قال في وصيته له: يا علي سبعة من كن في ه، وأحسن صلته، وأدى زكاة ف قد اسد تكمل حقيقة الايمان، وأبواب الجنة مفتحة له: من أسبغ وضوءه واستغفر لذنبه، وأدى الصدقة لاهل بيته ماله، وكف غضبه، وسجن لذنبه،

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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 have 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' [626]; 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.'"

نب دم ح أن ع مس اقل ا يبأ نب دم ح م ي مع ان شد ح : لاق هن ع هللا ي ضر ه ي ول ي ج ام ي ل ع نب دم ح م ان شد ح 7-15
 له برقي قال: حدثنا علي بن الحسن بن الرقي عن عبد الله بن جبهة، عن معاوية بن عمار، أبي عبد الله
 عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب، عن علي بن أبي طالب
 عن إمامهم السلام في حديث طويل في قول فيه قال: قال رسول الله صلى الله عليه وآله: ما من مؤمن يصوم

هر رمضان احد تسابعا الا اوجب الله تبارك وتعالى له سبع خصال: أولها يذوب الحرام من جسده، شوال ثالثة يقرّب من رحمة الله عز وجل، والثالثة قد ذكر فرخط ينة أب يه آدم، والرابعة يهون الله عليه من طيبات سكرات الموت، والخامسة أمان من الجوع والعطش يوم القيامة، والسادسة يطمعه الله عز وجل من النار. قال: صدقت يا محمد الجنة، والتسابعة يعطيه الله عز وجل براء

القيامة يوم عذاب بالناس أشد من سبعة

رافصلا نسحلأ نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أنب نسحلأ نب دمحم انشدح 7-16 سديرقال: حدثني رجل من أصحاب أبي عن العباس بن معروف، عن الحسن بن محبوب، عن دنان بن 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، واثانان من بني إسرائيل هودا قومهم وصراهم، من هذه الأمة. وفي رعون الذي قال: أنا ربكم الأعلى، واثانان

سبع الاف تفتح تكبيرات

هللا دبعب نب دمحم أنع، هي بآنع، مشاه نب مي هاربا نب يلع انشدح: لاق هن ع هللا يضر يبا انشدح 7-17 الخديجي، عن أبي علي الحسن بن راشد قال: سألت الرضا عليه السلام عن تكبيرة الاف تفتح، الله عليه وآله إنه كان يكبر واحدة، فقال: إن النبي صلى الله عليه وآله قال: سبع قلت: روي عن النبي صلى الله عليه وآله كان يكبر واحدة يجهز بها ويسر سبعا.

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-Ikhlās[627] and the Kafirun[628] 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 FARSAKHS[629] 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

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7-18 م، عن أبي يه عن ابن أبي عمير، عن شاه بن ميهار بن يلع انشدح: لاق هنع هللا يضر يبا انشدح 7-18
عبد الله بن بكير، عن زرارة قال: رأيت أبا عبد الله عليه السلام سمعته اسد تفتح الصلاة بسبع
تدبيرات ولاء.

7-19 دمحم نع، يسيع نبا دمحم نب دمحم نع، هللا دببع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 7-19
عن أبي عبد الله عليه السلام قال: إذا كنت إماماً فإتبه ي جزيك أن بن أبي عمير، عن حماد، عن الحدابي،
تدبير واحدة وتسرسنا.

7-20 نب دامح نع، دي زي نب بوقعي نع، هللا دببع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 7-20
عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: أنذني ما ي جزني من ال تدبير في ال توجه
في الصلاة تدبير واحدة، وثلاث تدبيرات وخمس وسبع أفضل. وقد أخرجت عدة السبع ال تدبيرات إ
في الألف تاح في كتاب علل الشرايع والاحكام والاسباب.

مواطن سبع في الكافرون إيهيا وقل احد الله هو قل يقرأ

7-21 نوح، عن عبد الله بن نب بوي نع، هللا دببع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 7-21
المعيرة 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 الركعة تين قبل الفجر، وركعتي الزوال، والركعة تين بعد
ركعتي ال فجر إذا أصدحت بها، وركعتي المغرب، والركعة تين في أول صلاة الليل وركعتي الإحرام،

الطواف.

ة هات بين السورتين في هذه السبع المواظن على قال مصنف هذا الكتاب رضي الله عنه: الامر بقرء
الا س تد باب لا على الوجوب.

كلمات سبع في فرسخ مائة سبع ك بما ك يم ت بع

مد بن ي د بي ال عطار عن محمد بن أحمد حم ان شدح : لاق هن ع هل ل ا ي ضر ه ي و ل ي ج ام ي ل ع نب دم حم ان شدح 7-22
قال: حدثني أبو عبد الله الرازي، عن سجادة واسمه الحسن

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- 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 Farsakhs[630] 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.”

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بن علي ابن أبي عثمان، واسم أبي عثمان ديب عن محمد بن أبي حمزة، عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال: تبعك ديك يمدك بما سبعت مائة فرسخ في سبع كلمات فلما لحق به قال له: من البحر وأقسى من الحجر وأشد حرارة من النار وأشد ياهذا ما أرفع من السماء وأوسع من الأرض وأغنى بردا من الزمهرير، وأثقل من الجبال الدراسيات؟، فقال له: يا هذا الحق أرفع من السماء، والعدل أوسع من الأرض، وغنى النفس أغنى من البحر، وقلب الكافر أقسى من الحجر، والحريص أشد حرارة من الله أشد بردا من الزمهرير، والبهتان على البرئ أثقل من الجبال الدراسيات. النار، واليأس من روح

أعمالهم يفسدون سبعة

دللا دبع وبأين شذح: لاق دمحا نب دمحم نع، س يردا نب دمحا ان شذح: لاق هنع دللا يضر يبا ان شذح 7-23
مران الحدابي قال: الرازي، عن الحسن بن علي بن أبي عثمان، عن أحمد بن عمر الدجال، عن يحيى بن ع سمعت أبا عبد الله عليه السلام يقول: سبعة يفسدون أعمالهم: الرجل الحديم ذو العلم الكثير لا يعرف بذلك ولا يذكر به، والحديم الذي يدين ماله كل كاذب منكر لما يوتى إليه، والرجل الذي يأمن ذاتك تم عن الولد السر وتفشي عليه، المكر والخيانة والسيد اللفظ الذي لا رحمة له، والام التي لوالد سريع إلى لامة إخوانه، والذي لا يزال يجادل أخاه مخالفا له.

أعظم سبعة على السجود

نع، قرارز نع، دامح نع، هيبأ نع، مشاه نب مي هاربأ نب يلع ان شذح: لاق هنع دللا يضر يبا ان شذح 7-24
الجد بهة والدك فين والدرك بتين، والاب هامين، أبي جعفر عليه السلام قال: السجود على سبعة أعظم: وت رغم بأت فك، أما فرض فهذه السبعة، وأما الارغام فسنة.

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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[631]; 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 Ziyad, 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-Mo’ala 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.’

سد بعة وآله عليه الله صلى هال ل رسول ل عن

دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هن ع دللا ي ضرر لكوتملا نب يسوم نب دمحم انشدح 7-25
 بن أحمد، عن أحمد بن محمد، عن أبي القاسم الكوفي، عن عبدالمؤمن الأتصاري، عن أبي عبد الله عليه
 لعنت سد بعة لعنهم الله وكل نبه مجاب قبلي، السلام قال: قال رسول الله صلى الله عليه وآله: إنني
 ف قيل: ومن هم؟ قال: الزائد في كتاب الله، والمكذب بقدر الله، والمخالف لسنة، والدمس تحل من
 عترتي ما حرم الله، والدمس لبط بالجريرة ل يغز من أذل الله، ويدل من أعز الله، والدمس تأثر على
 الله عز وجل المسلم بين بد في نهم مسد تحلاله والمحرم ما أحل

لاق ي معثخلا صفح نب نيسحلا نب دمحم رفع جواباً ينشدح: لاق ظفاحلا رمع نب دمحم انشدح 7-26

حدثنا ثابت بن غارم السنجاري قال: حدثنا عبد الملك بن الوليد قال: حدثنا عمرو بن عبد الجبار قال: حدثني عبد الله بن زياد قال: أخبرني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالب قال: قال النبي صلى الله عليه وآله سبعة لعنهم الله وكل من بي محاب: المغير لا كتاب الله، والمكذب لا قدر الله، والمبدل سنة رسول الله، والمستهتل من عترتي ما حرم الله عز وجل، والمستهلف في سلطانه كبر على عبد الله عز وجل. يعز من أذل الله ينزل من أعز الله، والمستهتل لحرم الله، والامت

حقوق سبعة المؤمن على المؤمن

نسحلنا نع، راجل دبع نب دمحم نع، هللا دبع نب دعس انشدح: لاق هنع هللا يضري بأ انشدح 7-27
المعلى بن خنيس قال: قلت لابي علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن
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 عز وجل 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. [632]”

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 Umair, 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.”

قلت: جعلت فداك حدثني ماهي؟ قال: ويدحك يا معلى إنني شديق عليك أخشى أن تضيع ولا قال: تحفظ، وتعلم ولا تعمل، قلت لا قوة إلا بالله، قال: أي سرمنها أن تحب له ما تحب لفسك، وتكره له ما تكره لفسك، والحق الثاني أن تمشي في جادته وتبتغي رضاه ولا تخالف قوله، والحق الثالث أن تصله بفسك ومالك ويدك ورجلك ولد سائك. والحق الرابع أن تكون عيونه ودله ومراته وقميصه. والحق الخامس أن لا تشبع ويوجع، ولا تلبس ويغري، ولا تروي ويظلم. والحق السادس إن يكون لك في راسه، امرأة وخادم ولا يس لأخيك امرأة ولا خادم أن تبعث خادمك في تغسل ثيابه، وتصنع طعامه، وتهد في إن ذلك كله إنما جعل يينك وبينه، والحق السابع أن تبرق سمه وتجديب دعوته، وتشهد جنازته وتعوده في مرضه، وتشخص بدتك في قضاء حاجته، ولا تحوجه إلى أن يسألك ولا تكن تبادر إلى قضاء حوائجه، فإذا فعلت ذلك به وصلت ولايتك بولايتك ته وولايتك الله عز وجل.

مسلم بن نورا انشدح: لاق يريم حلا رفاجج نب هللا دبع انشدح: لاق هنع هللا يضر يبا انشدح 7-28 بن سعدان، عن مسعدة بن صدقة الرب عي، عن جعفر بن محمد عن يهما السلام قال: لمؤمن على المؤمن والدوله في سبعة حقوق واجبة له من الله عز وجل والله سائله عما صنع في يها: الاجلال له في عيونه، صدره، والموا ساة له في ماله، وأن يجل له ما يجل لفسه وأن يحرم غيبته، وأن يعوده في مرضه، وي شيع جنازته، ولا ي قول في يه بعد موته إلا خيرا.

أمعاء سبعة في ي أكل الكافر

رون اه نع، رافصلنا نس حلا نب دمحم نع، هنع هللا يضر دي لولا نب نس حلا نب دمحم كلذب انشدح 7-29 بن مسلم، عن مسعدة، عن جعفر بن محمد عن يهما السلام: الكافر ي أكل في سبعة أمعاء.

بوق عي نع، هللا دبع نب دعس انشدح: لاق هنع هللا يضر راطعلا ييحي نب دمحم نب دمحم انشدح 7-30 ل بن يزيد، عن محمد بن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال رسو

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 Ziyad, 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 Ray [\[633\]](#); 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.

خصال سبع ف يه ي ج تمع الذي المؤمن

7-31 ي يحي نب دمحم نع ،راطعلا ي يحي نب دمحم انشدح :لاق هنع هللا يضر نسحلا نب دمحم انشدح 7-31 قال: حدثني أحمد بن محمد وغيره بإسناده رفعه إلى أمير المؤمنين عليه السلام أنه قال: المؤمن من وصحت سريرته، وأدق الفاضل من ماله، وأمسك الفضل من كلامه، طاب مكسبه، وحسنت خلقه، وقته، وكفى الناس من شره وأدق صف الناس من نفسه.

درجات سبع على المؤمنون

7-32 أحمد بن أبي عبد الله نع ،دمحأ نب دمحم نع ،هنع هللا يضر سي ردا نب دمحمأ نب ني سحلا انشدح 7-32 البرقي، عن أبيه يرفعه إلى أبي عبد الله عليه السلام قال: المؤمنون على سبع درجات: صاحب درجة منهم في مزيد من الله عز وجل لا يخرج ذلك المزيدي من درجته إلى درجة غيره، ومنهم شهداء الله على منهم أهل الصبر، ومنهم أهل التقوى، ومنهم أهل خلقه، ومنهم النجباء، ومنهم الأمم تدنئة، ومنهم النجباء، ومنهم أهل الصفة.

سبعة قلوب الإيماني حلاوة يدخل لا

7-33 نب لهس نع ،دمحأ نب دمحم ينشدح :لاق سي ردا نب دمحمأ انشدح :لاق هنع هللا يضر يبا انشدح 7-33 يدخل زياد، عن منصور، عن نصر الكوسج، عن مطرف مولى معن عن أبي عبد الله عليه السلام قال: لا حلاوة الإيماني لمن قلبه سندي، والزندجي، ولاخوزي ولاكردي، ولا بربري، ولا نكبك الذي، ولا من حملته أمه من الزناد.

ال نار في العلماء من سبع

7-34 نب دمحم نع ،راطعلا ي يحي نب دمحم ينشدح :لاق هنع هللا يضر هي ولي جام يلع نب دمحم انشدح 7-34 اعيل بن مهران، وعلي بن أسباط، فيما أعلم، عن بعض أحمد، عن الحسن بن موسى الخشاب، عن اسم رجلهما قال: قال أبو عبد الله عليه السلام: إن من العلماء من يحب أن يخرن علمه ولا يخرن عنه، فذاك في الإدرك الأول من النار، ومن العلماء من إذا وعظ أدف وإذا وعظ عنف فذاك في الإدرك 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^[634], on the authority of Abi Ahmad Muhammad ibn Ziyad 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 Abel^[635], 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

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ومن العلماء من يرى أن يصنع العلم عند ذوي الثروة والشرف، ولا يرى له في المساكين وضعاف ذلك في الدرك الثالث من النار، ومن العلامة من يذهب في علمه مذهب الجبابرة والسلاطين فإن رد عليه مره غضب في ذلك في الدرك الرابع من النار، ومن العلماء من يطلب شيء من قوله أوقف صرف في شيء من أحاديث اليهود والنصارى ليغزبه ويكثر به حديثه في ذلك في الدرك الخامس من النار، ومن العلماء من يصنع نفسه لفتيا ويقول: سلوني ولعله لا يصيب حرفا واحدا والله لا يحب المتكذفين في ذلك وعقلا في ذلك في الدرك السابع من النار، ومن العلماء من يتخذ علمه مروءة في الدرك السادس من ال

رحم من تخرج لم وجل عز الله خلقها أشد بلاء سد بعة

نع، مشاه نبا مي هاربا نب يلع انشدح: لاق هنع هللا يضر هويلي جام يلع نب دمحم انشدح 7-35 ثمان، عن أبان بن تغلب، عن سيفيان بن الأشكري، عن أبي أحمد محمد بن زياد الأزدي، عن أبان بن ع 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، قال: آدم وحواء، والغراب الذي بعثه الله عز وجل يبحث في الأرض، وكبس إبراهيم، وناقصة صالح، ودية الجنة،

وإب ليس لعنه الله ت بارك وتعالى.

أسهم سبعة على الإسلام تعالى الله وضع

نسحلا نع، يسيع نب دمحم نب دمحم أنع، هللدبع نب دعس انشدح: لاق هنع دللا يصري ب انشدح 7-36
عبدالله عليه السلام إن عندنا أقواما ي قولون بن مد بوب، عن عمار بن أبي الاحوص، قال: قلت لابي
ب أمير المؤمنين عليه السلام ي فضلونه على الناس ك لهم وليس ي صد فون من ن صف من ف ضلكم
أن تولاهم؟ ف قال لي: نعم في الجملة،

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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 PROPHET SEVEN 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.’

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أليس عند الله مالم يكن عند رسول الله، ودر رسول الله مالم ليس لنا، وعندنا مالم ليس عندكم، وعندكم مالم ليس عند غيركم؟ إن الله تبارك وتعالى وضع الإسلام على سبعة أسهم: على الصبر ومقاومة ذلك بين الناس فمن جعل في هذه السبعة الصدق واليقين والرضا والوفاء والعلم والحلم، ثم قسمها إلى ثلاث أسهم: ثم قسمها إلى بعض الناس السهم ولد بعض السهمين ولد بعض الثلاثة السهم ولد بعض الأربعة السهم ولد بعض الخمسة السهم ولد بعض الستة السهم ولد بعض السبعة السهم ولد بعض الثمانية السهم، ولا على صاحب الإسلام في لاته حملوا على صاحب الإسلام السهمين، ولا على صاحب الصلاة أربعة أسهم، ولا على صاحب الأربعة خمسة أسهم، ولا على صاحب الستة أسهم ولا على صاحب السبعة أسهم، فتثقلوا وتنفروا ولم تكن ترفقوا بهم وسهلوا لهم المدخل، وسأضرب لك، وكان الكافر يرافقه المؤمن فأحب المؤمن لكافر من ثلاثه تربة به: إنه كان رجل مسلم وكان له جار كافر الإسلام ولم يزل يزين الإسلام ويدبه به إلى الكافر حتى أسلم في غدا عليه المؤمن فأسلمه من منزله فذهب به إلى المسجد ليصلي معه الفجر في جماعة فلما صلى قال له: لوق عندنا نذكر الله عز وجلت القرآن إلى أن تزول الشمس وصمت اليوم كان وجل حتى تطلع الشمس فقعده، فقال له: لو أفضل، فقعده معه وصام حتى صلى الظهر والعصر فقال: لو صبرت حتى تصلي المغرب والعشاء الآخرة كان أفضل فقعده حتى صلى المغرب والعشاء الآخرة ثم نهضوا وقد بلغ مجهوده وحمل عليه ريديه مثل ما صنع بالأمس فدق عليه بابيه ثم قال له: مالا يطيق في لما كان من الغدا عليه وهو يخرج حتى نذهب إلى المسجد فأجابته أن انصرف عني فإن هذا دين شديد لا يطيقه. فلات خرقوا بهم أما علمت أن إمارة بني أمية كانت بالسيف والعسف والجور وإن إمارة نواب الأرق والأتلاف والأوقار جهته، فرغبوا الناس في دينكم وفيما أنتم فيه. والتقية وحسن الخطة والأورع وال

وآله عليه الله صلى الله عليه وسلم

يقرربالهللدبع يبابنبدمحأنع،مساقلا يبابنبدمحمهمعنع،هويوليجاميلعنبدمحمانشدح7-37 عبد الله، عن أبياته، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن الحسن بن عن جده الحسن بن علي بن أبي طالب عليه السلام في حديث طويل قال: نافر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن أشياء كان في ما سأله أخذ برنا عن سبع خصال أعطاك في الله عز وجل فاتحة الله من بين النبيين وأعطى أمك من بين الأمم؟ فقال النبي: أعطان

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The Prophet (MGB) said, ‘The honorable the Exalted God has granted me the Opening Chapter (Al-Fatiha[636]), 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[637]. 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[638]) 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 azan[639] 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[640] 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.[641] 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 والصلوة على الجنان والاجهار في ثلاث صلوات والردصة لامتي عند الامراض والسهرة، والشفاة لاصحاب الكتاب بان من امتي.

قال اليهودي: صدقت يا محمد فما جزاء من قرأ فاتحة الكتاب؟

الله صلى الله عليه وآله من قرأ فاتحة الكتاب أعطاه الله عز وجل به عدد كل آية نزلت من في قال رسول السماء ثواب تلاوتها وأما الاذان فإنه يحشر المؤمنون من امتي مع النبي بين والصديقين والشهداء والصالدين. وأما الجماعة فإن صدق فوف امتي في الارض كصدق فوف الامانة في السماء، والركعة في مائة أربع وعشرون ركعة أحب إلى الله عز وجل من عبادة أربعين سنة، وأما يوم الجمعة فإن الله يجمع ج فيه الاولين والآخرين لئلا يساب في مامن مؤمن مشى إلى الجماعة إلا خفف الله عز وجل عليه أهوال يوم لغ صوته ويجوز على القيامة ثم يجزيه الجنة وأما الاجهار فإنه يتباعد منه لهب النار بقل ما يب الصراط ويعطى السرور حتى يدخل الجنة.

وأما السادس فإن الله عز وجل يخفف أهوال يوم القيامة لامتي كما ذكر الله في القرآن، وما من مؤمن ي صلى على الجنان إلا أوجب الله له الجنة إلا أن يكون منافقاً أو عاقلاً، وأما شفاة امتي في أصحاب الشرك والظلم، الكتاب بان ما خلا أهل

قال: صدقت يا محمد وأنا أشهد أن لا إله إلا الله وأندك عبده ورسوله خاتم النبيين وإمام المتقين

ورسول رب العالمين.

ف لما أسلم وحدث سن إسلامه أخرج رقاً أب يرض فيه جميع ما قاله النبي صلى الله عليه

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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[642] 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 Yaqaob, “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’ab, 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 الإلواح التي كتب الله عز
 دتي شككت في يهيا محمد، ولقد كنت أمحوا سمك وجل لموسى بن عمران ولقد قرأت في التوراة في ذلك
 منذ أربعمائة سنة من التوراة وكلما محوته وجدته مثبثا فيها، ولقد قرأت في التوراة أن هذه المسائل
 لا يخرجها غيرك، وأن في الساعة التي ترد عليك فيها هذه المسائل يكون جبرئيل عن يمينك
 ولله صلى الله عليه وآله: صدقت هذا وميكائيل عن يسارك ووصيك بين يديك، فقال رس
 جبرئيل عن يميني وميكائيل عن يساري ووصيي علي بن أبي طالب بين يدي فأمن اليهودي
 وحسن إسلامه.

نفر سبعة عن جزيران والبدنة البقرة

نع، يسيع نبا دمحم نب نان بن نع، هللا دبعب دب دعس انشدح: لاق هنع هللا يضري ببا انشدح 7-38
 حمد، عن يونس بن يعقوب قال: سألت أبا عبد الله عليه السلام عن البقرة يضحى بها؟ الحسن بن
 في قال: تجزي عن سبعة نفر.

رافصلنا نسحلنا نبا دمحم انشدح: لاق هنع هللا يضري دي لولا نب دمحم أنب نسحلنا نب دمحم انشدح 7-39
 أبي عبد الله عليه عن محمد بن الحسن بن أبي الخطاب، عن وهيب بن حفص، عن أبي بصير، عن
 السلام قال: البقرة والبدنة تجزيان عن سبعة إذا جمعتموها من أهل بيت ومن غيرهم.

أط باق سبعة والقمراط باق سبعة الشمس

نع، دمحم أنب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضري نسحلنا نب دمحم انشدح 7-40
 ي بن حسان، عن أبي أيوب، عن محمد بن مسلم قال: قلت عيسى بن محمد، عن علي بن مهزيار، عن عل
 لابي جعفر عليه السلام جعلت في ذلك لابي شئ صارت الشمس أشد حرارة من القمر؟ في قال إن الله
 تبارك وتعالى خلق الشمس من نور النار وصدفوا للماء طبقا من هذا وطبقا من هذا، حتى إذا كانت سبعة
 صارت أشد حرارة من القمر، في قلت: جعلت في ذلك القمر؟ في قال: أط باق أنب سهال باسا من نار، فمن ثم
 إن الله تبارك وتعالى خلق القمر من نور النار وصدفوا للماء طبقا من هذا وطبقا من هذا حتى إذا صارت سبعة
 أط باق أنب سهال باسا 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[643] in the Al-Mustajar[644] ; 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[645] 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-

أقال يم سد بعة الدن يا

يسى، عن أبي ع نب ا دمحم نب دمحم أ نع، هللا دب ع نب دعس انشده: لاق هن ع هللا يضري يبأ انشده 7-41
يدحى الوا سطي با سنده رفه إله ال صادق عله ال سلام قال: الدن يا سد بعة أقال يم: يا أوج ومأوج
الروم وال صين والزنج وقوم موسى وأقال يم با ل.

موقت دعاء ف بهال يس مواطن سد بعة

إسحاق، نب مي هارب! نع دمحم أ نب دمحم نع، س يرد! نب دمحم أ انشده: لاق هن ع هللا يضري يبأ انشده 7-42
عن محمد بن إسماعيل بن بزيع با سنده يرفع الحديث إلى أبي جعفر عليه السلام قال: سد بعة
مواطن ل يس ف بها دعاء موقت: ال صلاة على ال جنازة وال قنوت وال مسد تجار وال صفا والمروة والوقف
ب عرفات وركعتا الطواف.

القرآن لاي قرؤون سدبعة

وي رضي الله عنه قال: أخذ برندي علي بن إبراهيم بن هاشم، عن لعلا دمحا بن دمحم بن قزمح انشده 7-43
أبيه، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد عن أبيه، عن أبيه، عن علي بن أبيه
السلام قال: سدبعة لاي قرؤون القرآن: الراكع والساجد وفي الكنيه وفي الحمام والجنب والنفساء
والحاض.

لكن تاب رضي الله عنه: هذا على الكراهة لا على النهي وذلك لان الجنب والحاض مطلق قال مصنف هذا
القرآن إلا العزائم الأربعة وهي سجدة لقمان وحمة سجدة والنجم إذا هوى وسورة اقرأ باسم ربك
همنزل، وأما القرآن في الحمام ما لم يرد به الصوت إذا كان علي ركبك، وقد جاء الاطلاق للرجل في قراءة
الركوع والسجود في لاي قرأ فيهما لان الموظف فيهما التسديد في الصلاة الحاجة، وأما الكنيه
فيجب أن يصان القرآن من أن يقرأ فيه، وأما النفساء في تجري مجرى الحاض في ذلك.

أحرف سدبعة على القرآن نزل

رافصلنا نسحلا نبا دمحم انشده: لاق هنع هللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشده 7-44
عن العباس بن معروف، عن محمد بن يحيى الصديرفي، 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. [646] 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.” [647]

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 Hilal [648],
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

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)[651], "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 Zyad[652], 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-Nobat, 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-

ب سبعة الا شيء والارض السموات في لاي كون

بن هاشم، عن أبي عبد الله ميهارب! نع، هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر ي ب انشدح 7-47
ال برقي، عن زكريا بن عمران، عن أبي الحسن الاول عليه السلام قال: لات كون شيء في السموات
والارض إلا ب سبعة: ب قضاء وقدر وإرادة ومشية وكتاب وأجل وإذن، فمن قال غير هذا فقد كذب على
الله (أ) ورد على الله عز وجل.

سبعامات لما ال نجا شي على هوآل عليه الله صلى ال نبي ك بر

نع ،دايز نع ،دمحم نب فسوي ينشدح :لاق هن ع هللا يضر يداب آرتس ال مس اقل ال نب دمحم انشدح 7-48
أب يه، عن الحسن بن علي، عن أبي ية، عن محمد بن علي، عن أبي يه عليه بن موسى الرضا، عن أبي يه
الله صلى الله عليه وآله لما أتاه موسى بن جعفر، عن أبي يه، عن علي عليه السلام قال: إن رسول
جبرئيل بن نعي ال نجا شي ب كابد كاء حزيرن عليه وقال: إن أخاكم أ صحمة وهوا سم ال نجا شد يمات ثم خرج إلى
ال جبانة و صلى عليه وك بر سبعة ف خ فض الله له كل مرتة فع حتى رأى ج نازته وهو بال د ب شة.

أشد ياء عتير سب أصابها ال عذاب بها ي نزل ولم امة على وجل عز الله غضب اذا

نع ،يفوكلا يلع نب نسحلان نع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر ي ب انشدح 7-49
ال ع باس بن معروف، عن رجل، عن مندبل بن علي العنزي، عن محمد بن مطرف، عن مسمع، عن الا ص ب غ بن
عز وجل على امة ن باتة، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا غضب الله
ولم ي نزل بها ال عذاب غلت أ سعارها وقصرت أعمارها، ولم ت ربح ت جارها، ولم ت زك ث مارها، ولم ت غزر أندهارها
و د بس عنها أمطارها، و سلط على يها (أ) شرارها.

مواطن سبعة في ي نفع ال سلام عليهم ب ية وأهل ال نبي حب

خ برنا محمد بن أحمد بن حمدان ال قدشيري أ :لاق يركس عل دي عس نب هللا دب ع نب نسحلان انشدح 7-50
قال: حدثنا الأمغيرة بن محمد بن المهلب قال: حدثنا ع بدالغ فار 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 Bridge[653]."

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[654] and Qarun (Korah)[655] 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.”

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بن بكير الكلابي الكوفي، عن عمرو بن ثابت، عن جابر، عن أبي جعفر عليه السلام، عن علي بن
والده: حبي وحب أهلي يأتي نافع في الحسد عليه السلام قال: قال رسول الله صلى الله عليه
سبعة مواطن، أهوالهن عظيمة: عند الوفاة، وفي القبر، وعند النشور، وعند الكتاب، وعند الحساب
وعند الميزان، وعند الصراط.

لسبعة خلقت الارض ان العامة طريق من ماري

بدالكريم أبو عبد الله عن نب ن س ح ل ا نب دم ح ا ين ش د ح : ل ا ق ظ ف ا ح ل ا ي د ا د غ ب ل ا ر م ع ن ب د م ح م ا ن ش د ح 7-51
قال: حدثني عن أبي بصير قال: حدثنا عيسى بن عبد الله العمري قال: حدثني أبي، عن
أبيه، عن جده، عن علي عليه السلام قال: خلقت الارض لسبعة بهم يرزقون وبهم يمتطرون وبهم
علي عليه السلام: وأما ي نصرون: أبوذر وسلمان والمقداد وعمار وحذيفة وعبد الله بن مسعود، قال
إمامهم وهم الذين شهدوا الصلاة على فاطمة عليها السلام.

قال مصنف هذا الكتاب رضي الله عنه: معني قوله "خلقت الارض لسبعة نفر" ليس يعني من
اب تداها إلى ان تهاتها وإنما يعني بذلك أن الفائدة في الارض قدرت في ذلك الوقت لمن شهد الصلاة

عليها السلام وهذا خلق تقيدي لا خلق تكويدي. علي فاطمة

أبواب سبعة لآل نزار

ناب ركب انشدح: لاق ناطقلا ايركز ناب ييحي نب دمحا انشدح: لاق ناطقلا نسحلا ناب دمحا انشدح 7-52
عبد الله بن حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن
رزقي، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: لآل نزار سبعة أبواب: محمد بن الفضل ال
باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والذكفار ممن لم يؤمن بالله طرفة
عين، وباب يدخل منه بنو أمية هولهم خاصة، لا يزالهم فيه أحد، وهو باب لظى، هو باب سقر، وهو باب
الهاوية تهوى بهم سبعين خريفاً ولما هوى بهم سبعين خريفاً فارتبهم في ورة قذف بهم في أعلاها
سبعين خريفاً ثم تهوى بهم كذلك سبعين خريفاً، فلا يزالون هكذا أبداً خالدين مخلدين، وباب
يدخل منه مبعوضونا ومحاربونا وخاندوننا وأنه لا عظم الأبواب وأشدّها حراً.

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Muhammad ibn al-Fazeel al-Rizqi added, “I told Abu 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.”[\[656\]](#)

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 Empyrean [\[657\]](#); 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 Empyrean [\[658\]](#) 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

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ي: ف قلت لابي عبد الله عليه السلام: ال باب الذي ذكرت عن ابيك عن جدك قال محمد بن الفضل الرزق عليه السلام انه يدخل منه بنو امية يدخله من مات منهم على الشرك او من ادرك منهم الا سلام؟ قال: لا أم لك، ألم تسمعه يقول: وباب يدخل منه المشركون وال كافر ف هذا ال باب يدخل فيه كل مشرك وكل كافر اي ومن بيوم ال حساب وهذا ال باب ال آخر يدخل منه بنو امية لانه هولاء بي سفيان ومعاوية وآل مروان ل خاصة يدخلون من ذلك ال باب ف تحطمهم ال نار حطما لا تسمع لهم فيها واعية، ولا يدخلون فيها ولا يموتون.

خصال بي سبيع ال قيامة يوم ال ناس علي ي حاج

ن ب ركب ان شذح: لاق ن اطلقا اي ركز ن بي يحيي ن ب دم ح ان شذح: لاق ن اطلقا ن س ح ل ن ب دم ح ان شذح 7-53 عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا عبد الرحمن بن الاسود، عن محمد بن عبد الله بن عبد الرحمن بن معمر، عن عمار بن ياسر، وعن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: احاجك يوم ال قيامة ف احاجك بال نبوة وت حاج ق ومك ف تحاجهم بي سبيع الله عليه وآله لعلي علي خصال: إقام ال صلاة وإت ياء الزكاة والامر بالمعروف والنهي عن المنكر والعدل في ال رعية والقسمة بالسوية والاختذ بأمر الله عز وجل، أما علمت يا علي أن إيهام الله عليه السلام موافق لنا يوم ال قيامة ام عن يمين ال عرش في يكسى كسوة الجنة، ويدخل من حلها، ويدخل له ميزاب من ذهب في يدعى فيق من الجنة في يهب من الجنة ما هو أحلى من ال شهد وأب يرض من ال بن وأب ردم ال تلج، وادعى أنا ف أقام عن شمال ال عرش في يفعل بي مثل ذلك، ثم تدعى أنت يا علي في يفعل بك مثل ذلك، أما ترضى يا علي أن إذا دعيت أنا وت كسى إذا كسيت أنا وت حلى إذا حلت أنا، إن الله عز ذكره أمرني أن ادن بك ف لا تدعى اقصديك، واعلمك ف لا أجفوك، وحقا عليك أن تعي وحقا علي أن اطيع ربي تبارك وتعالى.

ال قاسم العلوي ال عباسي قال: ن ب قزمح ان شذح: لاق ن ع دللا يضر ي سوم ن ب دم ح ن ب يل ع ان شذح 7-54 حدثنا جعفر بن مالك الكوفي قال: حدثنا محمد بن حميد قال:

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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

وأعظهم عند الله مزية.

سبع الجنة أهل من الاخوات

دمح أنع، يسيع نبا دمحم نب دمح أنع، دللا دبعب نب دعس انشدح: لاق هنع دللا يضري ببا انشدح 7-56
بن محمد بن أبي نصر البزنطي، عن عاصم بن حميد، عن أبي بصير، عن أبي جعفر عليه السلام
ات من أهل الجنة في سماهن: أسما بنت عميس الخثعمية وكانت تحت قال: سمعته يقول: رحم الله الاخو
جع فر 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،
د، وعزة كانت في ثقيف الحجاج بن غلاظ، وحميدة ولم يكن لها عقب. والعمير صاءم خالد بن الوليد

سبع الكبار

نب ركب انشدح: لاق ناطقوا اي ركز نب يحيى نب دمحم انشدح: لاق ناطقوا نسحل نب دمحم انشدح 7-57
عبد الله بن حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن حسان، عن عبد الرحمن بن
أبي عبد الله عليه السلام قال: إن الكبار سبع في ينادزلت ومنا استدللت، فأولها الشرك كثر، عن
ب الله العظيم، وقتل النفس التي حرم الله وأكل مال اليتيم، وعقوق الوالدين، وقذف المدصنات،
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...' [660] 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-Juwahry 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, [661] 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 –

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وأما الشرك بالله ف قد أنزل الله ف يناما أنزل وقال رسول الله صلى الله عليه وآله وأندكار حرقنا، ف يناما قال، ف كذبوا الله وكذابوا رسوله ف أشركوا بالله عز وجل، وأما قتل النفس التي حرم الله ف قد قتلوا الحسين بن علي عليهما السلام وأصحابه، وأما أكل مال اليتيم ف قد ذهبوا به ف يذنا الذنبي أولى بالمؤمنين من أنفسهم وأزواجه "جعل الله لنا فأعطوه غيرنا، وأما عقوق الوالدين فقد أنزل الله عز وجل في كتابه فذق أم أو اهتري ذيف تجي دخ مهم اوق عوهت يري ذيف دل أو دهيلع دللا يلص دللا لوسر اوق عف " أمهاتهم ذذوا فاطمه عليها السلام على منابهم وأما الفرار من الزحف ف قد اعطوا أمير المؤمنين المدصنة ف على السلام بهيعتهم طائعين غير مكرهين ف فروا عنه وخذلوه، وأما إنكار حرقنا ف هذا مما لا يتنازعون فيه.

ن ييعقوب بدمحم انشدح: لاق يروهو جلا يمل يذلا نس حلا نب نيس حلا نب دمحم رصن وبأ انشدح 7-58 الا صم قال: حدثنا الربيع بن سلمة يمان قال: حدثنا عبد الله بن وهب قال: أخبرنا سلمة يمان بن بلال، عن ثور بن يزيد، عن أبي الغيث، عن أبي هريرة أن رسول الله صلى الله عليه وآله قال: اجذبوا نفس التي حرم الله السبع المويقات قيل: يا رسول الله وماهن؟ قال: الشرك بالله، والسحر، وقتل الابالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقتل المدصنات الغافلات المؤمنات.

مواطن سبعة في وفاتهم وبعدمواطن سبعة في الانبياء حياة في الانبياء أو صدياء وجل عز الله امتحان

ثنا سعد بن عبد الله قال: حدثنا أحمد بن دح: الاق امه ن ع دللا يضر نس حلا نب دمحم ويبدأ انشدح 7-59 الحسين بن سعيد قال: حدثني جعفر بن محمد النوفلي، عن يعقوب بن يزيد قال: قال أبو عبد الله جعفر بن أحمد بن محمد بن عيسى بن محمد بن علي بن عبد الله بن جعفر بن أبي طالب قال: حدثنا عبيدة، عن عمرو بن أبي المقدام، عن أبي يعقوب بن عبد الله الكوفي قال: حدثنا موسى بن إسحاق، عن

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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?'

الحدث، عن محمد بن الحسن في رضى الله عنه، وعمر بن أبي المقدام، عن جابر الجعفي، عن أبي جعفر م عند منصرفه عن وقعة النهروان وهو جالس في قال: أتى رأس اليهود علي بن أبي طالب عليه السلام مسجد الكوفة في قال: يا أمير المؤمنين إنني أريد أن أسالك عن أشياء لا يعلمها إلا نبينا أو وصينا نبي قال: سل عما بدالك يا أخا اليهود؟ قال: إننا نجد في الكتاب أن الله عز وجل إذا بعث نبيا أوحى إليه أن مرامته من بعده وأن يبعث إليه عهد إليهم في عهدا يذري عليه ويعمل به في يتخذ من أهل بيته من يقيم أمرته من بعده وأن الله عز وجل يمتحن الأولياء في حياة الآت ببيعة ويمتحنهم بعهودهم في أخذ برني ثم يمتحن الله الأولياء في حياة الآت ببيعة؟ وكم يمتحنهم بعهودهم من مرة؟ وإلى ما يصرير آخر أمر

ارضي مدني منهم؟.الاول صياء اذ

ف قال له علي عليه السلام: والله الذي لا اله غيره، الذي فلق البحر ل بني اسرائيل وأنزل التوراة على موسى عليه السلام لئن أخذ برك ب حق عمات سأل عنه ل تقرن به؟ قال: نعم قال: والذي فلق موسى عليه السلام لئن أجد ب تك ل تسلمن؟ قال: نعم، ال بحر ل بني اسرائيل وأنزل التوراة على

ف قال له علي عليه السلام: إن الله عز وجل يمدحني صياء في حياة الان بياء في سبعة مواطن ل يبدلي طاعتهم، فإذا رضي طاعتهم ومدحني انهم بياء أن ي تخذوهم أول بياء في حياتهم وأوصياء بعد الامم ممن ي قول ب طاعة الان بياء، ثم يمدحني صياء وفاتهم ويصير طاعة الاوصياء في أعناق ب عدوفاة الان بياء عليهم السلام في سبعة مواطن ل يبدلو صبرهم، فإذا رضي مدحني ختم لهم ب السعادة ل يلدقهم بالان بياء، وقد أكمل لهم السعادة. قال له رأس اليهود: صدقت يا أمير المؤمنين من مرة؟ وكما تدنك ب عدوفاة من مرة؟ وإلى ما يصير آخر ف أخذ برني كما تدنك الله في حياة محمد أمرك؟

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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[662] 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

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فأخذ علي عليه السلام بيده وقال: انهض بنا انك بذلك في قام إليه جماعة من أصحابه. فقالوا: يا أن لا تدمه قلوبكم. فقالوا: ولم ذاك يا أمير المؤمنين أن بنا بذلك معه، في قال: إنني أخاف أمير المؤمنين؟ قال: لامور بدت لي من كثير منكم.

ف قام إليه الا شتر ف قال: يا أمير المؤمنين أن بنا بذلك، في والله إننا لنعلم أنه ما على ظهر الارض أن طاعتك وصي نبي سواك، وإننا لنعلم أن الله لا يبعث بعدنا بيننا صلى الله عليه وآله نبي سواه و ل في أعناقنا موصولة بطاعة بنا بنا.

ف جلس علي عليه السلام وأقبل على اليهودي في قال: يا أخا اليهود إن الله عز وجل امتحنني في ديار بنا بنا محمد صلى الله عليه وآله في سبعة مواطن في وجدني في يهنمن غير تزكية ل نفسي ب نعمة الله قال أما أولهن في إن الله عز وجل أوحى إلي بنا بنا صلى الله له مطيعا قال: وفي يم وفي يم يا أمير المؤمنين؟ عليه وآله وحمله الرسالة وأنا أحدث أهل بي تي سنا، أخدمه في بيته وأسعى في قضاة بين يديه في أمره، فدعا صغير بني عبدالمطلب وكبيرهم إلى شهادة أن لا إله إلا الله وأنه رسول الله فامتنعوا من جروه، وناب نوه واع تزده واجتنبوه وسانر الناس مقصدين له ومخالفين عليه، ذلك وأنكره عليه وه قد اسد تعظمو ما أورده عليهم مما لم تدمه قلوبهم وتدركه عقولهم، فأجبت رسول الله صلى الله عليه وآله وحدي إلى مادعا إليه مسرعاً مطيعاً موقناً، لم يخالجني في ذلك شك، فمكثنا بذلك ثلاث حجج وجه الارض خلق ي صلي أو ي شهد لرسول الله صلى الله عليه وآله بما آتاه الله غيري وغير وما على ابنة خوي لرحمها الله وقد دفعل ثم أقبل عليه السلام علي أصحابه في قال: أليس كذلك قالوا: بلى يا اع وتعمل أمير المؤمنين في قال عليه السلام: وأما الثانية يا أخا اليهود في إن قريه شالم تزل تخيل الاراديل في في قتل النبي صلى الله عليه وآله حتى كان آخر ما اجتمعت في ذلك يوم الدار دار الندوة وإبليس الملعون حاضر

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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[663] and the son of Ataba[664] 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[665] - 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 ال بطن حتى اجتمعت آراؤها على أن يندب من كل نبي صلى الله عليه وآله وهو نادم على فخذه من قريش رجل، ثم يأخذ كل رجل منهم سيفه ثم يأتيه في راسه فيضربونه جميعا بأسديافهم ضربة رجل واحد فيقتلوه، وإذا قتلوه منعت قريش رجالها ولم تسلمها فيمضي دمه هرا، فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله فأباه أتون في راسه فيها، وأمره بالخروج في ذلك وأخبره باليلة التي يجتمعون فيها والساعة التي في الوقت الذي خرج فيه إلى الغار، فأخبرني رسول الله صلى الله عليه وآله بالخبر، وأمرني أن أضجع في مضجعه وأقيه بنفسي، فأسرعت إلى ذلك مطيعا له مسرورا لنفسي بأن اقتل دونه، شوقا في أنفسها أن يمضي عليه السلام لوجهه واضطجعت في مضجعه وأقبلت رجالات قريش 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 في قال: أليس خال اليهود بن ابني رب يعة كذلك؟ قالوا: بلى يا أمير المؤمنين، فقال عليه السلام: وأما ال ثلاثة يا و ابن عتبة كاتوا فرسان قريش دعوا إلى البراز يوم بدر فلم يبرز لهم خلق من قريش فأنهضني رسول الله صلى الله عليه وآله مع صاحب بي رضي الله عنهما وقد فعل وأنا أحدث أصحابي سنا وأق لهم من جحاجة قريش في ذلك للحرب تجريرة فقتل الله عز وجل بيدي ولدا وشبية، سوى من قتلت ال يوم، وسوي من أسرت، وكان مني أكثر مما كان من أصحابي واستشهد ابن عمي في ذلك رحمة الله عليه، ثم التفت إلى أصحابه في قال: أليس كذلك قالوا: بلى يا أمير المؤمنين،

ي بكره أبهم قد ف قال علي عليه السلام: وأما ال رابعة يا أخا ال يهود في إن أهل مكة أقبلوا إلينا على

اسد تحاشوا من يلهيهم من قبائل العرب وقريش طال بين بنات مشركي قريش في يوم بدر، فهبط
جبرئيل عليه السلام على النبي صلى الله عليه وآله

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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 succeed. 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. [666] 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.’

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أه ب ذلك، فذهب النبي صلى الله عليه وآله وعسكر بأصحابه في سد أحد، وأقبل المشركون فأتب
إلينا فحملوا ألبنا حملة رجل واحد، واسد تشهد من المسلم من اسد تشهد، وكان ممن بقى من الهزيمة،

وبقيت مع رسول الله صلى الله عليه وآله ومضى المهاجرون والآن صار إلى منازلهم من المدينة كل
في قول: فتلى النبي صلى الله عليه وآله

وقتل أصحابه ثم ضرب الله عز وجل وجوه المشركين وقد جرحت بين يدي رسول الله صلى الله عليه وآله
ه وأمر يده على جراحاته وكان مني وآله نبي فأسبغ بين جرحه منها هذه وهذه ثم ألقى عليه السلام رداء
الله، ثم التفت عليه السلام إلى أصحابه في قال: أليس في ذلك ما على الله عز وجل ثوابه إن شاء
كذلك؟ قالوا: بلى يا أمير المؤمنين،

في قال عليه السلام: وأما الخامسة يا أخا اليهود فإن قريشاً وشاوالاً عرباً جمعت وعقدت بينها عقداً
وميثاقاً لا ترجع من وجهها حتى تقتل رسول الله وتقتلنا معه معاشربني عبدالمطلب، ثم أقبلت
حدها وحديدتها حتى أخذت علي بننا بالمدينة، واثقة بأثافسها فيماتت ووجت له في بطج برنيل عليه ب
السلام على النبي صلى الله عليه وآله فأد به ذلك في خندق على نفسه ومن معه من المهاجرين
والآن صار، فقدمت قريش فأقامت على الخندق محاصرة لنا، ترى في النفس القوة وفي بنا الضعف
وتبرق رسول الله صلى الله عليه وآله يدعوها إلى الله عز وجل ويؤنا شدها بالقرابة والرحم ترعد
في تآبي، ولا يزيد لها ذلك إلا عتوا، وفارسها وفارس العرب يومنذ عمرو بن عبدود، يهدر كالبعير
في به المغة لم يدعو إلى البراز ويرتجز ويخطر برمحه مرة وبسيفه مرة لا يقدّم عليه مقدم، ولا يطمع
طامع، ولا حمية تهيجه ولا بصيرة تشجعه، فأضني إليه رسول الله صلى الله عليه وآله وعمني
ب يده وأعطاني سيفه هذا، وضرب بيده إلى ذي الفقار، فخرجت إليه ونساء أهل المدينة نوابواك إشفاقاً
في هذه الضربة علي من ابن عبدود، فقتله الله عز وجل بيدي، والعرب لا تعدلها فارساً غيره، وضرب
في هزم الله قريشاً وشاوالاً عرباً بذلك وبما كان مني فيهم من النكايّة. وأوماً بيده إلى هامته

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[667] and other strong men from the Quraysh tribe.[668] 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 tidings 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)

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ثم التفت عليه السلام إلى أصحابه في قال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

في قال عليه السلام: وأما السادة يا أخا اليهود فإنا وردنا مع رسول الله صلى الله عليه وآله مدينة أصحابك خير علي رجال من اليهود وفرسانها من قريش وغيرها، فتلقونا بأمثال الجبال من الخيل فلم يبرز إليهم من الرجال والسلاح، وهم في أمنع دار وأكثر عدد، كل ينادي ويدعوي بادر إلي القتاة أصحابي أحد إلا قلت له إذا احمرت الحدق، ودعيت إلي النزال وأهت كل امرئ نفسه. والتفت ببعض أصحابي إلي بعض وكل يقول: يا أبا الحسن انهض. فأنهضني رسول الله صلى الله عليه وآله إلي ته ثم شددت عليهم شدة الديث دارهم فلم يبرز إلي منهم أحد إلا قلت له، ولاي تثبت لي فإرس لإلطحن علي فريسته، حتى أدخلتهم جوف مدينتهم مسددا عليهم، فاقتلعت باب حصنهم بيدي حتى دخلت عليهم مدينتهم وحدي أقتل من يظهر فيها من رجالها، وأسدي من أجدها من سائها حتى أقتلها وحدي، في أصحابه في قال: أليس كذلك؟ قالوا: ولم يكن لي فيها معاون إلا الله وحده ثم التفت عليه السلام إلي بلى يا أمير المؤمنين، في قال عليه السلام: وأما السادة يا أخا اليهود فإنا رسول الله صلى الله عليه وآله ولما توجه لفتح مكة أحب أن يعذر إليهم ويدعوهم إلي الله عز وجل آخر كما دعاهم أولا في كتب إليهم ويعددهم الصنف ويمنعهم مغفرة ربهم، ونسخ لهم في آخره كتابا يحذرهم فيه ويذنبهم عذاب الله ليقراها عليهم، ثم عرض علي جميع أصحابه الماضي به في كلهم يري التثاقل فيه، فلما سورة براء رأيت ذلك ندب منهم رجلا فوجهه به فاتاه جبرئيل في قال: يا محمد لا يودي عنك إلا أنت أو رجل منك به وآله بذلك وجهني بكتابه ورسالة إلي أهل مكة فأتيت مكة فأت بآتي رسول الله صلى الله عليه وآله وأهلها من قد عرفتم ليس منهم أحد إلا ولو قدر أن يضع علي كل جبل مني إربا لفعلي، ولو أن يبنل في ذلك

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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

له وقرأت عليهم كتابعه، فكلهم نفسه وأهله وولده وماله، فبلغتهم رسالة النبي صلى الله عليه وآله
يلقاني بالتهديد والوعيد ويبدى لي البغضاء، ويظهر الشدائد من رجالهم وشدائهم، فكان مني في
ذلك ما قدر رأيتم، ثم التفت إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

يهربي عز وجل مع نبيه صلى الله عليه وآله فقال عليه السلام: يا أبا اليهود هذه المواطن التي امتدنتني ف
عليه وآله فوجدني فيها كلها بمنه مطيعا، ليس لاحد فيها مثل الذي لي ولو شئت لو صدقت ذلك
ولكن الله عز وجل نهى عن التزكية. فقالوا: يا أمير المؤمنين: صدقت والله. ولقد أعطاك الله عز وجل
م، وأسعدك بأن جعلك أخاه، تنزل منه بمنزلة الفضيلة بالقرابة من بيننا صلى الله عليه وآله وسل
هارون من موسى، وفي ذلك بالمواقف التي باشتهرت بها، والاهوال التي ركبها، ونخر لك الذي ذكرت وأكثرت
منه مما لم تذكره، ومما ليس لاحد من المسلمين مثله، يقول ذلك من شهدك منامعنا بيننا صلى الله عليه وآله
أمير المؤمنين ما امتدنتك الله عز وجل به بعدنا بيننا صلى الله عليه وآله ومن شهدك بعده، فأخذ برنايا
عليه وآله فاحتملته وصدبرت، فلو شئنا أن نصف ذلك لو صدقناه علما منا به وظهورا منا عليه، إلا
أنا نحب أن نسمع منك ذلك كما سمعنا منك ما امتدنتك الله به في حياته فأطعته فيه.

إن الله عز وجل امتدنتني بعد وفاة نبيه صلى الله عليه وآله في قال عليه السلام: يا أبا اليهود

سبعة مواطن فوجدني ف يهن من غير تزكية ل نفسي منه وبعثته صبوراً.

واما أولهين يا أخا ال يهود فانه لم ي كن لي خاصة دون المسلم من عامة أحد آدس به أو أعتد عدليه أو ه علية وآله، هورباندي صغيرا وبأني ك بيراً، أستتيم إليه أو أت قرب به غير رسول الله صلى ال وك فاني العيلة، وجد برني من ال يتم، وأغناذي عن ال طلب ووقاذي المكسب. وعال لي ال نفس والولد والاهل هذا في تصاري ف أمر الدن يا

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 خدني به من الدرجات التي قادتني إلى معالي الحق عند الله عز وجل في من وفاة رسول حملة عنوة كانت نهض به في رأيت الناس من أهل الله صلى الله عليه وآله ما لم أكن أظن الجبال لو ييتي ما بين جازع لا يملك جزعه، ولا يضره بطنه فسه، ولا يقي قوتي على حمل فادح ما نزل به قد أذهب الجزع صبره، وأذهى عقله، وحال به يينه وبين الفهم والافهام والقول والا سماع، وسائر الناس من غير ين مساعد بك ال بكائهم، جازع لجزعهم، وحملت نفسي بني عبدالمطلب بين معزي أمر بال صبر، وب على الصبر عند وفاته بلزوم الصمت والا شد تغال بما أمرني به من توجه يزه، وتغسله وتحنيطه وتكفينه، والصلاة عليه، ووضعها في حفرته، وجمع كتاب الله وعهده إلى خلقه، لا يشغلني عن ذلك جزيل مصيبة حتى أدت في ذلك الحق الواجب لله عز وجل بادر دمه ولا هاتج زفرة ولا لأذع حرقة ولا ولرسوله صلى الله عليه وآله علي، وب لغت منه الذي أمرني به، واحد تملة صابرا متسببا، ثم التفت عليه السلام إلى أصحابه في قال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

إن رسول الله صلى الله عليه وآله أمرني في حياته في قال عليه السلام: وأما الثانية يا أبا أيها اليهود، ف على جميع أمته وأخذ على جميع من حضره منهم البيعة والسمع والطاعة لامري، وأمرهم أن يبلغوا الشاهد الغائب ذلك، ف كنت المؤدى إليهم عن رسول الله صلى الله عليه وآله أمره إذا حضرته والامير على من تخلى في نفسي منازعة أحد من الخلق لي في شيء من الأمر في حياة حضرني منهم إذا فارقته، لا النبي صلى الله عليه وآله ولا بعد وفاته، ثم أمر رسول الله صلى الله عليه وآله بتوجيه الجيش الذي وجهه مع أسامة بن زيد عند الذي أحدث الله به من المرض الذي توفي فيه، فلم يدع النبي أحدًا من بولا من الأوس والخزرج وغيرهم من سائر الناس ممن يخاف على نفسه ومنازعته ولا أحدًا أفناء العر 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

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ال بغيضاء ممن قد ورتته بقتل أبيه أو أخيه أو حميمه إلا وجهه في ذلك الجيش، ولا من المهاجرين والمسلمين وغيرهم والمؤلفة قلوبهم والمنافقين، لتصرف لوب من يبق معي والآن صار به حضرته، ولدناي قول قائل شدينا مما أكرهه، ولا يدف عني دافع من الولاية والقيام بأمر عيتته من بعده، ثم كان آخر مات كلم به في شيء من أمراته أن يمضي جيش أسامة ولا يتخلف عنه أحد ممن قدم في ذلك أشدال تقدم وأوعز فييه أب لغ الأي عاز وأكد فييه أكرال تأكيد فيلم أشعر أنهض معه، وت بعد أن قبض النبي صلى الله عليه وآله إلا برجال من بعث أسامة بن زيد وأهل عسكره قد تركوا مراكزهم، وأخذوا مواضعهم، وخالفوا أمر رسول الله صلى الله عليه وآله فيما أنهضهم له وأمرهم به دم إليهم من ملازمة أميرهم مقيما في عسكره، وأقبلوا يتبادرون على الخيل ركضا إلى حل عقدة وتقد عقدها الله عز وجل لي ولرسول صلى الله عليه وآله في أعناقهم فحلوها، وعهد عاهدوا الله ورسوله ن ابني في ذلك، وعقدوا لأنفسهم عقدا ضجت به أصواتهم واحدة صتت به أراؤهم من غير مناظرة لاحدم عبالمطلب أو مشاركة في رأي أو استقالة لما في أعناقهم من بيعتي، فعملوا ذلك وأنا برسول الله صلى الله عليه وآله مشغول وبوجه يزه عن سائر الأشياء مصدود فإنه كان أهها وأحق ما يدئ به منها، لرزية، وفاجع المصيبة، فكان هذا يا أخا ال يهود أقرح ما ورد على قلببي مع الذي أنا فيه من عظيم وفقد من لا خلف منه إلا الله تبارك وتعالى، فصبرت عليه إذا أتت بعد أخذتها على تقاربها وسرعة اتصالتها، ثم التفت عليه ال سلام إلى أصحابه في قال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين،

النبي صلى الله عليه وآله كان يلقاني فيقال عليه ال سلام وأما ال ثلاثة يا أخا ال يهود فإن القائد بع مع تذرا في كل أيامه ويوم غيره ما ارتكبه من أخذ حقي ونقض بيعتي وسألني تحديله، فكنت أقول: تنقضني أيامه، ثم يرجع إلي حقي الذي جعله الله لي عفوا هنيئا من غير أن أحدث في ال سلام منازعة لعل فلانا ي قول فيها: نعم وفلان مع حدوثه وقرب عهده بالجاهلية حدثتافي طلب حقي ب ي قول: لا، فيؤول ذلك من ال قول إلى ال فعل وجماعة من خواص أصحاب محمد صلى الله عليه وآله أعرفهم

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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.’ [669] This would also be easier for the Islamic society which I described for you.

اوعلانية وسراف يدعوني إلى أخذ بال نصح لله ولا رسوله ولا كتابه ودينه الا سلام يأتوني عودا ويدا
حقى، ويد بظنون أن فسهم في نصرتي ل يودوا إلى بذلك ب يعتي في أعناقهم، فأقول رويدا وصدبرا
ة النبي لعن الله يأتى بنى بذلك عفوا ب لامنازة ولا إراقة الدماء، ف قدر تاب ك ثير من الناس ب عدوفا
صلى الله عليه وآله، وطمع في الامر ب عده من ليس له بأهل في قال كل قوم: منا أمير، وما طمع القائد
في ذلك إلا لتناول غيري الامر، فلما دنت وفاة القائد واند قضت أيامه صدر الامر ب عده لصاحبه،
فاجتمع إلى من أصحاب محمد فكانت هذه اخت اختها، ومحلها مني مثل محلها وأخذمني ماجعله الله لي،
صلى الله عليه وآله ممن مضى وممن بقي ممن أخره الله من اجتمع في قالوا لي في بها مثل الذي قالوا في
اختها، فلم يعد قولي الثاني قولي الاول صدبرا واحد تسابا ويدا قينا وشفاقا من أن تفتنى عصبه
رى، وبال نذر مرة وبال سيف اخرى حتى تألفهم رسول الله صلى الله عليه وآله بال بين مرة وبال شدة اخ
لقد كان من تألفه لهم أن كان الناس في الكروال فرار والشعب والري، واللباس والوظائف والدثار ونحن

هل بيت محمد صلى الله عليه وآله لا سقوف له بيوتنا، ولا أبواب ولا ستور إلا الجراند، وما أشد بهها ولا
وب الواحد في الصلاة أكد ثننا، ونطوي الديالي والايام عامتنا، وطاعة لنا ولا دنثار علينا، يتداول الـ
ه الله علينا وصديره لنا خاصة دون غيرنا ونحن على ما وصفت من حالنا ويري ما أتانا الشئ مما أفاء
في يؤثر به رسول الله صلى الله عليه وآله أرباب النعم والاموال تالفا منه لهم، ف كنت أحق من لم
لتي ألهها رسول الله صلى الله عليه وآله ولم يحميها على الخطة التي لا خلاص يفرق هذه العصابة
لها منها دون بلوغها أو فناء أجالها لاني لو نصدت نفسي فدعوتهم إلى نصرتي كاندوا مني وفي أمري
على إحدى منزلتين إما متبع مقاتل، وإما مقبول إن لم يتبع الجميع، وإما خاذل يكفر بخذلانه إن
نصرتي أو أمسك عن طاعتي، وقد علم الله أني منه بمنزلة هارون من موسى، يحل به في قسري في
مخالفتي والامساك عن نصرتي ما أحل قوم موسى بأنفسهم في مخالفة هارون وترك طاعته ورأيت
تجرع الغصص ورد أن فاس الصعداء ولزوم الصدبر حتى يفتح الله أوي قضى بما أحب أزيد لي في
"وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا" صابغة التي وصفت أمرهم حظي وأرفق بالاع

Section 2

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^[670] 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

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ثم طلبت حقي لـ كنت اولي ممن طلب به لـ علم من مضى من أصحاب هذه الحالة يا اخا الـ يهود ولولم أتق ه رسول الله صلى الله عليه وآله ومن بد حضرتك منه بآني كنت أكثر عددا وأعز عشيرة وأمنع رجالا وأطوع أمرا وأوضح حجة وأكثرفي هذا الدين مناقب وآثارا لسواي قبي وقرايتي ووراثتي فـ ضللت عن ذلك بالدوسية التي لا مخرج لـ بعد منها والـ بيعة الـ متعمدة في أعناقهم ممن تتناولها، وقد اسد تحقائق قبض محمد صلى الله عليه وآله وإن ولاية الامة في يده وفي بي يته، لا في يدي الاولى التي تناولوها ولا

من غيرهم في بيوتهم، ولاهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا أولى بالامر من بعده في جميع الأحوال ثم التفت عليه السلام إلى أصحابه في قال: أليس كذلك؟ فقالوا: بلى يا أمير المؤمنين. في قال عليه السلام: وأما الدرابعة يا أخا اليهود في إن القائم بعد صادق به كان يشاورني في حدا ولاي علمه موارد الامور في صدرها عن أمري وي ناظرني في غوامضها في يمد يدها عن رأيي، أعلم أصحابي ي ناظره في ذلك غيري، ولا يطمع في الامر بعده سواي، في لما (أن) أتته مني ته على في جأة بالامرض كان قبله ولا أمر كان أمضاه في صدته من بدنه لم أشك أني قد اسد رجعت حقي في عافية على أحسن مارجوت، بالمنزلة التي كنت أطلبها، والعاقبة التي كنت أتمسها وإن الله سيأتي بذلك وأف ضل ما أملت، وكان من فعله أن ختم أمره بأن سمي قوما أنا سادسهم، ولم يسنوني بواحد منهم، ولا ذكر لي حالا في وراثته الرسول ولا قرابة ولا صهر ولا نسب، ولا لواحد منهم مثل سابقه من سوابقي وأمره أن يضرب أعناق الذفر ولائهم من آثارى، وصيرها شورى بديننا وصدرا به فيها حاكما على السدة الذين صير الامر فيهم إن لم ينفذوا أمره، وكفى بالصدبر على هذا يا أخا اليهود صدبرا ووسط الايدي والالاسن في الامر والنهي والدركون إلى الدنيا والاق تداعب الماضين 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

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الله لهم، فمكثت في قوم أيامهم كلها كل يخطب لندفسه وأندامم سك عن أن سأدونني عن أمري في ناظرتهم في
وه اسد تداققي لها دونهم وذكروا أنهم عهد أيامي وأيامهم وأثارهم، وأوضحت لهم مالم يجهلوه من وج
رسول الله صلى الله عليه وآله إليهم وتأكيد ما أكدته من البيعة لي في أعناقهم، دعاهم حب الامارة ف اذا
خلوت بالواحد ذكرته أيام الله وحذرت ما هو قادم عليه وصائر إليه، التمس مني شرطا أن اصير هاله
البيضاء، والحمل على كتاب الله عز وجل ووصية الرسول وإعطاء بعدي ف لمالم يجدوا عندي إلا المحجة
كل امرئ منهم ماجعله الله له، ومنعه مالم يجعل الله له أزالها عني إلى ابن عفان طمعا في الشديح معه
فيها، وابن عفان رجل لم يستويه وبواحد ممن حضره حال قطف ضلوا عن دونهم لا بددوا عندي إلا المحجة
من المآثر التي أكرم الله بهار سوله ومن اخذتصه معه من أهل بيته عليه السلام ثم لم فخرهم ولا غيره
أعلم القوم أمسوا من يومهم ذلك حتى ظهرت ندامتهم وكصوا على أعقابهم وأحال بعضهم على بعض، كل
منه يوم نفسه ويوم أصحابه، ثم لم تطل الايام بالمستبد بالامر ابن عفان حتى أكد فروه وتبرؤوا
مشى إلى أصحابه خاصة وسائر أصحاب رسول الله صلى الله عليه وآله عامة يستدقيلهم من بيعة
ويؤوب إلى الله من فلتته، فكانت هذه يا أخا اليهود أكبر من اخذتها وأظع وأحرى أن لا يصبر عليها،
ما أمض وأبلغ في نالني منها الذي لا يبلغ وصفه ولا يحدوقته، ولم يكن عندي فيها إلا الصبر على
منها، ولقد أتاني الباؤون من السدة من يومهم كل راجع عما كان ركب مني يسألني خلع ابن عفان
والدؤوب عليه وأخذ حقي ويؤتي نبي صدقته وبيعته على الموت تحت رايي أو يرد الله عز وجل
ورأيت الابقاء على من على حقي، فوالله يا أخا اليهود ما منعني منا إلا الذي منعني من اخذتها بلها،
بقي من الطائفة أبيهج لي وأندس لقلبي من فنانها، وعلمت أنني إن حملتها على

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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:' [671] 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

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دعوة الموت ركة بدتة، فاما ن فسي في قد علم من حضر ممن ترى ومن غاب من أصحاب محمد صلى الله عليه
الشديد الحر من ذي العطش الصدى، ولقد كنت عاهدت الله وآله أن الموت عندي بمنزلة الشربة الباردة في اليوم
عز وجل ورسوله صلى الله عليه وآله وأنا وعمي حمزة وأخي جعفر، وابن عمي عبيدة على أمر وفينا به الله عز وجل
صَدَقُوا مَا عَاهَدُوا اللَّهَ مِنْ الْمُؤْمِنِينَ رَجَالًا" ولرسوله، فتقدمني أصحابي وتخلفت بعدهم لما أراد الله عز وجل فأنزل الله فينا
رظنتن مل او هل او ان او ". عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

يا أخوا اليهود، وما بدلت تبديلا، وما سكتني عن ابن عفان وحدثني علي الامسك عنه إلا أني عرفت من
رت منه بمان يدعة حتى يسد تدعي الاباعد إلى قتلته وخلفه في ضللا عن الاقارب وأنا أخلاقه في يما اختب
في عزلة، فصدبرت حتى كان ذلك، لم أنطلق في به بحرف من "لا"، ولا "نعم".

ثم أتاني القوم وأن اعلم الله كاره لمعرفتي بما تطاعموا به من اعتقال الامول والمرح في الارض وعلمهم
في وشديد عادة من تزعة في لما لم يجدوا عندي تعلقوا الاعمال يل بأن تلتك ليست لهم عند

ثم التفت عليه السلام إلى أصحابه في قال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

في قال عليه السلام: وأما الخامسة يا أخوا اليهود فإن المتأبين عين لي لما لم يطمعوا في تلك مني وثبوا
والوصي عليها، فحملوها على الجمل وشدوها على الرحال، وأقبلوا بها بالمرأة على وأنا ولي أمرها،
تخبطا في يافي وتقطع البراري وتنبح عليها كلاب الحوالب، وتظهر لهم علامات الندم في كل ساعة
وعند كل حال في عصبية قد بايعوني ثانياً بعد بيعتهم الأولى 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 them [672]. 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.'

ب لدة ق صيرة أي ديهم، طوية لة لاهم، ق ل لة عقولهم عازية آراؤهم، وهم جيران ب دو ووراد ب حر، ف أخرجتهم
 طون ب س يوفهم من غير علم، وي رمون ب سهامهم ب غير فهم، ف وقت من أمرهم على اذ ن تين ك ل تاهها ب خب
 في محلة المكروه ممن إن ك ف فت لم يرجع ولم ي عقل، وإن أقمت ك نت قد صرت إلى ال تي كرهت ف قدمت
 اء ال حجة ب الاعذار والاند ذار، ودعوت المرأة إلى الرجوع إلى ب ينها، وال قوم الذين حملوها على الوف

ببيعتهم لي، والترك لنقضهم عهد الله عز وجل في، وأعطيتهم من نفسي كل الذي قدرت عليه، وناظرت بعضهم فرجعت ونكرت في ذكر، ثم أقبلت على الناس بمثل ذلك فلم يزدادوا إلا جهلاً ومادياً هم الفناء وغياً، فلما أبوا إلا هي، ركدت عنها منه فكانت على يدهم الديرة، ويدهم الهزيمة، ولهم الحسرة، وفي والقتل، وحملت نفسي على التي لم أجد منها بدا، ولم يسمعني إذ فعلت ذلك وأظهرته آخر ما مثل الذي وسعني منه أولاً من الاغضاء والامساك ورأي تني إن أمسكت كنت معي نالهم علي بما سادني على ما صاروا ساء النواقص العقول إليه وطمعوا فيه من تناول الاطراف، وسفك الدماء وقتل الرعية وتكريم الأن والاحظوظ على كل حال، كعادة بني الاصفهري ومن مضى من ملوك سبأ والامم الاخلافة فأصير إلى ما كرهت أولاً وآخرها، وقد أهملت المرأة وجدنها في فعلون ما وصفت بين الفريدين من الناس، ولم أهجم على الامر عذرت وأذرت وأعطيت القوم كل شيء إلا بعدما قدمت وأخرت، وتأتيت وراجعت، وأرسلت وسافرت، وأي لم تسوه بعد أن عرضت على يدهم كل شيء لم يلمسوه، فلما أبوا إلا تلك، أقدمت عليها، فبلغ الله بي وبهم ما أراد، وكان لي على يدهم بما كان مني إلى يدهم شهيداً.

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 [\[673\]](#) Hind (Muaviyah). 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.

Muaviyah 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) [\[674\]](#) 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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ثم التفت عليه السلام إلى أصحابه في قال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

في قال عليه السلام: وأما السادسة يا أخا اليهود في تحك يمهم [الدحكين] ومحاربة ابن آكلة الاكباد وهو له عز وجل ولرسوله والمؤمنين منذ بعث الله محمدا إلى أن فتح الله عليه مكة عنوة طليق معاند

في اخذت بيعته وبيعته أبيه لبي معه في ذلك اليوم وفي ثلاثه مواطن بعهده، وأبوه بالامس أول من سلم على بامرة المؤمنين، وجعل يد ثني على النهوض في أخذ حقي من الماضين قبلى، ويد جددي أتاني بيعته ولم

وأعجب العجب أنه لما رأى ربي تبارك وتعالى قد رد إلي حقي وأقر في معدنه، وانقطع طمعه أن يصير في دين الله رابعا وفي أمانة حملناها حكاما، كرا على العاصي ابن العاص في ستماله في مال إليه، ثم أقبل به بعد أن أطمعه بها، وحرام والاندباء أتيني والاخبار ترد علي بذلك، مصر، وحرام عليه أن يأخذ من الافيء دون قسمه در في أتاني أعور ثم قيف فأشار علي أن أولي الراعي إيصال درهم إليه فوقف حقه، فأقبل يخبط البلاد بالظلم ويظلمها بالغمشم، فمن بايعه أراضاه، ومن خالفه نأواه، ثم توجه إلي ناكثا علينا مغيرا في روعا ينيات أف، كذا ذبي لعد رترا بخلاوي نيتا عا بنلاوا، البلاد شرقا وغربا وينا وشمالا، ثم قيف فأشار علي أن أولي البلاد التي هويها لاداريه بما أوليه منها وفي الذي أشار به الراي في أمر الدنيا يالو وجدت عند الله عز وجل في توليته لي مخرجا، وأصبحت لنفسي في ذلك عذرا، فأعلمت الرأي أثق بنصيده الله عز وجل ولرسوله صلى الله عليه وآله ولي وللمؤمنين فإن في ذلك، وشاورت من رأيته في ابن آكلة الاكباد كرايي، ينهاي عن توليته ويحذرني أن ادخل في أمر المسلميين يده، ولم يكن الله لي يراني أتخذ المضلين عسدا.

نباوتابع هواه فيما أراضاه، فلما فوجئت إليه أخا بجيلة مرة وأخا الاشعري بين مرة كلاهما ركن إلى الدلم أراه [أن] يزداد في يمانه تهك من محارم الله ألا تباديا شاورت

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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 [675] 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 ال بدري بين والذين ارتضى الله عز وجل أمرهم ورضى عنهم في كل يوافق رأيه رأيي في غزوه ومحاربه به بعد بيعتهم، وغيرهم من صلحاء المسلمين والاتباع بين ومنعه مما نالت يده، وإنني نهضت إليه بأصحابي، أنفذ إليه من كل موضع كتبي وأوجه إليه رسلي أدعوه إلى الرجوع عما فوفيه، والدخول فيما فيه الناس معي، فكتب يتحكم علي ويتمنى علي سؤله ولا المسلمون، ويشترط في بعضها أن الاماني ويشترط علي شروطا لا يرضاها الله عز وجل ورأى دفع إليه أقواما من أصحاب محمد صلى الله عليه وآله أبارار، فيهم عمار بن ياسر، وأين مثل عمار؟ والله لقد رأي تنامع النبي صلى الله عليه وآله وما بعد منا خمسة إلا كان سادسهم، ولا أربعة إلا كان هم ويصل بهم وإن تحل دم عثمان، ولم يصر الله ما ألب علي عثمان ولا خامسهم، أشترط دفعهم إليه ليقتل جمع الناس علي قتله إلا هو وأشباهه من أهله يفته أغصان الشجرة المدعونة في القرآن، فلما لم أجب إلى ما أشترط من ذلك كرمستعد ليأفني نفسه بطغيانه وبغيه بحمير لاعتقول لهم ولا بصائر، فموه وأعطاهم من الدنيا ما أمالهم به إليه، فناجزناهم وحاكمناهم إلى الله عز وجل بعد الاعتذار لهم أمراته بعوه، والاذنار فلما لم يزد ذلك إلا تماديا وبغيا لقيناه بعادة الله التي عودناه من النصر على أعدائه ل حزب الشيطان وعدونا، ورأيت رسول الله صلى الله عليه وآله لم يزل الله تبارك وتعالى يف بهادتي في قضي الموت عليه، وهو معلم رايات أبيه التي لم أزل أقات لها مع رسول الله صلى الله عليه وآله

وآله في كل المواطن، فلم يجد من الموت منجى إلا الدهر فركب فرسه وقلب رايتيه، لا يدري كيف
الاعلام والدعاء إلى ما يحدث في ما ساعدت على رأي ابن العاص في أشار عليه بإظهار الدم صاعق ورفعهما علي
فيها وقال: إن ابن أبي

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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 longer 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[676] disagreed with whomever I named. He did not accept any

طالب وحزبه أهل بيضاء ورحمة وتقبيا وقد دعوك إلى كتاب الله أولا وهم مجري بوك إليه آخرًا فأطاعه في يما
ل أو الهرب غيرهم، فرفع المصاحف يدعو إلى ما فيها أشار به عليه إذا رأى أنه لا منجى له من الوقت
بزعمة، فمالت إلى المصاحف قلوب ومن بقي من أصحابي بعد ناء أخذ يارهم وجهدهم في جهتها أعداء الله
وأعدائهم على بيضاء وهم وظنوا أن ابن أكلة الاك بادلته الوفاء بما دعا إليه، فأصغوا إلى دعوته وأقبلوا
تتهم أن ذلك منه مكرو من ابن العاص معه وأنهما إلى النكت أقرب منهما إلى بجمعهم في إجابته فأعلم
الوفاء، فلم يقبلوا قولي ولم يطيعوا أمري، وأبوا إلا إجابته كرهت أم هويته، شئت أو أبى يت حتى أخذ
بعضهم يقول لبعض: إن لم يفعل فالدقوه بان عفان أو ادفعوه إلى ابن هند بمرمته. فجهدت علم الله
م أدع غلة في نفسي إلا بلغتها في أن يخلوني ورأيي فلم يفعلوا، وراودتهم على الصبر جهدي ول
على مقدار فواق الناقة أو ركضة الفرس فلم يجيبوا ما خلاها الشيوخ (وأومأ بيده إلى الشتر)
وعصبة من أهل بيضاء، فوالله ما منعني أن أمضي على بصيرتي إلا مخافة أن يقتل هذان وأومأ بيده
ف ينقطع نسل رسول الله صلى الله عليه وآله وذريته من أمته -ى الحسن والحسين عليه السلام إلى
ومخافة أن يقتل هذا وهذا وأومأ بيده إلى عبد الله بن جعفر ومحمد بن الحنفية رضي الله عنهما فباتي
من علم الله عز أعلم لولا مكاني لم يقف ذلك الموقف في ذلك صبر على ما أراد القوم مع ما سبق في
وجل في لمارف عننا عن القوم سيوف نأت حكما في الأمور وتخبروا الأركان وتروا المصاحف وما
دعوا إليه من حكم القرآن، وما كنت أحكم في دين الله أحدا إذا كان التحكيم في ذلك الخطأ الذي لا شك
أهل بيضاء أو رجلا ممن رضي رأيه وعقله وأثق في يه ولا امتراء، فلما أبوا إلا ذلك أردت أن أحكم رجلا من
ب نصيحتته ومودته ودينه.

وأقبلت لا اسمي أحدا إلا امتنع منه ابن هند ولا أدعوه إلى شيء من الحق إلا أدير عنه، وأقبل ابن هند
بي سوماناسفا، وما ذلك إلا بات باع 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

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اف خدعه ابن أب وا إلا غلبتني على التحكم تبرأت إلى الله عز وجل منهم وف وضت ذلك إليهم ف قلدوه امرء
العاص خديعة ظهرت في شرق الارض وغربها، وأظهر المخدوع عدلها ندما.

ثم أقبل عليه السلام على أصحابه في قال: أليس كذلك قالوا: بلى يا أمير المؤمنين.

في قال عليه السلام وأما السابغة يا أخا اليهود فإن رسول الله صلى الله عليه وآله كان عهد إلى أن
أقاتل في آخر الزمان من أيامي قوما من أصحابي ي صومون النهار وي قومون الليل وي تلون الكتاب،
وي ختم لي ي مرقون ب خلافهم علي ومحارب تهم إياي من الدين مروق السهم من الرمية، في بهم ذوال ندي
ب قتلهم بالسعادة فلما انصرفت إلى موضعي هذا يعني بعد الحكمين أقبل ب بعض القوم علي ب بعض
باللذمة في ما صاروا إليه من تحكيم الحكمين، في لم يجدوا لانه فسهم من ذلك مخرجا إلا أن قالوا: كان
من خالفه منا ي نبغي لام يرنا أن لا ي بايع من أخطأ وأن ي قضى ب حقيقة رأيه علي في تل ن فسه وقتل
في قدك فربم تاي عته إيتا وطاعته ل نافي الخطاء، وأحل لنا ب ذلك قتله وسفك دمه، في تجمعوا علي ذلك
وخرجوا راک بين رؤوسهم ي نادون بأعلى أصواتهم: لا حكم إلا لله، ثم ت فرقا و فرقة بال نخيلة وأخرى
مسلم إلا امتدنته، في ب حروراء وأخرى راکبة رأستها ب خبط الارض شرقا حتى عبرت بجلة، في لم تهرب
تاي معها استديته، ومن خالفها قتلته، في خرجت إلى الاول ي بين واحدة ب عد أخرى أدهوم إلى طاعه الله عز
وجل ومتابعه الحق والرجوع إليه في أبي يا إلا السيف لا ي قنعهما غير ذلك، في لما أعيت الخديعة في يهما
يا أخا اليهود لولا ما فعلوا لكانوا ركانا قويا حاكما تهما إلى الله عز وجل في قتل الله هذه وهذه وكانوا
وسدامن يعا، في أبي الله إلا ما صاروا إليه، ثم كتبت إلى الفرقة الثالثة ووجهت رسلي ت ترى وكانوا
من

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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 [677] 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! [678] 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.' [679]

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-

جدة أصحابي وأهل آل تبع بد منهم والزهدي في الدنيا فإيات إلا ات باع اخذتها والاد تذاء على مثالهما وأسرفت في قتل من خالفهم المسلمين وتابعت إلى الأخرى ففعلهم، فخرجت حتى قطعت إليهم لعت بي بجهدى بهذا مرة وبهذا مرة أو ماب يده إلى الأخرى، دجلة، أوجه السفراء والنصحاء وأطلب والاد نف بن قيس، وسعد يد بن قيس الأخرى والاشعث بن قيس الكندي فلما أبوا إلا تترك بها منهم فقتلهم الله يا أخا اليهود عن آخرهم، وهم أربعة آلاف أو يزيدون حتى لم يبق منهم مذب، ضرة من ترى، له ثدي المرأة ثم التفت عليه السلام إلى فاس تخرجت ذا النديفة من قتلهم بج أصحابه في قال، أليس كذلك؟ قالوا، بلى يا أمير المؤمنين، في قال عليه السلام: قد وفت سبعا وسبعا يا أخا اليهود، وبقيت الأخرى وأوشك بهاف كان قد في بكى أصحاب علي عليه السلام وبكى رأس اليهود أن أخذ برناب الأخرى في قال: الأخرى أن تخضب هذه أو ماب يده إلى لحد يتهمن هذه أو وقالوا: يا أمير المؤمنين

مأب يده إلى هامته، قال: وارتفعت أصوات الناس في المسجد الجامع بالضحجة والبكاء حتى لم يبق بالكوفاة دار إلا خرج أهلها فزعوا، وأسلم رأس اليهود على يدي علي عليه السلام من ساعته ولم يزل يفتل أمير المؤمنين عليه السلام وأخذ ابن ملجم لعنه الله فأنق بل رأس اليهود حتى وقف مقبهاحت علي الحسن عليه السلام والناس حوله وابن ملجم لعنه الله بين يديه فقال له: يا أبا محمد آفة تله وجل قتلته الله، فبأي رأي تفتل في الكتب التي أنزلت علي موسى عليه السلام أن هذا أعظم عند الله عز جرمنا من ابن آدم قاتل أخيه ومن القدار عاقرة ناقة ثمود.

وأسمائها السبعة الأيام في جاء ما

قاسح إسب هللا دبعب نبا يلع انشدح: لاق هللا دبعب نب دبعبس انشدح: لاق هنع هللا يبضر يب انشدح 60-7
الإشعري، عن الحسن بن محبوب، عن ديب 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 Ziyad 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.'[\[680\]](#) 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.'" [681]

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عليه وآله: يوم الجمعة يوم عبادة فتعبوا الله عز وجل أبي عبد الله قال: قال رسول الله صلى الله عليه وآله وسلم يوم السبت لآل محمد عليهم السلام، ويوم الأحد لشيعتهم، ويوم الاثنين يوم بني أمية، ويوم الثلاثاء يوم لبنين، ويوم الأربعاء لعائلة بني العباس وفتحهم، ويوم الخميس يوم مبارك بورك لامتني لي بكوها فيه.

بعدة وما الأحد في مجاء

نبني سحر لبا دمحا ينشدح، لاق هللا دبعب نب دعب انشدح: لاق هنع هللا يضري ببا انشدح 7-61
سعيد، عن الحسن بن أسد البصري، عن الحسن بن سعيد، عم رواه عن خلف بن حماد، عن رجل، عن
يحدثون في قال: ما كان عليكم لو أخرت موه إلى عشية الأحد أبي عبد الله عليه السلام أنه مر ب قوم
فكان يكون أنزل ل لاء.

لاق يم دالا دايز نبا لهس نع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضري ببا انشدح 7-62
حدثنا أبو الحسن عمر [و] بن سفيان الجرجاني رفع الحديث إلى أبي عبد الله عليه السلام أنه قال
من مواليه: يا فلان مالك لم تخرج؟ قال: جعلت في ذلك اليوم الأحد، قال: وما ل الأحد؟ قال الرجل: لرجل
لحديث الذي جاء عن النبي صلى الله عليه وآله أنه قال: احذروا حد الأحد فإن له حدا مثل حد السيف،
سماه الله عز وجل، قال: قال: كذبوا كذبوا ما قال ذلك رسول الله صلى الله عليه وآله في أن الأعداء سم من أ
قلت: جعلت في ذلك في الاثنين؟ قال: سمي باسمهما، قال الرجل: فسمي باسمهما ولم يكونا، فقال له
أبو عبد الله: إذا حدثت فافهم أن الله تبارك وتعالى قد علم اليوم الذي يقبض فيه نبيه صلى الله
خلقت يوم الثلاثاء النار وذلك: فالثلاثاء قال: بتعليه وآله واليوم الذي يظلم فيه وصيه في سماه باسمهما، قال: قل
"لا ظليل ولا يغني من اللهب، انطلقوا إلى ظل ذي ثلاث شعب، انطلقوا إلى ما كنتم به تكذبون" قوله تعالى

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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.”[\[682\]](#)

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.”

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قال: قلت: فالاربعاء؟ قال: بنيت أربعة أركان النار يوم الأربعاء، قال: قلت: فالخميس؟ قال: خلق
م الجمعة قال: الله الجنة يوم الخميس، قال: قلت: فالجمعة؟ قال: جمع الله عز وجل الخلق لولايته وأنا يوم
قلت: فالسبت؟ قال: سبتت الملائكة لأربها يوم السبت فوجدته لم يزل واحدا.

دللا دبع عوباً انشدح: لاق قال ياب يرضبلا لبللا دب ع نب يل ع نب ورمع نب دمحم نسحل اوبأ انشدح 7-63
مر الطائي محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عا
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 الحسن قال: حدثني الحسن بن علي عليه
السلام قال: قال أمير المؤمنين عليه السلام: يوم السبت يوم مكرو وخديعة، ويوم
وبناء، ويوم الاثنتين ويوم سفر وطلب، ويوم الثلثاء يوم حرب ودم، ويوم الأربعاء عاء يوم شوم فيه
يتطير الناس، ويوم الخميس يوم الدخول على الامراء وقضاء الحوائج، ويوم الجمعة يوم خطبة ونكاح.

تسقاء والطلب لمطر. قال مصنف هذا الكتاب رضي الله عنه: يوم اثنانين يوم سفر إلى موضع الاس

الاثني عشر يوم في جاء ما

7-64 ن ار مع نب ي يحي نب ا دم ح ا نب دم ح م ن ع ، س ي ر د ا نب دم ح ا ان ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ي ب ا ان ش د ح 7-64
الا شعري، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن يونس بن يعقوب قال: سمعت ابا
رسول الله صلى الله عليه وآله يوم الاثني عشر وأعطى الحجام براء عبد الله عليه السلام يقول: احجم

7-65 نب دم ح م ي ن ش د ح : ل ا ق ر ا ط ع ل ا ي يحي نب دم ح م ان ش د ح : ل ا ق ه ن ع ه ل ل ا ي ض ر ن س ح ل ا نب دم ح م ان ش د ح 7-65
أحمد، قال: حدثني الحسن بن الحسن بن الوليد، عن محمد بن إسماعيل، وأحمد بن الحسن بن أبي ثمي أو
مهزم، عم ذكره عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله، عن أبي راهيم بن
عليه وآله يحدتجم يوم الاثني عشر بعد العصر.

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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 relieve 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.'"

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.

الخديري قال: قال رسول الله صلى الله عليه وآله من اذ تجم يوم ال ثلثاء ل سبع عشرة عن أبي سعيد
أو تسع عشرة أو لحدى وعشرين من الشهر كانت له شفاء من كل داء من أدواء السنة كلها وكانت
لما سوى ذلك شفاء من رجع الرأس والاضراس والجنون والجذام والبرص.

بن الوليد رضي الله عنه قال: حدثنا سعد ابن عبدالله، عن دمح أن بن سحر لانب دمحم انشدح 7-70
ال قاسم بن محمد الا ص بهاتي، عن سعد يمان بن داود المذقري، عن حفص ابن غياث ال نخعي، عن أبي عبد
الله عليه السلام قال: من كان مسافرا فلييسافري يوم السبت، فلو أن حجرا زال عن حجر يوم السبت
عذرت عليه الحوائج فليدتمس طليها يوم ال ثلثاء فإنه ال يوم الذي ألان لرده الله إلى مكانه، ومن ت
الله في ال حدي د داود عليه السلام

الارب عاء يوم في ماجاء

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 [687] (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 Nimrod. 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) [688] 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). [689] On Wednesday they were caught by the cries. On

نب دمحا نع ،دمحا نب دمحم نع ،س يرد! نب دمحا ان شذح :لاق هن ع دللا يضر ن سح ل ا نب دمحم ان شذح 7-78
ال يقط يني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن محمد بن مسلم، عن أبي عبد الله عيسى
الله عليه السلام قال: قال أمير المؤمنين عليه السلام: ينبغي لرجل أن يتوفى في ليلة يوم
الأربعاء فإذ به يوم نحس مستمر.

لاق قال حدثنا أبو عبد الله ياب يرضب لال دبع نب يل ع نب ورمع نب دمحم ن سح ل اوبأ ان شذح 7-79
محمد بن عبد الله بن أحمد بن جبهة الواعظ قال: حدثنا أبو القاسم 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
الحسين قال: حدثنا الحسن بن علي بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن
السلام قال: قال رجل إلى أمير المؤمنين عليه السلام في الجامع بالكوفة قال: يا أمير المؤمنين
أخبرني عن يوم الأربعاء عاء والتطير منه وثقله؟ وأي أربعاء هو؟ قال عليه السلام: آخر أربعاء في
ه، ويوم الأربعاء عاء الذي إبراهيم عليه السلام في الشهر وهو المحاق وفيه قتل قابيل هابيل أخا
النار، ويوم الأربعاء عاء وضجوا المنجنيق ويوم الأربعاء عاء غرق الله فرعون، ويوم الأربعاء عاء جعل الله عز
وجل أرض قوم لوط عاد بها ساف لها، ويوم الأربعاء عاء أرسل الله عز وجل في يوم عاد، ويوم
الأربعاء عاء سلط الله على نمرود البقرة، ويوم الأربعاء عاء طلب فرعون الأربعاء عاء أصبحت كالدصيعة، ويوم
موسى ليقتله، ويوم الأربعاء عاء خر عليهم السقف من فوقهم، ويوم الأربعاء عاء أمر فرعون بذبج الغلمان،
ويوم الأربعاء عاء خرب بيت المقدس، ويوم الأربعاء عاء أحرق مسجد يمان بن داود عليه السلام واصطرخ

الاربعاء قتل يحيى بن زكريا، ويوم الاربعاء ظل قوم فرعون أول العذاب، ويوم الاربعاء خسف الله من كورة ف ارس، ويوم عز وجل بقارون، ويوم الاربعاء ابتلى الله أيوب عليه السلام بذهاب ماله وولده ويوم الاربعاء ادخل يوسف السجن، ويوم اءعبرال مو-ي و، ة-ح ي ص ل ا م ه ت د خ ا ء ا ع ب ر ا ل ا م و ي و " م ه م ا ج م ع ي ن ا ن ا د م ر ن ا ه م و ق و " : ال ا ر ب ع ا ء ق ا ل ا ل ل ه ع ز و ج ل

Wednesday they slaughtered the she-camel. On Wednesday ‘stones of baked clay’ fell over them.[\[690\]](#) On Wednesday the Prophet (MGB) was injured and his tooth broke. On Wednesday the coffin[\[691\]](#) 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 Soweid, on the authority of Hisham ibn Salim, on the authority of Al-Ahval that Aba Abdullah as-Sadiq (MGB) said, “God’s Prophet

عقروا النافذة، ويوم الأربعاء عاء امطر عدل يهم حجارة من سجيل، ويوم الأربعاء عاء شج النبي صلى الله عليه وآله وكسرت رباعية ته، ويوم الأربعاء عاء أخذت الأعمال بقى التابوت.

اضطر إلى الخروج في سفير يوم الأربعاء عاء أوتد بيع به الدم قال مصنف هذا الكتاب رضي الله عنه: من في يوم الأربعاء عاء في جائز له أن يسافر أو يدتجم فيه، ولا يكون ذلك شوما عدله لا سيما إذا فعل ذلك خلافاً على أهل الطريقة، ومن استغنى عن الخروج فيه أو عن إخراج الدم في الأولي أن يتوقى ولا يسافر فيه ولا يدتجم.

الخميس يوم يف جاء ما

نورم نع، ديزي نب بوقعي انشدح: لاق هللا دبعب نب دعس انشدح: لاق هنع هللا يضرى بآنشدح 7-80 بن عبيد، عن محمد بن سنان، عن معتب بن المبارك قال: دخلت على أبي عبد الله عليه السلام في س؟ قال: نعم من كان يوم الخميس وهو يدتجم فيه، قلت له: يا ابن رسول الله أتدتجم في يوم الخمي منكم مدتجماً في يدتجم في يوم الخميس فإن عشيّة كل جمعة يتندر الدم في رقابنا القيامة ولا يرجع إلى وكره إلى عداة الخميس، ثم التفت إلى غلامه ربح في قال: يا ربح أشدّدق صب الملازم، واجعل خميس من الشهر في أول النهار مصك ربحاً، واجعل شرطك زحفاً وقال أبو وعبد الله: من ادتجم في آخر سل منه ادعاء سلا.

نب نيس حلانع، نابأ نب نيس حلان نب نيس حلان انشدح: لاق هنع هللا يضرى نيس حلان نب دمحم انشدح 7-81 سعديد، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: أول ما بعثي صوم حتى يقال: لايف فطروي فطر حتى يقال: لا كان رسول الله صلى الله عليه وآله يصوم، ثم ترك ذلك وصام يوماً وترك يوماً وهو صوم داود عليه السلام ثم ترك ذلك، ثم قبض وهو يصوم خميسين بينهما أربعاء.

نع، لوحالانع، ملان نب ماشه نع، ديسوس نب رضنلانع، ديسعس نب نيس حلان نع، دانسالانذهبو 7-82 عبد الله عليه السلام أن رسول الله صلى الله عليه وآله أبي

(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)[692] . 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 بدينهما ارب عاء ف قال: أما الخميس ف يوم تعرض فيه الاعمال، وأما الاربعاء ف دخلت فيه النار، وأما الصوم ف الجنة. ف يوم

هللا دب عوباً انشدح: لاق دمحاً نب دمحم نع، سيردا نب دمحاً انشدح: لاق هنع هللا يضر يبا انشدح 7-83 الرازي، عن محمد بن عبد الله، عن ابراهيم بن عقبة، عن زكريا، عن ابي يه، عن يدي قال: قال ابر وعبد أضاف يره يوم الخميس وترك واحدة ل يوم الجمعة في الله عنه الفقر الله عليه السلام من قص

الجمعة يوم في جاء ما

ديبع نب يسيع نبا دمحم ينشدح: لاق هللا دب ع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 7-84 الجمعة عن زكريا المؤمن، عن محمد بن رباح ال قلاء قال: رأيت ابا ابراهيم عليه السلام يدتجم يوم ف قلت: جعلت فداك تدتجم يوم الجمعة قال: أقرأ آية الكرسي. فإذا هاج بك الدم ل يلاكان أو نهارة ف اقرأ آية الكرسي واحد تجم.

نب مراد انشدح: لاق ديشرلا يلوم دمحم نب يلوع انشدح: لاق قارولا يدادغبلا دمحاً نب دمحم انشدح 7-85 حدثني موسى بن جعفر، عن ابي يه جعفر بن محمد، ف بيضة قال: حدثنا علي بن موسى الرضا قال: عن ابي يه محمد بن علي، عن ابي يه علي بن الحسين، عن ابي يه الحسين بن علي، عن ابي يه علي بن ابي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: تد قوم الساعة يوم الجمعة بين صلاة

الظهر والاعصر.

بن محمد، عن أبيه، عن أبيه، عن علي بن أبي طالب، عن رسول الله صلى الله عليه وآله: اطرفوا أهلكم 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 يوم الجمعة، وقد روي أنه كان دخوله وخروجه يوم الجمعة يدخل البيت في الشتاء

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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[693] 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[694].

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."

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7-87 حمد بن الحسن بن أبي الخطاب، م ن ع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 7-87 عن صالح بن عقبة، عن أبي كهمس قال: قلت لأبي عبد الله عليه السلام: علمني دعاء أسألك به الرزق في قال لي: خذ من شاربك وأظفارك ولا يكن ذلك في يوم الجمعة.

7-88 ة، عن بيتع نع، يسيع نب دمحم نع، هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 7-88 أبي وب المديني، عن ابن أبي عمير، عن هاشم بن سالم عن أبي عبد الله عليه السلام قال: تقيم الأظفار يوم الجمعة يؤمن من الجذام والبرص والمعسى وإن لم يمتح في حكاها حكا، وقال أبو عبد الله عليه وعلى سنة محمد وآل السلام: من قلم أظفاره وقص شاربته في كل جمعة ثم قال: "بسم الله وبالله محمد" اعطى به كل قلامة وجزارة عتق رقبة من ولد إسماعيل.

7-88 انشدح: لاق دمحم أنب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هن ع هللا يضر ي ب انشدح 7-88 محمد بن حسان الرازي، عن أبي محمد الرازي، عن الحسن بن يزيد، عن السكوني عن أبي عبد الله، عن يهما السلام قال: قال رسول الله صلى الله عليه وآله: من قلم أظفاره يوم الجمعة أخرج الله من أبيه عل أنامله الداء وأدخل في يه الداء. وروي أنه لا يصيبه جنون والجذام ولا برص.

7-89 نب ييحي نب دمحم أنب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هن ع هللا يضر ي ب انشدح 7-89 شعري قال: حدثنا أحمد بن محمد بن خالد، عن أبيه، عن بكر بن صالح، عن الجعفري قال: عمران ال سمعت أبا الحسن عليه السلام يقول: قلموا أظفاركم يوم الثلاثاء واستحموا يوم الأربعاء ماء واصلوا يوم الجمعة من الحجاج حاجتكم يوم الخميس وتطيبوا بأطيب يوم الجمعة.

7-90 نب ةي واعم نع، دمحم أنب دمحم نع، راطعلا ييحي نب دمحم انشدح: لاق هن ع هللا يضر ي ب انشدح 7-90 دكيم، عن معمر بن خالد، عن أبي الحسن الرضا عليه السلام قال: لا ينبغي لرجل أن يدع الأظفار في كل يوم، فإن لم يقدريه في يوم ويوم لا، فإن لم يقدريه في كل جمعة، ولا يدع ذلك.

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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 [\[695\]](#) 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 Malik [696], on the authority of Anas [697] 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 Ziyad 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 Ziyad 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 رفع جيباً نع، دمحاً نب دمحم نع، راطعلا ي يحي نب دمحم انشدح: لاق هنع هللا يضر ي ب انشدح 7-91
ل: حدثنا محمد بن موسى بن ال فرات، عن علي بن مطر، عن ال سكن الخزاز قال: أحمد بن أبي عبد الله قا
سمعت أبا عبد الله عليه السلام يقول: لله حق على كل مد تلم في كل جمعة: أخذ شاربته وأظفاره، ومس
شيء من الطيب.

7-92 ما شدح: لاق خل بب ين يوزقلا راطعلا ورمع نب يلع نب دمحم نب يلع نب نسحلا يلع وبأ انشدح 7-92
أب ومصعب محمد بن أحمد بن مصعب بن القاسم ال سلمى ب ترمذ قال: حدثنا أبو محمد أحمد بن محمد بن
إسحاق بن هارون الأملي ب أمل قال: حدثنا أحمد بن محمد بن غالب ال بصري الزاهد ب بغداد قال: حدثنا
جمعة ويوم الجمعة دي نار مولدي أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله قال: إن ليلة ال
أربع وعشرون ساعة لله عز وجل في كل ساعة ستمائة أذق عتيق من النار.

7-93 نع، هي ب نع، مشاه نبا مي هارب! نب يلع انشدح: لاق هنع هللا يضر ين ادمهلا داي ز نب دمحم انشدح 7-93
في محمد بن أبي عمير، وعلى بن الحكم جميعا، عن هشام بن الحكم عن أبي عبد الله عليه السلام
الرجل يريد أن يعمل شياً من الخير مثل الصدقة والصوم ونحو هذا، قال: ي ستحب أن ي كون ذلك يوم
الجمعة فإن العمل يوم الجمعة ي ضاعف.

7-94 نع، هي ب نع، مي هارب! نب يلع ين شدح: لاق هنع هللا يضر ين ادمهلا رفع جيب نب داي ز نب دمحم انشدح 7-94
اد، عن رواه، عن أبي عبد الله عليه السلام قال: من أتى شد عن ابن أبي عمير، عن إِبْراهيم بن أبي ال بل
ب بيت شعر ي يوم الجمعة فهو حظه من ذلك ال يوم، وقال رسول الله صلى الله عليه وآله: إذا رأيتم ال شيخ

يحدث يوم الجمعة بأحاديث الجاهلية فإرما رأسه [ولدو] بالحصي.

لله، عن أيوب بن نوح، عن محمد بن أبي الدبع بن بدع بن شدح: لاقه عن هلال يضرر يبأ انشدح 7-95
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.’ [698] 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.’”

أف ضل: "اللهم إنني أسألك بوجهك الكريم واسمك العظيم أن تصلي علي محمد وآل محمد وأن تغفر لي ذنبي العظيم" سبع مرات إن صرف وقد غفر له. قال: وقال أبو عبد الله عليه السلام: إذا كانت عشية شربة الخميس ولية الجمعة نزلت ملائكة من السماء معها أقلام الذهب وصحف الفضة لا يكتبون ع الخميس ولية 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 فجاز ي تبرك به.

7-96 حمد ابن الحسن الصفار، عن م انشدح: لاق هن ع دللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 7-96 سألت أبا عبد الله عن قول الله عز: يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم ان عثمان الخزاز أنه قال الاند تشار يوم و عمجلا موي ةالصلا لاق "فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ" وجل السبت، وقال أبو عبد الله عليه السلام: أف لرجل المسلم أن لا ي فرغ ن فسف في الاس بوع يوم الجمعة لامردي نه في يسأل عنه.

ال السبت يوم في جاء ما

7-97 نع، ي ناهبص ال ا دمحم نب مساقلا نع، دللا دبع نب دعس انشدح: لاق هن ع دللا يضر يب انشدح 7-97 عن حفص بن غياث النخعي، عن أبي عبد الله عليه السلام قال: من كان سدا يمان بن داود المنقري، مسافر ا ف ل يسافر يوم السبت، ف لوأن حجرا زال عن جبل في يوم السبت لردده الله إلى مكانه.

7-98 قسب بن ع نب دمحا نبا رف ع ج نب دمحم نب يلع انشدح: لاق قارولا ي دادغبلا دمحا نب دمحم انشدح 7-98 دارم بن ق ب يصة، ونه يم بن صالح الطبري قال: حدثنا علي بن موسى مولى الرشد قال: حدثنا الرضا، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي، عن أبيه الحسن، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اللهم بارك لأمتي في سهايا كورها يوم سبتها وخمي

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 [699]. 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

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اوبرتو، قرسي م ان اف جئ او حلاب اوركاب: هل او هيلع هللا يلص يبن لاق: لاق دانس ال اذهبو 7-99
فبانه اذ جح ل لحاجة، واطل بوا الذخير عند حسان الوجود. الذكتاب

دمحم نع، دمحم نب دمحم نع، س يردا نب دمحم انشدح: لاق هنع هللا يلص ن س حل نب دمحم انشدح 7-100
بن حسان، عن أبي محمد الرازي، عن الحسن بن يزيد بن نوفل، عن الحسن بن محمد،
رسول الله صلى الله عليه وآله: من قلتم أظفاره يوم السبت ويوم عن أبيه عن أبيهما السلام قال: قال
الخميس وأخذ من شاربته عوفى من وجع الاضراس ووجع العين.

نب دمحم نع، ديزي نب بوقعي نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يلص نب دمحم انشدح 7-101
بت لنا، والاحد شيعتنا، والاثنان ابني عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: الس
لاعدائنا، والثلاثاء بنبي امية، والاربعاء يوم شرب الدواء، والخميس تقضى فيه الحوائج، والجمعة
لتنظيف والتطيب، وهو عيد المسلمين وهو أفضل من الفطر والاضحى، ويوم التغدير أفضل الاعياد،
قائمنا أهل البيت يوم الجمعة، ويوم القيامة وهو ثامن عشر من ذي الحجة وكان يوم الجمعة، ويخرج
يوم الجمعة، وما من عمل يوم الجمعة أفضل من الصلاة على محمد وآله.

ف تعادى كم الايام تعادوا لا: الحديث معنى

ابراهيم بن هاشم قال: نب يلع انشدح: لاق هنع هللا يلص لكتوت مل نب يسوم نب دمحم انشدح 7-102
حدثنا عبد الله بن أحمد الموصلي، عن الصادق بن أبي ذلف الكرخي قال: لما حملتم توكل سيدنا
أبا الحسن العسكري عليه السلام جنت أسأل عن خبره قال: ف نظر إلي الرازي وكان حاجباً لم توكل
يها الا ستاد، ف قال: اعد ف امر أن ادخل إليه ف ادخلت إليه ف قال: يا صدق ما شأنك؟ ف قلت: خير أ
ف أخذني مات قدم وما تأخر وقت: أخطأت في المجيء. قال: ف وحى 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 [700] 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' [701] 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

وفي يوم جنت؟ قلت: لذيير ما قال: لعلك تسأل عن خبر مولاك؟ فقلت له: ومن مولاي؟ مولاي أمير المؤمنين ف قال: أسدكت مولاك هو الحق فلا تحدث شمني فإني على مذهبك، فقلت: الحمد لله قال: أتحب مال غل لاق، جرخ املف تسلسل جف: لاق هذن ع نم دي ربالا بح اص جرخي يتح سلسل ج: لاق، م عن: أن تراه؟ قلت

له: خذ بيد الصقر وأدخله إلى الحجرة التي فيها العلوي المدبوس وخل به يده وب يده قال: فأدخلني إلى الحجرة [التي فيه العلوي] فأوماً إليّ ببيت فدخلت فإذا عليه السلام جالس على صدر حصير فبرم فور، قال: فسلمت فردد، ثم أمرني بالجلوس، ثم قال لي: يا صقر ما أتى بك؟ قلت: وبهذا ياسيدي جئت أتعرف خبرك؟ قال: ثم نظرت إلى القبر فبكيت، ف نظر إليّ فقال: يا صقر لا عليك لأن ي صلوا إلينا بسوء الآن، ف قلت: الحمد لله، ثم قلت: ياسيدي حديث يروي عن النبي صلى الله لأعرف معناه، قال: وما هو؟ ف قلت: قوله: "لا تعادوا إلايأم ف تعاديكم" ما معناه؟ عليه وآله

ف قال: نعم الإيأم نحن ما قامت السموات والأرض فأسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام، والآث نين الحسن والحسين والثلثاء علي بن الحسين ومحمد ابن علي وجعفر بن محمد، والأربعاء موسى بن جعفر وعلي بن موسى ومحمد بن علي وأنا، والخميس ابني الحسن بن علي، والجمعة ابن ابني وإليه تجمعت عصابة الحق وهو الذي يملأها فسطاً وعدلاً كما قال عليه مدنت ظلماً وجوراً، فهذا معنى الإيأم فلات عادوهم في الدنيا ف يعادوكم في الآخرة، ثم السلام: ودع وأخرج ف لا آمن عليك.

قال مصنف هذا الكتاب رضي الله عنه: الإيأم ليست بأدمة ولا كن كنسبها عليه السلام عن الإثممة لئلا يدرك معناه غير أهل الحق كما كنسب الله عز وجل بالآتين والزيوتون وطور سينين وهذا بلد الامين عن ي النبي صلى الله عليه وآله وعل

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?' [702] 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' [703] or used 'to eat' to refer to having to go to the toilet in 'They had both to eat their (daily) food' [704] when referring to Jesus (MGB) and his mother Mary (MGB) or used 'the Bee' in 'And thy Lord taught the Bee' [705] 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

حدثنا أحمد: لاق قاقدا يسوم نب دمحم انشدح: لاق هنع هللا يضر يسوم نب دمحم نب يلع انشدح 7-105
بن محمد بن داود الدنظلي قال: حدثنا الدسرين بن عبد الله

(658)

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' [706] and the Prophet of God (MGB) replied, 'God is the Most High and the Most Glorious.' [707] 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. [708] 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 Hudaibiyyah 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 [709] 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 [710] and Nadir tribes, [711] 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.’

(659)

الذبح في، عن حكم بن مسكين قال: حدثنا أبو الجارود، عن أبي الطويل عامر بن واثة قال: إن رسول
أبا سفيان في سبعة مواطن في كلهن لا يستطيع إلا أن يلعنه الله صلى الله عليه وآله لعن

أولهن يوم لعهنه الله ورسوله وهو خارج من مكة إلى المدينة مهاجرا وأبو سفيان جاني من الشام فوقع
فيه أبو سفيان يسهبه ويوعده وهم أن يبطش به في صرفه الله عن رسوله.

والثانية يوم العير إذا طردها ليجرزها عن رسول الله صلى الله عليه وآله في لعهنه الله ورسوله.

والثالثة يوم احد قال أبو سفيان: اعل هبل، قال رسول الله صلى الله عليه وآله: الله أعلى وأجل،
مولانا ولا مولى في قال أبو سفيان: لنا عزي ولا عزي لكم، قال رسول الله صلى الله عليه وآله: الله
لكم.

والرابعة يوم الخندق يوم جاء أبو سفيان في جميع قريش فردد لهم الله بغيرهم لم ينالوا خيرا،
وأرسل الله عز وجل في القرآن آيتين في سورة الاحزاب فسمى أبا سفيان وأصحابه كفارا، ومعاقبة
مشرك عدو الله ورسوله.

لغ محله وصد مشركوا قريش رسول الله صلى الله عليه وآله والخامسة يوم الحديبية والهدى معكوف ما أن يب
عليه وآله عن المسجد الحرام وصدوا بدنه أن تبلغ النحر فرجع رسول الله صلى الله عليه وآله لم
يظف بالكعبة ولم يقض نسكه في لعهنه الله ورسوله.

السادسة يوم الاحزاب يوم جاء أبو سفيان بجمع قريش وعامر بن الطويل بجمع هوازن وعيي
حصن بقط فان، وواعد لهم قريظه والنضير أن يأتوا وهم لعن رسول الله صلى الله عليه وآله القادة
والاتباع وقال: أما الاتباع فلا تصيب اللعنة مؤمنا، وأما القادة فلا يصيبهم مؤمن ولا نجيب ولا ناج.

عشر رجلا من بني السائبية يوم حملوا على رسول الله صلى الله عليه وآله في العقبة وهم اثنا
عشرة وخمسة من سائر الناس فلعن رسول الله صلى الله عليه وآله من على العقبة غير النبي صلى
الله عليه وآله ونافقه وسانقه وقانده.

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The compiler 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)

تلك الحدية ونذرتها وقرنها وما أعد الله في أن يابها من السم لاهلها، وإن في جوف تلك الحدية لـ سبعة فيها خمسة من الامم السالفة واثنا عشر من هذه الامة قال: قلت جعلت فداك ومن الخمسة؟ ومن صناديق الاثنا عشر؟ قال: وأما الخمسة في قابيل الذي قتل هابيل ودمرود الذي حاج ابراهيم في ربه، في قال أن احدي لـ نصارى، ومن واميت، وفي رعون الذي قال: أنا ربكم الاعلى، ويهود الذي هو اليهود، وبؤس الذي نصر هذه الامة اعراب يان.

ذذب بلا سدين سبع السلام عليه أي وب ابي تلى

يسري عن نب دمحم نب دمحم ان شذح: لاق هللا دب عن نب دعس ان شذح: لاق هللا يضر ي ب ان شذح 7-107
عن الحسن بن علي الخزاز، عن فضل الشعري، عن الحسن بن ابن المخنف، عن ابي بصير، عن ابي هاليم السلام قال: اب تلى أي وب عليه السلام سبع سدين بلا الذذب عبد الله علي

7-108 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Muhammad ibn Zakariya al-Juwahry, 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

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.”

قدرة الله عز وجل جالت عظمته، ف قام خطيبا ف حمد الله قال: سئل أمير المؤمنين عليه السلام عن
وأثنى عليه، ثم قال: إن الله تبارك وتعالى ملائكة لو أن ملكا منهم هبط إلى الأرض ما وسعته لعظم
خلقه وكثرة أجنحته، ومنهم من لو كلفت الجن والإنس على أن يصرفوه ما وسعوه لبعدهما بين
ملائكته من سبع مائة عام ما بين منكب به وشحمة مفاصله وحسن تركيب صورته، وكيف يوصف من
أذن به، منهم من يسد الأفق بجناح من أجنحته دون عظم بدنه، ومنهم من السموات إلى حجته، ومنهم من
قدمه على غير قرار في جو الهواء الأسفل والارض ضون إلى ركبتيه، ومنهم من لوالقي في نقرة إبهامه
ن لوالقيت الأسفل في دموع عينيه لجرت دهر الدهارين ف تبارك الله جميع المياه لو سعتها، ومنهم م
أحسن الخلايق.

وسئل عليه السلام عن الحجب فقال عليه السلام: الحجب سبعة، غلظ كل حجاب [منها] مسيرة
الثاني سبعون حجابا، بين كل خمسمائة عام، وبين كل حجاب بين مسيرة خمسمائة عام، والحجاب
حجاب بين مسيرة خمسمائة عام وطوله خمسمائة عام، حجب كل حجاب منها سبعون ألف ملك، قوة كل ملك
منهم قوة الثقلين، منها ظلمة ومنها نور ومنها نار ومنها دخان ومنها سحب ومنها ريق ومنها مطر ومنها رعد
ها ماء ومنها أنهار وهي حجب مخلوقة، غلظ كل حجاب ومنها ضوء ومنها رمل ومنها جبل ومنها عجاج ومن
مسيرة سبعة بين ألف عام، ثم سرادقات الجلال وهي ستون سرادقا، وفي كل سرادق سبعة بين ألف ملك،
بين كل سرادق وسرادق مسيرة خمسمائة عام، ثم سرادق العز، ثم سرادق الكبرياء، ثم سرادق العظمة،
سرادق الفخر، ثم [سرادق] النور الأبدي، ثم سرادق ثم سرادق القدس، ثم سرادق الجبروت، ثم
الوحدانية، وهو مسيرة سبعة بين ألف عام في سبعة بين 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 BOASTERS [715]

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.’ [716] “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)

وانه قضى كلامه عليه السلام وسكت.

ف قال له عمر: لاي قيت اليوم لا أراك فيه يا أبا الحسن.

الكتاب رضي الله عنه: ليست هذه الحجب مضروبة على الله عز وجل، تعالى الله عن قال مصنف هذا ذلك لأنه لا يوصف بمكان ولا كنهها مضروبة على العظمة العلية من خلقه التي لا يقدر قدرها غيره تعالى. تبارك وتعالى.

سدين به سبع الناس قبل طالب أبي بن علي المؤمنين أمير صلى

ميهارب انشدح: لاق عمس أنب ددعسم ركببواب انشدح: لاق رادنبلار فاعج نب دمحم دمحم أوب انشدح 7-110 بن إسحاق الزهري قال: حدثنا عبد الله بن موسى قال: أخذ برنا إسراة يل، عن أبي إسحاق، عن المنهال خور سوله وأذا الصديق بن عمرو، عن عباد بن عبد الله، عن علي عليه السلام أنه قال: أنا عبد الله وألاك بر، لاي قولها بهدي إلا كذاب، صليت قبل الناس به سبع سدين.

الغلاة من سبعة على الشياطين نزلت

س يرد انب دمحم أو راطعلا ييحي نب دمحم انشدح: لاق امهنع هللا يضر نسحلا نب دمحم مو، يبا 7-111 ب ابن يزيد، عن الحسن بن علي بن فضال، جم يعا، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن يعقوب هل أنبئكم على من تنزل الشياطين تنزل: عن داود بن أبي يزيد، عن رجل، عن أبي عبد الله عليه السلام في قوله عز وجل البربري، والحرث الشامي، قرامع نب قزمحو، دئاصو، نانبو، قريغملأ: قعبس مه: لاق "على كل أفك أئيم وعبد الله بن الحرث، وأب والخطاب.

خصال سبع ومد به طالب أبي بن علي شبعة أعطى قدأنه الله عن جبرئيل أخبر

لاق قمصع نبا دمحم نب يلع انشدح: لاق هنع هللا يضر ني سحلا نب رامع دمحموب انشدح 7-112 لدسن بن الليث الرازي عن شيبان بن فروخ الابن لي، حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا عن هام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الات صاري قال: كنت ذات يوم عند النبي إذا أقبل به وجهه على علي بن أبي طالب عليه السلام قال: ألا يبارسول الله، قال: هذا جبرئيل يخبرني عن الله جل أب شرك يا أبا الحسن؟ قال: بل

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 Ibrahim[717], 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.' [718] There were seven people present as follows: God's Prophet (MGB), Gabriel, Michael[719], 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 Ziyad[720], 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[721] who are always looking for water and plants; men who go to hunt as a hobby and bandits[722] who steal from travelers."

ه أنه قد أعطى شيعتك ومديك سبع خصال: الرفق عند الموت، والاتساع عند الودشة، والنور عند جلال الظلمة والامن عند الفزع، والقسط عند الميزان، والجواز على الصراط، ودخول الجنة قبل الناس، نورهم يسعون بين أيديهم وبأيامهم.

سبع الطهيرة آية فيهم نزلت الذين الذين البيت أهي أن روى من

نع، ين اهبص الاليلع نبا دمحا نع، بدوالمنا نسحلا نب دللادبع انشدح: لاق هنع دللا يضر يبا 7-113 إبراهيم بن محمد الثقفي قال: أخذ برنا مخول بن إبراهيم قال: حدثنا عبد الجبار بن العباس الهمداني، نزلت هذه الآية في بيتي: سمعت أم سلمة رضي الله عنها تقول: عمرة بنت أفعي قالت عن عمار بن معاوية الدهني، عن دللا لوسرة ع بس تيبلا يفسو: تلاق "إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا..." وات الله عليهم، قالت: وأنا على الباب وجد برئيل وميكانيل وعلي وفاطمة والحسن والحسين صل فقلت: يا رسول الله ألسنت 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 بيته الطاهرة خمسة وسادسهم جبرئيل عليه السلام. البيت الذين نزلت فيهم أ

الصلوة يقصرون لا سبعة

من عهدهم لا يضر في فوكها قري غمها نبه لدا دبع نبه يلع نبه نسح لها نبه يلع نبه رفع ع ان شذح 7-114
قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد، عن جعفر
لبيها السلام قال: سبعة لا يقصرون الصلاة الجاني الذي يدور في جبايته، بن محمد، عن أبيه ع
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 يدبه لهو الدنيا، والمحارب
للسبيل الذي يقطع ا

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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-Qibiyya who is also called Umma Ibrahim and Um'ma Valad[723].”

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

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أعضاء سبعة على مقسوم الذكر

لكو. بل قل أو رسول أو فصر عمل أو لقلع أو سفن ل أو حور ل أو ناس ل ل أو أعضاء سبعة على مقسوم ركذ ل 7-115
اللسان في صدق الإف رار، وأسد تقامة الروح صدق واحدمنها يد تاج إلى الاسد تقامة، فأماسد تقامة
الاسد تغفار، وأسد تقامة القلب صدق الاع تدار، وأسد تقامة العقل صدق الاع تبار، وأسد تقامة المعرفة
صدق الإف تخار، وأسد تقامة السر السرور ب عالم الاسرار، وأسد تقامة القلب صدق اليقين ومعرفة
ل جهد والنعاء، وذكر الروح الخوف والرجاء، وذكر الجبار، فنذكر اللسان الحمد والثناء، وذكر النفس
القلب الصدق والصفاء، وذكر العقل التعظيم والحياء، وذكر المعرفة التسليم الرضاء، وذكر السر
على رؤية القاء. حدثنا بذلك أبو ومحمد بن عبد الله بن حامد رفته إلى بعض الصالحين عدلهم
السلام.

أولاد سبعة وآله عليه الله صلى الله رسول كان

يبأ نب دمحنع ،هللا دبعب نب دعس انشدح :الاق امهنع هللا يضرنسحلانب دمحمو ،يبأ انشدح 7-116
عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد
الله صلى الله عليه وآله من خديجة القاسم والظاهر وهو عبد الله، وأم الله عليه السلام قال: وولد رسول
ك لثوم، ورقية، وزينب، وفاطمة. وتزوج علي ابن أبي طالب عليه السلام فاطمة عليها السلام، وتزوج
أبو العاص بن الربيع وهو رجل من بني أمية زينب، وتزوج عثمان بن عفان ام كلثوم فماتت ولم يدخل
روا إلى بدر زوجته رسول الله صلى الله عليه وآله رقية. وولد رسول الله صلى الله عليها، فلما سا
عليه وآله إبراهيم من مارية القبطية وهي ام إبراهيم ام ولد.

رافصلانسحلانب دمحم انشدح :الاق هنع هللا يضردلولانب دمحنانب نسحلانب دمحم انشدح 7-117
دثنبي أبو وعلي الدواسطي، عن عبد الله بن عصة، عن يحيى بن عبد عن أحمد بن محمد بن خالد قال: ح
الله، عن عمرو بن أبي المقدم، عن أبيه، عن

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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.'

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له منزله فإذا عاندته مقابلة على أبي عبد الله عليه السلام قال: دخل رسول الله صلى الله عليه وآله فاطمة تصيحها وهي تقول: والله يا أبا نت خديجة ماترين إلا أن لامك علينا في ضلوا في ضل كان لها علينا ما هي إلا كبعضنا. فسمع مقالتها فاطمة فمارأت فاطمة رسول الله صلى الله عليه وآله يكت في تنقصتها فبكيت. فغضب رسول الله صلى الله عليه وآله فقال لها: ما يبكيك يا أبا نت محمد؟ قالت: ذكرت أمي الله عليه وآله ثم قال: مه يا حميراء، فإن الله تبارك وتعالى ببارك في الولود الودود وإن خديجة رحمها الله ولدت مني طاهرا وهو عبد الله وهو المطهر، وولدت مني القاسم وفاطمة ورقية وام كلثوم وزينب وأنت شدينا. ممن أعقم الله رحمه فلم تلي

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

□ □ □ □ □ □ □ □

خصال ثمان المؤمن في ي كون أن ي ن بغي

8-1 ن س ح ل ن ع ، ي س ي ع ن ب د م ح م ن ب د م ح أ ن ع ، ه ل ل ا د ب ع ن ب د ع س ا ن ش د ح : ل ا ق ه ن ع ه ل ل ا ي ي ض ر ي ب أ ا ن ش د ح 8-1 ب ن م د ب و ب ، ع ن ج م ي ل ب ن ص ا ل ح ، ع ن ع ب د ا ل ل ه ب ن غ ا ل ب ، ع ن أ ب ي ع ب د ا ل ل ه ع ل ي ه ا ل س ل ا م ق ا ل : ي ن ب ب غ ي ل ل م و م ن أ ن ي ك و ن ف ي ي ه ث م ا ن خ ص ا ل : و ق و ر ع ن د ا ل ه ز ا ه و ص ب و ر ع ن د ا ل ب ل ا ع ، ش ك و ر ع ن د ا ل ر خ ا ء ، ق ا ن د ع ب م ا ا ح ء ، إ ن ا ل ع ل م ر ز ق ه ا ل ل ه ، ل ا ي ظ ل م ا ل ا ع د ا ء ، و ل ا ي ت ح ا م ل ل ل ا ص د ق ا ء ب د ن ه م ن ه ف ي ت ع ب ، و ا ل ن ا س م ن ه ف ي ر خ ل ي ل a m o m n ، و a l h l m w z i e r e ، و a l v b r a m i r j n o d e ، و a l r f q a x o e ، و a l l i n w a l d e .

8-2 ن ب د م ح أ ن ب د م ح م ن ب د م ح أ د م ا ح و ب ا ي ن ش د ح : ل ا ق ه ي ق ف ل ا ه ا ش ل ا ن ب ي ل ع ن ب د م ح م ن ي س ح ل ا و ب ا ن ش د ح 8-2 ا ل ت م ي م ي ق ا ل ا ل د س ي ن ق ا ل : ح د ث ن ا أ ب و ي ز ي د ا ح م د ب ن خ a l d a l d a l x a l a d i ق a l : ح د ث ن a م ح م د ب ن ا ح م د ب ن ص a ل ح ح د ث ن a أ ب ي ق a ل : ح د ث ن a أ ب ي ق a ل : ح د ث ن a م ح م د ب ن

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 أبي يه، عن جده، عن علي بن أبي طالب عليه السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي يدبغي أن يكون في المؤمن المسلم ثمان خصال: وقار عند الهزاهز، وصدبر عند البلاء، وشكر عند الرخاء وقد نوع بما رزقه الله لا يظلم الأعداء، ولا يتحمل لئلا صدقاً، وبدنه منه في تعب والناس منه في راحة.

صلاة هلت قبل لاثمانية

نب دمحم نع، اعيمج راطعلا ييحي نب دمحمو، سي ردإ نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 8-3
أحمد بن يحيى بن عمران الأشعري، عن أحمد بن محمد بن خالد بن إسناده رفته إلى أبي عبد الله عليه
صلاة: العبد الأبقح حتى يرجع الإسلام قال: رسول الله صلى الله عليه وآله: ثمانية لا يقبل الله لهم
إلى مولاه، والناشزة عن زوجها وهو عليها ساخط وماتع الزكاة، وتارك الوضوء، والجارية المدركة تصلي
بغير خمار، وإمام قوم يصلي بهم وهم له كارهون، والزبب ين قالوا: يا رسول الله وما الزبب؟ قال: الذي
ة لات قبل منهم الصلاة يدافع الغائط والبول والسكران، فهؤلاء ثمانية

ثمانية العرش حملة

نع، هللا دبعب نب ادعس انشدح: لاق هنع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 8-4
القاسم بن محمد الأشعري، عن سليمان بن داود المنقري، عن حفص بن غياث الأشعري قال: سمعت
ش ثمانية، لكل واحد منهم ثمانية أعين، كل عين تطبق أبا عبد الله عليه السلام يقول: إن حملة العرش
الديبا.

رافصلا نسحلا نب دمحم انشدح: لاق هنع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 8-5
مرسلا قال: قال الصادق عليه السلام: إن حملة العرش ثمانية أحدهم على صورة ابن آدم يصلى الله
صورة الديك يصلى الله لولد آدم، والثاني على

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 [724] 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;" [725]

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 [726].

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."

(677)

الله لظير، والثالث على صورة الاسدي سترزق الله لاسدي باع، والرابع على صورة الثوري سترزق عبد بنو اسراند يل العجل، فاذا كان يوم القيامة صاروا ثمانية الله لاسدي باع، ونكس الثور رأسه منذ

عن داود الرقي قال سألني بعض الخوارج عن هذه الآية من كتاب الله عز وجل ثمانية أزواج من الضأن اثنتين ومن 8-6
اشتملت عليه أرحام الأنثيين نبؤوني بعلم إن كنتم صادقين ومن الإبل اثنتين ومن المغير اثنتين قل الذكركين حرم أم الأنثيين أم
يبأ يلع بتلخ دفع، عيش هيف يدنع نكي ملف؟ مرح يذلا امو كلذ نم يل اعاع هل لالح أ يذلا ام "...البقر اثنتين
ن الله تعالى أحل في الاضحية بمنى الضأن والمعز الاهلية وحرم: حاج فأخبرته بما كان فقال عبد الله عليه السلام وأنا
لبالا نم ينمب ةي حضا لا يفلح أ دللا ناف "...ومن الإبل اثنتين ومن البقر اثنتين" أن يضحي فيه بالجبليّة وأما قوله
ل لية أن يضحى فيها وحرم الجذبية. فانه صرفت إلى العراب وحرم في به البخاتي، وأحل من البقر الاله
الرجل الخارجي الذي سألني عن تلك الآية فأخبرته بهذا الجواب في قال: هذا شيء حملته الإبل من
الحجاز.

أبواب ثمانية ل الجنة

ن بركب انشدح: لاق ناطق ايركز نبي يحيى نب دمحا انشدح: لاق ناطق انشدح ن سحلا نب دمحا انشدح 8-7
ن حبيب قال: حدثنا محمد بن عبد الله قال: حدثنا علي بن الحكم، عن أبيان بن عثمان، عن عبد الله بن
محمد بن الفضل الرزقي، عن أبي عبد الله، عن أبيه، عن جده، عن علي بن عبد الله بن سلام قال: إن ل الجنة
ثمانية أبواب يدخل منه الذبيون والصدىقون، وباب يدخل منه الشهداء والصلحاء، وخمسة
أبواب يدخل منها شيعتنا ومدبونا، فلا يزال واقفا على الصراط يدعو وأقول: رب سلم شيعتي ومدبي
وأنا صاري ومن تولاتي في دار الدنيا يا فإذا النداء من بطنان العرش قد اجابت دعوتك وشفعت، في
شيعتك ويشفع كل رجل من شيعتي ومن تولاتي ونصرني وحارب من حاربي بفعل أوقول في
إلف من جيرانه وأقربائه، وباب يدخل منه سائر المسلمين ممن شهد أن لا إله إلا الله ولم يكن سابع

فِي قَلْبِهِ مَقْدَارُ ذُرَّةٍ مِنْ بَخْرٍ ضَمْنَا أَهْلَ الْبَيْتِ.

(678)

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'AS

[727]

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'as. You should have the verse of the Throne (Ayat al-Kursi) [728] inscribed as a decoration around it. Any room that is taller than eight Zar'as 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. [729]'"

(679)

نَعْنَعُ، يَقْرِبُ لَهَا دَلِيلًا دَبْعٌ يَبْأُ نَبْ دَمْحُ أ نَعْنَعُ، دَلِيلًا دَبْعٌ نَبْ دَعْسُ انْشَدَحُ: لَأَقْ هَنْعُ دَلِيلًا يَضُرُّ يَبْأُ انْشَدَحُ 8-8

أبيه، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر عليه السلام
موا أن الجنة ثمانية أبواب عرض كل باب منها مسيرة اربعين سنة. قال: أحسنوا الظن بالله، واعلم

أذرع ثمانية فوق البيت سمك ي كون أن لا يجوز

دمح أنب دمحم نع، راطعلا ي يحيي نب دمحم انشدح: لاق هنع هللا يضره يول ي جام يل ع نب دمحم انشدح 8-9
نع، نلم ثع نب ن ابان ع، بن ي يحيي بن عمران الا شعري، عن محمد بن عيسى، عن أبي محمد الا صاري
أبي عبد الله عليه السلام قال: شكنا إليه رجل عبت أهل الارض بأهل بيته وبه ياله، ف قال: كم سمك
بيتك؟ قال: عشرة أذرع، ف قال: أذرع ثمانية أذرع كما تدور، واكتب عليه آية الكرسي فإن كل بيت
سمكه أكثر من ثمانية أذرع فهو محد تضري حضره الجن وي سكنونه

الناس من ليسوا ما يتت

نب دمحم أو، راطعلا ي يحيي نب دمحم انشدح: لاق امهنع هللا يضره نسحلا نب دمحم وي بأ انشدح 8-10
إدريس جعيعا قال: حدثنا محمد بن يحيى بن عمران الا شعري قال: حدثني بعض أصحابنا يعني
أبي عبد الله عليه السلام: جعفر بن محمد بن عبد الله، عن أبي يحيى الدواسطي، عن ذكره أنه قال ل
أترى هذا الخلق كله من الناس؟ ف قال: الاق منهم الا تارك لسواك، والم تربع في موضع الضيق، والداخل
في يملاية عنيه، والمماري في يمالا علم له، والم تمرض من غير علة، والم تشعث من غير مصد ية،
تخر بابانه وهو خلو من صالح أعمالهم والمخالف على أصحابه في الحق وقدرات فقوا عليه، والم ف تخريف
إن هُم إلا كالأنعام بل هُم أضل " فهو بمنزلة الخننج يقشر لحاء عن لحاء حتى يوصل إلى جوهره وهو كما قال الله عز وجل
سبيلاً "

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 Ziyad ibn Isa, on the authority of Abil Jarud, on the authority of Asbaq ibn al-Nobat 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."

(681)

خصال ثمان احدى اصاب المسجد الى خ تلفا من

يبدأ نب دمحم نع ،ديزي نب بوقعي نع ،هللا دبعب نب دعس انشدح :لاق هنع دللا يضرري بدأ انشدح 8-11
عمر، عن إيه راهيم بن عبد الحميد، عن سعد الالكاف، عن زياد بن عيسى، عن أبي الجارود، عن
ال: كان ي قول: من اخ تلف إلى المساجد اصاب إحدى الا صبغ بن ن باته، عن أميرالمؤمنين عليه السلام قا
ال ثمان أخامسة فاد في الله أو علما مس تظرفا أو آية محكمة أو رحمة من نظرة أو كلمة ترده عن ردى
اوي سمع كلمة تدله على هدى أوي ترك ذنبا خشيعة أو دياء.

دثني دسين بن عبدح :لاق يلبتكم اميف ظفاحل اقرامع نب قزمح نب دمحم نب مي هارب! ينربخأ 8-12
الله قال: حدثنا موسى بن مروان قال: حدثنا مروان بن معاوية عن سعد بن طريف، عن عمر بن مأمون
قال: سمعت الحسن بن علي عليه السلام يقول: سمعت رسول الله صلى الله عليه وآله يقول: من
عز وجل، أو علما مس تظرفا، أو كلمة أدمن الاخ تلاف إلى المساجد اصاب إحدى الثمان أخامسة فاد في الله
تدله على هدى، أو اخرى تصرفه عن الردى، أو رحمة من نظرة، أو ترك الذنوب دياء أو خشيعة.

أن فسهم الاي لوموا فلاهينوا ان ثمانية

دمحم نب دمحم ادمحوبأ انشدح :لاق ذورلا رورمب هي قفلا هاشلا نب يلع نب دمحم نب سحلاوبأ انشدح 8-13
ال دسين قال: حدثنا أبو زيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح بن أحمد بن
ال تميمي قال: حدثني أبي قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن
له: أبي، عن علي بن أبي طالب عليه السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته
يا علي ثمانية إن اهينوا فلاي لوموا إلا أن فسهم: الذاهب إلى مائة لم يدع إليها، والتم تأمر على رب
ال بيت، وطالب الخير من أعدائه، وطالب الفضل من الأعداء، والداخل بين اثنين في سرلهم لم يدخله
على من لا يسمع فيه، والتمس تخف بالسلطان، والجالس في مجلس ليس له بأهل، والما قبل بال حديث
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

رافصلنا نسحلا نبا دمحم انشدح :لاق هنع دللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 8-14
عن الحسن بن موسى الخشاب، عن علي بن أسباط، عن بعض رجاله قال: قال أبو عبد الله عليه
السلام: جنبوا مساجدكم والبائعين والمجانين والصدبان والضالّة والاحكام والحدود ورفع الصوت.

خصال ثماني ايمان

يبأ نب دمحم نع ،مشاه نب ميهارب! نع دللا دبعب نب دعس انشدح :لاق هنع دللا يضر يبا ينشدح 8-15
عمر، عن جعفر بن عثمان، عن أبي بصير قال: كنت عند أبي جعفر عليه السلام فقال له رجل:
قال: يقولون: الايمان غير اصلحك الله ان بال كوفة قوما يقولون مقالة يفسدونها اليك فقال: وماهي؟
الا سلام، فقال أبو جعفر عليه السلام: نعم، فقال الرجل: صدق لي قال: من شهد أن لا اله الا الله وأن
محمد رسول الله صلى الله عليه وآله وأقر به ما جاء من عند الله وأقام الصلاة وآتى الزكاة وصام شهر
ل: من شهد أن لا اله الا الله وأن محمد رسول الله وأقر رمضان وحج البيت فهو مسلم، قلت: فالايمان؟ قا
بما جاء من عند الله وأقام الصلاة وآتى الزكاة وصام شهر رمضان وحج البيت ولم يلق الله بذنوب أو عد
عليه النار فهو مؤمن.

قال أبو بصير: جعلت فداك، وأي نادم يلقى الله بذنوب أو عد عليه النار؟

إنما هو لدم يلقى الله بذنوب أو عد عليه النار ولم يتب منه. قال: ليس هو حيث ذهب

ثمان الكبار

نب دمحم نع دللا دبعب نب دعس انشدح :الاق امهنع دللا يضر يباو ،نسحلا نب دمحم انشدح 8-16
الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن سعد يمان بن ظريف، عن محمد بن مسلم،
عليه السلام قال: قلت له: جعلت عن أبي عبد الله عل

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 forbiddance^[730]; 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-Himani^[731], on the authority of Qays ibn al-Rabi'a, on the authority of Al-A'amash, on the authority of Ababat 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)

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فداك مالنا نشهد على من خالفنا بالكفر وبالنار، ولا نشهد لانه فسدنا ولا صحابنا أنهم في الجنة قال: من ضعف فكم إن لم يكن فيكم شيء من الكبانر فاشهدوا أنكم في الجنة، قلت: فأبي شيء فذقوا، الكبانر جعلت في ذلك، قال: أكبر الكبانر الشريك، وعقوق الوالدين، والتعرب بعد الهجرة المدصنة، والفرار من الزحف، وأكل مال اليتيم ظلماً، والرباب بعدالبينة، وقتل المؤمن، فقلت له: الزنا والسرقه في قال: ليس من ذلك.

قال مصنف هذا الكتاب رضي الله عنه: الاخبار في الكبانر ليست بمذتله وإن كان بعضها ورد بأكثر من كل ذنب بعد الشرك كبير بالاضافة بأنها خمس وبعضها سبع وبعضها ثمان وبعضها إلى ما هو أصغر منه، وكل صغير من الذنوب كبير بالاضافة إلى ما هو أصغر منه، وكل كبير صغير بالاضافة إلى الشرك بالله العظيم.

خصال ثماني السلام عليه علي

حدثنا أبو سعيد الحسن بن: لاقه عن هلال بن يضر بن اقل اطلاق احسن بن ميهار بن ارباب بن دمحم ان شذح 8-17 علي العدوي قال: حدثنا عمر بن المذتار قال: حدثنا يحيى الحماني قال: حدثنا قيس بن الربيع، عن الاعمش، عن عباية بن ربيعي الاسدي، عن أبي أيوب الانصاري قال: إن رسول الله مرض مرضة فأتته ولله صلى الله عليه وآله من الجهد فاطمة عليها السلام توعده وهو ناقه من مرضه فلما رأته ما برس والضعف خذقتها العبرة حتى جرت دمعته على خدها، فقال النبي صلى الله عليه وآله لها: يا فاطمة إن الله جل ذكره اطلع على الارض اطلاعة فاختار منها أبك واطلع ثانياً فاختار منها بك، فأوحى إلي الله إياك زوجك أقدمهم سلماً أعظمهم دماً وأكثرهم علماً قال: فأنك كدتك، أما علمت يا فاطمة أن لكرام في سرت 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.’”

صلى الله عليه وآله وأل محمد، فقال عليه السلام: يا فاطمة لعلي عليه السلام ثمان خصال: إيمانه بالله ورسله، وعلمه وحكمته، وزوجته، وابطاه حسن وحسين، وأمره بالمعروف ونهيه عن المنكر، قبلنا وقت ضاؤه بكتاب الله، يا فاطمة إذا أهل بيت اعطينا سبع خصال لم يعطها أحد من الأولين ولا يدركها أحد من الآخرين بعدنا: نبينا خير الأنبياء وهو أبوك، ووصينا خير الأوصياء وهو بك، وشهيدنا سيد الشهداء وهو حمزة عم أبك، ومنا من له جناحان يطير بهما في الجنة وهو جعفر، ومنا سبطا هذه الأمة وهما ابناك.

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. [732] 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

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وآله عليه الله صلى محمد بن به وجل عز الله أعطاه خصال تسع

اسم ابن محمد بن عبد قلا بن دمحم هلا دب عوب ان شوح : لاق راصق لاروصنم بن لي عامس ان شوح 9-1
الله بن الحسن بن جعفر بن الحسن بن الحسن بن علي بن أبي طالب عليهما السلام قال: حدثنا
سليمان بن عبد الرحمن الدمشقي قال: حدثنا أحمد بن أبيان قال: حدثنا عبد العزيز بن محمد بن موسى
قال رسول الله صلى الله عليه بن عبدة، عن عبد الله بن دينار، عن أم هانئ بن أبي طالب قالت:
والله: أظهر الله تبارك وتعالى الإسلام علي يدي، وأنزل ال فرقان علي، وفي تح الكعبة علي يدي،
وفي ضلني علي جميع خلقه، وجعلني في الدنيا سيد ولد آدم، وفي الآخرة زين القيامة، وحرمت دخول
تدخلها امتي، وجعل الخلافة في أهل بي يتي الجنة علي الات بياء حتى أدخلها أنا، وحرمتها علي امهم حتى
من بعدي إلى النافخ في الصور، فمن كقر بما أقول فقد كقر بالله العظيم.

خصالات تسع ومد بوه السلام عليه علي شريعة أعطي

9-2 لاق قمع نب دمحم نب يلع انشدح: لاق هنع دللا يضر ينشورسالا نيسحلا نب رامع انشدح 2-9
ي بمكة قال: حدثنا الدرس بن الدليث حدثنا أحمد بن محمد الطبر

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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."

[\[733\]](#)

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." [\[734\]](#) 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

زي، عن شديبان بن فروخ الابن لي عن هام بن يحيى، عن القاسم بن عبد الواحد عن عبد الله بن الدرا محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: كنت ذات يوم عند النبي صلى الله عليه وآله إذ يارسول الله صلى الله عليه وآله وسلم يمشي في وجهه علي بن أبي طالب عليه السلام فيقال: ألا أبشرك يا أبا الحسن فيقال: بلى يا علي، فيقال: هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك ومدبكتك تسعة خصال: الدرفق عند الموت، والاتس عند الوحشة، والنور عند الظلمة، والامن عند الفزع، والقسط عند الميزان، يمانهم والجواز على الصراط، ودخول الجنة قبل سائر الناس، وذورهم يسعى بين أيديهم وبأ

أسماء تسعة الله عند السلام عليها فاطمة

نع، يداب آدعسلان نيسحلان بن يلع انشدح: لاق هنع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 3-9 أحمد بن أبي عبد الله البرقي قال: حدثني عبدالمعظم بن عبد الله الحسن بن رضي الله عنه قال: يونس بن ظبيان قال: قال أبو عبد الله عليه السلام حدثني الحسن بن عبد الله بن يونس عن فاطمة عليها السلام تسعة أسماء عند الله عز وجل فاطمة، والصديقة والمباركة، والظاهرة، والزكية، والراضية، والمرضية، والمحدثّة، والزهرية ثم قال عليه السلام: أتدري أي شيء تفسد فاطمة؟ قلت: نال شر. قال: ثم قال: لولا أن أمير المؤمنين عليه السلام تزوجها لما أخذ برني يا سيدي، قال: فطمتم كان لها كفو إلى يوم القيامة على وجه الأرض آدم فمن دونه.

محمد سوى قبله أحدا يعطها لم أشياء تسعة المؤمن بن أمير الله اعطى

سين بن سعيد قال: حلان نب دمحم انشدح: لاق هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبأ 4-9 حدثني أحمد بن إبراهيم، وأحمد بن زكريا، عن محمد بن نعيم عن يزيد بن إبراهيم عن 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)[735] 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'far[736] , 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 parts[737] ; he will be the one in charge

تسع أشياء لم يعطها أحدا قبلي خلا النبي صلى الله عليه وآله: لقد فتحت لي السبل، وعلمت
الإنساب، وأجرى لي السحاب، وعلمت المنايا والبلايا وفضل الخطاب، وقد نظرت في الملوك بدين
بولاية التي أكمل الله لهذه الأمة دينهم وأتم عدلهم ربي فما غاب عني ما كان قبلي وما يأتي بعدي. وأن
النعيم ورضي إسلامهم إنني قول يوم الولاية لمحمد صلى الله عليه وآله: يا محمد أخذ برهم أني أكملت لهم
الدين يوم دينهم ورضيت لهم الإسلام ديننا وأتممت عدلهم نعمتي كل ذلك من من الله علي فله الحمد.

خصال تسع علي في وآله عليه الله صلى النبي أعطى

يبأنب دمحم نع دي زي نب بوقعي نع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 9-5
عمير، عن إبراهيم الكرخي، عن محمد بن مسلم، عن أبي حمزة الثمالي عن الحسن بن عطية، عن عطية،
ام: اعطيت فيك يا علي تسع عن زيد بن أرقم قال: رسول الله صلى الله عليه وآله لعلي عليه السلام
خصال: ثلاث في الدنيا وثلاث في الآخرة واثنتان لك وواحدة أخافها عليك، فأما الثلاث التي في
الدنيا فإفانك وصديي وخديفتي في أهلي وقاضي ديني، وأما الثلاث التي في الآخرة فإني أعطيت لواء
مفاتيح الجنة، وأحكمت في الحمد فأجعله في يدك وأدم ونريته تحت لوائي، وتعيذني على
شفاعة من أدببت، وأما اللتان لك فإني لئن رجعت بعدي كافرا ولا ضاللا، وأما التي أخافها عليك
فمغفرة قريش بك بعدي يا علي.

حدثنا أحمد بن القاسم قال: لاق عرزوباً لاق يبا انشدح: لاق يلجبل ايحي نب نيس حل انشدح 9-6
حدثنا قطن بن نسير قال: حدثنا جعفر قال: حدثنا يعقوب بن الفضل، عن شريك بن عبد الله بن
عبد الرحمن المزني عن أبيه قال: قال رسول الله صلى الله عليه وآله: اعطيت في علي تسع خصال:
أخافها عليه: وأما الثلاث التي في الدنيا وثلاث في الآخرة، واثنتان أرجوها له، وواحدة
الدنيا فإفانك

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’) [738] 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 Sadaq 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

عورتى، والقادم بأمر أهل بيته، ووصي في أهلي. وأما الثلاثة التي في الآخرة فإني أعطي لدواء
ويعزني على مفاتيح الجنة. وأما الأثران الحمد فإعطيه يحمه وأتكن عليه عند قيام الساعة،

الذتان أرجوهما له فإنه لا يرجع بعدي كافراً ولا ضالاً، وأما الواحدة التي أخافها عليّ في غدر قريش به بعدي.

آفات تسع لها أشد بلاء تسعة

نع، اعيمج يري محل رف ع ج نب هللا دب عو، هللا دب ع نب دعس ان شذح: لاق هن ع هللا يضر ي ب ان شذح 7-9 هارون بن مسلم، عن مسعدة بن صدقة الربيعي، عن جعفر بن محمد عن أبيه، عن أبيه، عن علي بن عديهم السلام قال: قال رسول الله صلى الله عليه وآله: آفة الحديث الكذب وآفة العلم النسيان، وآفة الحلم خاء الأمن، وآفة السفه، وآفة العبادة الفثرة، وآفة الظرف الصلف، وآفة الشجاعة البغي، وآفة السجمال الذيل، وآفة الحسب الفخر.

لاق يمدال دي ع سوب ان شذح: لاق راطعلا ي يحي نب دمحم ان شذح: لاق هن ع هللا يضر ي ب ان شذح 8-9 حدثنا علي بن الزيات عن أبيه بن عبد الله، عن ذكره عن أبي عبد الله عليه السلام قال: قال ب ينمانحن عند رسول الله صلى الله عليه وآله إذ ورد عليه وفد أمير المؤمنين عليه السلام: ع بدال قيس ف سلموا ثم وضعوا بين يديه جلة تمر ف قال رسول الله صلى الله عليه وآله: أ صدقة أم هدية؟ قالوا: بل هدية يا رسول الله قال: أي تمراتكم هذه؟ قالوا: البرني قال عليه السلام: في ن هذا جبرني ل ي خبرني أن في ه تسع خصال: يطيب النكهة، ويطيب المعدة، تمرتكم هذه تسع خصال: ويطيب الطعم، ويزيد في السمع والبصر، ويقي قوي الظهر، ويذبل الشيطان، ويقرّب من الله عز وجل، ويبعد من الشيطان.

أشياء تسعة الامة هذه عن رفع

: نا سعد بن عبد الله، عن يعقوب بن دح: لاق هن ع هللا يضر راطعلا ي يحي نب دمحم نب دمحم ان شذح 9-9 ي زيد، 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[739]; 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 silver[740]; 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).”

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عليه السلام قال: قال رسول الله صلى الله عليه وآله: رفع عن امتي تسعة: الخطأ، والنسيان، الله وما اكرهوا عليه، وما لا يعلمون وما لا يطيقون، وما اضطروا اليه، والحسد، والبطيرة، والتفكير في الوجود، وسوسة في الخلق ما لم ينطق به شفة.

أشياء تسعة عن النبي

راهيم بن محمد بن حمزة بن عمارة الحافظي يما كتب إلي قال: حدثني سالم بن إباح بن إربخأ 9-10 بن سالم، وأب وعروبة قالوا: حدثنا أبو الخطاب قال: حدثنا هارون بن مسلم قال: حدثنا القاسم بن عبد الرحمن الأصبهاني، عن محمد بن علي، عن أبيه، عن الحسن بن علي عليه السلام قال: لما صلى الله عليه وآله في قوسه فاتت كاهن علي سديتها ثم حمد الله وأثنى عليه فأتته روح رسول الله صل وذكر ما في تح الله له ونصره به ونهى عن خصال تسعة: عن مهر اليعقوبي، وعن كسب الدابة يعني عصب الفحل وعن خاتم الذهب، وعن ثمن الكلب، وعن ميثار الأرجوان قال أبو عمرو: عن ميثار الأحمر وعن قسي وهي ثياب تنسج بالشم، وعن أكل لحوم السباع وعن صرف الذهب بالذهب لبوس ثياب ال فضة بالفضة بدينهما فضل وعن النظر في النجوم.

ساعات تسعة المذهب يوجل

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'edah, 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

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ذسوة تسع عن وآله عليه الله صلى النبي ق بض

نب يلع نب نيسح لانسوح: لاق هنع دللا يضر ين اقل لاطلاق احس! نب مي هارب! نب دمحم انشوح 9-13
ال دسبن ال سكري قال: حدثنا محمد بن زكريا الجوهري، عن جعفر بن محمد بن عمار عن أبيه، عن أبي
ام قال: تزوج رسول الله صلى الله عليه وآله ب خمس عبد الله جعفر بن محمد الصادق عليه السلام
عشرة امرأة، ودخل ب ثلاث عشرة منهن، وقبض عن تسع، فأما اللتان لم يدخل بهما فعمرة والسني، وأما
ال ثلاث عشرة اللاتي دخل بهن ف أولهن خديجة بنت خويلد، ثم سورة بنت زمعة، ثم ام سلمة واسمها هند
ه عانسة بنت أبي بكر، ثم حفصة بنت عمر، ثم زينة بنت أبي بكر، ثم ام سلمة، ثم ام عبد الله
ال حارث ام المساكين، ثم زينة بنت جحش، ثم ام حبيب بنت ربيعة بنت أبي سفيان، ثم ميمونة بنت
ل حارث، ثم زينة بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حبي بن أخطب. وال تي وهبت
خولة بنت حكيم السلمى، وكان له سريتان ي قسما لهما مع أزواجه: ن فسها لذيبي صلى الله عليه وآله
مارية، وري حاندة الخندقية، وال تسع اللاتي قبض عنهن: عانسة، وحفصة، وام سلمة، وزينة بنت
جحش، وميمونة بنت الحارث، وام حبيب بنت أبي سفيان، و صفية بنت حبي بن أخطب، وجويرية
خديجة بنت خويلد، ثم ام سلمة بنت الحارث. بنت الحارث، وسورة بنت زمعة. وأف ضلهن

ال سلام عليه المؤمنيين أمير بهن ت كلك لمات تسع

نع، يربط لادمحم نب انفسوي ينشوح: لاق هنع دللا يضر يولعل اقزم نب نسح لادمحموبأ انشوح 9-14
ل مؤمنين سهل أبي عمر قال: حدثنا وكيع، عن زكريا بن أبي زائدة عن عامر الشعبي قال: ت كلك أمير
عليه السلام ب تسع كلمات ارتجلهن ارتجالا، ف قان عيون البلاغة وأي تمن جواهر الحكمة، وقطع عن جميع
الاتام عن اللحاق ب واحدة منهن، ثلاث منها في المناجاة، وثلاث منها في الحكمة، وثلاث منها في
امرء الادب، وأما اللاتي في الحكمة ف قال: "قيمة كل امرئ ما يحرصه، وما هلك

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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-Juwahry, 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. [756] And a woman whose husband divorces for the third time, and she marries another man and gets divorced from him and re-marries her

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ت ل سانه". وأما الالاتي في الادب في قال: "امنن على من شئت ت كن أميره، عرف قدره، والمرء مذبو ت ج واد ت ج إلى من شئت ت كن أسيره، واسد تغن عن شئت ت كن نظيره". ف أما الالاتي في الامناجة في قال: امك ينل ع ج اف بح امك تن ابر يل نوكت ن ا رخف يب يفك و ادبع كل نوكت ن ا زع يل يفك ي هل ا ت حب".

سدنين ت سع المرأة ب لوغ حد

نع، يس يع نب دمحم نبا دمحا نع، راطعلا ي يحي نب دمحم انشده: لاق هن ع دللا يضر يب انشده 9-15

أبويه، عن صفوان بن يحيى، عن موسى بن بكر، عن زرارة، عن أبي جعفر عليه السلام قال: لا تدخل
شربة إلى جارية حتى يتم لها تسعة سنين أو عشر سنين. وقال: أما سمعته يقول: تسعة أو ع

9-16 رافصلنا نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أن نسحلا نب دمحم انشدح
عن يه قوب بن يزيد، عن محمد بن أبي عمير، عن حماد بن عثمان عن عبد الله بن علي الحدابي، عن
وطئ امرأته قبل تسعة سنين فأصابها عيب فهو ضامن. أبي عبد الله عليه السلام قال: من

9-17 يبأ نب دمحم نع، هيبأ نع، مشاه نب مي هاربأ نب يلع انشدح: لاق هن ع هللا يضر يبأ انشدح
عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: حدب لوغ المرأة تسعة سنين.

بدأت تطلق تسعة بعد زوجها تطلق لعدة المطلقة

9-18 رافصلنا نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أن نسحلا نب دمحم انشدح
عن أحمد بن محمد بن عيسى، عن محمد بن خالد البرقي، عن القاسم بن محمد الجوهري، عن علي بن أبي
م ت راجع ثم تطلق؟ حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن التي 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. [757] And one can never marry with a women who has
taken the oath of condemnation [758] 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.”

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ت نكح زوجا غيره، وال تي يطلقها الرجل ثلاثا في تزوجها رجل آخر في يطلقها على السنة، ثم ترجع إلى ثمرات وت نكح زوجا غيره في يطلقها ثم ترجع إلى زوجها الأول في يطلقها ثلاث زوجها الأول في يطلقها ثلاث مرات على السنة، ثم ت نكح في تلك التي لا تحل له أبدا، والملاعة لا تحل له أبدا.

أشياء تسعة على الزكاة

نع، راطع الـي يحيى نبأ دمحم انشدح: لاق هن ع دللا يضر دي لولنا نب دمحم ان سح لانا نب دمحم انشدح 9-19 محمد بن أحمد بن يحيى بن عمر بن محمد بن سنان، عن أبي سعيد القماط، عن ذكره، عن أبي عبد الله عليه السلام قال: وضع رسول الله صلى الله عليه وآله الزكاة غنم على تسعة وعفا عما سوى ذلك: الدنطة والشعير والتمر والزبيب والذهب والفضة والبقر والابل. قال السائل: فالدنطة؟ غضب ثم قال: كان والله علي عهد رسول الله صلى الله عليه وآله السماسم والدخن وجميع ذلك في قيل: إنهم يقولون: لم يكن ذلك على عهد رسول الله صلى الله عليه وآله فهل يمكن أن يكون عليه وآله وإنما وضع على التسعة لما لم يكن به حضرته غير ذلك، فغضب وقال: كذبوا العفو إلا عن شيء قد كان ولا والله ما أعرف شيئا عليه الزكاة غير هذا فمن شاء فليؤمن ومن شاء فليكفر.

دمحم أن نع، يس يحيى نبأ دمحم نب دمحم أن نع، هللا دبعب نب دعس انشدح: لاق هن ع دللا يضر يبا انشدح 9-20 عليه السلام في كم الزكاة؟ قال: بن محمد بن أبي نصر البزنطي، عن جميل قال: سألت أبا عبد الله في تسعة أشياء وضعا رسول الله صلى الله عليه وآله وعفا عما سوى ذلك في قال الطيار: إن عندنا دباي قال له الارز؟ قال له أبو عبد الله عليه السلام وعندنا أي ضاحك كثر في قال له: عليه شيء؟ ه عفا عما سوى ذلك، منها الذهب والفضة، وثلاث من قال: ألم أقل لك إن رسول الله صلى الله عليه وآله الاديوان: الابل والغنم والبقر، ومما أنبت الأرض: الدنطة والشعير والزبيب والتمر.

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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[759] 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)[760] for that prayer. And the prayer leader should say the Qunut[761] 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.”

تسععة عن الجمعة و ضعت

رافصلنا نسحلا نب دمحم انشدح :لاق هن عهللا يضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 9-21
سى، عن عبد الرحمن بن أبي نجران، والحسين بن سعيد، عن حماد قال: حدثني أحمد بن محمد بن عيسى، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: إنما فرض الله عز وجل من الجمعة خمساً وثلاثين صلاة فيها صلاة واحدة فرضاها الله في جماعة وهي الجمعة ووضعها عن تسعة ونو والمساقر والعبدة والمرأة والمريض والاعمى ومن كان على رأسه الصغير والكبير والمجنون فيها جهار، والغسل فيها واجب، وعلى الامام فيهما قنوتان قنوت في الركعة فرسخين. والقراءة الاولى قبل الركوع وفي الثانية بعد الركوع.

النسب ان تورت أشياء تسعة

finally nine from a ninth tribe which adds up to forty-five.”

السلام عليه موسى وجل عز الله أعطى ال تي الايات ال تسع نكر

يبأ نب نبي سحل نب دمحم انشدح : لاق هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 9-24
الخطاب قال: حدثنا أبو إسحاق ولد قبه يزيد بن إسحاق شاعر قال: حدثني هارون بن حمزة الغنوي
بدا لله عليه السلام قال: سألته عن التسع الايات ال تي أوتي موسى عليه السلام ال صيرفي، عن أبي ع
السلام قال: ال جراد وال قمل وال ضد فادع والدم والطفان وال بحر وال حجر وال عصا ويدده.

يس يع نب دمحم نبا دمحم انشدح : لاق هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 9-25
محمد بن النعمان، عن سلام بن المستنير عن أبي جعفر عليه السلام في قول الله عز وجل عن الحسن بن مد بوب، عن
اصعلاو رحبل او رج حل او مدل او عدافض ل او لمقل او دارجل او نافوطلا : لاق "وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ"
ويدده.

أدياء تسعة من ي كوزون ال عدله ي ج تمع أن إلى ال قائم مع ي ق بلون ال دين

نع ،ديزي نبا بوق عي انشدح : لاق هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يبا انشدح 9-26
مصعب بن يزيد، عن العوام بن الزبير قال: قال أبو وعبد الله عليه السلام: ي قبل ال قائم عليه
ين رجلا من تسعة أدياء: من حي رجل، ومن حي رجلان ومن حي ثلاثة، ومن حي ال سلام في خمسة وأربع
أربعة، ومن حي خمسة، ومن حي ستة، ومن حي سبعة، ومن حي ثمانية، ومن حي تسعة، ولا يزال كذلك
حتى ي ج تمع له ال عدد.

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-Warraaq on the authority of Ayoob ibn Suleiman on the authority

□□□ □□□ □□□

عشرة وآله عليه الله صلى الله عليه وآله

ج ٢ فر ابن أحمد الـ بغدادى نب دمحم ركبوباً انشدح : لاق هاشلنا نب يلع نب دمحم نيسحل اوبأ انشدح 10-1
ب آمد قال: حدثنا أبي قال: حدثنا أحمد بن الـ سخت قال: أخذ برنا

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 on 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[763]) 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.’” [764]

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الذوق، عن أيوب بن سديمان، عن أبي الـ بخـ تري، عن محمد بن حميد، عن محمد بن محمد بن أسود المـ نـ كـ ر، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: أنا أشبه الناس بآدم، وإبراهيم أشبه الناس بي خلقاً وخلقة، وسماني الله عز وجل من فوق عرشه عشرة أسماء، وبين الله شربي على لسان كل رسول بعثته إلى قومه، وسماني ونسبني في التوراة اسمي، وبث ذكري وصدفي وب في أهل التوراة والآن جيل، وعلمني كتابه ورفعتني في سمانه، وشق لي إسما من أسمائه، فسماني محمداً وهو محمود، وأخرجني في خير قرن من امتي، وجعل اسمي في التوراة أديد [وهو من التوحيد] يدحرم أجد ساداتي على النار، وسماني في الإنجيل أحمد فأنا محمود في أهل السماء وجعل في بال توح امتي الحامدين، وجعل اسمي في الزبور ورمح محي الله عز وجل بي من الأرض عبادة الأوثان، وجعل اسمي في القرآن محمداً فأنا محمود في جميع الأيام في فصل القضاء، لا يشفع أحد غيري، وسماني القيامة حاشري حشر الناس على قدمي، وسماني الموقوف أوقف الناس بين يدي الله جل جلاله، وسماني العقاب أنا عقب النبي ليس بعدي رسول، وجعلني رسول الرحمة ورسول التوبة ورسول الملاحم والمدققي قفيت النبي بين جماعة، وأنا القيم الكامل الجامع ومن علي ربي، وقال: يا محمد صل الله عليك قد أرسلت كل رسول إلى أمته بلسانها وأرسلت كل أمم وأحمر وأسود من خلقي، ونصرتك بالرعب الذي لم أند صر به احداً، وأدلت لك الغنيمة، ولم تحل لاحد قبلك، وأعطيت لك ولامتك كنز من ترابها ظهوراً كنوز عرشني فاتحة الكتاب وخاتمة سورة البقرة، وجعلت لك ولامتك الأرض كلها مسجداً وأعطيت لك ولامتك الـ تكـ بـ ير، وقرنت ذكرك بذكري، حتى لا يذكرني أحد من امتك إلا ذكرك مع ذكري، طويبك لك يا محمد ولامتك.

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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.”

الدحسن بن علي بن فضال، عن ابن بكير، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: إن
سلام عشرة أسماء خمسة منها في القرآن وخمسة ليست في القرآن فاما التي في لرسول الله عليه السلام
القرآن: في محمد عليه السلام وأحمد وعبد الله ويس وذنون، وأما التي ليست في القرآن فالفاتح
والخاتم والكافي والمدققي والحاشر.

أوجه ل عشرة الأبواب إلى الاخ تلاف ي كون ان ي ن بغي

سنن القطان قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن حبان بن دمحم ان شذح 3-10
الدحسن بن فضال، عن أبيه، عن مروان بن مسلم، عن ثابت بن أبي صفية، عن سعد الخفاف، عن
الاصمغ بن نباتة قال: قال أمير المؤمنين عليه السلام كانت الحكماء في ما مضى من الدهر ت
تلاف إلى الأبواب ل عشرة أوجه أولها بيت الله عز وجل ل قضاء نسكه والقيام ي ن بغي أن ي كون الاخ
ب دقه وأداء فرضه، والثاني أبي واب المملوك الذين طاعتهم متصلة بطاعة الله عز وجل وحدهم واجب
ونفعهم عظيم وضرهم شديد، والثالث أبي واب العلماء الذين يستفاد منهم علم الدين والدين، والرابع
ودوال بذل الذين ي ن فاقون أموالهم التماس الحمد ورجاء الآخرة، والخامس أبي واب السلفاء أبي واب أهل الج
الذين ي ن دتاج إليهم في الحوادث ويفزع إليهم في الحوائج. والسادس أبي واب من ي ن تقرب إليه من
ة والحاجة، والسابع أبي واب من يرتجى عندهم النفع في الرأي الاشراف لالتماس الشهادة والمروء
ة وقوية الحزم وأخذ الالهبة لما ي ن دتاج إليه والثامن أبي واب الاخوان لما ي ن جب من مواصلة لهم والمشور
وي لزم من حقوقهم، والتاسع أبي واب الاعداء التي تسكن بالمدارة وغوان لهم، ويدفع بالحديل والرفق
نس والطف والزيادة عداوتهم، والعاشر أبي واب من ي ن دتفع به غش يانهم ويستفاد منهم حسن الادب ويؤ
ب محادثتهم.

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.”

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أشياء بعشرة العقل قوي وتعالى تبارك الله ان

10-4 ئرقم لرفع ج نب دمحم ورمعوب انشدح: لاق يرقم ل يزورم ل انمحل ادبع نب دمحم نب دمحم انشدح 4-10
عاصم الطري في الجرجاني قال: حدثنا أبو بكر محمد بن الحسن الموصلي بن بغداد قال: حدثنا محمد بن
قال: حدثنا أبو يزيد بن الحسين بن علي الكحال مولى زيد بن علي قال: أخذ برنا يزيد
بن الحسن قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه
طالب بن علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين علي بن أبي
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 نوره، والفهم روحه، والزه
م حشاه وقواه بعشرة أشياء: رأسه، والدياع عينيه، والحكمة لسانه، والرأفة هه، والرحمة قلبه، ث
باليقين والاي مان والصدق والسكينة والاخلاص والرفق، والعطفية والقنوع والتسليم والشكر، ثم
قال عز وجل: أدبر فادبر، ثم قال له: أقبل فاقبل، ثم قال له: تكلم فاقلم قال: الحمد لله الذي ليس له ضد
شيء لعظمته خاضع ذليل، فقال الرب تبارك ولا ند ولا شبيهه ولا كفو ولا عدل ولا مثل الذي كل
وتعالى: وعزتي وجلالي ما خلقت خلقاً أدين منكم ولا أطوع لى منكم ولا أرفع منك ولا أشرف منك ولا أعز
منك، بك أوأخذ، وبك اعطي، وبك أوحد، وبك اعبد، وبك ادعى، وبك ارتجى، وبك ابتهجى، وبك اخاف، وبك
لعقل عند ذلك ساجداً كان في سجوده ألف عام فقال الرب احذر، وبك الثواب، وبك العقاب، فخرا
تبارك وتعالى: ارفع رأسك وسل تعط، واشفع تشفع. فرفع العقل رأسه فقال: إلهي أسألك أن
تشفعني فيمن خلقتني في في قال الله جل جلاله لملأته: أشهدكم أني قد شفعتك فيمن خلقتك
فيه.

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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.’ [765]

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 Vizier [766], 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.’”

السلام على يه الامام صفات من خصال عشر

اي ركز نب ييحي نب دمحم انشدح: لاق هن ع هللا يضر يلجعل امشي هلا نب دمحم نب دمحم انشدح 10-5
 لقطان قال: حدثنا بن كريب بن عبد الله بن حبيب قال: حدثنا ميم بن بهلول قال: حدثنا أبو معاوية، عن
 فوات الامام: سديمان بن مهران، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: عشر خصال من ص
 ل عصمة، والذصوص، وأن ي كون أعلم الناس وأتقاهم الله وأعلمهم بكتاب الله، وأن ي كون صاحب الوصية
 الظاهرة، وي كون له المعجز والدليل، وت نام عينه ولا ي نام قلبه، ولا ي كون له في ي، ويرى من خلفه كما
 يرى من بين يديه.

مام ودل يله في العلم واستجابة الدعوة فاما إذ باره قال مصنف هذا الكتاب رحمة الله عليه: معجز الا
 بالحوادث التي تحدث قبل حدوثها فذلك بعهد معهود إليه من رسول الله صلى الله عليه وآله، وانما لا
 ي كون له في ي لانه مخلوق من نور الله عز وجل وأما رؤيته من خلفه كما يرى بين يديه فذلك بما اوتى

"إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُنْتَوِسِّمِينَ": اشياء قال الله عز وجل من ال توسم وال ت فرس في ال

خصال عشر وآله عليه الله صلى الله رسول من ال سلام عليه له علي كانات

دب عوباً ان شذح: لاق ين يوزقلا قربقم ن باب فور عمل ان سح ل ان ب دم حم نب ي لع ن سح ل اوبأ ان شذح 10-6
محمد بن علي بن خلف قال: حدثنا ناصر بن مزاحم أبي وال فضل الله محمد بن أحمد بن المؤمل قال: حدثنا
ال عطار قال: حدثنا عمرو بن خالد، عن زيد بن علي، عن أبي به عن جده عليه السلام قال: قال أمير
المؤمنين عليه السلام: كان لي من رسول الله صلى الله عليه وآله عشر خصال ما أحب أن لي به إحداهن
تن أو، فقوم لا يف ينم قائل خ ل ا برق أو، قرخ أ ل او اي ن دل ا يف ي خ أ تن أ: ما ط ل عت عليه ال شمس قال لي
ال وزير وال وصي وال خ ل ي فة في ال اهل وال مال، وأنت أخذ ل وائ في في ال دن يا وال آخرة، ول يك ول يي وول يي
ول ي الله، وعدوك عدوي وعدوي عدو الله .

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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

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يلع نب دمحم نع مساقلا يبا نب دمحم ينشدح: لاق هنع دللا يضر هويلي جام يلع نب دمحم انشدح 7-10 د، عن زيد بن علي بن الحسين، عن أبيه، الكوفي قال: حدثنا نصر بن مزاحم المذقري، عن أبي خال عن علي عليه السلام قال: كان لي عشر من رسول الله صلى الله عليه وآله لم يعطهن أحد قبلي ولا يعطهن أحدًا بعدي قال لي: يا علي أنت أخي في الدنيا والآخرة: وأنت أقرب الناس مني موقفًا يوم كمنزل الأخوين، وأنت الوصي، وأنت الولي، وأنت القيامة، ومنزلي ومنزلك في الجنة متواجهين الوزير، وعدوك عدوي وعدوي عدو الله، ووليك وليي ووليي ولي الله .

لاق ماسب نبا سابع لانا نب دمحم انشدح: لاق يرلاب غي اصل راقص لانا نب دمحم انشدح 8-10 قال: أخذ بن علي بن محمد بن خالد بن إبراهيم قال: حدثني إسماعيل بن موسى الثقفي محمد، عن أبيه، عن عمرو بن شمر، عن جابر بن زيد، عن محمد بن علي الباقر، عن أبيه، عن جده علي بن أبي طالب قال: قال علي عليه السلام: كان لي من رسول الله صلى الله عليه وآله عشر خصال: أصحابه: بينهم علي بن أبي طالب، قال ما يسرني به إحداهن ما طلعت عليه الشمس وما غربت، فقال له بعض علي عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول: يا علي أنت الوصي، وأنت الوزير، وأنت الخليفة في أهل وأهل المال، ووليك وليي، وعدوك عدوي، وأنت سيد المسلمين من بعدي وأنت أخي، وأنت الدنيا والآخرة. أقرب الخلق مني في الموقف، وأنت صاحب لوائه في

ركب نع، دعس نبا قاحس لانا نب دمحم نع، دللا دبع نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 9-10 بن محمد الأزدي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه واحدة منهن ما طلعت عليه السلام: كان لي من رسول الله صلى الله عليه وآله عشر ما يسرني به بال الشمس قال: أنت أخي في الدنيا والآخرة

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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^[767] 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)[768] , on the authority of his father (MGB)[769] , on the authority of Ali ibn Abi Talib (MGB)[770] . 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[771] . 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 eighth is that they will be immune from leprosy (plus vitiligo[772] 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[773] that Aba Abdullah

والآخرة، وأنت أقرب الناس مني موقفاً يوم القيامة، ومنزلة تجاه منزلي في الجاه كما يتواجه الإخوان في الله، وأنت صاحب لوائه في الدنيا والآخرة، وأنت وصي ووارثي وخليفة فتى في الأهل والمال دوي والمسلمين في كل غيبة، شفاعتك شفاعتي، ووليك وليي وولي الله، وعدوك عدوي وعدو الله .

خصال بعشر وأن صار له السلام عليه علي شريعة إشارة

، يسوم نب دمحاً نباً يلغو ويلجج على مثي هل أنا نب دمحم نب دمح أو: ناطقاً ناسحاً نب دمحاً انشدح 10-10
ومحمد بن أحمد السنائي، والحدس بن بن إبراهيم بن أحمد بن هشام المكنى، وعلي بن عبد الله الوراق
نب هللاً دبغ نب ركب نع، ناطقاً اي ركز نب يحيي نب دمحاً سابعل اوبأ انشدح: رضي الله عنهم قالوا
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 الحدسين، عن أبيه، عن علي بن أبي طالب عليه السلام،
عن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعد بن عبد الرحمن وحدثنا بكرب
المخزومي قال: حدثنا الحدس بن زيد، عن جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن
الحدسين، عن أبيه الحدسين، عن أبيه علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله
عليه وآله: يا علي بشير شريعتك وأنت صارك بخصال عشر: أولها طيب المولد، وثانها حسن إيمانهم عليه و
بالله، وثالثها حب الله عز وجل لهم، ورابعها الفسحة في قلوبهم، وخامسها النور على الصراط بين
نهم، أعينهم، وسادسها نزع الفقر من بين أعينهم، وغنى قلوبهم، وسابعها المقت من الله عز وجل لاعد
وثامنها الأمن من الجذام [والبرص والجنون]، يا علي وتاسعها ان حطاط الذنوب والسيئات عنهم، وعاشرها

هم معي في الجنة وأنا معهم.

المكارم من خصال ع شر

نع، يسوم نب نسحلا نع، يري محل رف ع ج نب دللا دب ع انشدح: لاق هن ع دللا يضر يبأ انشدح 10-11
بن عطية، عن أبي عبد الله يزيد بن إسحاق، عن الحسن

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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 Abbas [774], “God’s Prophet (MGB) stood amongst us and gave a lecture. In the

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; 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."

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 Umayyat 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

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غیرنا: فینا الحکم والحلم والعلم والنبوة والسماحة والشجاعة والقصد والصدق والظهور والعبادة والهدى، والمثل الاعلی، والحجة العظمی، والعروة الوثقی والحدیث المتین، ونحن كلمة الله تقوی، وسبیل ال ونحن الذین أمر الله لنا المودة فماذا بعد الحق إلا الضلال فأنی تصرفون.

الجنة دخل بهن وجل عز الله لقی من خصال عشر

سن ال صفار، حلنا نبدمحم انشدح: لاق هن عهللا یضر دیلولا نبدمحم أن نب نسحلنا نبدمحم انشدح 10-15 عن ال عباس بن معروف، عن سعدان بن مسلم واسمه عبدالرحمن بن مسلم، عن الفضیل بن یسار، عن أبي جعفر علیه السلام: قال: عشر من لقی الله عز وجل بهن دخل الجنة: شهادة أن لا إله إلا الله وأن یجل، وإقام الصلاة وإیتاء الزكاة، محمدا رسول الله صلی الله علیه وآله والاقرار بما جاء من عند الله عز ة من أعد الله، واجتناب كل مسكر وصوم شهر رمضان، وحج البيت والولاية لاولیاء الله والبراءة

نب نسحلنا دیعسوباً انشدح: لاق هن عهللا یضر یناقل لاطلاق احسنا نب میهاربنا نبدمحم انشدح 10-16 بی، عن جعفر بن محمد، عن أبي یه، عن جده علیه السلام: قال: حدثنا صهیب بن عباد قال: حدثنا

السلام قال: عشر من لقي الله بهن دخل الجنة شهادة أن لا إله إلا الله وأن محمداً رسول الله صلى الله عليه وآله، والإقرار بما جاء من عند الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان، ومن أعداء الله، واجتنب كل مسكر. عار بلاو، والولاية لأولياء الله

خصال عشر في به يكون حتى عاقلاً المؤمن به يكون لا

نع، يلعب نبوة بما نع لاله نب دمحنع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضرر يب انشدح 10-17
جع فر عليه السلام قال: قال رسول الله صلى الله عليه وآله: عن سعد بن خالد، عن أبي
عليه وآله: لم يعبد الله عز وجل بشيء

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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

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من العقل، ولا ي كون المؤمن عاقلاً حتى يجتمع فيه عشر خصال: الخير منه مأمول، والشر منه أف ضل مأمون، يستكثر قلة الخير ممن غيره، ويستقل كثرة الخير ممن نفسه، ولا يسأم من طلب العلم طول صديقه عمره، ولا يتبرم بطلاب الحوانج قبله، الذل أحب إليه من العز، والفقير أحب إليه من الغنى، من الدنيا القوت، والعاشرة وما العاشرة لا يرى أحداً إلا قال هو خير مني وأتقى، إنما الناس رجلان ف رجل هو خير منه وأتقى، وآخر هو شر منه وأدنى، فإذا رأى من هو خير منه وأتقى تواضع له ليلحق به، وإذا رأى من هو شر منه وأدنى هو شر منه وأدنى قال: عسى خير هذا باطن وشره ظاهر، وعسى ذلك في قدامه وجدته، وساد أهل زمانه.

أشياء عشرة الشاة من لاي وكل

نب دمحم نب دمحم نع، يبا انشدح: لاق هنع هللا يضر راطعلا ي يحي نب دمحم نب دمحم انشدح 10-18
عبد يدي بن عمران الشعري، عن يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: لا ي وكل من الشاة عشرة أشياء: الفرث والدم والطحال والنخاع والغدد والقضيب والآنثيين والرحم والحياء والاولاد أو قال: العروق

ذكية المية من أشياء عشرة

عن أبيه، عن جده أحمد بن ، يقربلها هللا دبعب يبا نب دمحم نب دمحم دبعب نب دمحم نب يلع انشدح 10-19
أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: عشرة أشياء من المية ذكية: العظم والشعر والوصوف والريش والقرن والحافر والبيض والآنثفة واللبن والسنة.

خصال عشر في عشرة يطمعن لا

بن محمد بن يدي العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد قال: دمحم انشدح 10-20
حدثني أبو عبد الله الرازي، عن الحسن بن علي بن عثمان،

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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. [775]

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 الحدابي قال: سمعت أبا عبد الله عليه السلام يقول: لا ف، ولا يطمعن ذو الكبر في الثناء الحسن، ولا الخب في كثرة الصديق ولا السيئ الادب في الشر البخيل، في صلة الرحم، ولا المسهتهزء 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 الى تجربة المعجب برأيه في رناسة.

فيها ي صلى لامواضع عشرة

ثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن دح 10-21 أبيه، عن عبد الله بن الفضل، عن حدثه، عن أبي عبد الله عليه السلام قال: عشرة مواضع لا ي صلى السبخة، فيها: الطين، والماء، والحمام، ومسنان الطريق وقرى النمل، ومعطن الابل، ومجرى الماء، ووالد ثلج، ووادي ضجنان.

قال المصنف هذا الكتاب رضي الله عنه: هذه المواضع لا ي صلى فيها الا ان سنان في حال الاختيار في اذا حصل في الماء والطين واضطر الى الصلاة في فيه فانه ي صلى إي ماء وي كون ركوعه أخذ من سجوده، الجواد في أما على الجواد في لا ي صلى، وأما وأما الطريق فانه لا بأس بأن ي صلى على الظواهر التي بين الحمام فانه لا ي صلى في فيه على كل حال في أما مسليخ الحمام في لا بأس بالصلاة في فيه لانه ليس به حمام، وأما قرى النمل في لا ي صلى في فيها لانه لا ي تمكن من الصلاة لكثرة ما يدب عليه من النمل في يؤذيه بها إلا إذا خاف على متاعه الضيعة في لا بأس في نذوي شلغ عن الصلاة، وأما معطن الابل في لا ي صلى في بال صلاة في فيها وأما مراض الغنم في لا بأس بالصلاة في فيها، وأما مجرى الماء في لا ي صلى في فيه على كل حال لانه لا ي ومن أن ي جري الماء إليه وهو في صلاته، وأما السبخة فانه لا ي صلى في فيها نبي ولا وصي ان سجوده حتى تتمكن الجبهة في فيه مستوية في في سجوده في لا بأس، نبي، وأما غيرها فانه متى دق مك وأما الثلج فمتى اضطر الا ان سنان إلى الصلاة عليه فانه ي دق موضع جبهته حتى يستوي عليه في في سجوده وأما وادي ضجنان وجمع الاودية في لات جوز الصلاة في فيها لانه ماوى الحيات والشياطين.

الجنة يدخلون لا عشرة

نب نيس حلان ع هي بأ ن ع، مشاه نب مي هاربا! نب يل ع ان شذح: لاق هن ع دللا يضر ي بأ ان شذح 10-22 الحسن ال فارسي، عن سعد يمان بن د ف ص ال بصري، 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 [776]; those who steal the shroud from the corpse; the tithers [777]; those who disregard their relatives; and the Qadarites. [778]'"

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[779]; those who steal the shroud from the corpse; the tithers[780]; those who disregard their relatives; and the Qadarites.[781]'''

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

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د بن علي بن الحسن بن علي بن أبي طالب عليهم السلام، عن أبيه، عن جعفر بن الحسن بن علي بن محمد عن أبيه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل لما خلق الجنة خلقها من لبن تين، لبنة من ذهب ولبنة من فضة، وجعل حيطانها الياقوت، وسقفها وحببانها اللؤلؤ، وترابها الزعفران والمسك الأذفر، ف قال لها ت كلمي، ف قالت: لا إله إلا الزبير، أدت الحي ال ق يوم، قد سعد من يدخلني. ف قال عز وجل بعزتي وعظمتي وجلالي وارت فاعني لا يدخلها زندق وهو مدمن خمر، ولا سكير، ولا قات وهو النمام، ولادي وث وهو القلطي، ولا الخنثى، ولا ذئب، ولا ذئب وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدر.

يحيى بن محمد بن أبي حمزة بن أحمد بن يحيى بن عمران الأشعري قال: حدثني محمد بن الحسن بن أبي سنان قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنة مدمن خمر، ولا سكير ولا عاق، ولا له يرفعه شديد السواد، ولادي وث، ولا قلاع وهو الشرطي، ولا ذئب وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدر. قال مصنف هذا الكتاب رضي الله عنه: يعني به شديد السواد الذي يبيض شيء من شعر رأسه ولا من شعر لحيته مع كبر السن ويسمى المغربيب.

أجزاء عشرة العافية

رافصلنا بن الحسن بن أحمد بن علي بن أبي حمزة بن أحمد بن علي بن أبي سنان قال: حدثني محمد بن الحسن بن أبي سنان قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنة مدمن خمر، ولا سكير ولا عاق، ولا له يرفعه شديد السواد، ولادي وث، ولا قلاع وهو الشرطي، ولا ذئب وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدر. قال مصنف هذا الكتاب رضي الله عنه: يعني به شديد السواد الذي يبيض شيء من شعر رأسه ولا من شعر لحيته مع كبر السن ويسمى المغربيب.

وغيرهم أن فسهم في فتون عشرة

هلل دبع نب دي عسو، يب أنشدح: لاق دن ع هلل يضر راطعلا ي يحي نب دمحم نب دمأ انشدح 10-25
قالا: حدثنا أحمد بن أبي عبد الله البرقي، عن الحسن بن علي

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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)[782], 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)[783], “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 [784] the favors bestowed upon you. [785]”

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 Ziyad 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

ر يمال اقل اقله يبا ن ع، م لا سلاه يدع لولان سحلا يبا ن ع، ر كب ن بي سومن ع، بن أبي عثمان المؤمنين عليه السلام: عشرة يفتنون أن فسهم وغيرهم: ذو العلم القليل يكتلف أن يعلم الناس كذا، والرجل الحديم ذوالعلم الكثير ليس بذي فطنة، والذي يطلب مالا يدرك ولا يذبحي له، والكاتب تندر، المتهند الذي ليس له مع تودته علم وعالم غير مريد للصلاح، ومريد للصلاح وليس غير المبعول، والعالم يحب الدنيا، والرحيم بالناس يبخل بما عنده، وطالب العلم يجادل فيه من هو أعلم فإذا علمه لم يقبل منه.

أجزاء عشرة الزه

بد الله، عن القاسم بن محمد الاصبهاني، عن عنب ديس انشدح: لاق هن ع دللا يضر يب انشدح 10-26 سلميمان بن داود المنقري، عن علي بن هاشم بن البريد، عن أبيه عن علي بن الحسين عليهما السلام أنه جاء إليه رجل فسأله في قال له: ما الزهد؟ قال: الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات اليقين وأعلى درجات اليقين أدنى درجات الرضا، وإن الزهد في آية من كتاب الورد، وأعلى درجات الورد أدنى درجتيك. "لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ" الله عز وجل

عشرة الاماء من ت حرم

قال: حدثنا يري محل رف ع ج نب دللا دب ع انشدح: لاق هن ع دللا يضر نب سحلا نب دمحم انشدح 10-27 هارون بن مسلم، عن مسعدة بن زياد قال: قال أبو عبد الله عليه السلام: ت حرم من الاماء عشرة: لا تجمع بين الام وال بنت، ولا بين الاخواتين، ولا أمك وهي حامل من غيرك حتى تضع، ولا أمك ولها زوج، ولا أمك وهي حائض أمك وهي اخذتك من الرضاة ولا أمك وهي عمدتك من الرضاة، ولا

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."

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د تي ت ظهر، ولا أمتك وهي رضى ي عتك، ولا أمتك وذلك في يها شريك.

أجزاء عشر ال شهوة

دمحم نع، يسى ع نبا دمحم نب دمحا نع، هللا دب ع نب دعس انشدح: لاق هن ع هللا ي ضر ي بأ انشدح 10-28
ل قماط، عن ضريس، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى بن سنان، عن أبي خالد
جعل ال شهوه عشرة أجزاء ت سعة منها في ال نساء وواحدة في ال رجال، ولولا ما جعل الله عز وجل فيهن من
أجزاء ال دياء على قدر أجزاء ال شهوه لكان لكل رجل ت سبع ن سوة متعلقات به.

أجزاء عشرة ال دياء

دث نا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى ح 10-29
بن عمران الأشعري، عن أحمد بن محمد وغيره بإسناده يرفعه إلى الصادق عليه السلام أنه قال: ال دياء
ا، فإذا على عشرة أجزاء ت سعة في ال نساء وواحدة في ال رجال فإذا حاضت الجارية ذهب جزء من د يانه
ت زوجت ذهب جزء، فإذا افترعت ذهب جزء، فإذا ولدت ذهب جزء وبقي جزء وبقي لها خمسة أجزاء، فإن
ف جرت ذهب د يانها كله، وإن عفت بقي لها خمسة أجزاء.

سذنين لعشر المضاجع في والنساء الصديان بين يفرق

10-30 نأ محمد ابن الء حسن ءءء: لاق هنع هللا يضر ءي لولأ نب ءمأ نب نس حلأ نب ءمءم ان ءءء ال ص ءار، عن ءء فر بن محمد بن ع ء ءء الله الا شعري، عن ع ءء الله بن ميمون ال ءءءء، عن ءء فر بن محمد، عن أب يه، عن أب الءه عء يهم ال سلام ءال: ي فرق ب بين ال ص ءيان وال نساء في ال مضاجع إذا ب لءءوا عشر سذنين.

رجال عشر ص بر ل لمرأة

10-31 ءءء نأ ع ءء الله بن ءء فر الءم يري ءال: ءءء نأ هارون بن مسلم، لاق هنع هللا يضر ي بأ ان ءءء عن مسءءة بن صءءة، عن ءء فر بن محمد، عن أب يه عء يهما ال سلام ءال: إن الله ءء بارء وءء عالى ءءل ل لمرأة ص بر عشره رجال ف إذا ءمءل زاءءها ءوة [ص بر] عشره رجال اءرى.

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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

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يسى ع نب دمحم نبا دمحا انشدح :لاق دللا دبعب نب دعس انشدح :لاق هنع دللا يضر يبا انشدح 10-32
عن أحمد بن محمد بن أبي نصر، عن محمد بن سماعة، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام
زوجل جعل للمرأة صبر عشرة رجال فإذا هاجت كان لها قوة عشرة رجال. قال: سمعته يقول: إن الله ع

بعض من أشد بعضها أشد بلاء عشرة

نب نمحرل ادبع نع هيبا نع ،مشاه نب ميهارب! نب يلع انشدح :لاق هنع دللا يضر يبا انشدح 10-33
ما أمير أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: بين
المؤمنين عليه السلام في الردية والناس عليه متراكمون فمن بين مسرتفت ومن بين مسرتعد إذ قام
إليه رجل ف قال: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته.

ف نظر إليه أمير المؤمنين عليه السلام بعينه هاتيك العظيمة ثم قال: وعليك السلام ورحمة
ه. من أنت؟ الله وبركاته

ف قال: أنا رجل من رعيتك وأهل بلادك.

قال: ما أنت من رعيتي وأهل بلادتي، ولو سلمت علي وما واحدا ماخذ في بيت علي.

ف قال: الامان يا أمير المؤمنين.

ف قال أمير المؤمنين عليه السلام: هل أحدثت في مصري هذا حدثا منذ دخلته.

قال: لا.

قال: فذلك من رجال الحرب؟

قال: نعم.

قال: إذا وضعت الحرب أوزارها فلا بأس.

قال: أنا رجل بعثني إليك معاوية متغفلا لك أسألك عن شيء بعث في إيه ابن الأصفر وقال له: إن كنت
أنت أحق بهذا الأمر والخذيفة بعد محمد فأجبني عما أسألك فإني إذا فعلت ذلك أتبعك 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. [786] 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. [787] 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. [788] 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 ألقى له ذلك فبعثني إليك لا سألك عنها.

ف قال أمير المؤمنين عليه السلام: قاتل الله ابن آكلة الأكباد ما أضله وأعماه ومن معه. والله لقد أعنى حكم الله بيني وبين هذه الأمة، قطعوا رحمي، واضاعوا أيامي، ودفعوا حقي وصغروا عظيم. جارية فما أحسن أن يتزوج بها يا قنبر، علي بالحسن والحسين ومحمد. منزلتي وأجمعوا على منازعتي.

فاحضروا، ف قال: يا شامي هذان ابنا رسول الله وهذا ابني ف سألت أيهما أحببت؟

الدوفة، يعني الحسن عليه السلام، وكان صديقا. قال: أسأل ذا

ف قال له الحسن عليه السلام: سألني عما بدالك.

ف قال الشامي: كم بين الحق والباطل، وكم بين السماء والأرض، وكم بين المشرق والمغرب، وما قوس مؤمنين، وما قزح، وما العين التي تأتي إليها أرواح المشركين، وما العين التي تأتي إليها أرواح المؤمنين، وما عشرة أشياء بعرضها أشد من بعض؟

ف قال الحسن بن علي عليهما السلام: بين الحق والباطل أربع أصابع فما رأيته بعينك فهو الحق، وقد تسمع باذنك باطلا كثيرا.

قال الشامي صدقت.

قال: وبين السماء والأرض دعوة المظلوم ومد البصر، فمن قال لك غير هذا ف كذبه.

قال: صدقت يا ابن رسول الله.

قال: وبين المشرق والمغرب مسيرة يوم لا شمس تنظر إليها حين تطلع من مشرقها وحين تغرب من مغربها.

قال الشامي: صدقت. فما قوس قزح؟

س قزح، فإن قزح اسم شيطان، وهو قوس الله وعلامة الخصب وأمان قال عليه السلام: ويحك، لا تقل قوس لاهل الأرض من الغرق. وأما العين التي تأتي إليها أرواح المشركين فهي عين يد قال لها برهوت، وأما العين التي تأتي إليها أرواح المؤمنين وهي يد قال لها سلمى، وأما المؤمنة فهو الذي لا يدري أنكر هو أم ينتظر به فإن كان ذكرا احتلم وإن كانت أنثى حاضت وبدأ ثديها، وإلا قيل له بل على انثى، فإنه

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. [789] 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

نذكر وإن ان تكص ب ولده كما ان تكص ب ول ال بعير ف هي امرأة الحانط ف ان أ صاب ب ولده الحانط ف هو

وأما عشرة أشد ياء بعضها أشد من بعض ف أشد 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 أشد من السحاب الريح تحمل السحاب، وأشد من الريح الذي يرسلها، الماء ال سحاب ي حمل الماء، وأشد من الملك الموت الذي يميت الملك، وأشد من ملك الموت الذي يميت ملك الموت، وأشد من الموت أمر الله رب العالمين يميت الموت.

قأ وأن عد يا أولى بالامر من معاوية. قال الشامى: أشهد أنك ابن رسول الله صلى الله عليه وآله ح

ثم كتبت هذه الجوابات وذهب بها إلى معاوية، فبعثها معاوية إلى ابن الصفر فكتب إليه ابن الصفر: يا معاوية، لم تكلمني بغير كلامك وتجديني بنى بغير جوابك؟ أقسم بالله ما هذا جوابك لو سألتني درهما ما أعطيتك وما هو إلا من معدن النبوة وموضع الرسالة. وأما أدت ف

لأق دمحم أنشدح: لاق راطعلا ييحي نب دمحم انشدح: لاق هنع دللا يضر يبا انشدح 10-34 حدثنا هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عد بهما السلام أن النبي قد أمر عليه أخري غلبه به وذلك أن الله تبارك صلى الله عليه وآله قال: ما خلق الله عز وجل خلقا إلا وتعالى لما خلق البحار فخرت وزخرت وقالت: أي شيء يغلبني فخلق الله عز وجل الفلك فأدارها به وذلكها، ثم إن الأرض فخرت وقالت: أي شيء يغلبني؟ فخلق الله الجبال فأثبنتها في ظهرها أو تاداستقرت، ثم إن الجبال فخرت على الأرض، فشمخت منعها أن تميد بما عليها فذلت الأرض واستطاعت، وقالت: أي شيء يغلبني؟ فخلق الله الحديد فقطعها فقرت الجبال وذلت، ثم إن الحديد

فخر على الجبال وقال: أي شيء يغلب بني فخلق الله النار فأذابت الحديد فذل الحديد، ثم إن النار زفرت وشهقت

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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. [\[790\]](#)”

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. [\[791\]](#) 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 يغلب بني فخلق الله الماء فأطفاها فذلت، ثم إن الماء فخر وزخر وقال: أي شيء يغلب بني، فخلق الله الريح فحركت أمواجه، وأثارت ما في قعره ودبسه عن مجاريه فذل الماء ثم إن الريح فخرت وعصفت وأرخت أذيالها وقالت أي شيء يغلب بني؟ فخلق الله النار فاحتلها واتخذ ما يستتر به من الريح وغيرها فذلت الريح، ثم إن النار طغى وقال: من أشد مني قوة؟ فخلق له الموت حكيم بين فقهه فذل النار، ثم إن الموت فخر في نفسه فقال الله جل جلاله: لا تفخر فأتى ذاب الفريدين أهل الجنة والنار، ثم لا أحد يكاد في ذل وخاف.

مجتمعة خصال عشر ال بطيخ في

10-35 عن، يقربنا هللا دبع يبا نب دمحا ن ع، هللا دبع نب دعس انشدح: لاق هن ع هللا يضر يبا انشدح 10-35 خي طبلا اولك: أب يه محمد بن خالد، عن ابن أبي عمير، عن ذكره، عن أبي عبد الله عليه السلام قال فبان فيه عشر خصال هو شحمة الأرض لاداء فيه ولا غائلة، وهو طعام وهو شراب وهو فاكهة وهو ريبان وهو إشنان وهو دم وي زيد في الباه وي غسل الماء ثالثة، وي در ال بول.

10-36، مشاه نب مي هارب! نبا يل ع انشدح: لاق هن ع هللا يضر ين ادم هللا رفع ج نب دايز نب دمحا انشدح و 10-36 عن أبي يه، عن عمرو بن عثمان، عن علي بن أبي حمزة، عن يحيى بن إسحاق، عن أبي عبد الله عليه السلام مثله.

10-37 خي طبلا لك أي هللا أو هللا هللا هللا لوسر ناكو قن اشملا يف اصحلا بي ذي ورخا شي دح يفو 10-37 عليه السلام: أكل بالرطب، وفي خبر آخر كان عليه السلام يأكل الخبز زبالة سكر وقال الصادق ال بطيخ على الريق يورث ال فالج، وأكل ال تمر ال برني على الريق يورث ال فالج.

أشياء عشرة في النشوة

10-38 نب ييحي نب دمحا نب دمحا ن ع، راطع ال ييحي نب دمحا انشدح: لاق هن ع هللا يضر يبا انشدح 10-38 أبي عبد الله عليه السلام قال: عمران الأشعري، عن محمد بن عيسى، عن رجل، عن جعفر بن خالد، عن النشوة في عشرة أشياء: المشي والركوب والارتعاس في الماء والنظر إلى الخضرة والأكل 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."

(741)

نب نس حل دي عس وبأ انشدح : لاق هنع هللا يضر ين اقل اطل قاحس! نب مي هارب! نب دمحم انشدح 10-39
علي العدوي قال: حدثنا صهيب بن عباد قال: حدثنا أبي، عن جعفر بن محمد، عن أبيه، عن جده عدلهم
والركوب والارت ماس في الماء والنظر إلى الخضره السلام قال: النشوة في عشرة أشياء في المشي
والاكل والشرب والجماع والسواك وغسل الرأس بالخطمي والنظر إلى المرأة الحسان ومحادثة الرجال.

أوجه عشرة على الصلاة

نب دامح نع ،ديزي نب بوقعي نع ،هللا دبعب نب دعس انشدح : لاق هنع هللا يضر يبأ انشدح 10-40
ز، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: فرض الله عز وجل الصلاة عيسى، عن حري

وسن رسول الله صلى الله عليه وآله على عشرة أوجه: صلاة الحاضر والسافر، وصلاة الخوف على ثلاثة أوجه، وصلاة الكسوف والشمس والقمر، وصلاة العيدين، وصلاة الاستسقاء، والصلاة على الميت.

خصال عشر الشريعة في

ينشدح: لاق دمح أنبا دمحم انشدح: لاق سي ردا! نب دمح أنشدح: لاق هنع دللا يضر يبا انشدح 41-10 محمد بن عيسى، عن أبي محمد الصادق، عن عمرو بن أبي المقدام عن أبيه قال: قال لي أبي وجع فرجها فشدت لياذني ولبا ذلما، عليه السلام: يا أبا المقدام إنما شريعة علي عليه السلام الشاذبون النادلون خم يصة بطونهم، متغيرة أوانهم، مصفرة وجوههم إذا جهنم الليل اتخذوا الأرض فراشا، واستق بلوا الأرض بجاههم، كثر سجودهم، كثر دموعهم، كثر دواعيهم، كثر يربكاهم، ويفرح الناس وهم يحزنون.

عشرة الخمر في وآله عليه صلى الله رسول لعن

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن بن الحسن بن 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 شرة: غارسها وحارسها وعاصرها وشاربها وساقها وحاملها والمحمولة إليه بايها ومشترها وأكل عثمها.

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 Ziyad, 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."

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رمضان من أشهر عشرة صام من ثواب

10-43 نب دمحم ينشدح :لاق هنع هللا يضر نذومل جرفلنا نب نسحلا نب يلع نسحلاوبأ انشدح
الاحسن الكرخي قال: سمعت الحسن بن علي عليهما السلام يقول لرجل في داره: يا أبا هارون، من
صام عشرة أشهر رمضان متوالاً يات دخل الجنة.

حجج عشر حج من ثواب

10-44 نارمع نب ييحي نب دمحم انشدح :لاق سييردا نب دمحم انشدح :لاق هنع هللا يضر يبأ انشدح
الا شعري قال: حدثنا محمد بن يحيى المعادي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن
يحيى بن عبد الله أب دا. أبي بكر الحضرمي قال: قال أبو عبد الله عليه السلام من حج عشر حجج لم

أجزاء عشرة البركة

10-45 نب ييحي نب دمحم انشدح :لاق هنع هللا يضر يبأ انشدح
عمران الا شعري، عن سهل بن زياد، عن الحسن بن يزيد، عن سيف بن عميرة عن عبدالمؤمن
ه صلى الله عليه وآله: البركة عشرة أجزاء الا صاري، عن أبي جعفر عليه السلام قال: قال رسول الله
تسعة أعشارها في التجارة والعشر الباقي في الجلود.

قال مصنف هذا الكتاب رضي الله عنه: يعني بالجلود الغنم وتصدق ذلك ما روي، عن النبي صلى
عليه وآله: "تسعة أعشار الرزق في التجارة والجزء الباقي في السابياء"

10-46 انشدح :لاق ناطقلا اي ركز نب ييحي نب دمحم انشدح :لاق ناطقلا نسحلا نب دمحم انشدح
بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعد بن عبد الرحمن المخزومي
ن، عن أبي الحسن قال: حدثنا الحسن بن زيد، عن أبي يحيى بن زيد، عن أبي يحيى بن علي، عن أبي يحيى بن الحسين

بن علي، عن أبي علي بن أبي طالب عدل بهم السلام عن النبي صلى الله عليه وآله أنه قال: تسعة
أعشار الرزق في التجارة والجزء الباقي في الساب ياء يعنى 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

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.”

THE REWARD OF ONE WHO SAYS THE AZAN[792] 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.”

(747)

المرفقة، فلات قولن صاحب الواحد لصاحب الاثنتين: لست على شيء حتى ينتهي إلى العاشرة، ولات سقط من هو دونك في سقطك الذي هو فوقك، فإذا رأيت من هو أسفل منك فإرفعه إليك برفق، ومنا في جبره وكان المقداد في الثامنة، ولات حملن عليه مالا يطيق في تكسره فإنه من كسر م وأب وذر في التاسعة، وسلمان في العاشرة.

نب نسحلا نع، رافصلنا نسحلا نب دمحم انشدح: لاق هنع دللا يضر نسحلا نب دمحم انشدح 10-50 معاوية، عن محمد بن حماد أخي يوسف بن حماد الخزاز، عن عبد العزيز القرظي قال: دخلت على أبي الله عليه السلام فذكرت له شدينا من أمراء شبيعة ومن أقاويهم، فقال: يا عبد العزيز الإي مان عبد عشر درجات بمنزلة السلم له عشر مراقبي وترتقي منه مرقبات بعد مرفقة، فلا ي قولن صاحب الواحد لصاحب الثانية لست على شيء، ولا ي قولن صاحب الثانية لصاحب الثالثة لست على شيء حتى إلى العاشرة قال: وكان سلمان في العاشرة، وأب وذر في التاسعة، والمقداد في الثامنة يا انتهي عبد العزيز لات سقط من هو دونك في سقطك من هو فوقك، إذا رأيت الذي هو دونك فقدرت أن ترفعه إلى درجته رفقاً برفق، ولات حملن عليه مالا يطيقه في تكسره فإنه من كسر مؤنفاً عليه جبره، لاتك إذا ذهبته حمل الفصيل حمل البازل في سخته.

محدث سبأ سنين عشر أذن من ثواب

نب دمحم نع، دمحم أ نب دمحم نع، راطعلنا ي يحي نب دمحم انشدح: لاق هنع دللا يضر يبأ انشدح 10-51 علي الكوفي، عن مصعب بن سلام التميمي، عن سعد بن ظريف، عن أبي جعفر عليه السلام قال: من نين محدث سبأ يخر الله له مدب صره ومد صوته في السماء وي صدقه كل رطب ويابس أن عشر سمعه، وله من كل من ي صلي معه في مسجده سهم وله من كل من ي صلي بصوته سنة.

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-Juwahry, 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,

خصال عشر ال سواك في

10-52 نيسح لانا بن سح لانا نع دمحا بن دمحم نع ،سي رد انا بن دمحا انشدا :لاق هنع دللا يضر يبا انشدا 10-52
ال لولوي ،عن ال دسن بن علي بن يوسف ،عن معاذ ال جوهرى عن عمرو بن جميع با سنده رفاهه الى
فاعاضى ،برلل ةاضرم ،مفلل قرهطم :لاصخ رشع هيف كاوسلا :ال نبي صلى الله عليه وآله قال
ال دسنات سبعين ضعفا وهو من السنة ،ويذهب ال دفر ويبيض ال اسنان ،ويشد ال لثة ،ويقطع
ال بلغم ،ويذهب به عشاوة ال بصر ،ويشهي الطعام .

عشرة ال ساعة آيات

10-53 محمد بن عبد الله بن ال فرج قارولنا دللا دب عوبأ انشدا :لاق ميهارب انا بن دمحا بن دمحم انشدا 10-53
قال :حدثنا انا بن ال دسن علي بن بيان المقرئ قال :حدثنا محمد بن سابق قال :حدثنا زائدة ،عن الاعمش
قال :حدثنا فرات ال قزاز ،عن ابي الطويل عامر بن واثة ،عن حذيفة بن اسيد ال عماري قال :كانا
الله عليه وآله في غرفة فاطلع علينا جلوسا في المدينة في ظل حائط قال :وكان رسول الله صلى
قال :فيم انتم؟ قلنا نحدث قال :عم ذاك لنا :عن ال ساعة في قال :انكم لا ترون ال ساعة حتى ترون
ق بلها عشر آيات :طلوع ال شمس من مغربها وال دجال ،ودابة ال ارض ، وثلاثة خسوف في ال ارض :خسوف
ج عيسى بن مريم عليه ال سلام ، وخروج ال مشرق وخسوف ال المغرب وخسوف ال جزيرة ال عرب ، وخرو
يا جوج وماجوج ، وتكون في آخر الزمان نار تخرج من ال يمن من قعر ال ارض لا تدع خذها أحدا ، تسوق
ال ناس الى ال مدشر ، كلما قاموا قامت لهم تسوقهم الى ال مدشر .

أسبوع عشرة والنهار بالليل يطوف وآله عليه الله صلى الله رسول كان

10-54 ابي رضي الله عنه قال :حدثنا سعد بن عبد الله قال :حدثني ابراهيم بن مهزيار ، عن انشدا 10-54
أخيه علي ، عن ال دسن بن سعيد ، عن صفوان ، وال قاسم ، عن ال كاهلي ، عن ابي ال فرج قال :سأل انا
أبا عبد الله عليه ال سلام 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 Bridge [793], 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?’”

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صلى الله عليه وآله طواف يعرف به؟ قال: كان رسول الله ي طوف بالليل والنهار عشرة أسبوع: ثلاثة
واثنين بعد الظهر وكان فيما بين ذلك راحته. أول النهار، وثلاثة آخر الليل، واثنتين إذا أصبح،

مرات عشر رمضان شهر من يوم في امرأة واقع من في

دمح بن رفاعة انشدح: لاق هنع هللا يضر يولعل رفظملا نب رفجع نب رفظملا بل اطوباً انشدح 10-55
محمد بن عياش العياشي قال: حدثنا جعفر بن محمد بن مسعود، عن أبي ية أبي ال نضر محمد بن مسعود بن
أحمد قال: حدثني علي بن محمد بن شجاع، عن محمد بن عثمان، عن حميد بن محمد، عن أحمد بن الحسن
بن صالح، عن أبي ية، عن ال فتح بن يزيد ال جرجاني أنه كتب إلى أبي ال الحسن عليه السلام سألته عن
م عشر مرات؟ رجل واقع امرأة في شهر رمضان من حل أو حرا

قال: عليه عشر كفارات لكل مرة كفارة. قال: فإن أكل أو شرب في كفارة يوم واحد.

عظمت كفارات عشر

نسحلنا نب دمحم انشدح: لاق هنع هللا يضر دي لولنا نب دمحم نب نسحلنا نب دمحم انشدح 10-56
ن، عن أبي ية عبد ال صفار، عن أحمد بن محمد بن عيسى، عن أبي ية، عن ابن أبي عمير، عن ابن بن عثمان
الله عليه السلام قال: جاء إليه رجل في قال له: يا أبي أنت وامي عظمتني موعظة في قال: عليه السلام إن كان
الله تبارك وتعالى قد تكفل بالرزق فما تمامك لماذا؟ وإن كان الرزق مقسوما فما حرص لماذا؟ وإن كان
خل لماذا، وإن كانت العقوبة من النار الحدس ما دقا في الجمع لماذا؟ وإن كان الخلف من الله دقا في الب
فالمعصية لماذا؟ وإن كان الموت دقا في الفرحة لماذا؟ وإن كان العرض على الله دقا في المكر لماذا؟ وإن كان
الممر على الصراط دقا في العجب لماذا؟ وإن كان كل شيء بقضاء وقدر فما حزن لماذا؟ وإن كانت الدنيا

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)[794]; 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 ARROWS[795] WHICH THE PEOPLE IN THE AGE OF IGNORANCE HAD DIVIDED INTO TEN PARTS

10-58 Ahmad ibn Ziyad 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 Ziyad 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." [796]

عشرة الامة هذه من العظيمة بالهك فر

أحمد بن محمد بن الحسن بن قال: دماحوباً انشدح: لاق هاشلنا بن يلع نب دمحم نيسحل اوبأ انشدح 10-57 حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبو ي قال: حدثنا أنس بن محمد أبو مالك، عن أبي يه، عن جعفر بن محمد، عن أبي يه، عن جده، عن علي بن أبي نه قال في وصديقه له: يا علي ك فرب الله طالب عد يهم السلام، عن النبي صلى الله عليه وآله أ العظيمة من هذه الامة عشرة: القاتات، والساحر، والديوث، وناكح امرأة حراماً في دبرها، وناكح البهيمة، ومن نكح ذات محرم منه، والساعي في الفتنة، وبيع السلاح من أهل الحرب، وما ذك الزكاة، ومن وجد سعة فمات ولم يه حج.

عشرة بهايه سد تقسمون الجاهلية أهل كان التي الازام

ب، دؤم ل ن م اشه ن ب ا دم ح أ ن ب م ي ه ا ر ب ا ن ب ن ي س ح ل ا و ، ي ن ا د م ل ا ر ف ع ج ن ب د ا ي ز ن ب د م ح أ ن ب ا ن ش د ح 10-58 وعلني بن عبد الله الوراق، وحمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسن بن حدثني أبي، بن إبراهيم بن هاشم سنة سبع وثلاثمائة قال بن علي بن أبي طالب عد يهم السلام قالوا: حدثنا علي عن أبي أحمد محمد بن زياد الأزدي وأحمد بن محمد بن أبي نصر البرنطي جميعاً، عن أبيان بن عثمان الأحمر، عن أبيان بن م المينة والدم ولحم حرمت عليكم: في قوله عز وجل: تغلب، عن أبي جعفر محمد بن علي الباقر عليهما السلام أنه قال كل السبع إلا ما ذكبتكم وما ذبح على النصب وأن الخنزير وما أهل لغير الله به والمنخنقة والموقودة والمتردية والنطيحة وما أ لكم دينكم وأنتمت عليكم لأم ذلكم فسوق اليوم ينس الدين كفروا من دينكم فلا تخشوهم واخشوني اليوم أكملت سنتي فسما بالأز "إنف لإثم فإن الله عفور رحيم نعمتي ورصيت لكم الإسلام ديناً فمن اضطر في مخمصة غير متج

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;...’ [797] 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

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نإف قنخنملا أمأ، مانصلل حبذام ينعي "وما أهل لغير الله به" الميتة والدم ولحم الخنزير معروف: قال
الدمجوس كانوا لا يأكلون الذبائح ويأكلون الدمية وكانوا يخدقون البقر والغنم فإذا أخذت وماتت
يشدون أعينها ويذوقونها من السطح فإذا ماتت أك لوها، "والنطيحة" كانوا أك لوها، "والدم تردية" كانوا
يناطحون بالكبش فإذا ماتت أحدها أك لوها، "وماأكل السبع إلا ما ذكيت" فكانوا يأكلون ما يقتله
الذئب والاسد، فحرم الله ذلك "وماذبح على الذئب" كانوا يذبحون لبيوت النيران، وقريش كانوا
الصحرف يذبحون لهما "وأن تستقسما بالازلام ذلكم في سق" قال كانوا يعمدون إلى يعبدون الشجر
الجزور فيجزونه عشرة أجزاء ثم يذبحون عليه في يخرجون السهام ويدفونها إلى رجل، والسهم
عشرة سدبعة لها أن صدباء وثلاثة لا أن صدباء لها أن صدباء: الفذ، والتوأم، والدمس بل،
الحلس والرقيب، والمعلى. والفضل له سهم، والتوأم له سهمان، والدمس بل له ثلاثة أسهم، والنافس، وال
النافس له أربعة أسهم، والحلس له خمسة أسهم، والرقيب له ستة أسهم، والمعلى له سبعة أسهم.
والتي لا أن صدباء لها: السدفيح، والدمنيح، والوغد. وثمن الجزور على من لا يخرج له من الات صدباء
هو القمار في حرمة الله عز وجل. شيء و

مرات عشر غروبها وقت بل مرات عشر الشمس طلوعه بل يوم كل في قوله أن مسلم كل على ما رض

دبع نب ركب نع، ناطقلا ايركز نب ييحي نب دمحا انشدح: لاق ناطقلا نسحل نب دمحا انشدح 10-59
سألت أبا عبد الله عليه: حدثنا إسماعيل بن الفضل قال: قال الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه
نأمل سلم لك يلع قضيرف: لاقف "وسبّح بحمد ربك قبل طلوع الشمس وقبل غروبها": السلام عن قول الله عز وجل
في قول قبل طلوع الشمس عشر مرات وقبل غروبها عشر مرات: "لا إله إلا الله

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Living Who never dies. All good is done by His Hand. And He is the One who is able to do everything. ('La illaha illallah 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 Ziyad 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 Mutalib[798] . He (MGB) replied, ‘There were ten of them and Abbas.’” [799]

The compiler of the book - may God be pleased with him - said, “They were Abdullah; Abu Talib; Az-Zubayr; Hamzah; Harith who was the eldest; Qaydaq; Muqum; Hijl; Abd al-Aza who is the same as Abu Lahab[800] ; 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.”

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وحده لا شريك له، له الملك وله الحمد، يهدي ويميت، وهو حي لا يموت، بيده الخير وهو على كل شيء
له، له الملك وله الحمد، يهدي ويميت، ويميت قدير" قال: فقلت: "لا إله إلا الله وحده لا شريك
ويهدى" ف قال: يا هذا لا شك في أن الله يهدي ويميت ويميت ويهدى ولا كفا أقول.

والعشرة ع بدالمطلب بن نو

،مشاه بن ميهارب بن ايلع انشدح :لاق هن هللا يضربن ادمهلا رفعا ع بن دايز بن دم ح انشدح 10-60
ن أبي عمير، عن أبي أن بن عثمان الاحمر قال: سمعت جعفر بن محمد يحدث عن أبيه عن أبيه، عن محمد بن
عليهما السلام قال: سمعت جابر بن عبد الله الانصاري يقول: سئل رسول الله صلى الله عليه وآله
عن ولد ع بدالمطلب ف قال: عشرة والعاس.

الزبير وحزمة والحارث وهو أسنهم قال مصنف هذا الكتاب رضي الله عنه: وهم عبد الله وأب وطالب و
والغدياق والمقوم وحجل وع بدالعزى وهو أب ولهب وضرار والعاس، ومن الناس من يقول: إن المقوم
هو حجل. ولد ع بدالمطلب عشرة أسماء تعرفه بهالذعرب ومملوك ال قياصرة ومملوك ال عجم ومملوك ال حدبة شة،
حديج، وساقى المغيث، وغيث الورى في ف من أسمائه عامر، وشيبة الحمد، وسيد البطحاء، وساقى ال
العام الجذب، وأب والسادة العشرة، وع بدالمطلب، وحافر زمزم، وليس ذلك لمن تقدمه.

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)

□ □ □ □ □ □ □ □ □ □

والقمر الشمس مع ساجدين له الامنام في السلام عليه يوسف رآها الى عشر الاحد الكواكب اسماء

11-1 نبى يحيى نبى دمحم نبى دمحم نع، راطعلا ييحيى نبى دمحم انشدح: لاق هن ع لى لى يضر يبا انشدح
زيد الامنقري عن عمرو بن شمر، عن عمران الاشعري، عن علي بن محمد، عن رجل، عن ساد يمان بن
اسماء يل السدي، عن عبدالرحمن بن سابط القرشي، عن جابر بن عبد الله الانصاري، في قول الله
عز وجل ذكايه 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.”

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"يُنْت أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ إِنِّي رَأَى"

ف قال في تسمية النجوم: وهو الطارق وجربان، والذئبال، وذوالكذبان، وذوالالقرع، وقاباس، ووئاب، وعمودان وفيلق، ومصباح، والضروح، والضياء والنوري عنى الشمس والقمر، وكل هذه الكواكب مديت بالسماء.

ةفرع نبا انشدح: لاق رفعج نب دمحم ركبواب انربخأ: لاق دماح نب هللا دبع دمحم وبأ انشدح 11-2 ي عنى الحسن قال: حدثنا الحكم بن ظهير، عن السدي، عن عبد الرحمن بن سابط القرشي، عن جابر ان اليهودي، ف قال: يابن عبد الله قال: أتى النبي صلى الله عليه وآله رجل من اليهودي قال له بست محمد، أخذ برني عن الكواكب التي رأها ويسف عليه السلام أنها ساجدة ما سماؤها؟

ف لم يجر به نبي الله صلى الله عليه وآله يومئذ في شيء. ونزل جبرائيل عليه السلام به عذفا أخذ بر النبي صلى الله عليه وآله بأسمائها.

ه قال النبي صلى الله عليه وآله: ي بستان فلما أن جاء قال: فبعث نبي الله صلى الله عليه وآله إل هل أنت تسلم إن أخذ برتك بأسمائها؟

قال: ف قال له: نعم.

ف قال له النبي صلى الله عليه وآله: جربان، والطارق، والذئبال، وذوالكذبان، وقاباس، ووئاب، وعمودان افق السماء ساجدة له فلما وفيلق، والمصباح، والضروح، وذوالالقرع، والضياء والنور رأها في قصبها ويسف عليه السلام على يعقوب عليه السلام قال يعقوب: هذا أمر مشئت يجمعه الله عز وجل به.

قال: ف قال بستان: والله إن هذه لا سماؤها.

عشر احدى زمزم أسماء

محمد بن عيسى، عن أحمد بن دمح أن ع، هللا دب ع نب دعس انشده: لاق هن ع هللا يضر يبا انشده 3-11
بن محمد بن أبي نصر البزنطي، عن أيمن بن محرز، عن معاوية ابن عمار، عن أبي عبد الله عليه
السلام قال: أسماء زمزم: ركضة جبرئيل ودفيرة إسماعيل ودفيرة عبدالمطلب وزمزم ودفيرة
والمضمونة والرواء، وشفعة وطعام ومطعم وشفعاء 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! [\[801\]](#)' 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

نب ي يحي نب دمحم نب دمحم نع ،راطعلا ي يحي نب دمحم انشدح :لاق هنع هللا يضر ي ببا انشدح 1-12
عمران الا شعري قال: حدثني ابي وعبد الله الرازي، عن ابي الحسن عيسى بن محمد بن عيسى بن عبد
جابر عن عطاء، عن طاووس قال: أتتني قوم من اليهود الله المحمدي من ولد محمد بن الحنفية، عن محمد بن
عمر بن الخطاب وهو يومئذ وال علي الناس ف قالوا: أنت والي هذا الامر بعدن بيكم. أتيتك نسألك عن
أشياء إن أنت أخذت بنا بها أمنا وصدقنا واتبعناك.

ف قال عمر: سلوا عما بدالكم.

ت يحها، وأخذ برنا عن قبر ساربه صادق؟ وأخذ برنا عن قالدوا: أخذ برنا عن أقفال السموات السبع وما
أندرقومه ليس من الجن ولا من الانس؟ وأخذ برنا عن موضع طلعت فيه الشمس ولم تعد إليه، وأخذ برنا
عن خمسة لم يدخلوا في الارحام، عن واحد وثلاثين وثلاثة وأربعة وخمسة وستة وسبعة، وعن ثمانية
وتسعة وعشرة وحادي عشر وثاني عشر؟

قال: فأطرق عمر ساعة ثم فتح عينيه ثم قال: سألت عمر بن الخطاب عما ليس له به علم، ولكن ابن
عمر رسول الله صلى الله عليه وآله يخرمكم بما سألتتموني عنه. فأرسل إليه فدعاه.

ف لما أتاه قال له: يا أبا الحسن، إن معاشر اليهود سألونني عن أشياء لم أجبهم فيها بشيء، وقد
الذي إن أخذ برتيم أن يؤمنوا بالذي صلى الله عليه وآله. ضمنوا

ف قال لهم علي عليه السلام: يا معاشر اليهود، اعرضوا علي مسائلكم.

ف قالوا له مثل ما قالوا لعمر، ف قال لهم علي عليه السلام: أتريدون أن تسأدوا عن شيء سوى هذا؟
قالوا لا: يا أبا شبر وشبير.

ف قال لهم علي عليه السلام: أما أقفال السموات فالشرك بالله، ومفاتيحها قول لا إله إلا الله، وأما
القبر الذي ساربه صادق به فالحوت ساربه يونس في بطنه البحر السبعة وأما الذي أندرقومه ليس
طلعت فيه الشمس من الجن ولا من الانس ف تلك نملة سليمان بن داود عليهما السلام، أما الموضع الذي
لم تعد إليه، ف ذلك

never again was in the depth of the sea which the Honorable the Exalted God split up for the
Children of Israel to pass [\[802\]](#) (when they were escaping from Egypt and chased by Pharaoh)
and where Pharaoh and his soldiers were drowned. [\[803\]](#)

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 [\[804\]](#) and Isra'fil [\[805\]](#). 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.' [\[806\]](#) 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.’ [807] 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.’ [808] And the nine refers to the miracles which were sent to Moses - the son of Imran. [809] 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)...’ [810] And the eleven refers to what Joseph told his father ‘I did see eleven stars’ [811]

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....’ [812] 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 ما الذين لم يخلقوا في الارحام في آدم وحواء وعصى موسى وذاقته صالح وكبش إيه راھيم عليه السلام، والواحد فالله الواحد لا شريك له، وأما الاثنان فادم وحواء وأما الثلاثة فجبريل وميكائيل وإسرافيل، وأما الاربعة فالتوراة والانجيل والزيور والفرقان، وأما الخمس فخمس صلوات مفروضات على النبي صلى الله عليه وآله، وأما الستة فقول الله عز وجل "وَبَيَّنَّا فُوقَكُمْ سَبْعًا سِدَادًا": وأما السبعة فقول الله عز وجل "للسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ لَقَدْ خَلَقْنَا" : وجل ت على موسى الزنملا تايا آلاف عس تل ا ام أو "وَيَحْمِلُ عَرْشَ رَبِّكَ فُوقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً" : وأما الثمانية فقول الله عز وجل وأما الحادي عشر "وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرٍ" : بن عمران عليه السلام، وأما العشرة فقول الله عز وجل : مالس لاهي ل عيس و مل ل ج و ز ع دل ل ل و ق ف رش ع ين ث ال ا ام أو "إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كُوكَبًا" فقول يوسف لايه "اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا"

قال: فأقبل اليهودي قولون: نشهد أن لا إله إلا الله وأن محمداً رسول الله صلى الله عليه وآله وإذك ابن الله صلى الله عليه وآله عم رسول الله صلى الله عليه وآله، ثم أقبلوا على عمر ف قالوا: نشهد أن هذا أخور رسول الله عليه وآله والله إنه أحق بهذا المقام منك. وأسلم من كان معهم ودينهم إسلامهم.

عشر اذ نا والآخرين الاول بين شر

بن ميه ارب ا بن ت ارف ان ش دح : لاق قفوك ل اب ي فوك ل ا ي م ش ا ه ل ا دي ع س ن ب ن س ح ل ا ن ب د م ح م ان ش دح 12-2 الحسن، وعباد بن يعقوب، ومحمد بن رات الكوفي قال: حدثني عبد بن كثر قال: حدثنا يدي بن بن الجنديد قالوا: حدثنا أبو عبد الرحمن المدسعودي قال: حدثني الحارث بن عاصيرة، عن الصخر بن الحكم الـ فزاري، عن ديان 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[813] ; Qarun (Korah)[814] ; Sameri[815] ; Dajjal[816] who has been one of the people of the past, but shall come back in the future.[817] The six from the people of the latter times are Na’sal (Uthman ibn Affan); Pharaoh who is Muawiyah; the Haman[818] of this nation who is Zyad; the Qarun (Korah)[819] 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,

-رحمه الله -الازدي، عن ابي يعين بن جميل الـضبي، عن مالك بن ضمرة الـرواسي قال: لما سير ابي وذر
اجتمع هو وعلي بن ابي طالب عليهما السلام والـمقداد بن الـاسود وعمار بن يـسار وحذيفة بن الـيمان

هل أو هيلع هللا يلص هللا لوسر هب ركذن اثي دح اوئدح :-رحمه الله -وعبد الله بن مسعود ف قال أبو وذر
 ون شهد له وندعوله ون صدقه بال توحيد، ف قال علي عليه السلام: ما هذا زمان حديد شي قالوا:
 صدقت، ف قال: حدثنا يا حذيفة ف قال: لقد علمت أني سألت المعصلات وخرت عنهن لم أسأل عن غيرها.
 قال: لقد علمت أني قرأت القرآن لم أسأل عن غيره، ولم يكن أني أت أصحاب قال: حدثنا يا ابن مسعود
 الأحاديث، قالوا: صدقت قال: حدثنا يا مقداد قال: لقد علمت أني إنما كنت صاحب السيف لا أسأل، عن
 غيره ولم يكن أني أت أصحاب الأحاديث، قالوا: صدقت. ف قال: حدثنا يا أعمار قال: لقد علمت أني رجل نسي
 كرف أنكر ف قال أبو وذررحمة الله عد يهاتما حدثكم به حديث قد سمعتموه ومن سمع منكم قال رسول إلا أن أذ
 الله صلى الله عليه وآله: "ألستم تشهدون أن لا إله إلا الله وأن محمداً رسول الله وأن الساعة آتية لا
 ريب فيها وأن الله يبعث من في القبور وأن البعث حق وأن الجنة حق والنار حق؟" قالوا: نعم
 وأما معكم من الشاهدين، ثم قال: ألستم تشهدون أن رسول الله صلى الله عليه وآله قال: "شر الأولين
 والآخريين اثنا عشر سدة من الأولين وسدة من الآخريين" ثم سمي السدة من الأولين ابن آدم الذي
 لم ين ويخرج في الآخريين، وأما السدة في تل أخاه، وفرعون وهامان وقارون والسامري والدجال اسمه في الأو
 من الآخريين فالعجل وهو نعتل، وفرعون وهو معاوية، وهامان هذه الأمة وهو زياد، وقارونها وهو سعيد،
 والسامري وهو أبو موسى عبد الله بن قيس لأنه قال كما قال سامري قوم موسى: لا مساس أي لا قتال
 لك قالوا: نعم، قال: وأنا على ذلك من الشاهدين، ثم والاب تر وهو عمرو بن العاص، أف تشهدون على ن
 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 [820] 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 [821] 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 [822] 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 [823] 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 [824] 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[825] 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

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إن امتي ترد علي الحوض علي خمس رايات أولها راية العجل فأقوم فأخذ صلى الله عليه وآله قال: ب يده فإذا أخذت ب يده اسود وجهه ورجفت قدماه وخفقت أشاؤه ومن فعل فعله ي تبعه فأقول: بماذا دخلتموني في الثقلين من بعدي؟ فيقولون: كذبنا الإكبر ومزقناه، واضطهدنا إلا صغراً وأخذنا ذات الشمال في ينصرفون ظمأً مظمئين، قد اسودت وجوههم لا يطعمون منه قطرة ثم ترد فأقول: اسلكوا ذات 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 دي نهم وهم الذين يغضبون لذنوبها يرضون، فأخذ ب يده اسود وجهه ورجفت قدماه وخفقت أشاؤه ومن فعل فعله فأقوم ي تبعه فأقول: بما دخلتموني في الثقلين من بعدي؟ فيقولون: كذبنا الإكبر ومزقناه، وقاتلنا إلا صغراً فتلناه فأقول: اسلكوا سبيل أصحابكم في ينصرفون ظمأً مظمئين مسودة وجوههم، لا ال: ثم ترد علي راية هامان امتي فأقوم فأخذ ب يده فإذا أخذت ب يده اسود وجهه ي طعمون منه قطرة. ق ورجفت قدماه وخفقت أشاؤه ومن فعل فعله ي تبعه، فأقول: بما دخلتموني في الثقلين من بعدي؟ فيقولون: كذبنا الإكبر ومزقناه، وخذنا إلا صغراً وعصينا، فأقول: اسلكوا سبيل أصحابكم مسودة وجوههم، لا ي طعمون منه قطرة. ثم ترد علي راية عبد الله بن قيس في ينصرفون ظمأً مظمئين وهو إمام خمسين ألف من امتي فأقوم فأخذ ب يده فإذا أخذت ب يده اسود وجهه ورجفت قدماه وخفقت أشاؤه ومن فعل فعله ي تبعه فأقول: بما دخلتموني في الثقلين من بعدي؟ فيقولون: كذبنا غر وعدلنا عنه، فأقول: اسلكوا سبيل أصحابكم في ينصرفون ظمأً الإكبر بر وعصينا، وخذنا إلا الص مظمئين مسودة، وجوههم، لا ي طعمون منه قطرة. ثم ترد علي المخدج ب رايته فأخذ ب يده فإذا أخذت ب يده اسود وجهه ورجفت قدماه وخفقت

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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[826] 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[827] 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[828] 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

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نا أذ شأوه ومن فعل فعله يتبعه، فأقول: بما خلد فتموني في ال ثقليين بعدي؟ في يقولون: كذب
الأكبر وعصديناه، وقات لنا الا صغروا قلنا: اسلكوا سبيل أصحابكم، في ينصرفون ظمأ
مظمنين مسودة وجوههم، لا يطعمون منه قطرة ثم ترد علي رأية أمير المؤمنين وإمام المة تقين وقائد
موني الغر المحجلين فأقوم فأخذ بيده فإذا أخذت بيده اب يض وجهه ووجوه أصحابه، فأقول: بما خلف
في ال ثقليين من بعدي قال: في يقولون: اتبعنا الاكبر وصدقناه، ووازرنا الا صغروا صرنا، وقات لنا
معهم، فأقول: ردوا رواع مرويين، في يشربون شربة لا يظمأون بعدها أبدا، وجه إمامهم كالشمس ال طالعة،
دون على ذلك قالدوا: ووجوه أصحابه كالقمر ليلة البدر وكأضواء نجم في السماء. ثم قال: ألستم تشبه
نعم قال: وأنا على ذلك من الشاهدين، قال يدي: وقال عباد: اشهدوا علي بهذا عند الله عز وجل أن أب
عبدالرحمن حدثنا بهذا، وقال أبو عبد الرحمن: اشهدوا علي بهذا عند الله عز وجل أن الحارث بن دصيرة
وجل أن صخر بن الحكم حدثني بهذا، وقال حدثني بهذا، وقال الحارث: اشهدوا علي بهذا عند الله عز
صخر بن الحكم: اشهدوا علي هذا عند الله عز وجل أن ديان حدثني بهذا، وقال ديان: اشهدوا علي بهذا
عند الله عز وجل أن الربيع بن جميل حدثني بهذا، وقال الربيع: اشهدوا علي بهذا عند الله عز وجل أن
لك بن ضمرة: اشهدوا علي بهذا عند الله عز وجل أن أباذر الغفاري مالك بن ضمرة حدثني بهذا، وقال ما
حدثني بهذا، وقال أبو ذر مثل ذلك، وقال: قال رسول الله صلى الله عليه وآله: حدثني به جبرئيل عن
الله تبارك وتعالى.

الرومية عشر الاثني عشر شهر كل في الشمس زوال معرفة

ال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن يدي بن قهن ع ليل يضر يبا ان شذح 12-3
عمران الا شعري 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 - Tammuz [829]; 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." [830]

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;'' [831] 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

الله عليه السلام يقول: تزول الشمس في النصف من حزيران على نصف قدم، وفي النصف من تموز من أب على قدمين ونصف، وفي النصف من إيلول على ثلاثة على قدم ونصف، وفي النصف من شباط على خمسة ونصف، وفي النصف من تشرين الآخر على سبعة ونصف، وفي النصف من كانون الأول على تسعة ونصف، وفي النصف من كانون الآخر على وفي النصف من آذار على ثلاثة سبعة ونصف، وفي النصف من شباط على خمسة وأقدام ونصف، وفي النصف من نيسان على قدمين ونصف، وفي النصف من أيار على قدم ونصف، وفي النصف من حزيران على نصف قدم.

عشرًا نال به طلاب أبي ابن علي وعلى وقدّمه الخلافة في جلوسه بكر أبي علي أن كروا الذين

هدج ن ع ، ي ب أ ي ن ش د ح : ل ا ق ي ق ر ب ل ا ه ل ل ا د ب ع ي ب أ ن ب د م ح أ ن ب ه ل ل ا د ب ع ن ب د م ح أ ن ب ي ل ع ا ن ش د ح 4-12 أحمد بن أبي عبد الله البرقي قال: حدثني أنه يكي قال، حدثنا أبو محمد خلف بن سلام قال: حدثنا أن كروا على محمد بن جعفر قال: حدثنا شعبة، عن عثمان بن المغيرة، عن زيد بن وهب قال: كان الذي أبي بكر جلوسه في الخلافة وقدّمه علي بن أبي طالب عليه السلام أني عشر رجلا من المهاجرين والاندصار وكان من المهاجرين خالد بن سعيد بن العاص والمقداد بن الاسود وابي بن كعب الاسلمي، وكان من وعمار بن ياسر وأبو ذر الغفاري وسلمان الفارسي وعبد الله بن مسعود وبيدة الاتصار خزيمة بن ثابت ذو الشهادة وسهل بن حنيف وأبو ايوب الاتصاري وأبو الدهيم بن التيهان وغيرهم فلما صعد المنبر تشاوروا بينهم في أمره فقال بعضهم: هل ان آتية في نزلته عن رسول الله عز وجل منذ بررسول الله صلى الله عليه وآله وقال آخرون: إن في عدلتم ذلك أعذتم علي أن فسك مريش تسن م الس لا ه ي ل ع ب ل ا ط ي ب أ ن ب ي ل ع ي ل ا ن ب ا و ض م ا ن ك ل و " و ل ا ت ل ف و ا ب ا ي د ي ك م إ ل ي التهلكتة " ونس تظ ل ع أ م ر ه ف ا ت و ا ع ل ي ا ع ل ي ه ا ل س ل ا م ف ق ا ل و ا : ي ا أ م ي ر a م و م ن ي ن ض ر ي ع ت ن ف س ك و ت ر ك ت ح ق ا أ ت ر س و ل a ل ل ه ص ل ي a ل ل ه ع ل ي ه و آ ل ه ف إ ن a ل ح ق ح ق ك ، أ و ل ي ب ه و ق د أ ر د ن ا أ ن ن ا ت ي a ر ج ل ف ن ن ز ل ه ع ن م ن ب ر و أ ن ت أ و ل ي B a م ر م ن ه ف ك ر ه ن a أ ن ن ز ل ه م ن D و ن م ش ا و ر ت ك ، ف ق ا ل ل ه م ع ل ي ع ل ي ه a ل S ل a م : ل و ف ع ل ت م ذ ك م ا ك ن ت م إ ل a

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 ...’ [832] 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)

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حرب الهم ولا كنتم إلا كالكحل في العين أو كالملاح في الزاد، وقد اتفقنا عليه الأمة التاركة له قول
 نبيها والكاذبة على ربها وقد شاورت في ذلك أهل بيته في أبيه وأبوا إلا السكوت لما تعلمون من وعظ
 لاهل بيته عليه السلام وإنهم يطالبون بثارات الجاهلية صدور القوم ويغضهم الله عز وجل و
 والله لو فعلتم ذلك لشهروا سيوفهم مستعدين للحرب والقتال كما فعلوا ذلك حتى قهروني
 وغلبوني على نفسي ولبيوني وقالوا لي: يا أبا عبد الله لم أجد حذية إلا أن أدفع القوم عن
 صلى الله عليه وآله "يا علي إن القوم نقضوا أمرك واستبدوا نفسي وذلك أني ذكرت قول رسول الله
 بهادونك، وعصوني في بك. فعد بك بالصدر حتى ينزل الأمر إلا وإنهم سيغدرون بك لا محالة فلا
 تجعل لهم سبيلا إلى إذلالك وسفك دمك، فإن الأمة ستغدرك بعدي كذلك أخذ برني جبرئيل عليه
 كن إن توا الرجل فأخبروه بما سمعتم من نبيكم ولا تجعلوه في الإسلام عن ربي تبارك وتعالى" ول
 الشبهة من أمره لبيكون ذلك أعظم لحجة عليه [وأزيد] وأبلغ في عقوبته إذا أتى ربه وقد عصى نبيه
 وخالف أمره قال: فأنطلقوا حتى حووا بمنبر رسول الله صلى الله عليه وآله يوم الجمعة فقلوا
 بدابكم في القرآن قال: "لقد تاب الله على النبي والمهاجرين له مهاجرين: إن الله عز وجل
 والآن صار" في بكم بداد.

وكان أول من بداد وقام خالد بن سعيد بن العاص بالإذلاله ببنية أمية. في قال: يا أبا بكر اتق الله في قد
 لي الله علمت ما تقدم له علي عليه السلام من رسول الله صلى الله عليه وآله ألا تعلم أن رسول الله ص
 عليه وآله قال لنا ونحن محدثوه في يوم بني قريظة، وقد أقبل على رجال منا ذوي قدر في قال: "يا
 معشر المهاجرين والآن صار أو صد بكم بوسية فاحفظوها وإني مؤد إلى بكم أمرا فاقبلوه، ألا إن عليا
 ه وتأوه أميركم من بعدي وخليفتي في بكم، أو صاني بذلك ربي وإنكم إن لم تحفظوا وصيتي في
 وت نصره أخذتم في أحكامكم، واضطرب علي بكم أمردي نكم، وولي علي بكم الأمر

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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'ab 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'ab! 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 إلا وإن أهلكم أهلكهم الوارثون أمري، القائلون بأمراتي، اللهم فممن حذفتهم وصدقتهم في أحشاهم في زمري، واجعل له من مرافقتي نصيباً يدرك به فوز الآخرة، اللهم ومن أساء خلافتي رض. "في أهل بيتي فأحرمه الجنة التي عرضها السموات والأرض"

فقال له عمر بن الخطاب: اسكت يا خالد فليست من أهل المشورة ولا ممن يرضى بقوله.

فقال خالد: بل اسكت أنت يا ابن الخطاب، فالله إنك لتعلم أنك تنطق بغير لسانك، وتعتصم بالله بغير أركانك، والله إن قريشاً لم تعلم أني أعلاها حسباً وأقربها أدباً وأجملها ذكراً وأقربها غنى من أوسولته وإنك الأمها حسباً، وأقربها عدداً وأجملها ذكراً، وأقربها من الله عز وجل ومن رسولته. وإنك لجدبان عند الحرب، بخيل في الجذب، ليمم العنصر مالك في قريش مفاخر. قال: فأسكته خالد فجلس.

عشر المهاجرين والاتب صار ثم قام أبو وذر رحمة الله عليه في قال بعد أن حمد الله وأثنى عليه: أما بعد يا م
 ل قد علمتم وعلم ذياركم أن رسول الله صلى الله عليه وآله قال: "الامر لعلي عليه السلام بعدي، ثم
 ل لحسن والحسين عليهما السلام، ثم في أهل بيته من ولد الحسين." فأنظر حدتم قول بعديكم.
 اقية التي لا تهدم بيدياتها ولا وتناسد ما أوعز إليكم، واتبعتم الدنيا، وتركتتم نعيم الآخرة الب
 يزول نعيمها، ولا يحزن أهلها ولا يموت سكانها وكذلك الامم التي كفت بعدي بيديها بدلت وغيرت
 فحاذي تموها حذو القذة بالقذة، والنعل بالنعل، فمعاقلة ليل تذوقون وبالأمركم وما الله بظلام لبعدي.

فقال: يا أبا بكر إني من تسند أمرك إذا نزل بك -ه رحمه الله- يسرافلنا من لمس ما قح [بلاق حث]
 القضاء، وإني من تفرع إذا سئلت عما لا تعلم، وفي القوم من هو أعلم منك وأكثرف في الخير أعلاما
 ومناقب منك، وأقرب من رسول الله صلى الله عليه وآله قرابة وقدمه في حياته قد أوعز إليكم
 فتركتم قوله وتناسدتم 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.'

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فما قال ليل يصفوا لكم الامر حين تزوروا القبور، وقد اذقت ظهره من الاوزار لو حملت الى قبرك
لقد قدمت على ما قدمت، فلو راجعت الى الحق وانصفت اهله لكان ذلك نجا لك يوم تخرج الى عملك
يا، فلم يروك ذلك وتفر في حفرتك بذنوبك عما اذنت له فاعل، وقد سمعت كما سمعنا ورأيت كما رأيت
عما اذنت له فاعل، فوالله الله في نفسك قد اعز من اذرت.

ثم قام المقداد بن الاسود رحمة الله عليه فقال: يا ابا بكر اربع على نفسك وقس شريكك بترك
والزم بيته، وابك على خطيئة تكف بان ذلك اسلم لك في حياتك ومماتك، ورد هذا الامر الى حيث جعله
وجل وسوله ولا تترك الى الدنيا ولا يغرنك من قد ترى من اوغادها فما قال ليل تضحك عنك الله عز
ذنيك، ثم تصير الى ربك في جزية بعمالك وقد علمت ان هذا الامر لعلي عليه السلام وهو صاحبه بعد
رسول الله صلى الله عليه وآله وقد نصدت ان قد بليت نصحني.

اي كرسيت ام تناسيت ام خادعتك نفسك اما تذكر اذا امرنا رسول ثم قام يريد الاسلمي فقال: يا ابا
الله صلى الله عليه وآله في سلمنا على علي بامرة المؤمنين، ونديننا عليه السلام بيننا وبيننا فافاتق
الله ربك وادرك نفسك قبل ان لا تدركها وانفذها من هذكتها، ودع هذا الامر ووكله الى من هو احق به منك،
في غيبك، وارجع واذت تستطيع الرجوع في قد نصدت نصحني وبذلت لك ما عندي، فان ولا تماند
ق بليت وفقت ورشدت.

ثم قام عبد الله بن مسعود فقال: يا معشر قريش قد علمتم وعلم خياركم ان اهل بيته بيكم صلى
لامر بقرابة الله عليه وآله اقرب الى رسول الله صلى الله عليه وآله منكم وان كنتم انما تدعون هذا
رسول الله صلى الله عليه وآله وتقولون: ان السابقة لنا فاهل بيكم اقرب الى رسول الله منكم
واقدم سابقا منكم.

وعلي بن ابي طالب عليه السلام صاحب هذا الامر بعدني بيكم فاعطوه ما جعله الله له ولا ترتدوا على
اعقابكم في تنقلوا خاسرين.

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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'ab, 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.

قام عمار بن ياسر فقال: يا ابا بكر لا تجعل لنفسك حقا جعله الله عز وجل لغيرك، ولا تكن اول ثم من عصى رسول الله صلى الله عليه وآله وخالفه في اهل بيته واردد الحق الى اهلته تخف ظهرك وتقل بعملك وزرك وتلقى رسول الله صلى الله عليه وآله وهو عنك راض، ثم يصدى الى الرحمن في يحاسبك وي سأك عما فعلت.

ثم قام خزيمه بن ثابت ذوالشهادتين فقال: يا ابا بكر اذ استت علم ان رسول الله صلى الله عليه وآله قبل شهادتي وحدي ولم يرد معي غيري؟ قال: نعم، قال: فاشهد بالله اني سمعت رسول الله صلى الله عليه وآله يفرقون بين الحق والباطل، وهم الامم الذين يقتدى بهم! الله عليه وآله ي قول: "اهل بيته

ثم قام ابي والهيثم بن ال تيهان فقال: يا ابا بكر اذنا اشهد على النبي صلى الله عليه وآله انه اقام

عليه في قالات الاثني عشر: ما أقامه إلا لـ لخلافته، وقال بعضهم، ما أقامه إلا لـ يعلم الناس أنه ولي من كان له عليه وآله مولاة، في قال عليه السلام: "إن أهل بيته ينجون أهل الأرض في قدمهم ولا رسول الله صلى الله عليه وآله وسلم".

ثم قام سهل بن حنيف في قال: اشهد أنني سمعت رسول الله صلى الله عليه وآله قال علي المنبر: "يتم آل سانل احصنأ وهو، مالسل اهل ع بل اطي ب أب ن ب يل ع يدع ب نم مكم ام!"

وب الاثني عشر في قال: اتقوا الله في أهل بيته بكم وردوا هذا الامر إليهم سمعتم كما ثم قام أبو أي سمعنا في مقام بعد مقام من نبي الله صلى الله عليه وآله "أنهم أولي به منكم" ثم جلس.

ثم قام زيد بن وهب في تكلم وقام جماعة من بعده في تكلموا به نحو هذا في أخذوا ثقة من أصحاب رسول الله صلى الله عليه وآله أن أبي بكر جلس في بيته ثلاثه أيام في لما كان اليوم الثالث أتاه عمر بن الخطاب وطلحة والزبير، وعثمان بن عفان، وعبد الرحمن بن عوف، وسعد بن أبي وقاص، وأبو عبيدة منبر، بن الجراح مع كل واحد منهم عشرة رجال من عشائرهم. شاهدين إلى سيوف في أخرجه من منزله وعلال وقال قائل منهم: والله لئن عاد منكم أحد في تكلم بمثل الذي تكلم به لئملن أسدياف نامنه، في جلسوا في منازلهم ولم يـ تكلم أحد به 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." [\[833\]](#)

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^[834] 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

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عشر اثنى عشر من بني اسراةيل بن نبي من وجل عز الله اخرج
سد بطا

بن دمحم قبا سن لاني سحل اوبأ ان ربخأ : لاق يركس عل دي عس نب هللا دب ع نب نس حل ان شذح 5-12
من صور قال: حدثنا أبو ومحكم القاسم التميمي السعدي: قال: أخذ برني أبو والفضل جمع فر بن محمد بن
محمد بن هشام السعدي قال: حدثنا عبد الله بن الحسن بن جعفر بن الحسن بن الحسن بن علي قال: سألت علي بن موسى بن جعفر عبد يهم السلام عما قال في بني الافطس قال: إن الله
عديه السلام اثنى عشر سد بطا عز وجل اخرج من بني اسراةيل وهو يعقوب بن إسحاق بن إبراهيم
وجعل فيهم النبوة والكتاب، ونشر من الحسن والحسين ابني أمير المؤمنين عبد يهم السلام من فاطمة
بن نرسول الله صلى الله عليه وآله اثنى عشر سد بطا، ثم عد الاثنى عشر من ولد اسراةيل قال:
اجرب بن يعقوب، وزيد لون بن روبيل بن يعقوب، وشمعون بن يعقوب، ويهودا بن يعقوب، ويش
يعقوب، ويسف بن يعقوب، وبنيامين بن يعقوب، ونفتالي بن يعقوب، ودان بن يعقوب،
وسقط عن أبي الحسن النسابة ثلاثه منهم ثم عد الاثنى عشر من ولد الحسن والحسين عبد يهما
علي، وبنو السلام قال: أما الحسن فانه تشر من ستة أبطن وهم بنو الحسن بن زيد بن الحسن بن
عبد الله بن الحسن بن 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 بن الحسن
بن الحسن بن علي، ف عقب الحسن بن علي، من هذه الستة الابطن، ثم عد بني الحسن بن علي ال
ف قال: بنو محمد بن علي الباقر بن علي بن الحسن بن علي السلام بطن، وبنو عبد الله بن
الباقر بن علي، وبنو زيد بن علي بن الحسن بن علي، وبنو الحسن بن علي بن الحسن بن علي، وبنو
عمر بن علي بن الحسن بن علي، وبنو علي بن الحسن بن علي، فهؤلاء الستة الابطن
ر الله الله عز وجل من الحسن بن علي عبد يهما السلام. نش

السلام عبد يهم عشر اثنى عشر نا وآله عليه الله صلى النبي بعد والائمة الخلفاء

يحي بن دمحم ديزي وبأ ان شذح : لاق ناطقوا هبر دب ع نب يل ع نب نس حل ان شذح 6-12
نين وثلاثمائة قال: حدثنا إسحاق بن بن خالد بن يزيد المروزي بالري في ربيع الاول سنة اثن
إبراهيم الحنظلي في سنة ثمان وثلاثين ومائة تين

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.'"

ن ع، وهو المعروف باسحاق بن راهويه قال: حدثنا يحيى بن يحيى قال حدثنا هشيم عن مجالد
ال شعبة، عن مسروق قال: بينا نحن عند عبد الله بن مسعود نعرض مصاحفنا عليه إذ قال له فتى
شاب: هل عهد إل يكمن بكم صلى الله عليه وآله كم ي كون من بعده خليفته؟ قال: إنك لحدثت السن وإن
ن بعده انا هذا شيء ما سألتني عنه أحد قبلك، نعم عهد إل بينا بنينا صلى الله عليه وآله أنه ي كو

عشر خذ يفة ب عددن قباء بني إسرائيل.

يأب نب مي هارب! نب دمحم نب دمحم أ هلل دب عوبأ انشدح :لاق ناطقلا نسحل انب دمحم أ يل عوبأ انشدح 7-12 الرجال ال بغدادي قال: حدثنا محمد بن عبدوس الحراني قال: حدثنا عبدالمغفار بن الحكم قال: حدثنا ف، عن الشعبي، عن عمه قيس بن عبد قال: كنا جلوسا في حلقة منصور بن أبي الاسود، عن مطر ف بها عبد الله بن مسعود ف جاء أعرابي ف قال: أيكم عبد الله بن مسعود؟ ف قال عبد الله: أنا عبد الله بن مسعود، قال: هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ قال: نعم اثنا عشر عشرين، عشر عددن قباء بني إسرائيل.

لاق دعاص نب دمحم نبا يحيى انشدح :لاق ظفاحل يحيى مارولا دمحم نب باتع مساقلا ولبأ انشدح 8-12 حدثنا أحمد بن عبد الرحمن بن الفضل ومحمد بن عبد الله بن سوار قالوا: حدثنا عبدالمغفار بن الحكم وحدثنا إسحاق بن قال: حدثنا منصور بن أبي الاسود، عن مطرف، عن الشعبي. قال: عتاب بن محمد: محمد الانمطي قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن أشعث بن سوار، عن الشعبي، قال عتاب بن محمد: وحدثنا الحسن بن محمد الحراني قال: حدثنا أيوب بن محمد الوزان قال: حدثنا سعيد قيس بن عبد. قال أبو وال قاسم بن مسلمة قال: حدثنا أشعث بن سوار، عن الشعبي ك لهم قالوا عن عمه عتاب: وهذا حديث مطرف قال: كنا جلوسا في المسجد ومعنا عبد الله بن مسعود ف جاء أعرابي ف قال: ف يكم عبد الله؟ قال: نعم أنا عبد الله فما حاجتك؟ قال: يا عبد الله أخبركم نبيكم صلى الله عليه وآله عما سألتني عنه أحد منذ قدمت العراق، نعم وآله كم يكون فيكم من خذ يفة؟ قال: لقد سألتني عن شي اثنا عشر عددن قباء بني إسرائيل. قال: أبو وعروبة في حديثه: نعم عدة ن قباء 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 Ziyad ibn Ilaqa and Abdul-Malik ibn Umayr,

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انثا يدعب ءافلخلا :لاق هل أو هيلع هللا يلص يبنلنا نع دوعسم نبا ثعشالا نع ريرج لاقو 9-12
عشر ك عددن قباة ب ني إسرائيل.

ل: حدثنا اناق دعاص نب دمحم نب ييحي انشدح :لاق ظفاحلنا يني مارولا دمحم نب باتع انشدح 10-12
يوسف بن موسى قال: حدثنا عبد الرحمن بن مغرا قال: حدثنا مجالد، عن عامر، عن مسروق، قال عتاب
بن محمد، وحدثنا محمد بن الحسن بن عوف، عن حفص قال حدثنا حمزة بن عوف، عن أبي أسامة. عن مجالد
بن عبد الله بن أبيه وأبيه قال: أدبرنا عامر عن مسروق قال: جاء رجل إلى ابن مسعود قال: هل حدثكم نب يكم صل
كم يكون بعده من خلفاء؟ قال: نعم ما سألتني عنها أحد قبلك وإنك لحدثت القوم سنا قال صلى الله
عليه وآله: يكون بعدي عدة ن قباة موسى عليه السلام.

دمحأ انشدح :لاق ،يطساولا مي عن نب دمحم نب نامعنلنا يني انشدح :لاق ناطقنا نسحلنا نب دمحم انشدح 11-12
القطان، قال: حدثنا أبو أسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد بن سنان
بن مسعود قال: يا أبا عبد الرحمن هل حدثكم نب يكم صلى الله عليه وآله كم يكون بعده من
الخلفاء؟ قال: نعم وما سألتني عنه أحد قبلك وإنك لحدثت القوم سنا، نعم قال: يكون بعدي عد
موسى عليه السلام.

دمحأ انشدح :لاق يطساولا مي عن نب دمحم نب نامعنلنا يني انشدح :لاق ناطقنا نسحلنا نب دمحم انشدح 12-12
بن سنان القطان قال: حدثنا أبو أسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد
بن يكم صلى الله عليه وآله كم يكون بعده من الله بن مسعود قال: يا أبا عبد الرحمن هل حدثكم
الخلفاء؟ قال: نعم وما سألتني أحد قبلك وإنك لحدثت القوم سنا، نعم قال: يكون بعدي عدة ن قباة
موسى عليه السلام.

لاق يروباس يبنلنا ديبع نب دمحم نب دمحم نب دمحم انشدح :لاق ناطقنا نسحلنا نب دمحم انشدح 13-12
ون بن إسحاق يعني الهمداني قال: حدثني حدثنا أبو قاسم هار

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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 به وآله في سمعته في قول: يا كون به عدي اثننا عشر أميرا ثم أخذ في صوته في قلت عند النبي صلى الله على لابي: ما الذي أخذ في رسول الله صلى الله على به وآله؟ قال: قال: ك لهم من قريش.

يركش لي لعامس ابن يلع نب دمحم يلع وبأ انشدح: لاقن اطلقنا نسحلا نب دمحم انشدح 12-14
بوري قال: حدثنا عمر بن عبد الله بن رزين قال: حدثنا المروزي قال: حدثنا سهل بن عمار النيسابور فيان، عن سعد بن عمرو بن أشوع عن الشعبي، عن جابر بن سمرة قال: كنت مع أبي إلى المسجد ورسول الله صلى الله على وآله في خطب في سمعته في قول: يا كون به عدي اثننا عشر أميرا، ثم خفض من

ال؟ ف قال: قال: ك لهم من قريش. صوته ف لم أدر ما ي قول ف قلت لابي: ما ق

ان شذح: لاق ي معث خلا ليعامس ابن رهاط نيسح ل اوبأ ان شذح: لاق ناطق لانسح لانب دم حأ ان شذح 12-15
أبو كريب ي عني محمد بن علاء الهمداني قال: حدثني عمي ي عني ابن عبد يد الطنافسي عن سماك بن
وآله ي قول: ي كون ب عدي اثنا عشر حرب، عن جابر بن سمرة قال: سمعت رسول الله صلى الله عليه
أميرا، ثم تكلم فذفي علي، ما قال: ف سألت أبي ما الذي قال؟ قال: قال: ك لهم من قريش.

نب دم ح ان شذح: لاق مل اس نب نانسح لانب يلع ان رب خأ: لاق ناطق لانسح لانب دم حأ ان شذح 12-16
حدثنا شعبة، عن سماك بن حرب الأول يدي عني ال يسري قال: حدثنا محمد بن جعفر ي عني غندر قال: ح
قال: سمعت جابر بن سمرة ي قول: سمعت النبي صلى الله عليه وآله ي قول: ي كون ب عدي اثنا عشر
أميرا، وقال ك لمة لم أسمعها ف قال ال قوم: قال: ك لهم من قريش.

ير لابي يزورم ليعامس ابن يلع نب دم ح م يلع عوبأ ان شذح: لاق ناطق لانسح لانب دم حأ ان شذح 12-17
ال: حدثنا ال فضل بن عبد الجبار المروزي قال: حدثنا علي بن الحسن ي عني ابن شقيق قال: حدثنا
الحسين بن واقد قال: حدثني سماك بن حرب، عن جابر بن سمرة قال: أتيت النبي صلى الله عليه
لم وآله ف سمعته ي قول: إن هذا الأمر لن ي نقض حتى ي ملك اثنا عشر خليفة لهم، ف قال ك لمة ذفية
أفهمها ف قلت لابي: ما قال؟ قال: قال عليه السلام: ك لهم 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 Ziyad ibn Alaqa and Abdul Malik ibn Umair, 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, Ziyad ibn Alaqa and Haseen ibn Abdul Rahman on the authority of Jabir ibn Samurah that God’s Prophet (MGB)

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لهس نب نادعس نب هللا دببع نمحرل ادبعوبأ انشدح :لاق ناطقلا نسحل انب دمحا انشدح 12-18
ي ابن زريع قال: حدثنا ابن عون، عن ابي شكري قال: حدثنا أحمد بن المقدم قال: حدثنا يزيد بن
الشمس عن جابر بن سمره قال: قال رسول الله صلى الله عليه وآله: لا يزال هذا الدين عزيزا منيعا
ي نضرون على من نواهم إلى اثني عشر خديفة، وقال كلمة أصمذ بها الناس فقلت لابي: ما الكلمة
التي أصمذ بها الناس؟ قال: قال: كلفهم من قريش.

لضفلا انشدح :لاق متاح يبا نب نمحرل ادبع دمحموبا انشدح :لاق ناطقلا نسحل انب دمحا انشدح 12-19
بن يعقوب قال: حدثنا الهيثم بن كميل قال: حدثنا زهير، عن زياد بن خديثة، عن سعد بن قيس
قما أمرها، الهمداني، عن جابر بن سمره قال: قال النبي صلى الله عليه وآله لا تزال هذه الأمة مست
ظاهرة على عدوها حتى يمضي اثني عشر خديفة كلفهم من قريش، فأتته في منزله، قلت: ثم يكون
ماذا؟ قال: ثم الهرج.

نب عالعل انشدح :لاق متاح يبا نب نمحرل ادبع انشدح :لاق ناطقلا نسحل انب دمحا انشدح 12-20
ك، وعبد الله بن عمر، وحصين بن سالم، قال: حدثنا يزيد بن هارون. أخذنا شريك، عن سما
عبدالرحمن قالوا: سمعنا جابر بن سمره يقول: دخلت على رسول الله صلى الله عليه وآله مع أبي
في قال: لا تزال هذه الأمة صالحة أمرها ظاهرة على عدوها حتى يمضي اثني عشر ملكا أو قال: اثني عشر
لهم من قريش. خديفة ثم قال: كلمة خفيت على فسألت أبي في قال: قال: ك

جشال اديعسوبا انشدح :لاق متاح يبا نب نمحرل ادبع انشدح :لاق ناطقلا نسحل انب دمحا انشدح 12-21
قال: حدثنا إبراهيم بن محمد بن مالك بن زيد الهمداني قال: سمعت زياد بن علاقة، وعبد الملك بن عمر
سمره قال: كنت مع أبي عند النبي صلى الله عليه وآله في سمعته يقول: يكون يحدثان، عن جابر بن
ب عدي اثني عشر أميرا. ثم أخفى صوته، فسألت أبي في قال: قال: كلفهم من قريش.

زي زعل ادبع نبا دمحم نب هللا دببع مساقلا وبأ انربخأ :لاق ناطقلا نسحل انب دمحا انشدح 12-22
قال: أخذنا زهير، عن سماك بن المغيرة قال: حدثنا علي بن الجعد

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، وزيد بن علاق، وحصين بن عبد الرحمن ك لهم، عن جابر بن سمرة أن رسول الله صلى الله
ت كلم به شيء لم أفهمه، وقال عليه وآله قال: ي كون به عدي انا عشر أميرا غير أن قال في حديته: ثم
بعضهم في حديته: ف سألت أبي وقال به بعضهم ف سألت القوم ف قالوا: قال: ك لهم من قرينش.

12-23 لاق شعث ال انبا نامي لس نب هللا دب ع ركب وبأ ان شوح : لاق ناطق لانس ح ل انب دم ح ان شوح

عن الشعبي، عن حدثنا علي بن خشرم قال: حدثنا عيسى بن يونس، عن عمران بن عني بن سليمان، جابر بن سمرة قال: سمعت النبي صلى الله عليه وآله يقول لا يزال أمر هذه الأمة عاليا على من ناواها حتى تملك اثني عشر ليلة، 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 عبد الرحمن بن أبي حاتم قال: حدثنا إسحاق بن نب دمحم أنشدح 12-24 إِبْرَاهِيمَ بْنَ عَبْدِ الرَّحْمَنِ أَبِي يَعْقُوبَ السَّمِينِ الْبَغَوِيِّ قَالَ: حَدَّثَنَا ابْنُ عَبْدِ عَنِ بْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ مَعَ أَبِي فِي قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يَزَالُ هَذَا الدِّينُ عَزِيْزًا يَنْصُرُونَ عَلِيًّا مِنْ نَاوَاهِمِ إِلَى اثْنَيْ عَشَرَ لَيْلَةً، ثُمَّ تَكَلَّمَ بِكَلِمَةٍ أَصَمَّنِيهَا النَّاسُ، فَقُلْتُ مَنْ يَعَا سَنِيَا لِأَبِي: مَا الْكَلِمَةُ الَّتِي أَصَمَّنِيهَا النَّاسُ، فَقَالَ: قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ.

12-25 قملس نب دمحم أنشدح: لاق متاح يبا نب نمحرل ادبع انشدح: لاق ناطق لانسحل نب دمحم أنشدح 12-25 ثنا الحسين بن منصور قال: حدثنا مديسر بن عبد الله بن رزيق بن عبد الله النيسابوري قال: حدثنا سعد بن سفيان بن حسين، عن سعد بن عمرو بن أشوع، عن عامر الشعبي، عن جابر بن سمرة السوائي قال: كنت مع أبي في المسجد ورَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَخُطُبُ فَمَعْتَهُ يَقُولُ: مَنْ صَوْتُهُ فَلَمْ أَدْرَمَا يَقُولُ فَقُلْتُ لِأَبِي: مَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَكُونُ مِنْ بَعْدِي إِثْنَيْ عَشَرَ أَمْرًا ثُمَّ خَفِيَ مِنْ صَوْتِهِ؟ فَقَالَ: قَالَ: كُلُّهُمْ مِنْ قُرَيْشٍ.

12-26 لاق شعشال نب نامي لس نب هللا دبعب ركب وبأ انشدح: لاق ناطق لانسحل نب دمحم أنشدح 12-26 حدثنا أحمد بن يوسف بن سالم السلمي قال: حدثنا عمر بن عبد الله

أسباط، عن علي بن جعفر، عن مغيرة، عن أحمد بن يحيى قال: حدثنا محمد بن الحسن بن علي بن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: المسموخ من بني آدم ثلاثة عشر صنفاً، منهم القردة والخنزير والخفاش والضب والذب والذئب والفيل والدعوص والجريث والعقرب وسهيل والقنفذ والزهرة والعنكبوت.

إسرايل كانوا ينزلون على شاطئ البحر اعتدوا في السبت فأمأ القردة فكانوا قوماً من بني صادوا الحديثان فمسخهم الله قردة، وأمأ الخنازير فكانوا قوماً من بني إسرايل دعا عليهم عيسى بن مريم عليه السلام فمسخهم الله خنازير، وأمأ الخفاش فكانت امرأة مع ظنلها فسخرتها فمسخها ن أعراب ياب دويال يدع عن قتل من مريه من الناس فمسخه الله ضبا، وأمأ الله خفاشا، وأمأ الضب فكان الذب فكان رجلا ي سرق الحاج فمسخه الله دبا. وأمأ الفيل فكان رجلا ي نكح ال بهائم فمسخه الله فيلا، وأمأ الدعوص فكان رجلا زاني ال فرج لا يدع من شيء فمسخه الله دعوصا. وأمأ الجريث فكان فمسخه الله جريا ثا. وأمأ العقرب فكان رجلا هازا لهمازا فمسخه الله عقريا. وأمأ سهيل فكان رجلا ناما رجلا عشارا صاحب مكاس فمسخه الله كوكبا. وأمأ الزهرة فكانت امرأة فتننت هاروت وماروت فمسخها تا. وأمأ الله. وأمأ العنكبوت فكانت امرأة سدينة ال خلق عاصية لزوجها مولية عند فمسخها الله عنكبوت. القنفذ فكان رجلا سبي ال خلق فمسخه الله قنفذا.

ي عذرب ال هي ودعس نب دمح أنبا يكم ان شذح : لاق ركذملا يراوس ال دمح أنب يلع نسحل اوبأ ان شذح 13-2 قال: حدثنا أبو محمد زكريا بن يحيى بن عبد الله بن عطاء بن دمياط قال: حدثنا القائل سمي قال: حدثنا يحيى بن سمي قال: حدثنا علي بن عبد العزيز بن عبد الله الو

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^[871] 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^[872].

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’ crossiers^[873].

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.[\[874\]](#) 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

(835)

بن جعفر، عن معتب مولى جعفر، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عدوهم
المسوخ، فقال: هم ثلاثة عشر: الفيل والذئب والدمية قال: سألت رسول الله صلى الله عليه وآله عن
والخنزير والقرود والجريث والضب والوطواط والدمعوص والبعقرب والعدوك والبوت والارنب وسهيل والزهرة

ف قيل: يا رسول الله ما كان سبب مسخهم؟

ف قال: اما الفيل في كان رجلا لوطيالا يدع رطبا ولا ياب سا.

ال إلى ن فسبه. وأما الذئب في كان رجلا مؤثنا يدع الرج

وأما الخنازير في كانوا قومنا صارى سأدوا ربهم إنزال المائدة عدوهم في لما انزلت عدوهم كانوا أشد ما
كانوا كفرة وأشدت كذبا،

وأما القرود في قوم اعتدوا في السبت.

وأما الجريث في كان رجلا يدعي دعا الرجال إلى حذيلته.

بمحدثه. وأما الضب في كان رجلا أعرابيا يسرق الحاج

وأما الودواط ف كان رجلا ي سرق ال ثمار من رؤوس ال نخل.

وأما الودعوص ف كان ناما ي فرق ب بين ال اذ بة.

وأما ال عقرب ف كان رجلا ل ذا عالا ي سلم على ل سانه أحد.

وأما ال عندك بوت ف كانت امرأة ت خون زوجها.

وأما ال ارنب ف كانت امرأة لا ي تطهر من حيض ولا غيره.

را ب ال يمن.وأما سهيل ف كان عشا

وأما الزهرة ف كانت امرأة ن صرانية وكانت ل بعض ملوك ب ني إسرايل وهي ال تي ف تن بها هاروت وماروت وكان اسمها ناهيل وال ناس ي قولون: ناهيد.

قال مصنف هذا ال كتاب رضي الله عنه: ال ناس ي غلطون في الزهرة وسهيل ف ي قولون إنهما نجمان من دواب ال بحر سميتا ب اسمي نجمين ولد يسا كما ي قولون، ول كنهما داب تان

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.”

(837)

ف في السماء كما سمت بروج في السماء بأسماء حيوان في الأرض مثل الحمل والثور والجوزاء
ب والحوت والجدى، وكذلك الزهرة وسهيل وإنما غلط الناس في يهما دون غيرها ل تعذر والسرطان والعقر
مشاهدتهما والنظر إليهما لأنهما دابتان في البحر المطيف بالدين يابح يث لا ت بلغه سفينة ولا تعمل
فيه ديلة وما كان الله عز وجل لم يمسخ العصاة أنوارا مضينة يهتدى بها في البر والبحر، ثم
أما بقية السماء والأرض والمسوخ لم تبقى أكثر من ثلاثة أيام حتى ماتت ولم تتوالد وهذه بقية
الحيوانات التي تسمى المسوخ فالمسوخية لها اسم مسخرة مجازي بل هي مثل ما مسخ الله عز وجل
على صورتها قوما عصوه واستحقوا بعصيانهم تغيير ما بهم من نعمة وحرم الله تبارك وتعالى
مها لكيلايه نافع بها ولا يستخف بعقوبتها كيت لي هذه الحكاية عن أبي الحسن محمد بن لحو
جعفر الأسدي رضي الله عنه.

سنة عشرة اربع إلى سنة عشرة ثلاث الغلام بلوغ حد

دمح أنع، يسيع نب دمحم نب دمح أنع، هللا دبعب نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 13-3
بني نصر البرنطي، عن أبي الحسن الخادم بإيع الأولاد، عن عبد الله بن سنان، عن بن محمد بن أ
أبي عبد الله عليه السلام قال: سأله أبي وأنا حاضر عن اليتيم متى يجوز أمره قال: حتى يبلغ
أشده، قال: وما أشده قال: الإحلام، قال: قلت: قد يكون الغلام ابن ثمان عشرة سنة أو أقل أو أكثر
يدتلم؟ قال: إذا بلغ وتب عليه الشئ جاز أمره إلا أن يكون سفيا أو ضعيفا.

نع، يسيع نب دمحم نب دمح أنع، راطعلا ييحي نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 13-4
الحسن بن علي الوشاء، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إذا بلغ الغلام
ثلاث عشرة سنة ودخل في الأربع عشرة سنة وجب عليه ما وجب على المدتلم بين ادتلم أم لم أشده
يدتلم، وتب عليه السنيات وتب له الحسنات، وجاز له كل شئ من ماله إلا أن يكون ضعيفا أو
سفيا.

(838)

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 Pool [875].' 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.'"

يلع نب دمحم انشدح: لاق بدوملانسحلانبلالادبع انشدح: لاق هنع دللاليضريباب انشدح 5-13
 بن الحسن بن عبد الله بن موسى الاصبهاني، عن ابراهيم بن محمد الثقفي قال: حدثنا جعفر
 العباسي، عن محمد بن علي السلمى، 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
 ليه وآله: "من كنت مولاه فاعلي مولاه"، منها في جميع الناس لاكتفوا بها في ضلوقه صلى الله
 عليه وآله صلى الله عليه وآله: "علي مني كهرون من موسى"، وقوله صلى الله عليه وآله: "علي مني
 وأنا منة"، وقوله صلى الله عليه وآله "علي مني كنفسى، طاعتها طاعتى ومعصيتها معصيتى"،
 لبي سلم الله، وقوله صلى الله عليه وآله: وقوله صلى الله عليه وآله: "حرب علي حرب الله، وسلم
 هتفيلخو، دللالتجح يلع": هلأوهيلع دللاليصللوقو "لللادع يلع ودعو، لللاليلوي لوي
 على عبادته"، وقوله صلى الله عليه وآله: "حب علي إيمان وبغضه كفر"، وقوله صلى الله عليه
 وقوله صلى الله عليه وآله: "علي مع الحق والحق وآله: "حزب علي حزب الله أعدائه حزب الشيطان"
 معه، لا يفرقان حتى يردا علي الحوض"، وقوله صلى الله عليه وآله: "علي قسيم الجنة والنار"،
 وقوله صلى الله عليه وآله: "من فارق عليا فارقني، ومن فارقني فارق الله عز وجل"،
 مالفانزون يوم القيامة". وقوله صلى الله عليه وآله: "شيعه علي ه

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 [877]) 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 Urwah [878] , 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."

ندفة ألف درهم رفع الحديث إلى رسول الله صلى الله عليه وآله أنه قال: درهم في الخضاب ألف ضل من في سبيل الله، وفيه أربع عشرة خصلة: يطرد الريح من الأذن، ويجلو البصر، ويدخل في الخياشيم، ويدطيب النكهة، ويدخل في القلب وسوسة الشيطان، وتفرح، وفيه قربة للملائكة. ويستبشرون به المؤمن، ويغضب به الكافر، وهوزية وطيب، وبراءة. ويستحب منه منكر ونكير.

دمح أنب دمحم انشدح: لاق ديزي وبأ انشدح: لاق دماح وبأ انشدح: لاق هاشل أنب يلع نب دمحم انشدح 14-2
بن صالح التميمي، عن أبيه قال: حدثنا أنس بن محمد بن أبي مالك، عن أبيه، عن جعفر بن محمد، عن النبي صلى الله عليه وآله أنه قال في أبيه، عن جده، عن علي بن أبي طالب عليه السلام وصديقه: يا علي درهم في الخضاب ألف ضل من ألف درهم ينفق في سبيل الله، وفيه أربع عشرة خصلة: يطرد الريح من الأذن، ويجلو البصر، ويدخل في الخياشيم، ويدطيب النكهة، ويدخل في القلب وسوسة الشيطان، وتفرح به الملائكة، وفيه قربة للمؤمن، ويغضب به الكافر، وهوزية وطيب، ويستحب منه منكر ونكير، وهو براء.

دعسم ركب وبأ انشدح: لاق عن اغرفب ين اغرفل عفاشلا رادنبل ارفع نب دمحم دمح وبأ انشدح 14-3
حازم أبي غرزة الغفاري بن أسمع قال: حدثنا أبو عمرو أحمد بن حازم بن محمد بن يونس بن محمد بن صاحب رسول الله صلى الله عليه وآله قال أحمد: أخذ برنا محمد بن كناسه أبو يحيى السدي قال: حدثنا هشام بن عروة، عن عثمان بن عروة، عن أبيه، عن الأزد يربن العوام قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تشبهوا باليهود والنصارى.

رفع نب دمحم رفع وبأ انربخأ: لاق عن اغرفب عفاشلا دللا دبعب نب دمحم دمح وبأ انشدح 14-4
الاشعث قال: حدثنا أبو وحاتم محمد بن إدريس قال: حدثنا محمد بن عبد الله الأنصاري، عن محمد بن يروا الشيب عمرو بن عقمة، عن أبي سلمة عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تشبهوا 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 [879] 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 it 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. [880] 8- On the day of wearing the Ihram (Taharrum) [881] 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). " [882]

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 Ziyad 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 [883] 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." [884]"

قال: مصنف هذا الكتاب رضي الله عنه: إنما أوردت هذين الخبرين في الذخايب أحدهما عن الزبير
ذخايب ولا يقدرون على دفع ما والآخر عن أبي هريرة لأن أهل الذخايب يذكرون على الشيعة أسد أعمال ال
يصح عنهما وفيهما حجة لنا علىهم.

موطنا عشر أربعة في الغسل

نبدم ح أ ن ع ، يس ي ع نب دم ح م نب دم ح أ ن ع ، هللا دب ع نب دعس ان شدح : لاق هن ع هللا ي ضر ي ب أ ان شدح 5-14
ال: إن محمد بن أبي نصر البزنطي قال: حدثني عبد الله بن سنان، عن أبي عبد الله عليه السلام في
الغسل في أربعة عشر موطنا: غسل الميت، وغسل الجنب، وغسل من غسل الميت، وغسل الجمعة،
والعديين، ويوم عرفة، وغسل الاحرام ودخول الكعبة، ودخول الكعبة، ودخول الحرم، والزيارة، وليلة
تسع عشرة، وإحدى وعشرين، وثلاث وعشرين من شهر رمضان.

رجلا عشر أربعة العقبه اصحاب

اي ركز نب ي يحي نب دم ح أ ان شدح : لاق هن ع هللا ي ضر ي ل ج ع ل ا م ث ي ه ل ا نب دم ح م نب دم ح أ ان شدح 6-14
القطان، قال: حدثنا يكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن عبد الله
حذيفة بن بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر قال: حدثني جماعة من المشيخة، عن
اليمان أنه قال: الذين نزلوا برسول الله نفاقته في منصرفه من تبوك أربعة عشر: أبوالشرور،
وأبوالدواهي، وأبوالمعازف، وأبوه، وطلحة، وسعد بن أبي وقاص، وأبوعبيدة، وأبوالاعور، والمغيرة،
ي، وعبدالرحمن بن عوف، وسالم مولد أبي حذيفة، وخالد بن وليد، وعمرو بن العاص، وأبوموسى الأشعري،
"وهموا بما لم ينأوا" وهم الذين أنزل الله عز وجل فيهم

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, landslides [\[885\]](#), 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, landslides [\[886\]](#), and drastic changes in the people."

ان شدح: لاق زازبلا هللا دبع نب دمحم ان شدح: لاق يركس عل دي عس نب هللا دبع نب نسح ل ان شدح 15-1
 أحمد بن محمد بن إبراهيم العطار قال: حدثنا أبو الربييع سديمان ابن داود قال: حدثنا فرج بن فضالة،
 بن الحسن فية، عن علي بن أبي طالب عليه السلام قال: قال رسول الله عن يحيى بن سعيد، عن محمد
 صلى الله عليه وآله: إذا عملت امتي خمس عشرة خصلة حل بها ال بلاء، قيل: يا رسول الله وما هي؟ قال:
 إذا كانت المغنم دولا، والامانة مغنما، والزكاة مغنما، وأطاع الرجل زوجته، وعق امه، وبرد صدقته، وجدفا
 أباه، وكان زعيم القوم أرذلهم وأكرمه القوم مخافة شره، وارتفعت الاصوات في المساجد، ولم يسوا
 الحرير، واتخذوا القينات وضربوا بالمعازف ولم ينزلوا هذه الامة اولها في ليرت قب عند ذلك الريح
 الحمراء أو الخسف أو المسخ.

كر قال: حدثنا أبو يحيى ال بزاز ذمنا قاحس بن دمحم بن لصفال بن دمحم دي عس وبأ ان شدح 15-2
 النيسابوري في ما أجاز له نا قال: حدثنا محمد بن دسان بن عمران ال بلخي قال: حدثنا قتيبة بن
 سعيد قال: حدثنا فرج بن فضالة، عن يحيى بن سعيد عن محمد بن علي، عن أبيه علي بن أبي
 ملت امتي خمسة عشر خصلة حل بها طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا فاع
 ال بلاء، قيل: وما هي يا رسول الله؟ قال: إذا كان المغنم دولا، والامانة مغنما، والزكاة مغنما، وأطاع الرجل
 زوجته، وعق امه وبرد صدقته، وجدفا أباه، وارتفعت الاصوات في المساجد، وكان زعيم القوم أرذلهم
 اف ليرت قبوا عند ذلك ريد حمراء أو خسف أو مسخا وضربوا بالمعازف، ولم ينزلوا هذه الامة اوله

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 [887] 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-TASHRIQ [888]

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 [889] on the days of Tashriq [890] 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 akbarallahu akbarallahu akbar, La ilaha illallah Allahu akbar Allahu akbar va lillahi-

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 depilatory^[892] 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.”

رجب من ي وما عشر خمسة صام من ثواب

رافصلنا نسحلنا نبا دمحم انشدح :لاق هنع هللا يضر دي لولا نب دمحا نب نسحلنا نب دمحم انشدح 15-6
دي ن محمد بن عيسى قال: حدثنا أحمد بن محمد بن أبي نضر الـ بزنطي، عن أبيان بن قال: حدثنا أحمد
عثمان، عن كثير النواء، عن أبي عبد الله عليه السلام قال: إن نوحا عليه السلام ركب السفينة أول
مرة يوم من رجب فأمروا أن يصوموا ذلك اليوم، وقال: من صام ذلك اليوم تباعدت النار عنه مضي
تحتف ما ية نامة ماص نمو، ععبسلا نارينلا باوبا هنع تقلغأ ما ية ععبس ماص نمف، قنس [قريشع]
له أبو واب الجنان الثمانية ومن صام خمسة عشر يوما اعطيت مسأله، ومن زاد زاده الله عز وجل.

نب زيزعل ادبع نب نيسحلنا نب نسحلنا ينشدح :لاق هنع هللا يضر نسحلنا نب دمحم انشدح 15-6
المه تدي، عن سيف بن الم بارك بن يزيد مولدي أبي الحسن موسى عليه السلام عن أبي الم بارك، 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.

فيوما عشر خمسة كل في النورة في السنة

، دللنا دب ع نب دعس ان شادح :الاق امه ن ع هللا يضر دي لولا نب دم ح أن نب نس ح لانا نب دم ح مو ي ب ان شادح 7-15
عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه
السلام، ما من أتت عليه إحدى وعشرين يوما أو سلام قال: السنة في النورة في كل خمسة عشر يوم
فليس تدين على الله عز وجل ولا يتنور، ومن أتت عليه أربعون يوما ولم يتنور فليس بمؤمن ولا
مسلم ولا كرامة.

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

□ □ □ □ □ □ □ □ □ □ □ □

خصلة عشرة ست العالم حق من

ان شذح : لاق ءفوكل اب هدج سم يف يفوكل ا يش اهل ا دي عس نب دم حم نب نس حلا مس اقل اوب ا ان شذح 16-1
إب راهيم ال قط فاذي قال: حدثنا جعفر بن محمد بن هشام محمد بن

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 Ziyad Muhammad ibn Ziyad 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 Alaqt, "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.'

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الوراق قال: حدثنا علي بن محمد السدوسي الفقيه قال: حدثنا الحسن بن علي بن بن علوان، عن عبد الله بن به، عن علي بن أبي طالب عليهم السلام قال: الحسن بن الحسن بن علي بن أبي طالب، عن أبيه، عن ج إن من حق العالم أن لا تكثر السؤال عليه، ولا تسبقه في الجواب، ولا تلح عليه إذا عرض، ولا تأخذ به ثوبه إذا كسل، ولا تشد إليه يدك، ولا تغمزه بعينك، ولا تساربه في مجلسه، ولا تطلب عوراته، ولا تفضي له سرا، ولا تغتاب عنده أحدا، وأن تحفظ له شاهدا وأن لا تقول: قال فلان خلاف قولك، وغائباً، وأن ترم القوم بالسلام وتخصه بالتحية، وتجلس بين يديه، وإن كانت له حاجة سبقت القوم إلى خدمته، ولا تمل من طول صحبته فإدما هو مثل النخلة، فإن نظرت مني تسقط عليك منها ثم المجاهد في سبيل الله، وإذا مات العالم ان لم في الإسلام ثلثة من فعة. والعالم بمنزلة الصائم القا لا تسد إلى يوم القيامة، وإن طالب العلم ليشيعه سبعون ألف ملك من مقربي السماء.

الرزق في تزيد خصلة عشرة وسبع ال فقرت ورث خصلة عشرة ست

محمد بن أبي القاسم، عن محمد بن يمع ان شدح: لاق هنع هللا يضره يولي ج ام نب يلع نب دمحم ان شدح 16-2 بن علي القرشي الكوفي قال: حدثنا أبو يزيد محمد بن زياد البصري قال: حدثنا عبد الله بن عبد الرحمن المدني قال: حدثنا ثابت بن أبي صافية الثمالي، عن ثور بن سعيد، عن أبيه سعيد بن ي قول: ترك نسج العنكبوت في علاقة قال: سمعت أمير المؤمنين علي بن أبي طالب عليه السلام ال بيت يورث ال فقر، وال بول في الحمام يورث ال فقر، والاكل على الجنازة يورث ال فقر، وال تخلل بالطرفاء يورث ال فقر، وال تمشط من قدام يورث ال فقر، وترك القمامة في البيت يورث ال فقر، وورث ال فقر، وال نوم بين واليمين ال فاجرة تورث ال فقر، والزنا تورث ال فقر، وإظهار الحرص العيشان بين يورث ال فقر، وال نوم قبل طلوع الشمس يورث ال فقر، وترك التقدير في المعيشة يورث ال فقر، وقطيعة الرحم يورث ال فقر، واعتياد الكذب يورث ال فقر، وكثرة الاستماع إلى الغناء يورث ال فقر، ورد ال سائل الذكر بالليل يورث ال فقر.

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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[893]. 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 Ziyad 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-Nobat 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 THEM [894]

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

قال عليه السلام: ألا أتوكم به بعد ذلك بما يزيد في الرزق قالوا: بلى يا أمير المؤمنين ف قال: ثم
الجمع بين الصلواتين يزيد في الرزق، والتعقيب بعد العشاء وبعد العصر يزيد في الرزق، و صلاة
الرزق، الرحم تزيد في الرزق، وكسح الفنا يزيد في الرزق، ومواساة الاخ في الله عز وجل يزيد في

والد بكور في طلب الرزق يزيد في الرزق، والا ستغفار يزيد في الرزق، واستعمال الامانة يزيد في الرزق، وقول الحق يزيد في الرزق، واجابة المؤمن يزيد في الرزق، وترك الكلام في الاخلاء يزيد في مين الكاذبة يزيد الرزق، وترك الحرص يزيد في الرزق، وشكر المنعم يزيد في الرزق، واجد تناب الي في الرزق، والدو ضوع قبل الطعام يزيد في الرزق، وأكل ما يسقط من الخوان يزيد في الرزق، ومن سبحانه الله كل يوم ثلاثين مرة دفع الله عز وجل عنه سبعين نوعا من الابلاء أي سرها الفقير.

الحكم من خصلة عشرة ست

في العطارة، وأحمد بن إدريس بن محمد بن يعاقب الا: حي بن دمحم انشدح: لاق هن ع لدا يضر يبا انشدح 3-16 حدثنا أبو سعيد سهل بن زياد الأدمي، عن محمد بن الحسن بن زيد الزيات عن عمرو بن عثمان الخزاز، عن ثابت بن دينار، عن سعد بن طريف الخفاف، عن الأصمغري بن زبادة قال: كان أمير المؤمنين عليه والادب رياسة، والحزم كياسة، والسرف متوأة، والقصد الاسلامي قول: الصدق امانة، والكذب خيانة، مدقرة، والسخاء قربة، واللوم غربة، والرقية استكاذبة، والعجز مهانة، مثرأة، والحرص مفقرة، والذنء واليهوى ميل، والوفاء كميل، والعجب هلاك، والصد بر ملاك.

ويعدونهم ويغضونهم تهيأه يحدبون لا وآله عليه الله صلى محمد أمة من صدق فاعشر سدة

نب دمحم انشدح: لاق امهن ع لدا يضر يسوم نب دمحم انشدح: ناطق لنا سحلا نب دمحم انشدح 4-16 يدي بن زكريا القطان قال: حدثنا أبو 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.

والاقرع من الرجال، فلاترى رجلا به قرع إلا وجدته هازا لمازما مشاء بالانميمة عدينا.

والمدفصص بالخذصرة من الرجال فلاترى منهم أحدا وهم كثيرون إلا وجدته يلقانا بوجهه ويستدبرنا
ريبتغي لنا الخوائل بأخ

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(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. ” [\[895\]](#)

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والمدن بوذن من الرجال، فلاتلقى منهم أحدا إلا وجدته لنا عدوا مضلاما بنا.

والاب رص من الرجال فلاتلقى منهم أحدا إلا وجدته يرصد لنا المراد، ويقعد لنا أول شيعتنا مقعدا

بيل بل يضلنا بزعمه عن سواء الدس

والمجنوم وهم ح صب جهنم لها و اردون، والمذكوح فلاترى منهم أحدا إلا وجدته ي تغنى بهجانا و ي ولب
علينا.

وأهل مدينة تدعى سجستان هم لنا أهل عداوة وند صب وهم شر الخلق والخلد يقة، عليهم من العذاب ما على
فرعون وهامان وقارون.

إع رسول الله وأعداء أهل بيته يرون حرب أهل بيت رسول الله صلى وأهل مدينة تدعى الربي هم أعداء الله وأع
الله عليه وآله جهادا، ومالههم مغنما، فلهم عذاب الخزي في الدنيا والآخرة ولهم عذاب مقيم.

وأهل مدينة تدعى الموصل هم شر من على وجه الأرض.

وي تقربون ب بغضنا، ي والدون وأهل مدينة تدعى الزوراء تبنى في آخر الزمان ي س تشفون ب دماننا
في عداوة ناويرون حربنا ف رضا وقتالنا دتما.

يا بني فاحذر هؤلاء، ثم احذرهم، فإتته لا يخلوا ثنان منهم بأحد من أهلك إلا هوا ب قتله. واللفظ لم يتم
من أول الحديث إلى آخره.

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)

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موطنا عشر سد بعة في الغسل

نع، يسيع نب دامح نع هي بآ نع، مشاه نب مي هارب! نب يلع انشدح :لاق هنع هللا يضر ي بآ انشدح 17-1
 جمع فر عليه السلام: الغسل في سد بعة عشر حريز بن عبد الله قال: قال محمد بن مسلم، عن أبي
 موطنا: ليلة سد بع عشرة من شهر رمضان وهي ليلة التقاء الجمعين ليلة بدر وليلة تسع عشر،
 وفيها يكاتب الوفاء دال سنة، 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. [\[896\]](#)

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). [\[897\]](#) 11- On the pilgrimage day. 12- On the day of entering the House of God. 13-

On the day of Al-Tarviat. [898] 14- On the day of Arafat. [899] 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 it 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.

إحدى وعشرين وهي الـ ليلة الـ تى مات فيها أو صياء الـ نـ بـ يـ ينـ عـ لـ يـ همـ الـ سلام، وفي يهار فـ عـ يـ سىـ بـ نـ وسى عـ لـ يـ هما الـ سلام، ولـ ليلة ثلاث وعشرين يـ رـ جىـ فـ يـ هـ الـ ليلة الـ قدر. مريم، وقـ بضـ م

وقال عـ بدالرحمن بـ نـ أبـ يـ عـ بدالله الـ بـ صري: قال لى أبوعـ بدالله عـ لـ يـ هـ الـ سلام: اغتسل في ليلة أربعة وعشرين ما عـ لـ يكـ أنـ تـ عملـ في الـ ليلة تين جميعا.

رمين، ويوم تـ حرم، ويوم رجوع الحديث إلى محمد بن مسلم في الـ غسل ويوم الـ عـ يـ دىـ ن، وإذا دخلت الحج الزيادة، ويوم تـ دخل الـ بيت، ويوم الـ تروية، ويوم عرفة، وغسل الميت، وإذا غسلت ميتا وكـ فـ نـ تـ هـ أو مسسته بـ عـ دـ ما يـ برد، ويوم الـ جمعة، وغسل الـ كسوف إذا ترقى الـ قرص كـ لـ هـ فـ اسـ تـ يـ قـ ظـ تـ ولم تـ صل فـ اغتسل واقض الـ صلاة.

دللا دب ع يبأ نب دم حأ ان شذح :لاق دللا دب ع نب دعس ان شذح :لاق هن ع دللا يب ضر يبأ ان شذح 2-18
نبال خيبوت :لاق "أَوْلَم نَعْمَرَكُم مَّا يَتَذَكَّرُ" :اسناده رفعه إلى أبي عبد الله عليه السلام في قول الله عز وجل اله برقي يب
ثمان عشرة سنة.

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 Abbas[902] 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;[903] four of them are written on Michael's forehead ; 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

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الإفادات من بهن للداعي فرج فيها حرفا عشرة سعة

أبوالحسن محمد بن أنشدح: لاق يبا أنشدح: لاق يدبعل أناه نب دومحم نب ئناه دمأوبأ أنشدح 19-1 محمد بن الحسن القادري قال: حدثنا أبو محمد عبدوس بن محمد البلغاشاذي قال: حدثنا منصور بن أسد قال: حدثنا أحمد بن عبد الله قال: أخذ برنا إسحاق بن يحيى عن خديفة بن عبد الرحمن، عن سعيد بن نبي صلى الله عليه وآله جبير، عن ابن عباس قال: أقبل علي بن أبي طالب عليه السلام إلى ال ف سأله شيرنا فقال له النبي صلى الله عليه وآله: يا علي والذبي بعثني بالحق نبيا ما عندي قليل ولا كثير ولا كني اعلمك شيرنا أتاني به جبرئيل خذ يدي، قال: يا محمد هذه هدية لك من عند سعة عشر حرفا لا يدعوبهن ملهوف الله عز وجل أكرمك الله بهالدم يعطها أحدا قبلك من الأدياء وهي ت

ولا مكروب ولا محزون ولا مغموم، ولا عند سرق ولا حرق، ولا ي قولهن عبيد ي خاف سلطانا إلا فرج الله عنه وهي تسعة عشر حرفا أربعة منها مك توبة على جبهة إسرافيل، وأربعة منها مك توبة على جبهة يامكتوبة على جبهة جبرئيل، وثلاثة منها حيث شاء الله، ميكانيل، وأربعة منها مك توبة حول العرش، وأربعة م يامد من لا عماد له ويا دخر من لا دخر له: قل: كيف ندعو يهن يا رسول الله؟ قال: فقال علي بن أبي طالب عليه السلام ويا غياث من لا غياث له ويا كنز من لا كنز له ويا عز من لا عز له يا كريم ويا سند من لا سند له ويا حرز من لا حرز له يي يا منج العفو يا حسن التجاوز يا عون الضعفاء يا كنز الفقراء يا عظيم الرجاء يا منقذ العرق

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[904] or the iqamah[905] 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[906] 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[907] 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

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

ته فلما فرغ الهندي قال له: يا أبا عبد الله الصادق جعفر بن محمد عليهما السلام ينصت لقرآن
ي خير مما معك، قال: وما هو؟ قال: أدوي الحار بالبارد، الله: أتريد مما معي شدينا؟ قال: لا، فإن ما مع
والبارد بالحار، والربط باليابس، واليابس بالربط، وأرد الأمر كله إلى الله عز وجل، وأسد تعمل ما قاله
رسوله صلى الله عليه وآله وأعلم أن المعدة بيت الداء والحمية هي الدواء، وأعود البدن ما اعتاد، قال
هل الطب إلا هذا؟ قال الصادق عليه السلام: أفتراني عن كتب الطب أخذت؟ قال: نعم، قال: لا الهندي: و
والله ما أخذت إلا عن الله سبحانه، فأخبرني أنا أعلم بالطب أم أنت؟ قال الهندي: بل أنا، قال الصادق
في الرأس شؤون؟ عليه السلام: فأسألك شدينا؟ قال: سل، قال عليه السلام: أخبرني يا هندي لم كان
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 وساري؟ قال: لا أعلم، قال: فلم كان الحاجبان من فوق العينين؟
لا أعلم، قال: فلم جعل الأنف في يما بينهما؟ قال: لا أعلم، قال: فلم جعلت العينان كالكالوزت بين قال:
قال: لا أعلم قال: ولم كان ثقف الأنف في أسفله، قال: لا أعلم، قال: فلم جعلت الشفة والشارب من
فوق الفم؟ قال: لا أعلم، قال: فلم احدث السن وعرض الضرس وطال الناب؟ قال: لا أعلم، قال: فلم جعلت
ال: فلم خلت الكفان من الشعر؟ قال: لا أعلم قال: فلم خلا الظفر الودية لرجال؟ قال: لا أعلم، ق

والشعر من الحياة؟ قال: لا أعلم، قال: ف لم كان القلب كحبة البازيلاء؟ قال: لا أعلم، قال: ف لم كانت
الريضة قطعتين وجعل حركتها في موضعها؟ قال: لا أعلم، قال: ف لم كانت الكبد حديباء؟ قال: لا أعلم،

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(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

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قال: ف لم كانت الكلية كحبة اللوز يا؟ قال: لا أعلم، قال: ف لم جعل طي الذكر بتين إلى خلف؟ قال: لا

أعلم قال: ف لم تخصرت القدمان؟ قال: لا أعلم. ف قال الصادق عليه السلام: ل كنني أعلم، قال: فأجب
الصادق عليه السلام: كان في الرأس شئون لأنه المجوف إذا كان به لاف صل أسرع إليه الصداع، ف قال
ف إذا جعل ذا ف صول كان الصداع منه أبعد، وجعل شعر من ف وقه ل يوصل به و صوله الأدهان إلى الدماغ،
مصوب ويخرج بأطرافه البخار منه، ويرد الحر والبرد الواردين عليه. وخلصت الجبهة من الشعر لأنها
النور إلى العينين، وجعل فيها الخطوط والساري ل يحدت بس العرق الوارد من الرأس عن العين قدر
ما يميظه الأنسان عن نفسه، كالأنهار في الأرض التي تحبس المياه، وجعل الحاجبان من فوق
يده على عينيه العينين ل يرد عليهما من النور قدر الكفاية، ألا ترى يا هندي أن من غلبه النور جعل
ل يرد عليهما قدر كفايتهما منه وجعل الأنف في يما بينهما ل يقسم النور في سمين إلى كل عين سواء،
وكانت العين كاللوزة ل يجري فيها الميل بالدواء ويخرج منها الداء، ولو كانت مربعة أو مدورة ما جرى
أنف في أسفلها ل تنزل منه الأدوية فيها الميل، وما وصل إليها دواء، ولا خرج منها داء، وجعل ثقب
المنحدرة من الدماغ، ويصعد فيه الأرايح إلى المشام ولو كان على أعلاه لما أنزل داء، ولا وجد رائحة،
وجعل الشارب والشفة فوق الفم ل يحدت بس ما ينزل من الدماغ عن الفم ل نلاي تنغص على الأنسان
رجال ل يستغنى بها عن الكشف في المنظر طعامه وشرابه في يميظه عن نفسه، وجعلت اللحية ل
ويعلم بها الذكر من الأنثى، وجعل السن حاداً لأن به يقع المضغ، وجعل الضرس عريضاً لأن به يقع
لطحن والمضغ، وكان النابت طويل ل لا يسند الأضراس والأسنان كالأسطوانة في البناء، وخلال الكفان من
رمادى الأنسان ما يقابل له ويلمسه، وخلال الشعر الشعر ل أن بهما يقع اللمس ف لو كان فيهما شع
والظفر من الأدياة لأن طولهما سمج وقصهما حسن، ف لو كان فيهما حياة لأم الأنسان به قصهما، وكان
القلب كحب الصنوبر لأنه منكس ف جعل رأسه دق يقال يدخل في الأرية ف تروح عنه ب بردها ل نلا
ل به ين شيط الدماغ ب حره وجعلت الأرية قطعتين ل يدخ

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[908] 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[909] 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.'"

مضاغظها في يتروح عنه بحركتها، وكان الكبد حديداً لثقل المعدة ويقع جميعاً على يها في يعصرها
 طة في لول يخرج ما في يها من البخار، وجعلت الكلية كحب اللوبيا لأن على يها مصب المني نقطة بعد نقي
 كانت مربعة أو مدورة احدها تستقبل نقطة الاولى إلى الثانية فلا يتذبذب خروجها الحي، إذ المني ينزل من
 قفار الظهر إلى الكلية فهي كالمدودة تنقبض وتنبسطن رمية أولاً في أولاً إلى المثة كالبندقة من
 حركات ولولا ذلك القوس وجعل طبي الركبة إلى خلف لان الاتسان يمشي إلى بين يديه في يعتدل ال
 ل سقط في المشي وجعلت القدم مخصرة لان المشي إذا وقع على الأرض جميعاً ثقل كثقل حجر الرحي،
 في إذا كان على حرفه رفعة الصبي وإذا وقع على وجهه صعبت نقله على الرجل.

سول في قال له الهندي: من أين لك هذا العلم؟ في قال عليه السلام: أخذته عن آبائي على يهم السلام عن ر
 الله صلى الله عليه وآله عن جبرئيل عليه السلام عن رب العالمين جل جلاله الذي خلق الاجساد
 والارواح،

في قال الهندي: صدقت وأنا أشهد أن لا إله إلا الله وأن محمداً رسول الله وعبدته، وأنت أعلم أهل زمانك.

Reckoning. Then blessed be [\[910\]](#) 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 [\[911\]](#) 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

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ف الزهد والحرص على العمل، والورع في الدين، والرغبة في العبادة، والتوبة قبل الموت، والنشاط للناس، والحد فظ لامر الله ونهيه عز وجل، والتاسعة بغض في قيام الليل، والياس مما في أيدي الدنيا، والعاشرة السخا، وأما التي في الآخرة فلا ينشر له ديوان، ولا ينصب له ميزان، ويعطى من النار، ويبيض وجهه، ويكسى من دحل الجنة، ويشفع في مادة كتابه بيمينه، ويكتب له براء إليه بالرحمة ويتوج من تيجان الجنة، والعاشرة يدخل الجنة بغير من أهل بيته، وينظر الله عز وجل حساباً فطوبى لمدبي أهل بيته.

خصلة عشرون وجل عز الله على المؤمن

للاق يقربها هللا دبع يبأ نب دمحن ع، هللا دبع نب دعس ان شذح: للاق هن ع هللا يضري بآن شذح 20-2 علي بن الحسين بن عبد الله الشكري قال: حدثني محمد بن عبد الله بن مهرا ن قال: حدثني محمد بن المثنى الحضرمي، عن عثمان بن زيد، عن جابر بن زيد، عن أبي جعفر عليه السلام قال: للمؤمن على الله عز وجل عشرون خصلة في فعله، عليه على الله أن لا يعريه ولا يجوعه، وله على الله أن لا يشمت به عدوه، وله على الله أن لا يفتنه ولا يضله، وله على الله أن لا يعريه ولا يجوعه، وله على الله أن لا يخذله ولا يعزله، وله على الله أن لا يهتك ستره، وله على الله أن لا يمتد غرقاً ولا حرقاً، وله على الله أن لا يقع على شيء ولا يقع عليه شيء، وله على الله أن يقيه مكر الماكريين، وله على الله باريين، وله على الله أن يجعله معان في الدنيا والآخرة، وله على الله أن لا يعيده من سطوات الأبح

يَسُدُّ عَلَيْهِ مِنَ الْإِدْوَاءِ مَا يَشَدُّ بَيْنَ خَلْقَتِهِ، وَلَهُ عَلَى اللَّهِ أَنْ يَعْزِزَهُ مِنَ الْبُرْصِ وَالْجَذَامِ وَلَهُ عَلَى اللَّهِ أَنْ لَا يَمْرِيَهُ تَعَلُّقًا بِبِيرَةِ، وَلَهُ عَلَى اللَّهِ أَنْ لَا يَنْسُدَّ بِمَقَامِهِ فِي الْمَعَاصِي حَتَّى يَحْدُثَ تَوْبَةٌ، وَلَهُ عَلَى اللَّهِ أَنْ لَا يَحُجِّبَ عَنْهُ مَعْرِفَتَهُ بِحُجَّتِهِ، وَلَهُ عَلَى اللَّهِ أَنْ لَا يَعْزِزَ فِي قَلْبِهِ الْبَاطِلَ، وَلَهُ عَلَى اللَّهِ

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 Ziyad 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

الله أن يفوقه لكل خير، وله على الله أن لا أن يشهره يوم القيامة ونوره يسعى بين يديه، وله على
 يسلمت عليه عدوه في يذمه، وله على الله أن يخدم له بالأمن والأيام ويجعله معنا في الرفيق الأعلى.
 هذه شرائط الله عز وجل للمؤمنين.

حجة عشرين حج من ذواب

بن أحمد ابن يحيى بن دمح انشدح: لاق سيري رد! نب دمحم انشدح: لاق هنع هللا يضر يبا انشدح 3-20
 عمران الا شعري 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 عشرين حجة لم يرجع ثم ولم يسمع
 شهيقها ولا زفيرها.

السلام عليهما العابدان زيد بن الحسن بن علي بهما وصف ال تي قال محمود الخصال من خصاله وعشرين ثلاث ذكر

بن رفاعة انشدح هنع هللا يضر يدين قريمن لا يولع ان بن [رفاعظم ان بن] رفاعة بن رافع بن رافع انشدح 4-20
 محمد بن مسعود العياشي، عن أبي ية قال: حدثنا عبد الله بن محمد خالد الطيالسي قال: حدثني أبي،
 حمزة بن حمران، عن أبي ية حمران بن أعين، عن أبي ية جعفر بن محمد بن علي عن محمد بن زياد الأزدي، عن
 الباقر عليه السلام قال: كان علي بن الحسن عليهما السلام يصلي في اليوم واليلة ألف ركعة
 كما كان يفعل أمير المؤمنين عليه السلام كانت له خمس مائة ركعة في كان يصلي عند كل ركعة
 في صلاته غشي لونه لون آخر، وكان في يامه في صلاته في يوم العبد الذليل ركعتين، وكان إذا قام
 بين يدي الملك الجديل، كانت أعضاؤه ترتعد من خشية الله عز وجل، وكان يصلي صلاة مودع يرى أنه
 لا يصلي بعدها أبدا، وقد صلى ذات يوم في سقط الرداء عن إحدى منكبيه فلم يسهو حتى فرغ من
 حابه عن ذلك في قال: ويحك أتدري بين يدي من كنت، إن العبد لا يقبل من صلاته في سألته بعض أص
 صلاته إلا ما أقبل عليه منها بقلبه، فقال الرجل: هل كنا في قال: كلا إن الله عز وجل متم ذلك بال نوافل.
 وكان عليه السلام يخرج في اليلة الظلماء في يحمل 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 in 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^[912]. He fed them with his own hand and gave the married ones some food to take for the wives. He (MGB)

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ظهره وفيه ال صرر من الدنانير والدرهم، وري ما حمل على ظهره الطعام أو الحطب حتى يأتيه بابا بابا في يقرعه ثم يناول من يخرج إليه، وكان يغطي وجهه إذا ناول في قيرال نلاي عرفه في لمات وفي علي سدين عليهما السلام، ولما وضع عليه السلام على السلام ف قدوا ذلك ف عملوا أنه كان علي بن الحج الدمغ تسئل نظروا إلى ظهره وعليه مثل ركب الابل مما كان ي حمل على ظهره إلى منازل ال فقراء والمساكين، ول قد خرج ذات يوم وعليه مطرف خزف عرض له سائل ف تعلق بالمطرف ف مضى وتركه، وكان يشد تري ت صدق ب ثمنه، ول قد نظر عليه السلام يوم عرفه إلى قوم الخزفي الشداء، ف إذا جاء ال صيف باعه ف ي سألون ال ناس، ف قال: وي حكم أغير الله ت سألون في مثل هذا ال يوم إنه ل يرجي في هذا ال يوم لما في بطون ال دبالى أن ي كونوا سعداء ول قد كان عليه السلام ي أبى أن ي واكل امه ف قيل له: يا ابن رسول لرحم ف كيف لا ت واكل امك؟ ف قال: إنني أكره أن ت سبق يدي إلى ما سبقت الله أنت أبر ال ناس وأوصلهم عينها إليه، ول قد قال له عليه السلام رجل: يا ابن رسول الله إنني لاد بك في الله دبا شديدا ف قال: اللهم إنني أعوذ بك أن احب لك وأنت لي م بغض، ول قد حج على ناقه له عشري ن حجة ف ما قرعها بسوط، بل اختصري، : أظن أو اختصر؟ فقيل لها: ر بدفنها لنلا تأكلها السباع، ولقد سنلت عنه مولاة له فقالت ف لماتت وفات أم فقوف هن وبات غي موقى ل موي تاذى هتن ادق لو. ما أتيته بطعام نهراً قط، وما فرشت له فراشاً بليل قط: فقالت وكان إذا جاءه طالب علم. تم كاذبين فغفر الله لكم عدلهم، ف قال لهم: إن كنتم صادقين فغفر الله لي، وإن كن إن طالب العلم إذا خرج من منزله لم يضع رجله على رطب ولا : ثم يقول مرحباً بوصي رسول الله صلى الله عليه وآله: فقال وكان يعجبه أن. دينة يابس من الأرض، إلا سبحت له إلى الأرضين السابعة، ولقد كان يعول منة أهل بيت من فقراء المهلوانى نكو. يحضر طعامه اليتامى والأضرار والزمنى والمساكين الذين لا حيلة لهم

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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 [\[913\]](#)) once in each unit and say the Al-Ikhlās [\[914\]](#) 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’ab, 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.’”

ولقد كان عامه ، وكان لا يأكل طعاماً حتى يبدأ فيصدق بمثله بیده ، ومن كان له منهم عيال حمل له إلى عياله من طيب كلب ناك دقلو. وتسقط منه كل سنة سبع ثقات من مواضع سجوده لكثرة صلاته ، وكان يجمعها ، فلما مات دُفنت معه على أبيه الـدسین عـليه السلام عشرين سنة ، وما وضع به بين يديه طعام إلا به كي حتى قال له مولی رسول الله أما أن لحزبك أن تنقضني؟! فقال له: ويحك إن يعقوب النبي عليه السلام كان له: يا ابن له اثنا عشر ابناً فغيب الله عنه واحداً منهم فابيضت عيناه من كثرة بكائه عليه ، وشاب رأسه من الحزن ، واحدوب ظهره من الغم ، وكان ابنه حيا في الدنيا وأذا نظرت إلى أبي وأخي وعمي وسبعة عشر من أهل بيته مقتولين حولي فكيف ينقضني حزن ي.

رمضان شهر من وعشرين وثلاث وعشرين إحدى ليلة في جاء ما

يبأ نب دمحم ن ع ،هيبأ ن ع ،مشاه نب ميهاربا نب يل ع انشدح :لاق هن ع هللا يضر ييبأ انشدح 5-20 كادت ل ليلة إحدى عمير، عن حماد بن عثمان، عن فضيل بن يسار، قال: كان أب وجد فر عليه السلام إذا وعشرين وثلاث وعشرين أخذ في الدعاء حتى يزول الليل فإذا زال الليل صلى.

نب نسحلا نبا نيسحلا انشدح :لاق هن ع هللا يضر ديولوا نب دمحم أ نب نسحلا نب دمحم انشدح 6-20 أب والد حسن عليه السلام: صل ليلة إحدى أبان، عن الحسن بن سعيد، عن سلمة بن الأكوع فر قال: قال وعشرين وليلة ثلاث وعشرين مائة ركعة، تقرأ في كل ركعة "الحمد" مرة، و"قل هو الله أحد" عشر مرات.

يبأ نب نيسحلا نب دمحم ن ع ،راطعلا ييحي نب دمحم انشدح :لاق هن ع هللا يضر ييبأ انشدح 7-20 عن أبي عبد الله عليه السلام قال: ليلة القدر هي الخطاب، عن ابن فضال، عن أبي جعفر ليلة، عن ربيعة، أول السنة وهي آخرها. واتفق مشايخنا رضي الله عنهم على أنها ليلة ثلاث وعشرين من شهر رمضان والغسل فيها من أول الليل وهو يجرى إلى آخره.

عيسى، عن علي بن ادمحم نب دمحم ن ع ،هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر ييبأ انشدح 8-20 بن الحكم، عن سيف بن عميرة، عن دسان بن مهران، عن أبي عبد الله عليه السلام قال: سألته، عن ليلة القدر قال: لا تمسهال 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 blindness[915]. 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[916] and the specific calls[917] 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[918] 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

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خصلة وعشرين أربع عن النبي

نبني سحلا نع مشاه نب مي هاربإ نع ،هللا دبعب نب دعس ان شذح :لاق هنع دللا ي ضر ي بأ ان شذح 9-20 ين ابن زيد بن علي بن الحسن القرشي، عن سعد يمان بن د فص ال بصري، عن عبد الله بن الحسن الحسن بن علي بن أبي طالب عد يهم السلام، عن أبيه، عن جعفر بن محمد عن أبيه، عن علي عد يهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل كره لكم أي تها الأمة أربعاً وعشرين في الصدقة، وكره الضحك بين القبور، خصلة، ونهاكم عنها: كره لكم العبث في الصلاة، وكره الأمنف وكره التطلع في الدور، وكره النظر إلى ف روج النساء وقال: ي ورث العصى، وكره الكلام عند الجماع وقال: ي ورث الخرس ي عني في الولد، وكره النوم قبل العشاء الآخرة، وكره الحديث بعد العشاء جماعة تحت السماء، وكره دخول الأدهار إلا بما نزر الآخرة، وكره الغسل تحت السماء بما غير منزر، وكره ال وقال: في الأدهار عمار وسكان من الملائكة، وكره دخول الحمامات إلا بما نزر، وكره الكلام بين الأذان والاقامة في صلاة الغداة حتى تقضي الصلاة، وكره ركوب البحر في هيجانه، وكره النوم في سطح ح غير ذي محجر قد برنت منه الذمة، وكره أن ي نام الرجل في ليس بمحجر، وقال: من نام على سطح بيت وحده، وكره لرجل أن يغشى امرأته وهي حاض ف بان غشها ف خرج الولد مجذوما أو أب رص ف لا ي لومن إلا ن فسه، وكره أن يغشى الرجل امرأته وقد احد تلم حتى يغتسل من احد تلامه الذي رأى، فان فعل من إلا ن فسه، وكره أن ي كلم الرجل مجذوما إلا أن ي كون ب ي نه وب ي المجذوم ف خرج الولد مجنوناً ف لا ي لو قد نراع، وقال: ف ر من المجذوم ف رارك من الاسد، وكره ال بول على شطنهر جاري، وكره أن ي حدث الرجل تحت شجرة قد أي نعت ي عني أثمرت، وكره أن ي تنعل الرجل وهو قائم، وكره أن ي دخل الرجل البيت أن ي كون ب ي ن يديه نار، وكره ال نفخ في موضع الصلاة. المظلم إلا

درجة وعشرين بخمس ال فرد صلاة من أف ضل الجماعة صلاة

لاق برح وبأ ان شذح :لاق يل هزاجأ امي ف خل لبب هي ق فلأ دم حأ نب هللا دبعب مس ا ق ل و بأ ي ن رب خأ 10-20 حدثنا محمد بن أحمد عن ابن أبي عيسى الحافظ قال: أخذ برنا أب و

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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[919] - 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[920]); 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[921]; one's key to Paradise; a believer's nuptial gift for the Houries[922]; 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

حدثنا ابي ابي، عن ابي الهادي، عن ابي عبد الله بن القاسم محمد بن ابراهيم قال: حدثنا ابي بن بكر قال: خباب، عن ابي سعيد الخدري قال: ان رسول الله صلى الله عليه وآله قال: صلاة الجماعة افضل من صلاة الفرد بخمس وعشرين درجة. وقال ابي رضي الله عنه في رسالته الي: صلاة الرجل في جماعة لدرجة على صلاة الرجل وحده خمس وعشرين درجة في ا

دي عس نب دمحم نب دمحم انشدح :لاق هن ع هللا يضر ين اقل اطل ا قاحس! نب ميه ارب! نب دمحم انشدح 11-20
 الهمدانى مولى بنى هاشم، قال: أخذ برنا المنذر بن محمد قال: حدثنا جعفر، عن أبيان الأحمر قال: حدثنا
 يه، عن ضمرة بن حبيب، قال: سئل النبي صلى الله عليه وسلم عن عمرو بن ثابت، عن أبي
 عليه وآله عن الصلاة، فقال عليه السلام: الصلاة من شرايع الدين، وفيها مراضات الرب عز وجل، وهي
 منهاج الانبياء، ولم يصلي حب الملائكة، وهدي وإيمان، ونور المعرفة، وبرد ركة في الرزق، وراحة لبدن،
 لكافر، وإجابة لدعاء، وقبول للأعمال، وزاد للمؤمن من الدنيا إلى كراهة لشديطان، وسلاح على
 الآخرة، وشفيع بينه وبين ملك الموت، وادس في قبره، وفرش تحت جنابه، وجواب لمنكر وكبير،
 وتكون صلاة العبد عند المدشرتاجا على رأسا ونورا على وجهه، ولباسا على بدنه، وسترا بينه
 بين الرب جل جلاله، ونجاة لبدنه من النار، وجواز على الصراط، ومفاتيح النار، ودرجة بينه وبين
 الجنة، ومهور الحور العين، ثم نال الجنة، بالصلوة يبلغ العبد إلى الدرجة العلى لان الصلاة
 تسبيح وتهليل وتحميد وتكبير وتمجيد وتقديس وقول ودعوة.

خصلة وعشرون تسع العلم في

نه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبد يدع هللا يضر يبا انشدح 12-20
 ال يقظ يني قال: حدثنا جماعة من أصحابنا نارف عوه 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^[923] 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 Jarir, 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,

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العلم فإن تعلمه حسنة، ومدراسته تسبيح، الإسلام قال: قال رسول الله صلى الله عليه وآله: تعلموا والبحث عنه جهاد، وتعلمه من لا يعلمه صدقة، وبذله لاهله قربة، لأنه معالم الحلال والحرام، وسالك به سبيل الجنة، وهو أن يس في الوحدة، وصاحب في الوحدة، ودليل على السراء والضراء، به أقواما يجعلهم في الخير أمة يقتدى بهم، ترمق وسلاح على الأعداء، وزين للاخلاء، يرفع الله أعمالهم، وتقتبس آثارهم، وترغب الملائكة في خدمتهم، يمسحونهم في صلواتهم بأجندتهم، ويستغفرونهم كل شيء حتى ديتان البحر وهوامها، وسباع البر وأنعامها، لأن العلم حياة القلوب، ضعيف، ينزل الله حامله منازل الآخرة، ويمنحه مجالس وتور الأبصار من العصى، وقوة الأبصار من الالبار في الدنيا والآخرة، بالعلم يطاع الله ويعبد، وبالعلم يعرف الله ويؤخذ، وبالعلم تصل الأرحام، وبه يعرف الحلال والحرام، والعلم امام العمل والعمل تابه، يلهمه الله السعادة ويحرمه الأشقياء.

وآله عليه الله صلى الله رسول - الله رحمه - اب وذريته سأل ال تي الخصال

نب دمحا فسوي وبأ ان شذح: لاق ركذملا يراوس ال ادمح أنب هللا دب ع نب يل ع نس ح ل اوبأ ان شذح 20-13 محمد بن قيس السجزي المذكر قال: حدثنا أبو الحسن عمر بن حفص قال: حدثني أبو محمد عبد الله بن أحمد بن محمد بن أبي راهيم أبو علي قال: حدثنا يحيى بن سعيد بن محمد بن أسد بن بغداد قال: حدثنا بصري قال: حدثني ابن جريج عن عطاء، عن عبد بن عمير الليثي، عن أبي ذر رحمة الله عليه قال: دخلت على رسول الله صلى الله عليه وآله وهو جالس في المسجد وحده، فاغتيمت خلوتاه فقال: وما تديته؟ قال: ركعتان تركعهما، فقلت: يا رسول الله إنك أمرتني لي: يا أبا انزل لمسجد تديته، قلت: بال صلاة فما الصلاة قال: خير موضوع فمن شاء أقل ومن شاء أكثر. قلت: يا رسول الله أي الأعمال أحب إلي الله عز وجل؟ قال: إي مان بالله،

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'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 [924]. 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).' [925] 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 [926] 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 [927] 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

أف ضل؟ قال: جوف الليل الغابر، قلت: فأى الصلاة أف ضل؟ وجهاد في سبيله قلت: فأى [وقت] اللذل
قال: طول القنوت، قلت: وأى الصدقة أف ضل؟ قال: جهد من مقل إلى في قير ذي سن، قلت: ما الصوم؟ قال:
فرض مجزي وعند الله أضعاف كثيرة، قلت: فأى الرقاب أف ضل؟ قال: أغلاها ثمنا وأند فسها عند أهلها،
أي: لاق؟ مظعأ كليلع هللا اهلزنأ أي أف بتلق، همدق يره او هداوج رقع نم: قلت: فأى الجهاد أف ضل قال
الكرسي. ثم قال: يا أبانر ما ال سماوات ال سبع في الكرسي إلا كدقة مدقاة في أرض فلاة، وف ضل
العرش على الكرسي كفضل ال فلاة على تلك الدقة، قلت: يا رسول الله كم ال نبيون؟ قال: مائة ألف
عشرون ألف نبي، قلت: كم المرسلون منهم؟ قال: ثلاث مائة وثلاث عشرة جماع غفراء قلت: وأربعة
من كان أول ال نبياء؟ قال: آدم، قلت: وكان من ال نبياء مرسلًا، قال: نعم خلقه الله بيده ونفخ فيه من
خنوخ، وهو روحه. ثم قال صلى الله عليه وآله: يا أبانر أربعة من ال نبياء سريراتيون: آدم شديد وا
إدريس على السلام وهو أول من خط بال قلم ونوح عليه ال سلم. وأربعة من ال نبياء من ال عرب: هود
وصالح وشعيب ونبيك محمد. وأول نبي من بني إسرائيل موسى، وآخرهم عيسى، وستمائة نبي،
على شديد خمسين قلت: يا رسول الله كم أنزل الله من كتاب؟ قال: مائة كتاب وأربعة كتب، أنزل الله
صديفة، وعلى إدريس ثلاثين صديفة، وعلى إبراهيم عشرين صديفة، وأنزل ال تورا وال إنجيل
والزبور وال فرقان، قلت: يا رسول الله فما كانت صحف إبراهيم؟ قال: كانت أمثالًا كلها وكان فيها
ملين! رورغمل ال تبم ال لكل مل ادي!"

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.' [\[928\]](#)

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.'

من كافر، وعلى العاقل ما لم يكن مغلوباً على عقله أن يكون له ساعات: ساعة ينجي فيها ربه عز وجل، وساعة يحاسب نفسه، وساعة يتفكر فيما صنع الله عز وجل إليه، وساعة يخلو فيها بحظ هذه الساعة عون لتلك الساعات واستجمام لقلوب، وتوزيع لها، وعلى العاقل أن نفسه من الحلال، فإن يكون بصيرا بزمانه، مقبلاً على شأنه، حافظاً لسانه، فإن من حسب كلامه من عمله قل كلامه إلا فيما يعنيه، وعلى العاقل أن يكون طالباً بالثلاث: مرمة لمعاش أو تزود لمعاد أو تذذ في غير محرم".

يا رسول الله! فما كانت صحف موسى؟ قال: كانت عبرانية كلها، وفيها "عجبت لمن أي قن قلت: بالموت كيف يفرح، ولمن أي قن بال نار لم يضحك، ولمن يرى الدنيا ياوت قد بها بأهلها لم يظمن إليها، ولمن يؤمن بال قدر كيف ينصب ولمن أي قن بال حسب لم لا يعمل".

يا أباذر اقرأ: ما أنزل الله عليك شيء مما كان في صحف إبراهيم وموسى؟ قال قلت: يا رسول الله هل في أيدي نام صُحُفٍ. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى وَالْآخِرَةِ خَيْرٌ وَأَبْقَى. بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. قَدْ أَفْلَحَ مَنْ تَزَكَّى" .هَيْمٌ وَمُوسَى إِبْرَاهِيمَ

قلت: يا رسول الله: أو صدي، قال: أو صديق بتقوى الله فإنه رأس الأمر كله، قلت: زدني قال: عليك بتلاوة القرآن، وذكر الله كثيراً، فإنه ذكر لك في السماء، وذورك في الأرض، قلت: زدني، قال: قلت: زدني، قال: إيالك وكثرة عليك بطول الصمت فإنه مطردة لشد ياطين، وعون لك على أمر دينك. الضحك فإنه يمتد القلب

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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.'

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إلى من هو فؤك ويذهب بنور الوجه، قلت: يا رسول الله زدني، قال: انظر إلى من هو تحدثك ولا تنظر

فإنه أجدر أن لا تزدرى نعمة الله عليك، قلت: يا رسول الله زدني، قال: صل قرابتك وإن قطعوك، قلت: زدني، قال: احب المساكين ومجالسهم، قلت: زدني، قال: قل الحق وإن كان مرًا، قلت: زدني قال: لا تعلم من نفسك، ولا تجد عدلهم تخف في الله لومة لائم، قلت: زدني، قال: لا يحجزك عن الناس ما فماتأتي [مثله]. ثم قال: كفى بالمرء عيبًا أن يكون فيه ثلاث خصال: يعرف من الناس ما يجهل من نفسه، ويسد تحديي لهم مما هو فيه، ويؤذي جليسه بما لا يعنيه، ثم قال عليه السلام: لا عقل كالتدبير، ولا ورع كالكف، ولا حسب كحسن الخلق.

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

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علامة ثلاثون لامام

دي عس نب دمحم نب دمحم ان رب خا: لاق هن ع دللا ي ضر ين اقل اظلا ق احس ان مي هارب ان نب دمحم ان شذح 21-1
ال كوفى قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا
ناس، وأشجع عدل يهما السلام قال: للامام علامات ي كون أعلم الناس، وأدكم الناس، وأتقى الناس، وأدلم ال
الناس، وأسخى الناس، وأعدب الناس، وي ولد مخ تونا، وي كون مطهرا، وي رى من خذله كما ي رى من بين
يديه، ولا ي كون 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 [929]. 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 [930] 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-Faqr [931]. 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. [932]

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 [933] believe and those who believe in turning over the authority believe [934] - May God's Curse Be on Them. They say, ‘In fact, they [935] were not killed. The people thought they were. They are liars. May God's Wrath be upon them. There are

راد تي رافعا صوتيه بال شهادة، ولا يحد تلم، وتنام عينه ولا ينام قلبه، ويكون محدثا ويستوي عليه
يرع رسول الله صلى الله عليه وآله، ولا يرى له بول ولا غائط لان الله عز وجل قد وكل الارض باب تلاع
ناس منهم بآت فسهم وأشفق ما يخرج منه، ويكون له رائحة أطيب من رائحة المسك، ويكون أولى ال
عليهم من آبائهم، وامهاتهم، ويكون أشد الناس تواضعا لله عز وجل، ويكون أخذ الناس بما يأمرهم به
وأكف الناس عما ينهاه، ويكون دعاؤه مستجابا حتى لو أنه دعا على صخرة لآت شقت نصفين،
ر، ويكون عنده صدقة في يها ويكون عنده سلاح رسول الله صلى الله عليه وآله وسيد في ذوال فقا
أسماء شيعته إلى يوم القيامة وصدقة في يها أسماء أعدائهم إلى يوم القيامة، ويكون عنده الجامعة
وهي صدقة طولها سبعون ذراعاً في يها جمع ما يدتاج إليه ولد آدم، ويكون عنده الجفر الأكبر
دش ودت الجلدة ونصف الجلدة وثلاث والا صغر إهاب معز وإهاب كبش في يها جمع العلوم حتى أرش الخ
الجلدة، ويكون عنده مصحف فاطمة عليها السلام.

هيف يري رون نم دومع لجوزع دللا نيبو هنيبو سدقل احورب ديؤم مالمال ن رخ آشي دح يفو 21-2
أعمال العباد وكلما ادتاج إليه لدلالة اطلع عليه.

ض عناننا لعلم، والامام يولد ويولد، ويصح ويقال الصادق عليه السلام: يسطرنا فنعلم، ويحب
ويمرض، ويأكل ويشرب، ويبول ويتغوط، ويفرح ويحزن، ويضحك ويكفي، ويموت ويقبر، ويؤاد
في يعلم، ودلالته في خصلتين: في العلم والتواضع، وكلما أخذ به من الحوادث التي تحدث
له عليه وآله توارثه من آبائه عليهم السلام. قبل كونها كذلك بعهد معهود إليه من رسول الله صلى الله

وكون ذلك مما عهده إليه جبرئيل عن علام الغيوب، وجميع الائمة الاحد عشر به عدالته نبي صلى الله عليه وآله فتلوا، منهم بالصدق، وهو أمير المؤمنين والחסنين عليهما السلام، والباقيون عدوهم السلام لصدقهم والصحّة، لا كما يقرؤه الغلاة والدمفوضة لعنهم الله فتلوا بالاسم، وجرى ذلك عدوهم على ما بأنهم يقولون: إنهم لم يقرءوا على الصدقة، وإنما شبهوا لناس 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 [936] 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.” [937] 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.” [938] 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,

س إلا أمر عيسى بن مريم عليهما السلام وحده لانه رفع من الارض حيا وقبض روحه بين السماء والارض، ثم رفع إلى النا امع ةي الكح لجوزع لاقو " اذ قال الله يا عيسى اني متوفيك ورافعك الي " : السماء ورد عليه روحه، وذلك قول الله عز وجل شيء وكنت عليهم شهيدا ما دمت فيهم فلما توفيتني كنت أنت الرقيب عليهم وأنت على كل لقيامه ي قول عيسى ي وما س ان لل عيسى رمأ هبشي نأزاج ن! ن! : مال سلأ مه يلع ةمئال رمأ يف دحلل نوزواج تملا لوقيو و " شهيد ره أم ضا؟ والذ ي جب أن ي قال لهم: إن عيسى هو مولود من غ يرأب ف لم لا ي جوزف لم لا ي جوزان ي ش به أم أن ي كون مولودين من غ يرأب، وإنهم لا ي جسرون على إظهار مذهبهم لعنهم الله في ذلك ومتى جاز أن ي كون جميع أن ي باء الله وحججه علىهم السلام مولودين من الآباء والامهات وكان عيسى من ي منهم مولودا من غ يرأب جاز أن ي ش به أمره لناس دون أمر غ يره من الآباء والحجج علىهم السلام كما جاز أن ي ولد من غ يرأب دونهم وإنما أراد الله عز وجل: إن ي جعل أمره آية وعلمة لعلم ب ذلك أن الله على كل شيء قدير.

أب دا ي نقص لاي وما ث لاث ون رمضان شهر

دمحمو، يري محل رفع ج نب هللا دبعو، هللا دبعب نب دعس انشدح : لاق هنع هللا يضر ي ب انشدح 3-21 بن ي حبي العطار، وأحمد بن إدريس جم يعا قالوا: حدثنا أحمد بن محمد بن عيسى، ومحمد بن الحسن بن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، عن معاذ بن كثير، وي قال له: معاذ بن الله عليه السلام قال: شهر رمضان ثلاثون يوما لا يعلم ب ذلك أن الله أب دا. مسلم الهراء، عن أبي عبد

، هي ب أن ع، مشاه نبا مي هارب! نب يلع انشدح : لاق هنع هللا يضر هي ولي جام يلع نب دمحم انشدح 4-21 عن ياسر الخادم قال: قلت لرضا عليه السلام: هل ي كون شهر رمضان تسعة وعشرين يوما؟ قال: إن ي نقص عن ثلاثين يوما. شهر رمضان لا

دمحم أن ع، مس اقلأ ي ب ان دمحم يمع ينشدح : لاق هنع هللا يضر هي ولي جام يلع نب دمحم انشدح 5-21 بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسن

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;' [939] 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... [940]" 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... [941] 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)

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الدرقي عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبياته، عن جده الحسن بن علي بن أبي طالب عليهما السلام قال: جاءني فر من اليهود إلى رسول الله صلى الله عليه وآله به يوم في سألته أعلمهم عن مسائل في كان في ما سأله أن قال: لاي شيء فرض الله الصوم على امتك ثلاثين يوماً وفرض على الامم أكثر من ذلك؟ فقال النبي صلى الله عليه وآله: إن آدم لما أكل من الشجرة بقي في بطنه ثلاثين يوماً فرض الله عز وجل على نريته ثلاثين يوماً والجوع والعطش متى، ثم تلا والذي يأكل لونه تفضل من الله عز وجل عليهم كذلك كان على آدم في فرض الله ذلك علي رسول الله صلى الله عليه وآله هذه الآية "كتب علىكم الصيام كما كتب على الذين من قبلكم لعلهم يتقون أي أما معدودات" قال اليهودي صدقت يا محمد.

نع، يفسوئكلا هللا دب ع يبأ نب دمحم انشدح: لاق هن ع هللا يضر لكوتملا نب يسوم نب دمحم انشدح 21-6 نذعي، عن عمه الحسن بن يزيد النوفلي، عن علي بن حمزة، عن أبي بصير موسى بن عمران قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: "ولتكمّلوا العدة" قال: ثلاثين يوماً.

دمحم نع، هللا دب ع نب دعس انشدح: لاق امهن ع هللا يضر دي لولا نب نسحلا نب دمحمو يبأ انشدح 21-7 سين بن أبي الخطاب، عن محمد بن إسماعيل بن بزيع، عن محمد بن يعقوب بن شعيب، عن أبيه، عن أبي عبد الله بن الحج. عماتلا قلم الكلاو "ولتكمّلوا العدة": شهر رمضان ثلاثون يوماً لقول الله عز وجل: عليه السلام أنه قال في حديث طويل.

دثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد ج: لاق ناطقلا نسحلا نب دمحم انشدح 21-8 الله بن حبيب، عن تميم بن بهلول قال: حدثنا أبو معاوية، عن

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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.”[\[942\]](#)

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...’ [\[943\]](#) 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...’ [\[944\]](#) 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;’ [\[945\]](#)

إسماعيل بن مهران قال: سمعت جعفر بن محمد عليهما السلام يقول: والله ما كلف الله العباد إلا دون ما يطيقون، إنما كلفهم في اليوم والليل خمسة صلوات، وكل فهم في كل ألف درهم خمسة وعشرين درهما، وكل فهم في السنة صيام ثلاثين يوماً، وكل فهم 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 يوماً أبداً، والأخ بار في ذلك موافقاً له ككتاب ومخالفة له لعامة من ذهب من ضعة الشيعة إلى الأخ بار التي وردت لتقية في أنه ينقص ويصديه ما يصديه الشهر من نقصان والتمام اتقى العامة، ولم يكلم إلا بما يكلم به العامة، ولا قوة إلا بالله .

يلع نب نيسحلا نب نسحلا نب دمحم نب هللا دب ع نب يلع نب قزم نب نسحلا نب نسحلا دم موبأ انشدح 21-9
بن الحسن بن علي بن أبي طالب عد يهم السلام قال: حدثنا محمد بن يزيد قال: حدثنا عبد الله بن
أحمد بن محمد الكوفي قال: حدثنا أبو وسعد بن سهل بن صالح العباسي قال: حدثنا إبراهيم بن
عبد الرحمن الأملي قال: حدثني موسى بن جعفر، عن أبيه جعفر بن محمد عد يهم السلام قال: سئل
بني عليه السلام عما حرم الله عز وجل من الفروج في القرآن وما حرمه رسول الله صلى الله عليه وآله
بعدة عشر في في سنته في قال: الذي حرم الله عز وجل أربعة وثلاثون وجها سبعة عشر في القرآن وس
وَلَا تَنْكِحُوا مَا " :ونكاح امرأة الأب، قال الله عز وجل "وَلَا تَقْرَبُوا الزَّوْجَ" :السنة، فأما التي في القرآن فالزنا قال الله عز وجل
اتُّكْمُ وَخَالَاتِكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتِكُمْ حُرِّمَتْ عَلَيْكُمْ وَأُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَعُمَّ" و "نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ
لَمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنَّ اللَّاتِي أَرْضَعْتَكُمْ وَأَخَوَاتِكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ
لَمْ يَنْبَغِ لَكُمْ أَنْ تَنْكِحُوا إِلَّا مَا قَدْ سَلَفَ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا

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.’ [\[946\]](#)

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.’ [\[947\]](#)

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 [\[948\]](#) after she has taken it. The third case is marrying women during the period of prohibition [\[949\]](#) ; 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 [\[950\]](#) before the payment of expiation [\[951\]](#) ; marrying unbelieving women [\[952\]](#) ; for a man to ever again marry a woman after he has divorced her nine times [\[953\]](#) ; marrying a slave after marrying a free woman [\[954\]](#) ; marrying your wife’s paternal or maternal aunts [\[955\]](#) ; 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 [\[956\]](#) ; having sex with a bought female slave before her being purified by Istibra [\[957\]](#) ; 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 Ziyad 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.”

وَلَا : النكاح في الاعتكاف قال الله عز وجل و "وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ" : والحائض حتى تطهر قال الله عز وجل "تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ"

وأما التي في السنة في المواقعة في شهر رمضان نهاراً، وتزويج المملعة بعد الدعاء والتزويج في يكره، وتزويج المشركة، العدة، والمواقعة في الاحرام، والمحرم يزوج أو يزوج، والمظاهر قبل أن وتزويج الرجل امرأة قد طلقها لعدة تسع تطلقات، وتزوج الامة على الحرة، وتزوج الذمية على المسلمة، وتزوج المرأة على عمها وخالتها، وتزوج الامة من غير إذن مولاهما، وتزوج الامة على من لجارية المشركة، والجارية المشترقة يقدّر على تزويج الحرة، والجارية من السبي قبل القسمة، وقبل أن يسهل بردها، والمكاتب التي قد أدت بعض المكاتب.

صلاة وثلاثين خمسا الجمعة إلى الجمعة من الناس على وتعالى تبارك الله في رض

،مشاهد نبى هارب بنبا يلح انشدح :لاق هن عهللا يضر ين الدمهل رف ع ج نب دايز نب دم ح انشدح 10-21 ه عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: إنما فرض الله عز عن أبي وجل من الجمعة إلى الجمعة خمسا وثلاثين صلاة، فيها صلاة واحدة فرضاها الله في جماعة وهي الجمعة.

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

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

يوما أربعين صلواته تقبل لا لالخمر شارب

نع، رافصلال نسحلان ب دمحم انشدح: لاق هنع هللا يضرديلولان ب نسحلان ب دمحم انشدح 22-1
معاوية بن 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

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ال فضيل بن يسار قال: سمعت أبا جعفر عليه السلام يقول: من شرب الخمر فسكر منها لم تقبل صلاة في هذه الأيام ضعف عليه العذاب لترك الصلاة، وفي خبر صلواته أربعين يوماً، فإن ترك ال آخر إن شارب الخمر تقف صلواته بين السماء والارض، فإذا تاب ردت عليه.

وجها أربعين على الصوم

نع، ينافص ال دمحم نب مساقلا نع، هللا دبعب نب دعس انشدح: لاق هنع دللا يضر يبا انشدح 2-22 ن يسحلا نبي لعي لعت لخد: لاق يرهلل نعمة نديع ندينا يفسنع، سل يمان بن داود المنقري على بهما السلام في قال لي: يا زهري من أين جنت؟ قلت: من المسجد، قال: فيم كنتم، قال: تذاكرنا أمر الصوم فاجمع رأيي ورأي أصحابي أنه ليس من الصوم شيء واجب إلا صوم شهر رمضان، في قال: يا صوم على أربعين وجهها في عشرة أوجه منها واجبة كوجوب شهر رمضان، وعشرة زهري ليس كما قلتم إن ال أوجه منها صيامهم حرام، وأربعة عشر وجهها منها صام بها فيها بالخيار إن شاء صام وإن شاء أفطر، الصوم الأذن على ثلاثة أوجه، وصوم التأديب، وصوم الإباحة، وصوم السفر والمرض. قلت: في سرهن لي أما الواجب فصيام شهر رمضان، وصيام شهرين متتابعين لمن أفطر يوماً من شهر رمضان متعمداً، جعلت في ذلك، قال: وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا آخِطًا " قال الله عز وجل. وصيام شهرين متتابعين في قتل الخطأ لمن لم يجد العتق واجب ثم وهو مؤمن فتحرير حرير رقية مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا فإن كان من قوم عدو لكم قتل مؤمناً خطأ فتة إلى أهله وتحرير رقية مؤمنة فمن لم يجد فصيام شهرين رقية مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة.

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prescribed) a fast for two months running..."[958]. Another obligatory fasting is for two consecutive months as a compensation for divorcing one's wife by Zihar [959] in case one cannot find a slave to free as the Blessed the Sublime God says, 'But those who divorce their wives by

إِمٍ أَوْ صَدَقَةٍ أَوْ رَأْسِهِ فَفِدْيَةٌ مِّنْ صِيَالِ الْهَدْيِ وَلَا تَخْلُقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّنْ
إِثْلَاقِ مَاصٍ نَّوْءٍ أَوْ رَأْيِ خَلَابِ أَيْ فِ ادْبَحِاصِ وَ "نَسْنُكَ

نَمَّنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ " : وَصَوْمِ دَمِ الْمَتَعَةِ وَاجِبِ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
" . إِمٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ جِذْقُ صِيَامِ ثَلَاثَةِ أَيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُغَنَّ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ " : وَصَوْمِ جِزَاءِ الصَّيْدِ وَاجِبِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ . نُنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ لِيَعْلَمَ اللَّهُ مَا

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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...' [965]”

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’ [966] . 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 [967] ; 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

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رَةَ طَعَامٍ مَسَاكِينَ أَوْ عَدْلَ ذَلِكَ بَالِغِ الْكَعْبَةِ أَوْ كَفَّوْا مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا
"صِيَامًا"

ثم قال: أو تدري كيف يكون عدل ذلك صياما يا زهري؟

فقلت: لا أدري.

قال: تقوم الصديقة بيمينه، ثم تفض تلك القيمة على البر، ثم يكال ذلك البرأ صواعا في صوم لكل
نصف صاع وما.

و صوم النذر واجب و صوم الاع تكاف واجب.

وأما الصوم الحرام في صوم يوم الفطرويوم الاضحى وثلاثة أيام من أيام التشريق و صوم يوم الشك
امرنا به ونهينا عنه، امرنا أن نصومه مع شعبان، ونهينا أن نفردهم بالرجل بصيامه في اليوم الذي
يشك فيه الناس.

قلت: جعلت فداك فإن لم يكن صام من شعبان شدينا كيف صنع؟

يؤلفه الشك أنه صام من شعبان فإن كان من شهر رمضان أجزأ عنه وإن كان من شعبان لم قال: في نوي ل
يضر.

قلت: وكيف يجزي صوم تطوع عن فريضة؟

فقال: لو أن رجلا صام في شهر رمضان تطوعا وهو لا يدري ولا يعلم أنه من شهر رمضان، ثم علم
نه بعد ذلك أجزأ عنه لأن الفرض إنما وقع على اليوم بعينه

و صوم الوصال حرام و صوم الصمت حرام، و صوم النذر لمعصية حرام، و صوم الدهر حرام.

وأما الصوم الذي صاح به فيه بالخيار في صوم يوم الجمعة والخميس والاثنتين، و صوم أيام البيض،
و صوم ستة أيام من شوال بعد شهر رمضان، ويوم عرفة، ويوم

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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.'

[\[968\]](#)

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 Umair, 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

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بِالْخِيَارِ إِنْ شَاءَ صَامَ، وَإِنْ شَاءَ أَفْطَرَ. وَأَمَّا صَوْمُ الْإِذْنِ فَإِنَّ الْمَرْأَةَ لَا تَصُومُ عَاشُورًا كَلَّ ذَلِكَ صَاحِبُهُ فِي يَه تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا، وَالَّذِي لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ سَيِّدِهِ، وَالَّذِي لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "فَمَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُونَ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ". وَأَمَّا دَيْبُ فَإِنَّهُ يَوْمُ الرَّحْمَةِ إِذَا رَهِقَ بِالصَّوْمِ تَأْدِي بِأَوْلِيَّيْسٍ بِفَرَضٍ تَأْدِي بِأَوْلِيَّيْسٍ بِفَرَضٍ، صَوْمُ الْإِذْنِ تَأْ وَكَذَلِكَ الْمَسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ، ثُمَّ قَدِمَ أَهْلَهُ أَمْرًا بِالْإِمْسَاكِ بِقِيَّةٍ يَوْمَهُ تَأْدِي بِأَوْلِيَّيْسٍ بِفَرَضٍ. أَمَّا مَا صَوْمُ الْإِذْنِ مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا أَوْ تَقِيًّا مِنْ غَيْرِ تَعَدَّى قَدَّ أَبَاحَ اللَّهُ ذَلِكَ لَهُ وَأَجْزَأَ عَنْهُ صَوْمَهُ.

إن شاء صام وإن شاء أفطر، لا يصوم، وقال قوم: يصوم، وقال قوم: صوم السفر والمرض فإن العامة اختلفت فيه فقال قوم يفطر في الحالين جميعا فإن صام في السفر أو في حال المرض فعليه القضاء في ذلك لأن الله عز وجل: وأما نحن فنقول: "أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا" يقول

ل نفسه دعاء م دعائه في اخوانه من رجلا أرب ع ين قدم من في

رافصلنا نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أ نب نسحلا نب دمحم انشدح 3-22
حاجنا، عن أبي عبد الله عليه السلام عن محمد بن عبد الجبار، عن محمد بن أبي عمير، عن غير واحد من أصحاب
السلام قال: من قدم أرب ع ين رجلا من إخوانه في دعاهم ثم دعاه لنفسه استجب له فيهم وفي نفسه.

بالخير المؤمن من رجلا أرب عون موته به عدله شهد من في

رافصلنا نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أ نب نسحلا نب دمحم انشدح 4-22
عن أحمد بن محمد بن خالد، عن أبيه، عن ابن سنان، عن عبد

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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 about 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

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’ [969] and ‘No god do I know for you but myself.’ [970] ... 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’ [971] 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’ [972] ? God replied, ‘He is only saying it. He is just another creature like you.’”

رافصلانسحلانسدحمانشدح: لاقهنعهللايضرديلولانسحلانسدحمانشدح 22-8، بنيزيد، عثمانبنعيسى، عنذكره، عنأبيعبداللهعليهالسلامقال: منأخذجاريةعنيعقوب فليأتهافيكلأربعينيوماكانوزرذلكعليه.

درهاأربعونالصديدكلبدية

أحمد ابن أبي عبد الله انشدح: لاق هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 9-22
ال برقي، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن عبد الاعلى ابن أعين، عن أبي
عبد الله عليه السلام قال: في كتاب علي عليه السلام دية كل لب الصدأ رب عون درها.

بن الحسن الصدق، دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 10-22
عن أحمد بن محمد بن خالد، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الوليد بن
صديق، عن أبي عبد الله عليه السلام قال: دية كل لب الصدأ رب عون درها مما أمر رسول الله
صلى الله عليه وآله به ل بني خزيمه.

سنة أربعين كلمته بين ل فرعون وتعالى تبارك الله أملى

ن ع، راي زهم نب مي هارب انشدح: لاق هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 11-22
أخيه، عن علي بن مهزيار، عن عيسى بن محمد، عن بعض أصحابنا، عن عبد الله بن محمد، عن أبي
أنار ربك: "قوله: الله عز وجل لفرعون ما بين الكلمتين جملة، عن زرارة، عن أبي جعفر عليه السلام قال: أملى
ربيعين سنة، ثم أخذ الله نكال الآخرة والاولى، وكان بين أن قال الله عز وجل لموسى "مَا عَلَّمْتُكُمْ مِنْ إِلَهٍ غَيْرِي" "الأعلى
قال جبرئيل عليه: الله تعالى الإجابة أربعين سنة، ثم قال هفروع أني بو "قَدْ أُجِيبَتْ دَعْوَتُكُمَا" : وهارون عليهما السلام
أذه لشم لوقي امن! لاق ف "أنا ربك الأعلى" : يا رب تدعه وقد قال: نازلت ربي في فرعون منزلة شديدة فقلت: السلام
ع بد 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.'"

محمد ابن الحسن الصادق عليه السلام قال: لاقى من عهده من دليولنا نب دمحم أن نب نسحلنا نب دمحم انشدح 22-15
عن علي بن إسماعيل، عن عبد الله الدهقان قال: أخذ برني موسى

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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[973] 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[974] 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[975] 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 أمتي أربعين حديثاً مما يحدتاجون إليه من أمر دينهم بعثته الله يوم القيامة في قباها عالماً.

بن حيوته الفقيه في ما أجاز له في بلخ قال: حدثنا سنوي بن دمحم بن رهاظ بن سحر أوبأ بن ربخ أ16-22 محمد بن عثمان النهروي قال: حدثنا جعفر بن محمد بن سوار قال: حدثنا علي بن حجر السعدي، قال: حدثنا سعد بن نجيب عن ابن جريج، عن عطاء بن أبي رباح، عن ابن عباس، عن النبي صلى الله عليه وآله: من حفظ من أمتي أربعين حديثاً سنة كنت له شهيداً يوم القيامة. عليه وآله قال: من حفظ من أمتي أربعين حديثاً.

انشدح: لاق يورهلنا امثع نب دمحم انشدح: لاق سنوي بن دمحم بن رهاظ بن سحر أوبأ بن ربخ أ17-22 جعفر بن محمد بن سوار قال: حدثنا عيسى بن أحمد السعدي قال: حدثنا عروة بن مروان البرقي قال رسول الله صلى الله عليه وآله: من حفظ عني قال: حدثنا ربيع بن بدر، عن ابن عباس، عن أنس قال: من أمتي أربعين حديثاً في أمر دينه يريده وجهه الله عز وجل والدار الآخرة بعثته الله يوم القيامة في قباها عالماً.

وعلي بن عبد الله الوراق، غي الأصل دمحم بن هلال دبوعو، يلجج علما متهي لها نب دمحم بن دمحم انشدح 18-22 رضي الله عنهم قالوا: حدثنا حمزة بن القاسم العلوي قال: حدثنا الحسن بن مزيل الدقاق قال: حدثنا أبو عبد الله علي بن محمد الشاذلي، عن علي بن يوسف، عن دنان بن سدير قال: سمعت أبا عبد الله في الحلال والحرام بعثته الله يوم عليه السلام يقول: من حفظ عن أربعين حديثاً من أحاديث ثن ال قباها عالماً ولم يعذب.

دمحمو، بتكلم ماشه نبا دمحم نب ميهارب! نب نيسحر او، قاق دلأ يسوم نب دمحم نب يلع انشدح 19-22 بن أحمد السندي رضي الله عنهم قالوا: حدثنا محمد بن أبي عبد الله الأسدي الكوفي أبو الحسن بن موسى بن عمران النخعي، عن عمه الحسن بن زيد، عن إسماعيل بن الفضل الهاشمي، قال: حدثنا إسماعيل بن أبي زياد جميعاً، عن جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسن بن علي بن أبي طالب عليه السلام وكان فيهما أو صلى به أن قال له: يا علي من حفظ من أمر المؤمنين من أممي أربعين حديثاً طلب بذلك وجه الله عز وجل والدار الآخرة حشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقاً.

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 brethren 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

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ف قال علي عليه السلام: يا رسول الله أذ برني ما هذه الاحاديث في قال: أن تؤمن بالله وحده لا شريك له، وتعبده ولا تعبده غيره. وتقيم الصلاة بوضوء سابغ في مواقيتها ولا تؤخرها فإن في تأخيرها من لبيت إذا كان لك مال وكننت غير علة غضب الله عز وجل. وتؤدي الزكاة. وتصوم شهر رمضان. وتحج المسقط يعا. وأن لا تعق والديك، ولا تأكل مال اليتيم ظلماً. ولا تأكل الربوا. ولا تشرب الخمر ولا شربنا من الاشربة المسكرة. ولا تزني ولا تلوط. ولا تمشي بالانميمة. ولا تحلف بالله كاذباً. ولا تسرق. ولا أن تقبل الحق ممن جاء به صغيراً كان أو كبيراً. وأن لا تشهد شهادة الزور لاحد قري با كان أو بعيداً. وتركن إلى ظالم وإن كان حميماً قريماً. وأن لا تعمل بالهوى. ولا تقذف المصحفة. ولا تراني فإن أي سر الرباء شرك بالله عز وجل. وأن لا تقول لقصير: يا قصير، ولا لطويل: يا طويل تريد بذلك عيبه. الله وأن تصبر على البلاء والمصيبة. وأن تشكر نعم الله التي أنعم وأن لا تسخر من أحد من خلق بها عليك، وأن لا تأمن عقاب الله على ذنبتك صديقه، وأن لا تقنط من رحمة الله. وأن تتوب إلى الله عز وجل من ذنوبك فإن التائب من ذنوبه كمن لا ذنب له. ولا تصر على الذنوب مع الاستغفار فتكون له وآياته ورسوله. وأن تعلم أن ما أصابك لم يكن ليخطئك، وأن ما أخطأك لم يكن كالمسد تهزئ بال ل يصيبك. وأن لا تطلب سخط الخالق برضى المخلوق. وأن لا تؤثر الدنيا على الآخرة لأن الدنيا فانية والآخرة الباقية. وأن لا تبخل على إخوانك بما تقدر عليه، وأن تكون سريرتك كعلائيك، وأن علانيتك سنة وسريرتك قبيحة، فإن فعلت ذلك كنت من المنافقين. وأن لاتكذب، وأن لا تكون 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 سهلاً لقريب والبعيد وأن لا تكون جباراً عنيداً، وأن تكثر من التسبيح والتهليل والدعاء وذكر

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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[976] , 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, vitiligo[977] and leprosy.[978] 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.”

ة القرآن وتعمل بما فيه. وأن تستغنم وما بعده من القيامة والجنة والنار. وأن تكثر من قراءات المبر والكرامة بالمؤمنين والمؤمنات. وأن تنظر إلى كل ما لا ترضى فعله لنفسك فلا تفعله بأحد من أمتك عليه. وأن تكون المؤمنين. ولا تمل من فعل الخير. وأن لا تثقل على أحد. وأن لا تمن على أحد إذا الدن يا عندك سجدنا حتى يجعل الله لك جنة في هذه أرب عون حديد ثامن اسد تقام على أيها وحفظها عني من امتي دخل الجنة برحمة الله وكان من أفضل الناس وأدبهم إلى الله عز وجل بعد النبيين والوصيين،

deserve to bring excuses like those who are only twenty-years old. What seeks either of them is the same thing[980]. 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, vitiligo[981] and leprosy[982]. God will ease the Reckoning of anyone who reaches

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دمح أن ع ،باطخلا نب قملس ينشدح :لاق هللا دب ع نب دعس انشدح :لاق هن ع هللا يضر ي ب انشدح 22-22
عن أبي عبد الله عليه السلام قال: إن بن عبد الرحمن، عن إسماعيل بن عبد الخالق، عن محمد بن طلحة،
الله عز وجل لا يكرم ابن الأربيعين ويستحيي من ابن الثمانين.

،يحيي نب دمحا نب دمحم ن ع ،س يرد! نب دمحا انشدح :لاق هن ع هللا يضر نسحلا نب دمحم انشدح 22-23
أبي بصير قال: عن محمد بن السندي، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن
قال أبو عبد الله عليه السلام: إذا بلغ العبد ثلاثا وثلاثين سنة فقلب لغ أشده، وإذا بلغ أربعين
سنة فقلب لغ منتهاه، فإذا ظعن في إحدى وأربعين فهو في النقصان، ويطلبغي لصاحب الخمسين
أن يكون كمن كان في النزاع.

سيف، عن أبي بصير قال: قال أبو عبد الله عليه ن ع ،ن ام عن لانا نب دواد ن ع ،دان سالا اذهبو 22-24
السلام: إن العبد في فسحة من أمره ما بينه وبين أربعين سنة، فإذا بلغ أربعين سنة أوحى الله
عز وجل إلى ملائكته أني قد عمرت عبدي عمرا [وقد طال] فغلظا وشددا وتبا علفه قذيل
عمله وكثيره وصغيره وكبيره.

أبوجعفر عليه السلام: إذا أتت على العبد أربعون سنة فليل له: خذ حذرك فإتاك غير معذور، قال: وقال
وليس ابن أربعين سنة أحق بالعد من ابن عشرين سنة، فإن الذي يطل بهما واحد، وليس عنهما
براقدة، فاعمل لما أمامك من الهول، ودع عنك فضول القول.

ار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن طعل يحيي نب دمحم نب دمحا انشدح 22-25
العباس بن معروف، عن عبد الرحمن بن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي
عبد الله عليه السلام قال: سمعته يقول: إذا بلغ المرء أربعين سنة آمنه الله عز وجل من الأعداء
والبرص الثلاثة: الجنون والجذام

(922)

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’ab, on the authority of Ali ibn al-Hussein[983], 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)[984], 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, vitiligo[985] and leprosy[986]. 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.”

ف إذا بلغ الخمسين خفف الله حساباه، فإذا بلغ الستين رزقه الإلهاباً إليه، فإذا بلغ السبعين أحبه أهل السماء، فإذا بلغ الثمانين أمر الله بآبائنا بسنناته وإلقاءه سنناته، فإذا بلغ التسعين تقدم من ذنوبه ومات أخيراً، وقد تب أسير الله في أرضه، وفي حديث آخر فإذا بلغ المائة غفر الله له ما في ذلك أرذل العمر، وروي أن أرذل العمر أن يكون عقله عقل ابن سبع سنين.

نبيلع نع، باطخل نب قملس نع، هللا دبع نب دعس انشدح: لاق هنع هللا يضر يبا انشدح 22-26
ودب، عن عاصم بن حميد، عن خالد القلاءسي، عن أبي عبد الله عليه السلام، عن أحمد بن محمد الم
السلام قال: يوتى بالشيخ يوم القيامة في يدفع إليه كتبه ظاهرة مما يلي الناس لا يرى إلا مساوي
في يطول ذلك عليه، في يقول: يا رب أتأمرني إلى النار؟ في يقول الجبار جل جلاله: يا شيخ إنني
تتصلي لي في دار الدنيا، إذهبوا به بيدي إلى الجنة. أسعدني أن أعذبك، وقد كن

نب دمحم س اب عل اوبأ ان شذح :لاق ركذملا قاحس ا نب دمحم نب لضفلا نب دمحم دي عسوب ان شذح 22-27
 يعقوب الا صم قال: حدثني بكرب بن سهل الدمياطي قال: حدثنا عبد الله بن المهاجر ربه يح النجدي بي
 سره عن زيد بن أسلم، عن أنس قال: قال رسول الله صلى الله عليه وآله: حدثنا ابن وهب، عن حفص بن مي
 عليه وآله: ما من معمر أربعمين سنة إلا صرف الله عنه ثلاثه أنواع من البلاء: الجنون والجذام
 والبرص، فإذا بلغ الخمسين لم ين الله عليه حساب، فإذا بلغ الستين رزقه الله الإجابة إليه بما
 السبعين أده الله وأده أهل السماء، فإذا بلغ الثمانين قبل الله بحبه ويرضى، فإذا بلغ
 حسناته، وتجاوز عن سيئاته، فإذا بلغ التسعين غفر الله له مات قدم من ذنبه ومات آخر، وسمي
 أسير الله في أرضه، وشفع في أهل بيته.

22-28 Abu Ahmad Muhammad ibn Ja'far al-Bandar, the jurispudent 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, [987] 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 Malik [988] 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 [989] 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 [990], 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

لإق يدإمحلإ سإبعلأوبأ إنشءح :لإق ءن إغرغب هقفلأ رادنبلأ رفإع ءنب دمءم دمءأوبأ إنشءح 22-28
 الم نذر إءزمق قأل: ءءء نق عبء الله ءءء نأ مءمء بن ءلق إ الصاءغ المءكق بمكة قأل: ءءء نأ إبراهقم بن
 بن مءمء بن إءس بن قأل: ءءء نق مءمء بن عبء الله بن ءمر بن ءءمان، ءن أنس بن مالك قأل: قأل
 رسول الله صلى الله ءلق له وآله: ما من عبء قمر فقق إإ إسلام أرب ءقن سنة إإ صرف الله ءنه ءلأة
 ب لغ إءس سن لقن الله ءلق له إءسإب، فإءا ب لغ أنواع من إء بلأء: إءنون وإءءام وإء برص، فإءا
 إءس ءقن رزقه الله إءن إءاب ءة إءه بمأق حب الله ءزوجل، فإءا ب لغ إءس بء ءقن إءه الله وإءه أهق
 إءسماء، فإءا ب لغ إءمانقن قبل الله ءسناءه، ءء ءاوز ءن سقنأه، فإءا ب لغ إءس ءقن ءفر الله له
 ر الله فقق أرضه، وش فق فقق أهق ب قءه ما ءءم من ءن به وما ءأخر، وسقق أسق

ءة أرب ءقن ءء من ءواب

بإءءلأ قبأ نبن قن سءلأ نبن دمءم نء، هللأ ءبع نبن ءءس إنشءح :لإق هن ءللأ قضر قبأ إنشءح 22-29
 ءن أب ق ءءفر إءءول، ءن زءرققأ الموصلق ءوءب إءم قأل: سمءء إءعبء الصالء ءلق له إءسلا مق قول:
 ه: إءش فق فقق ققن إءب ءب ءقن له ب إءب من أب ءواب إءءنة قءءل منه هو ومن من ءءق أرب ءقن ءة قءل
 قءش فق له.

ءصءة وأرب ءقن ب ءلأء ب ءرأق قءلق إءسلا ءلق له الموءن بن أمق رإء ءءاق

رفإع ءوبأ إنشءح :لإق قن سءلأ دمءم نبن نمءل إءبع إنشءح :لإق نإءقن سءلأ نبن دمءم إنشءح 22-30
 لءسن بن عبء إءءول قأل: ءءء نق إءمء بن إء ءءء بقق قأل: مءمء بن ءقص إءءءسق قأل: ءءء نأ
 ءءء نق إءمء بن عبء إءءم قأل: ءءء نق ءقص إءن منصوء إءءطار قأل: ءءء نأ أب وسءقء إءوراق، ءن
 ب قه، ءن ءءفر بن مءمء، ءن أب قه، ءن ءءه ءلق لهم إءسلا مق قأل: لءما ءان من أمر أب ق ب ءر وق قءة إءناس له
 ل قه إءسلا ما ءان لم قزل أب وق ءر قظهر له إءء ب سإءوقر ق منه وق ءلهم ب ءلق بن أب قءلأب ء
 إءق باءاف ءبر ءءء ءلق أب ق ب ءر فءءب لءقءه وإءس ءءراق ما ءنءه وإءمءرة إءه

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?'

(927)

اجتمع الناس عليه وقد يدهم إياه أمر الأمة وقلة رغبته في ذلك وزهده فيه، أتاه في وقت غفلة لما وطلب منه الخلو، وقال له: والله يا أبا الحسن ما كان هذا الأمر مواظاة مني، ولا رغبة في ما وقعت فيه، كثر العشرة ولا حرصا عليه ولا ثقة بنفسه في ما تحتاج إليه الأمة ولا قوة لي لمال ولا ابتراز له دون غيري فمالك تضر علي ما لم أستحقه منك وتظهر لي الكراهة فيما صرت إليه وتنظر إلي بعين السامة مني.

قال: فقال له عليه السلام: فما حملك عليه إذا لم ترغب فيه ولا حرصت له عليه ولا وثقت بنفسك في القيام به، وبما يحتاج منك فيه؟

قال أبو بكر: حديث سمعته من رسول الله صلى الله عليه وآله "إن الله لا يجمع أمتي على ضلال." ولما رأيت أجمعهم أتبع حديث النبي صلى الله عليه وآله وأدلت أن يكون أجمعهم على خلاف الهدى وأعطيتهم قود الإجابة ولو علمت أن أحدا يخذل لامتدعت.

سلام: أما ما ذكرت من حديث النبي صلى الله عليه وآله "إن الله لا يجمع أمتي قال: فقال علي عليه ال

علي ضلال" أف كنت من الامة أولم أكن؟

قال: بلى.

قال: وكذلك العصابة المم تذعة عليك من سلمان وعمار وأبي ذر والماقداد وابن عباد ومن معه من الانصار؟

قال: كل من الامة.

كيف تحدثت حديث النبي صلى الله عليه وآله وأمثال هؤلاء قد تدخلوا فوا قال علي عليه السلام: ف عنك وليس لامة فيهم طعن ولا في صدقة الرسول صلى الله عليه وآله ونص يدته منهم تصدق؟

قال: ما علمت بتدخل فهم إلا من بعد إمام الامر وخفت إن دفعت عني الامر أن يتفارق إلى أن يرجع وكان ممارس تكلم إلي إن أجبت تم أهون مؤونة علي الدين وأبقي له من ضرب الناس مرتدين عن الدين الناس بعضهم بعضهم في يجمعوا كقاراء، وعلمت أنك لست بدوني في الإبقاء على بهم وعلي أديانهم.

قال علي عليه السلام: أجل ولدك أخذ برني عن الذي يتصدق هذا الامر بما يتصدق؟

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)'[991] 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[992] 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.'

(929)

أبو بكر: بال نصيحة، والوفاء، ورفع المداينة والمحاربة، وحسن السيرة، وإظهار العدل، والعلم ف قال
بال كتاب والسنة وفي صل الخطاب، مع الزهد في الدنيا وقلبة الرغبة فيها وإن صاف المظلوم من الظالم
القريب والبعيد. ثم سكت.

جد هذه الخصال أم في؟ قال علي عليه السلام: أنت شدة بالله يا أبا بكر أف في ن فسكت

قال: بل فيك يا أبا الحسن.

قال: أنت شدة بالله أنا المجدب لرسول الله صلى الله عليه وآله قبل ذكران المسلمين أم أنت؟

قال: بل أنت.

ة أم أنت؟ قال: فأنت شدة بالله أنا الإذنان لاهل الموسم ولجميع الأمة بسورة براء

قال: بل أنت.

وقيت رسول الله صلى الله عليه وآله بنفسي يوم الغار أم أنت؟ قال: فأنت شدة بالله أنا

قال: بل أنت.

قال: أنت شدة بالله ألي الولاية من الله مع ولاية رسول الله في آية زكاة الخاتم أم لك؟

قال: بل لك.

قال: أنشدك بالله أنا المولى لك وكل مسلم به حديث النبي صلى الله عليه وآله يوم الغدير أم أنت؟

قال: بل أنت.

قال: أنشدك بالله أدي 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 بيته وولدي في مباحلة المشركين من أنصاري 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’[\[993\]](#) 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’[\[994\]](#) 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 Wudd[995] , 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.'

(931)

قال: فأت شدك ب الله أدي ولاهلي وولدي آية ال تطه ير من الرجس أم لك ولاهل ب ي تك؟

قال: بل لك ولاهل ب ي تك.

له صلى الله عليه وآله وأهلي وولدي يوم الكساء "ال لهم قال: فأت شدك ب الله أنا صاحب دعوة رسول ال هؤلاء أهلي إل يك لا إلى ال نار" أم أنت؟

قال: بل أنت وأهلك وولدك.

؟تن أم "يؤفون بالندر ويخافون يومًا كان شره مستطيرًا"فأنشدك بالله أنا صاحب الآية: قال

قال: بل أنت.

ه أنت ال فتى الذي نودي من السماء "لا سيف إلا ذو ال فقار ولا فتى إلا علي" أم قال: فأت شدك ب ال أنا؟

قال: بل أنت.

قال: فأت شدك ب الله أنت الذي ردت له ال شمس لوقت صلاته ف صلاها ثم ت وارت أم أنا؟

قال: بل أنت.

قال: فأت شدك ب الله أنت الذي حباك رسول الله صلى الله عليه وآله برأيته يوم خيبر ففتح الله له أم أنا؟

قال: بل أنت.

قال: فأت شدك ب الله أنت الذي ن فست عن رسول الله صلى الله عليه وآله كربته وعن المسلمين ب قتل عمرو بن عبدود أم أنا؟

قال: بل أنت.

الذي اذ تمدنك رسول الله صلى الله عليه وآله رساله رساله الى الجن فاجابت أم قال: فاذ شديك بالله أنت أم؟

قال: بل أنت.

قال: أذ شديك بالله أنت الذي طهرت رسول الله صلى الله عليه وآله من السفاح من آدم إلى أبك بقوله: "إن أم! بل طملا دبع ل! مدأ نم حافس نم الح الكن نم تن أو أن"

قال: بل أنت.

(932)

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^[996] 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.'

(933)

قال: فأنت شديك بالله أنا الذي اختارني رسول الله صلى الله عليه وآله وزوجني ابنته فاطمة وقال: "تأمن أمك جوز هلل!"

قال: بل أنت.

قال: فأنت شديك بالله وأنا والد الحسن والحسين ربي حانت يه الذين قال فيهما: "هذان سيدا شباب أهل الجنة وأب وهما خير منهما" أم أنت؟

قال: بل أنت.

قال: فأنت شديك بالله أخوك المزيين بجنادين في الجنة ليطير بهما مع الملائكة أم أخي؟

قال: بل أخوك.

قال: فأنت شديك بالله أنا ضمننت دين رسول الله وناديته في الموسم بانه جاز موعده أم أنت؟

قال: بل أنت.

لهم ان تني بأحب خلقك قال: فأنت شديك بالله أنا الذي دعاه رسول الله ليطير عنده يريد أكله في قال: "ال إليك بعدي" أم أنت؟

قال: بل أنت.

قال: فأنت شديك بالله أنا الذي بشرني رسول الله بقتال الناكثين والقاسطين والمارقين على تأويل القرآن أم أنت؟

قال: بل أنت.

م قال: فأنت شديك بالله أنا الذي شهدت آخر كلام رسول الله صلى الله عليه وآله وولد يت غسله ودفنه أنت؟

قال: بل أنت.

قال: فأنت شديك بالله أنا الذي دل عليه رسول الله صلى الله عليه وآله به علم القضاء بقوله: " علي أقضاكم " أم أنت؟

قال: بل أنت.

قال: فأنت شديك بالله أنا الذي أمر رسول الله صلى الله عليه وآله أصحابه بالسلام عليه بالامرة في حياته أم أنت؟

قال: بل أنت.

قال: فأنت شديك 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^[997] 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.'^[998] 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.’

(935)

قال: فأنت شريك بالله أنت الذي حباك الله عز وجل بدي نار عند حاجته وباعك جبرئيل وأضفت محمدا صلى الله عليه وآله وأطعمت ولده؟

قال: فبكى أبو بكر وقال: بل أنت

قال: فأنت شريك بالله أنت الذي حملك رسول الله صلى الله عليه وآله على كنفه في طرح صدم الكعبة وكسره حتى لو شاء أن ينال أفق السماء لنالها أم أنا؟

قال: بل أنت.

قال: فأنت شريك بالله أنت الذي قال له رسول الله صلى الله عليه وآله: "أنت صاحب لوائى فى الدنيا أم أنا؟ والآخرة"

قال: بل أنت.

قال: فأنت شريك بالله أنت الذي أمر رسول الله صلى الله عليه وآله فى مسجده حين أمر به سد جمع أبي واب أصحابه وأهل بيته وأحل له فى ما أحله الله له أم أنا؟

قال: بل أنت.

نا قال: فأنت شريك بالله أنت الذي قدم بين يدي نجوى رسول الله صلى الله عليه وآله صدقة فى نجاه أم أمموا الصلاة أشفقتم أن تقدموا بين يدي نجوات صدقات فإذ لم تفعلوا وتاب الله عليكم فأقبي: إذا عاتب الله عز وجل قوما فقال لئون؟ وآثوا الزكاة وأطيعوا الله ورسوله والله خير بما نعمة

قال: بل أنت.

قال: فأنت شريك بالله أنت الذي قال فى رسول الله صلى الله عليه وآله لفاطمة عليها السلام: "زوجتك أول الناس إيمانا وأرجحهم إسلاما" فى كلام له أم أنا؟

قال: بل أنت.

لم يزل عليه السلام يدع علياً منافقاً به الذي جعل الله عز وجل له دونه ودون غيره ويدع قولاً له أباً ويدكر: بل أنت.

قال: فبهذا وشبهه يستحق القيام بأمر أمة محمد صلى الله عليه وآله.

هل قال له علي عليه السلام: فما الذي غرك عن الله وعن رسوله وعن دينه وأنت خلومما يحتاج إليه أدينه؟

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 Hashemites [999] 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."

ما سمعت منك قال: ف بكى أبو بكر وقال: صدقت يا أبا الحسن، أنظرنى يومي هذا، فادبر ما أنا فيه و

قال: ف قال له علي عليه السلام: لك ذلك يا أبا بكر.

ف رجع من عنده وخلا بنفسه يومه ولم يأن لاحد إلى الليل، وعمره يتردد في الناس لما بلغه من خلوته
ب علي عليه السلام ف بات في ليلة ف رأى رسول الله صلى الله عليه وآله في منامه متم ثلاثه في
أبو بكر يسلم عليه في ولى وجهه ف قال أبو بكر: يا رسول الله هل أمرت بأمر لم تجلسه ف قام إليه
أفعل؟

ف قال رسول الله صلى الله عليه وآله: أردت السلام عليك وقد عادت الله ورسله؟! وعاديت من والى
الله ورسله؟! رد الحق إلى أهله.

قال: ف قلت: من أهله؟

قال: من عات بك عليه وهو علي.

قال: ف قد رددت عليه يا رسول الله بأمرك.

قال: فأصيح وبكى وقال له علي عليه السلام: ابسط يدك ف بايعه وسلم إليه الامر. وقال له: اخرج إلى
مسجد رسول الله صلى الله عليه وآله ف اخبر الناس بما رأيت في ليلة وما جرى بي نبي وبك
ف اخرج نفسي من هذا الامر وسلم عليك بالامرة.

قال: ف قال له علي عليه السلام: نعم.

ف خرج من عنده متغيرا لونه، ف صادفه عمر وهو في طلبه ف قال له: ما حالك يا خذيفة رسول الله ؟

ف أخذ بره بما كان منه وما رأى وما جرى بي نبي وبك بين علي عليه السلام. ف قال له عمر: أنشدك بالله يا
ذا ب أول سحر منهم ف ما زال به حتى رده عن رأيه خذيفة رسول الله أن تغترب سحر بني هاشم، ف ليس ه
وصرفه عن عزمه ورغبه ف يما هو ف يه وأمره بالثبات عليه والقيام به.

قال: ف أتى علي عليه السلام المسجد لم يعاد ف لم يرف يه منهم أحد ف أحس بالشر منهم، ف قعد إلى
ماتروم خراطا قتادا. ف علم بالامر ف بر رسول الله صلى الله عليه وآله ف مر به عمر ف قال: يا علي، دون
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 Vasetat, “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 [\[1000\]](#) 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

د بن الوليد رضي الله عنهما قال: حدثنا سعد بن عبد مح أن بن ن س ح ل ان ب دم ح مو ، ي ب ا ان ش د ح 22-31
الله قال: حدثنا محمد بن الحسن بن أبي الخطاب، عن الحكم بن مسدد بن الثقة في، عن أبي الجارود
وهشام أبي ساسان، وأبي طارق السراج، عن عامر بن واثة قال: كنت في البيت يوم الشورى فسمعت
ف الناس أبابكر وأنا والله أحق بالامر وأولى به منه، واستخلف عليا عليه السلام وهو يقول: استخلف
أبو بكر عمر وأنا والله أحق بالامر وأولى به منه، إلا أن عمر جعلني مع خمسة نفر أنا سادسهم لا يعرف
لهم علي ف ضل ولدوا شاء لاد تججت عليهم بما لا يستطيع عرب يهم ولا عجم يهم المعاهد منهم والمشارك
تغير ذلك.

ثم قال: ن شدت كم ب الله أيها الذفر هل ف يكم أحد و حد الله ق بلي؟ قالوا: اللهم لا .

قال: ن شدت كم ب الله هل ف يكم أحد قال له رسول الله صلى الله عليه وآله: " أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي " غيري؟ قالوا: اللهم لا .

الله صلى الله عليه وآله لرب العالمين هديا فأشركه قال: ن شدت كم ب الله هل ف يكم أحد ساق رسول ف يه غيري قالوا: اللهم لا .

قال: ن شدت كم ب الله هل ف يكم أحد اتى رسول الله صلى الله عليه وآله بطير يأكل منه، ف قال: " اللهم ان تنى بأحب خلقك إل يك يأكل معي من هذا الطير " ف جنته أنا، غيري؟ قالوا: اللهم لا .

كم ب الله هل ف يكم أحد قال له رسول الله صلى الله عليه وآله حين رجع عمر ي ج بن أصحابه قال: ن شدت ويد بنونه قد راية رسول الله صلى الله عليه وآله منهزما ف قال له رسول الله صلى الله عليه وآله " لأعطين الراية غدا رجلا ليس ب فرار ي د به

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[1001] 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.'

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الله ورسوله ويحب الله ورسوله، لا يرجع حتى يفتح الله عليه." فلما أصبح قال: ادعوا لي علياً. فقالوا: يا رسول الله هو أرمداً ما يظرف. فقال: جدي نوني به. فلما قامت بين يديه تفل في عيني ت الراهية فهزم وقال: "الهم اذهب عنه الحر والبرد." فأنه الله عني الحر والبرد إلى ساعتها هذه. وأخذ الله المشركين وأظفرني بهم غيري؟ قالوا: الهم لا.

قال: ن شدتكم بالله هل فيكم أحد له أخ مثل أخي جعفر المزين بالجنادين في الجنة يحل فيها حديثي شاء غيري؟ قالوا: الهم لا.

قال: ن شدتكم بالله هل فيكم أحد له عم مثل عمي حمزة أسد الله وأسدر سوله وسيد الشهداء غيري؟ قالوا: الهم لا.

قال: ن شدتكم بالله هل فيكم أحد له سبطان مثل سبطي الحسن والحسين ابني رسول الله صلى الله عليه وآله وسيدي شباب أهل الجنة غيري؟ قالوا: الهم لا.

م بالله هل فيكم أحد له زوجة مثل زوجتي فاطمة بنت رسول الله صلى الله عليه وآله قال: ن شدتكم وبضعة منه وسيدة نساء أهل الجنة غيري؟ قالوا: الهم لا.

قال: ن شدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "من فارقك فارقني ومن لا يفارقني فارق الله" غيري؟ قالوا: الهم لا.

قال: ن شدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: ليدتهين بنو وليعة أو لأبعتن إليهم رجلاً كنفسي طاعتهم كطاعتي ومعصيته كمعصيتي يخشاهم بالسيف غيري؟ قالوا: الهم لا.

مسلم وصل إلى قلبه قال: ن شدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "ما من حبي إلا كفر الله عنه نذوبه ومن وصل حبي إلى قلبه فقد وصل حبي إلى قلبه وكذب من زعم أنه يدبني ويذغضك" غيري؟ قالوا: الهم لا.

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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 [\[1002\]](#) 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: ن شدت كم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت الذي في الأهل والله، ووليك ووليي ووليي ولي الله" غيري؟ والولد والمسلمين في كل غيبة، عدوك عدوي وعدوي عدو قالوا: اللهم لا.

قال: ن شدت كم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "يا علي من أذكرك ووالاك سبقت له الرحمة ومن أبغضك وعاداك سبقت له اللعنة." ف قالت عائشة: يا رسول الله ادع الله لي ه وي عاديته. ف قال صلى الله عليه وآله: "اسدتي إن كنت أنت وأبيوك ممن ولأبي لا ن كون ممن ي بغض ي تولاه وي حبه ف قد سبقت لكما الرحمة، وإن كنت ممن ي بغضه وي عاديته ف قد سبقت لكما اللعنة،

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

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القصّة. في قال: قد جاءني جبرئيل فأخذ برني: أما الريح الأولى فجد برئيل كان في أذف من الملائكة الملائكة يسلمون عليك؟ قالوا: اللهم يسلمون عليك، وأما الثانية فميكائيل جاء في أذف من الملائكة.

قال: نشدتكم بالله هل فيكم من قال له جبرئيل: "يا محمد أتري هذا الموصاة من علي؟" فقال رسول الله صلى الله عليه وآله: إنه مني وأنا منه. فقال جبرئيل: وأنا منكما؟ قالوا: اللهم لا.

في كتب لرسول الله كما جعلت أكتب فأغفى رسول الله صلى الله عليه وآله: نشدتكم بالله هل فيكم أحد كما قال له جبرئيل: "يا علي من أملي عليك من ههنا إلى ههنا؟" فقلت: أنت يا رسول الله. فقال: لا ولكن جبرئيل أملاه عليك؟ قالوا: اللهم لا.

نادى له مناد من السماء: "لا سيف إلا ذو الفقار ولا فتى إلا علي" قال: نشدتكم بالله هل فيكم أحد غيري؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله وسلم كما قال لي: "أولاً أن يك قولاً لا أخاف أن لا يبقى أحد إلا قبض من أترك قبضة يطلب بها البركة لعقبه من بعده لقلت فيبقى أحد إلا قبض من أترك قبضة" قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أحفظ الباب فإن زواراً من الملائكة يزوروني في ثلاث أذن لأحد منهم." فجاء عمر فرددته ثلاث مرات وأخبرته أن رسول الله صلى الله عليه وآله محجب وعنده زوار من الملائكة وعدتهم كذا وكذا، ثم أذنت له فدخل فقال: يا رسول الله صلى الله عليه وآله إن رسول الله صلى الله عليه وآله محجب وعنده إنني قد جئتك غير مرة كل ذلك يردني علي ويقول: إن رسول الله صلى الله عليه وآله محجب وعنده زوار من الملائكة وعدتهم كذا وكذا. فكيف علم بالعدة أعيانهم؟ فقال له:

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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.' [1005] ' 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[1006] 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[1007]' 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.'

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صدقت فإن فيك: قال. اختلفت علي التحيات وسمعت الاصوات فأحصيت العدد: كيف علمت بعدتهم؟ فقلت يا علي قد صدق ضرب ابن مريم مثلاً إذا قومك لماً: فأنزل الله عز وجل ضربه لابن مريم مثلاً: فخرج عمر وهو يقول. سنة من أخي عيسى إن هو إلا عبد أنعمنا عليه. وقالوا أآلهتنا خير أم هو ما ضربوه لك إلا جدلاً بل هم قوم خصمون (يضحجون: قال). منه يصدون ال مهللا: اولاق؟ يريغ". ولو نساء لجعلنا منكم ملائكة في الأرض يخلفون. سرائيل وجعلناه مثلاً لبيبي إ

قال: ن شدت كم بالله هل في يكم أحد قال له رسول الله كما قال لي: "إن طوبى شجرة في الجنة أصلها في قالوا: ال لهم لا. دار علي ليس من مؤمن إلا وفي منزلته غصن من أغصانها" غ يري؟

قال: ن شدت كم بالله هل في يكم أحد قال له رسول الله صلى الله عليه وآله: "تقاتل على سنتي وتبر نمتي" غ يري؟ قالوا: ال لهم لا.

قال: ن شدت كم بالله هل في يكم أحد قال له رسول الله صلى الله عليه وآله "تقاتل انناك ثين

هم لا. وال قاسطين والمارقين" غيري؟ قالوا: ال

قال: نشدتكم بالله هل فيكم أحد جاء إلى رسول الله صلى الله عليه وآله ورأسه في حجره يريد ال
ف قال لي: "ادن من ابن عمك فأنت أولى به مني" غيري؟ قالوا: ال لهم لا.

قال: نشدتكم بالله هل فيكم أحد وضع رسول الله صلى الله عليه وآله رأسه في حجره حتى غابت
صل العصر فلما انتهت به رسول الله صلى الله عليه وآله قال: يا علي صليت العصر؟ الشمس ولم ي
قلت: لا. فدعا رسول الله صلى الله عليه وآله فردت الشمس ب يضاء نقيية، ف صليت ثم انحدرت،
غيري؟ قالوا: ال لهم لا.

(948)

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.’

(949)

ة ف بعث بها مع أبي بكر قال: ن شدة كم بالله هل في يكم أحد أمر الله عز وجل رسوله أن ي بعث ب براء ف أتاه ج برنيل ف قال: "يا محمد، إنه لا ي ودي عنك إلا أنت أو رجل منك." ف بعثني رسول الله صلى الله عليه وآله وأث بت الله عليه وآله فأخذتها من أبي بكر ف مضيت بها وأديتها عن رسول الله صلى الله عليه وآله على لسان رسوله أني منه، غيري؟ قالوا: اللهم لا.

قال: ن شدة كم بالله هل في يكم أحد قال له رسول الله صلى الله عليه وآله: "أنت إمام من أطاعني، ونور أولي يائي، والكلمة التي ألزمتها المتقين" غيري؟ قالوا: اللهم لا.

د قال له رسول الله صلى الله عليه وآله: من سره أن ي حديثي قال: ن شدة كم بالله هل في يكم أح وي موت موتي وي سكن جناتي التي وعدني ربي جنات عدن، قضيب غرسه الله بي يده، ثم قال له: كن ف كان، ف لي يوال علي بن أبي طالب عليه السلام وذريته من بعده، فهم الأئمة وهم الأوصياء أعطاهم الله في باب ضلال ولا ي خرجونكم من باب هدي، لا تعلموهم فهم أعلم منكم، ي زول علمي وفهي لا ي دخلونكم الحق معهم أي نمازوا" غيري؟ قالوا: اللهم لا.

قال: ن شدة كم بالله هل في يكم أحد قال له رسول الله صلى الله عليه وآله: "قضى فانه قضى إنه لا لهم لا ي حبك إلا مؤمن ولا ي بغضك إلا كافر منافق" غيري؟ قالوا: اللهم لا.

قال: ن شدة كم بالله هل في يكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "أهل ولايتك ي خرجون يوم القيامة من قبورهم على نوق بيض، شراك نعالهم نوري تالاً، قد سهلت عليهم الموارد، الامان، وان قطعت عنهم الاحزان حتى ي نطلق بهم إلى ظل عرش الرحمن، وفرجت عنهم الشدائد واعطوا توضع بين أيديهم مائدة يأكولون منها حتى ي فرغ من الحساب، ي خاف الناس ولا ي خافون وي حزن الناس ولا ي حزنون" غيري؟ قالوا: اللهم لا.

(950)

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

نه شدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله حين جاء أبو بكر في خطبته قال: فاطمة عليها السلام فابي أن يزوجه، وجاء عمري خطبها فابي أن يزوجه، فخطبت إليه فزوجني، ف جاء نعتكما أبو بكر وعمر فقالا: أبيت أن تزوجنا وزوجته؟! فقال رسول الله صلى الله عليه وآله: "مام وزوجته، بل الله منعكما وزوجه" غيري؟ قالوا: اللهم لا .

قال: نه شدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله يقول: "كل سبب ونسب منقطع يوم القيامة إلا سببي ونسبي" فأي سبب أفضل من سببي وأي نسب أفضل من نسبي؟ إن أباي وأبائهم ينابونني رسول الله صلى الله عليه وآله وسبب أبي شهاب أهل رسول الله لاخوان وإن الحسن والحسين الجنة ابناي، وفاطمة بنت رسول الله صلى الله عليه وآله زوجتي سيدة نساء أهل الجنة، غيري؟ قالوا: اللهم لا .

قال: نه شدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "إن الله خلق الخلق في فرقهم جعلني من خير الفرقين، ثم جعلهم شعوباً ف جعلني في خير شعوبه، ثم جعلهم فرقاً ف جعلني في أفضل الفرق بيلة، ثم جعلهم بيوتاً ف جعلني في خير بيوت، ثم اختار من أهل بيوتي أنا وعليا وجعفر ف جعلني خيرهم، ف كنت نائماً بين ابني أبي طالب ف جاء جبرئيل ومعه ملك ف قال: اءارسلت؟ ف قال: إلى هذا. ثم أخذ بيدي ف أجلسني. غيري؟ قالوا: اللهم لا يا جبرئيل إلى أي هول

قال: نه شدتكم بالله هل فيكم أحد سدر رسول الله صلى الله عليه وآله أبواب المسلمين كلهم في المسجد ولم يسد بابي ف جاءه العباس وحمة وقال: أخرجتنا وأسدكنا؟ ف قال

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?^[1008] 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 أخرج تكلم وأ سكتته، بل الله أخرجكم وأ سكتته إن الله عز وجل أوحى إلى أخي موسى عليه
رون وابنا هارون وإن الله عز وجل أوحى إلي أن اتخذ مسجدا لسلام أن اتخذ مسجدا ظهورا وأ سكتته أنت وها

ظهوراً وأسكنه أنت وعلي وإبنا 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 وفقى 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 م لا. 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 في ولاية ته ولاية تي وولاية تي ولاية ربي، عهد عهده إلي ربي وأمرني أن اب لغكموه فهل أما إن فيكم من يقول: قد سمعت وهو يحمل الناس علي كتفيه سمعتم؟ قالوا: نعم قد سمعنا. قال: وي عاديه. قالوا: يا رسول الله، أخذ برنا بهم. قال: أما إن ربي قد أخذ برني بهم وأمرني بالاعراض عنهم لامر قد سبق وإنما يكتفي أحدكم بما يجد علي في قلبه" غيري؟ قالوا: اللهم لا.

من بني عبد الدار تسعة مبارزة غيري، كلهم يأخذ اللواء ثم جاء قال: نشدتكم بالله هل فيكم أحد قتل صواب الحد بشي مولاهم، وهو يقول: والله لا أقتل بسادتي إلا محمداً قد أزيد شداً واحمداً عيناها فأتقيتموه وحدتم عنه وخرجت إليه فلما أقبل كانه قبة مبنية، فاخذت أنا وهو ضربتين زه وفخذة قائمة على الأرض ينظر إليه المسلمون ويضحكون في قطعته بنصفين وبقيت رجلاه وعج 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[1009] 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

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قال: نشدتكم بالله هل فيكم أحد قد تل من مشركي قريش مثل ق تلي؟ قالوا: اللهم لا.

ال نشدتكم بالله هل فيكم أحد جاء عمرو بن عبدود ينادي هل من مبارز، ف كعتم عنه كلكم ف قمت أذاق ف قال لي رسول الله صلى الله عليه وآله: إلى أين تذهب، ف قلت: أقوم إلى هذا الفاسق. ف قال: إنه ف أنا علي بن عمرو بن عبدود. ف قلت: يا رسول الله صلى الله عليه وآله إن كان هو عمرو بن عبدود أبي طالب. ف أعاد علي عليه السلام الكلام، وأعدت عليه. ف قال: إمض على اسم الله، ف لما قربت منه قال: من الرجل؟ قلت: علي بن أبي طالب. قال: ك فوكريم! أرجع يا ابن أخي ف قد كان لأب يك معي اذ خريك أحد ثلاث خصال إلا صدبة ومحادثة ف أنا أكره ف تلك. ف قلت له: يا عمرو، إنك قد عاهدت الله أل اذ تريت إحداهن. ف قال: اعرض علي. قلت: تشهد أن لا إله إلا الله وأن محمداً رسول الله وتقرّب ما جاء من عند الله. قال: هات غير هذه. قلت: ترجع من حيث جنت. قال: والله لا تحدث نساء قريش بهذا أني م. ف نزل ف اذ تفت أنا وهو ضربت تين ف أصاب رجعت عنك. ف قلت: ف أنزل ف اقات لك. قال: أما هذه ف نع الحجة وأصاب السيف رأسي وضربته ضربة ف اذ كشف رجلاه ف قتله الله على يدي. ف فيكم أحد ف فعل هذا [غيري]؟ قالوا: اللهم لا.

قال: نشدتكم بالله هل فيكم أحد حين جاء مرحب وهو ي قول: أنا الذي سمعته مني امي مرحب، شاك السلاح أنا وديناً ضرب. ف خرجت إليه ف ضربتني وضربته وعلى رأسه نقر من ج بل لم يطل مجرب، أظعن أدي ت كنت صلح على رأسه بيضة من عظم رأسه. ف قلت له: انقير ووصل السيف إلى رأسه ف قتله، ف فيكم أحد ف فعل هذا؟ قالوا: اللهم لا.

نَمَا يُرِيدُ "يه وآله قال: نشدتكم بالله هل فيكم أحد أنزل الله ف به آية ال تطهير علي رسول الله صلى الله عل "الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً"

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you, ye members of the Family, and to make you pure and spotless' [1010] 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 Rियाheen 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,[\[1011\]](#) 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

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فأخذ رسول الله صلى الله عليه وآله كساء خيبرياً فضمني فيه وفاطمة عليها السلام والحسن والحسين ثم قال: "يا رب هؤلاء أهلكم في تي فأتهم الرجس وطهرهم تطهيرا؟" قالوا: اللهم لا.

قال له رسول الله صلى الله عليه وآله: "أنا سيد ولد آدم وأنت يا قال: نشدتكم بالله هل فيكم أحد 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 فقال لهم: ضعوا ي نزل من السماء فبادره ولد حقه أصحابه فأتته إلى سودان أريعة ي حملون سريراً، فوضعوا فقال: اكشف فوا عنه فاكشف فوا فإذا أسود مطوق بالحديد فقال رسول الله صلى الله عليه وآله: من هذا؟ قالوا: غلام لرياح ي بين كان قد أبق عنهم خبثاً وسقافاً أمرنا أن ندفعه في حديد كما

أحد بك والله ما أحد بك إلا مؤمن ولا هو في نظرت إليه، فقلت: يا رسول الله ما رأيتني قط إلا قال: "أنا والله أبغضك إلا كافر." ف قال رسول الله صلى الله عليه وآله: "يا علي لقد أتاني به الله بهذا، هذا سبعون ألفاً من الملائكة كل قبيل على ألف قبيل قد نزلوا يصلون عليه. فك رسول الله صلى الله عليه وآله حديدته و صلى عليه ودفنه؟ قالوا: اللهم لا.

قال: ن شدة كم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "أذن لي الباحة في الدعاء فما سألت ربي شيئاً إلا أعطانيه، وما سألتك شيئاً إلا سألتك مثله وأعطانيه" ف قلت: الحمد لله؟ قالوا: اللهم لا.

له صلى الله عليه وآله بعث خالد بن الوليد إلى بني نسي قال: ن شدة كم بالله هل علمتم أن رسول الله صلى الله عليه وآله فعل ما فعل في صدر 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.[\[1012\]](#)' 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

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يك مما صنع خالد بن الوليد، ثلاث مرات. ثم قال: اذهب يا علي. فذهبت ف قال: "اللهم اني ابرأ ال ف وديتهم ثم ناشدتهم بالله هل بقي شيء؟ ف قالوا: اذن شدت ناب الله ف ميلة كلابنا وعقال بعيرنا. ف اعطيتهم لهما وبقي معي ذهب كثير ف اعطيتهم اياه وقلت: هذا لذمة رسول الله صلى الله عليه وآله ولما لا تعلمون ولروعات النساء والصبان. ثم جئت الى رسول الله صلى الله عليه وآله ولما تعلمون وآله ف اذ برته، ف قال: والله ما يسرنى يا علي ان 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 ف مربي أصحاب الرايات ف استعفرتك ولد شيعتك؟" ف قالوا: اللهم نعم. ام تي البارح

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله قال: يا ابا بكر، اذهب ف اضرب عنق ذلك الرجل الذي تجده في موضع كذا وكذا. ف رجعت، ف قال: قتله؟ قال: لا، وجدته يا صلي. قال: يا عمر، ف رجعت، ف قال: قتله؟ قال: لا، وجدته يا صلي. ف قال: امر كما بقتله ف تقولان وجدناه اذهب ف انا قتله. يا صلي! قال: يا علي، اذهب ف انا قتله. ف لما مضيت قال: ان أدركه قتله. ف رجعت ف قلت: يا رسول الله لم أجد أحدا. ف قال: صدقت، أما إنك لو وجدته لقتلته؟ قالوا: اللهم نعم.

أحد قال له رسول الله صلى الله عليه وآله كما قال لي: "إن وليك في قال: نشدتكم بالله هل فيكم 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 الله إذا بعثتني أكون كالسمار وإنه ابن فلان القبطي. قال: يا علي، اذهب ف انا قتله، ف قلت: يا رسول المحمي في الوبر أو أتت بنت؟ قال: لا، بل تثبت. ف ذهبت فلما نظر إلي استند إلى حائط ف طرح نفسه ف طرحت نفسي على أثره،

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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.’”

ف صدعد على نخل و صدعت خذفه ف لما رأني قد صدعت رمى بإزاره، ف إذا ليس له شيء مما ي كون
عليه وآله. ف قال: الحمد لله الذي صرف عنا السوء أهل لرجال. ف جنت ف أخبرت رسول الله صلى الله
ال بيت؟ ف قالوا: اللهم نعم.

ف قال: اللهم اشهد.

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)[1013] 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

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اصحابه به بعض إلى الحدس بن علي بهاك تب ال تي الخمسون الاحقوق

ل: لاق يفسوكله لدا دبع يبا نب دمحم انشدح: لاق هنع دللا يضر ي سوم نب دمحم نب يلع انشدح 23-1 حدثنا خيران بن داهو قال: حدثني أحمد بن علي بن حدثنا جعفر بن محمد بن مالك ال فزاري قال:

رسالة علي بن الحسين عليهما السلام إلى بعض أصحابه اعلم أن الله عز وجل عليك حقوقاً مديونة بك حال ذلك، أو منزلة نزلتها، أو جارحة فليتها، أو آفة في كل حركة تتركها أو سكونة سكونتها، أو صرفت فيها، فأكثر حقوق الله تبارك وتعالى عليك ما أوجب عليك لنفسه من حقه الذي هو أصل الحقوق، ثم ما أوجب الله عز وجل عليك لنفسك من قرئك إلى قدمك على اختلاف جوارحك، فاجعل عز دقا، ولا بصرك عليك دقا، ولا يدك عليك دقا، ولا رجلك عليك دقا، ولا ساندك عليك دقا، ولا سمعك عليك دقا، ولا بطنك عليك دقا، ولا فرجك عليك دقا فلهذه الجوارح السبع التي بها تكون الأفعال، ثم جعل عز وجل لاف عالك عليك حقوقاً فاجعل لصلاتك عليك دقا، ولا صومك عليك دقا، ولا صدقك عليك دقا، قالاً ثم يخرج ولهديك عليك دقا، ولا فاعالك عليك حقوقاً

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 hand [1014]. 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 you [1015], then the right of the slave, the servant whose favors reach you [1016], 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 be [1017] the one whom God helps fulfill the rights that He has made incumbent upon him and whom He grants success therein and guides him.

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الدقوق منك إدى غيرك من ذوي الدقوق الواجبة عليك فأوجد بها عليك دقوق أدمتك، ثم دقوق رعيك، ثم حمك ثم دقوق ر

فهذه دقوق تشعب منها دقوق، ف دقوق أدمتك ثلاثة أوجد بها عليك حق ساندك بالسلطان، ثم حق ساندك بالعلم، ثم حق ساندك بالملك، وكل ساندس إمام.

فإن الجاهل رعية ودقوق رعيك ثلاثة أوجد بها عليك حق رعيك بالسلطان، ثم حق رعيك بالعلم العالم، ثم حق رعيك بالملك من الأزواج وما ملكت الأيمان، ودقوق رعيك كثيرة متصلة بقدرة اتصال الرحم في القرابة.

وأوجد بها عليك حق أمك، ثم حق أبك، ثم حق ولدك ثم حق أخيك، ثم حق الإقرب فالأقرب فالأولى فالأولى، رية نعمته عليك، ثم حق ذوي المعروف لديك، ثم حق مؤذنيك ثم حق مولاك المنعم عليك ثم حق مولاك الجا لصلاتك، ثم حق إمامك في صلواتك، ثم حق جدك، ثم حق جاريتك، ثم حق صادقك، ثم حق شريكك، ثم حق مالك، ثم حق غريمك الذي تطلبه، ثم حق غريمك الذي يطلبك، ثم حق خذصمك يه، ثم حق مستشيرك، ثم حق المشير عليك، ثم حق المدعي عليك، ثم حق خذصمك الذي تدعي على مسد تنصحك، ثم حق الناصح لك، ثم حق من هو أكبر منك، ثم حق من هو أصغر منك، ثم حق ساندك، ثم مة ب قول أو فعل عن بعد منه أو غير بعد، ثم حق أهل حق من سألته، ثم حق من جرى لك على يديه مساء وق الجارية ب قدر علل الأحوال وت صرف الاستباب. ف طوبى لمن ملتك عليك، ثم حق أهل ذمتك، ثم الحق أعانه الله على قضاء ما أوجب عليه من دقوقه ووفقه لذلك وسدده.

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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[1018] 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[1019]. 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

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فأما حق الله الذي بر عليك فإن تعبدته لا تشرك به شيئاً، فإذا فعلت بالإخلاص جعل لك عليّ نفعاً
أن يكفرك أمر الدنيا والآخرة.

وحيث نفعك عليك أن تستعملها بطاعة الله عز وجل.

خنى، وتعويده الأخير، وترك الفضول التي لا فائدة لها، والبر بالإنسان وحق اللسان إكرامه عن ال
ودسن القول فيهم.

وحيث السمعت نزيهه عن سماع الغيبة، وسماع ما لا يحل سماعه.

وحيث البصر أن تغضه عما لا يحل لك وتعتبر بالإنظر به.

ما لا يحل لك، فبهما تقف وحيث يدك أن لا تبسطها إلى ما لا يحل لك، وحيث رجلك أن لا تمشي بهما إلى
على الصراط فانظر أن لا تزل بك في النار.

وحيث بطنك أن تجعله وعاءاً لحرام، ولا تزيد على الشبع.

وحيث فرجك أن تحصنه عن الزنا، وتحفظه من أن ينظر إليه.

يدي الله عز وجل، فإذا علمت وحيث الصلاة أن تعلم أنها وفادة إلى الله عز وجل وأنت فيها قائم بين
ذلك فمت مقام العبد الذليل الحقير الراغب الراجي الخائف المستكين المترضع المعظم لمن
كان بين يديه بالأسكون والوقار، وتقبل علىها بقلبك، وتقيها بحدودها وحقوقها.

وبتك وفضاء ال فرض الذي وحيث الحج أن تعلم أنه وفادة إلى ربك وفارار إليه من ذنوبك، وبه قبولت

أوجب به الله عليك، وحق الصوم أن تعلم أنه حجاب ضربه الله على لسانك وسمعك وبصرك وبطنك
وفرجك ليس تركه من النار، فإن تركت الصوم خرقته ستر الله عليك.

وحق الصدقة أن تعلم أنها ذخرك عند ربك عز وجل، وودي عتقك التي لا تحتاج إلى الشهادة عليها إذا
علمت ذلك كنت بما تسودعه سرا أو ثق منك بما تسودعه

it, if you donate it in secret than if you donate it in public. [1020] 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 [1021] is that through it [1022] 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; [1023] 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

علائية، وتعلم أنها تدفع الـ بلايا والـ اسقام 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 الـ تعرض لرحمة الله ونجاة روحك يوم تلقاه.

وحق الـ سلطان أن تعلم أنك جعلت له في تنة وأذنه مبدلى فيك بما جعله الله عز وجل له عليك من وتكوين شريك له في الـ سلطان، وأن عليك أن لا تتعرض لسخطه في تلقى بيدك إلى الـ تهلكة، يأتي إتيك من سوء.

وحق ساندك بالعلم الـ تعظيم له والـ توقير لمجلسه، وحسن الـ استماع إليه والـ ائثاره، وأن لا ترفع عليك صوتك وأن لا تجيب أحداً يسأله عن شيء حتى يكون هو الذي يجيب، ولا تحدث في رعدك بسوء وأن تستر عيوبه وتظهر مناقبه، مجلسه أحداً ولا تغتاب عنده أحداً، وأن تدفع عنه إذا ذلك ولا تجالس له عدواً ولا تعادي له ولياً، فإذا فعلت ذلك شهدك ملائكة الله بأنك قد صدته وتعلمت علمه. الله جل اسمه لا للناس.

وأما حق ساندك بالملك فأن تطيعه ولا تعصيه إلا في ما يسخط الله عز وجل، فإنه لا طاعة لمخلوق الا في ما يسخط الله عز وجل، فإنه لا طاعة لمخلوق الا في ما يسخط الله عز وجل.

وأما حق رعيته يتك بالسلطان فأن تعلم أنهم صاروا رعيته لتضع فهم وقتك، 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 رعيته يتك بالعلم فأن تعلم أن الله عز وجل إنما جعلك فيما لهم في ما آتاك من العلم وفي تحلك من خزائنه فإن أهدت 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 [\[1024\]](#) 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. [\[1025\]](#) And you only own him, but you are very inferior to God and you have not created him. [\[1026\]](#) 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 [1027], 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

(969)

الله من فضله، وإن أنت منعت الناس علمك أو خرقت بهم عند طلبهم العلم منك كان دقا على علمهم زادك
ه وي سقط من القلوب محلك الله عز وجل أن يسلكك العلم ويهاه

وأما حق الزوجة فإن تعلم أن الله عز وجل جعلها لك سدنا وانسا، فتعلم أن ذلك نعمة من الله عليك،
ن دقك عليها أوجب فإن لها عليك أن ترحمها لأنها أسيرك وتطعمها فتكرمها وترفق بها، وإن كما
وتكسوها فإذا جهلت عفوت عنها.

وأما حق مملوكك فإن تعلم أنه خلق ربك وابن أبك وأمك ولحمك ودمك لم تملكه لأنه صنعته دون الله
ذلك وإن تمنك ولا خلقت شيئا من جوارحه ولا أخرجت له رزقا، ولكن الله عز وجل كفاك ذلك، ثم سخر
عليه واستودعك إياه ليحفظك مما أتته به من خير إليه فأسر إليه كما أسر الله إليك وإن كرهته
استبدلت به، ولم تذب خلق الله عز وجل، ولا قوة إلا بالله .

وحق أمك أن تعلم أنها حملتك حيث لا يد تمل أحد أهدا، وأعطتك من ثمرة قلبها ما لا يعطي أحد أهدا،
بجمع جوارحها، ولم تبال أن تجوع وتطعمك، وتعطش وتسدقك، وتعرى وتكسوك، وتضحى ووقتك
وتظلك، وتهجر النوم لاجلك، ووقتك الحر والبرد لتكون لها فائدك لا تطيق شكرها إلا بعون الله
تعالى وتوفيقه.

فأعلم أن وأما حق أبك فإن تعلم أنه أصلك، وأنه لولاه لم تكن، فمهما رأيت في نفسك مما يعجبك
أباك أصل النعمة عليك فيه، فأحمد الله واشكره على قدر ذلك، ولا قوة إلا بالله .

وأما حق ولدك فإن تعلم أنه منك ومضاف إليك في عاجل الدنيا يا به خير وشره

(970)

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 [\[1028\]](#) 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 [\[1029\]](#) 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. [\[1030\]](#)

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.

(971)

وأنتك مسؤول عما ولد به من حسن الادب والدلالة على ربه عز وجل، والمعونة له طاعة، فاعمل في أمره

ة إليه عمل من يعلم أنه مثاب على الاحسان إليه، معاقب على الاساءة

سلاحا على معصية الله، ولا عدة لظلم وأما حق أخيك فأن تعلم أنه يدك وعزك وقتك، فلا تتخذ له خلق الله، ولا تدع نصرتة على عدوه والنصيحة له، فإن أطاع الله وإلا فلا يكن الله أكرم عليك منه، ولا قوة إلا بالله .

وأما حق مولاك المنعم عليك فأن تعلم أنه أتفق فيك ماله وأخرجك من ذل الرق وودشته إلى عز الحرية أسرا المملوكة وفك عنك قيود العبودية وأخرجك من السجن، وملاكك نفسك، وفرغك وإنسها فأطلقك من لعبادة ربك وتعلم أنه أولى الخلق بك في حياتك وموتك وأن نصرتة عليك واجبة بنفسك وما احتاج إليه منك، ولا قوة إلا بالله .

إليه، وحجابك من وأما حق المولاك الذي أنعمت عليه، فأن تعلم أن الله عزوجل جعل عتقك له وسديلة النار، وأن ثوابك في العاجل ميراثه إذا لم يكن له رحم مكافأة بما أنفق من مالك وفي الآجل الجنة.

وأما حق ذي المعروف عليك فأن تشكره وتذكر معروفه وتكسبه بالمقالة الحسنة وتخلص له الدعاء وعلانية، ثم إن قدرت على فيما بينك وبين الله عزوجل، فإذا فعلت ذلك كنت قد شكرته سرا مكافأة به وما كافيتته.

وأما حق المؤمن أن تعلم أنه مذكرك ربك عزوجل، وداع لك إلى حظك، وعونك على قضاء فريض الله عليك، فاشكره على ذلك شكرك لمحسن 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.

(973)

وأما حق إمامك في صلاتك فإن تعلم أنه قد تفلد ال سفارة في بما بينك وبين ربك عز وجل، وتكلم عنك ولم تتكلم عنه، ودعا لك ولم تدع له، وكفاك هول المقام بين يدي الله عز وجل، فإن كان به نقص كن له عليك في ضل في وقتي نفسك بنفسه و صلاتك كان به دونك، وإن كان تاما كنت شريه، ولم ي ب صلاته، في تشكر له على قدر ذلك.

وأما حق جديسك فإن تدين له جانبك وت نصفه في مجازاة ال لفظ ولا تقوم من مجلسك إلا بانذنه، ومن يجلس إليك يجوز له ال قيام عنك بغير إذنك وت نسي زلاته وت حفظ خيرات، ولا ت سمعه إلا خيرا.

فظة غانبا، وإكرامه شاهدا ونصرتة إذا كان مظلوما، ولا تتبع له عورة، فإن علمت عليه وأما حق جارك في ح اسرتة عليه، وإن علمت أنه ي قبل نصيحتك نصحتة في بما بينك وبينه، ولا تسلمه عند سوء شديدة، وت قيل عشرته، وت غفر ذنبه، وت عاشره معاشرة كريمة، ولا قوة إلا بالله .

وأما حق ال صاحب فإن تصد به بال تفضل وال ت صاف، وت كرمه كما ي كرمك، وكن عليه رحمة، ولا تكن عليه عذابا، ولا قوة إلا بالله .

وأما حق الشريك فإن غاب ك في ته وإن ح ضرر عيته، ولا تحكم دون حكمه، ولا تعمل رأيك دون مناظرتة، إن يد الله ت بارك وتعالى على الشريكين مالم وت حفظ عليه ماله، ولا تخونه في بما عز أو هان من أمره ف ي تخاوننا ولا قوة إلا بالله .

وأما حق مالك فإن لا تأخذه إلا من حله، ولا تنفقه إلا في وجهه، ولا تؤثر على نفسك من لا ي حمدك، فاعمل في به بطاعة ربك، ولا تبخل به وت بوع بال حدرسة وال ندامة مع ال ت بعة، ولا قوة إلا بالله .

(974)

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.

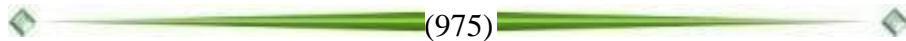
And the right of him who seeks your advice is that you should exert all efforts to advise him if you can provide him with good advice. However, if you do not have any good advice for him, you should refer him to someone else whom you know and trust his advice yourself.

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 [\[1031\]](#) 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 [\[1032\]](#) if he is one of the noble ones in Islam. You should recognize his seniority and stop confronting



ن كنت معسرا أرضيه به حسن القول ورددته وأما حق غريمك الذي يطالب بك فإن كنت موسرا أعطيه به، وإ
عن نفسك ردالطيه فاحق الخلد يطأن لا تغره، ولا تغشه، ولا تخدعه، وت تقى الله ت بارك وتعالى في
أمره.

وحق الخصم المدعي عليك فإن كان ما يدعي عليك دقا كنت شاهده على نفسك ولم تظلمه، وأوف يته
تأت في أمره غير الرفق، ولم تسخر بك في أمره، ولا دقه، وإن كان ما يدعي باطلا رفقته به، ولم
قوة إلا بالله .

وحق خصمك الذي تدعي عليه إن كنت مدقا في دعوتك أجملت مقاولته، ولم تجد دقه، وإن كنت مبطلا
في دعوتك اتقيت الله عز وجل وتبت إليه، وتركت الدعوى.

علم أشدته إلى من يعلم، وحق المشير وحق المدس تشير إن علمت أنه رأيا أو أشرت عليه، وإن لم ت
عليك أن لا تهمة في يمالا يوافقك من رأيه، فإن وافقك حمدت الله عز وجل.

وحق المدس تنصح أن تودي إليه النصيحة ولا يكن مذهبك الرحمة له والرفق به.

الله عز وجل وإن لم وحق الناصح أن تدين له جناحك وتصغى إليه بسمعك، فإن أتى بالصواب حمدت
يوافق رحمته، ولم تهمة وعلمت أنه أخطأ، ولم تأخذه بذلك إلا أن يكون مسددا قال له تهمة فلا تعبأ
بشيء من أمره على حال، ولا قوة إلا بالله .

وحق الكبير توقيره لسنه، وإجلاله لتقدمه في الإسلام فبلك وترك مقابله 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 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.” [\[1033\]](#)

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 [1034] (MGB) said, "A believer's characteristics include strength of religiousness; limited gentleness; certitude

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يق ولا ت تقدمه، ولا تستجهله، وإن جهل عليك اذ تملته وأكرمته لحق الخصام، ولا تستد بقه إلى طر
الا سلام وحرمة ته.

وحق الصغير رحمته في تعلقه بالرفق به والمعونة له.

وحق السائل إعطاؤه على قدر حاجته.

وحق المسؤول إن أعطى فاقبل منه بالاشكر والمعرفة بفضله، وإن منعه فاقبل عذره.

وحق من سرك الله تعالى ذكره أن تحمد الله عز وجل أولاً، ثم تشكره.

كأن تعرفه عنه، وإن علمت أن المعروف عنه يضره ان تصرت. وحق من أساء

"وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ" قال الله تبارك وتعالى

رحمة لهم، والرفق بمرسيتهم، وتألفهم واستصلاحهم، وشكر مدسنتهم وحق أهل مدتك اضرار السلامة وال
وكف الأذى عنهم وتحب لهم ما تحب لفسك وتكره لهم ما تكره لفسك، وأن تكون شيوخهم بمنزله
أبيك، وشبابهم بمنزلة إخوتك، وعجائزهم بمنزلة أمك، والصغار بمنزلة أولادك.

دهه بجل جوزه الله اوفوا مذهبهم لظن لاو، وحق الذمة أن تقبل منهم ما قبل الله عز وجل

المؤمن صدقات من خمسون

:الاق اعيمج سي رد! نب دمحاو، راطعلا ي يحي نب دمحم ان شذح :لاق هن ع دللا ي ضر ي بأ ان شذح 23-2
حدثنا محمد بن أحمد بن يحيى بن عمران الأشعري، عن الحسن بن علي، عن أبي سليمان الحلواني أو
بدا الله عليه السلام قال: صدقة المؤمن قوة في دين، وحزم في ليلين، وإيمان عن رجل عنه، عن أبي ع

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'ab, 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 Paradise [\[1035\]](#) and one-thousand women in each palace. He will be one of Muhammad's (MGB) friends in Paradise."

وَنَشَاطٍ فِي هَدْيٍ، وَبِرِّ فِي اسْتِقَامَةٍ، وَإِعْمَاضٍ عِنْدَ شَهْوَةٍ، وَعِلْمٍ فِي حِلْمٍ، وَشُكْرِ فِي رِفْقٍ، وَسَخَاءٍ فِي حَقِّ، وَقَصْدٍ فِي غِنَى، وَتَجَمُّلٍ فِي فِئَةٍ، وَعَفْوٍ فِي قَدْرَةٍ، وَطَاعَةٍ فِي نَصِيحَةٍ، وَوَرَعٍ فِي رَغْبَةٍ، وَحِرْصٍ عَاجِزٍ فِي فَوْ، وَرُوحٍ بِصَدْرٍ كَامِلٍ فِي فَوْ، وَوَقُورٍ هَازِلٍ فِي فَوْ، وَدَشٍّ فِي فِرِّ بِصَوِّ، وَفِي جِهَادٍ، وَصَلَاةٍ فِي شُغْلٍ شُكُورٍ، لَا يَغْتَابُ وَلَا يَتَكَبَّرُ وَلَا يَبْغِي، وَإِنْ بَغِيَ عَلَيْهِ صَبْرٌ، وَلَا يَقْطَعُ الرَّحِمَ وَلَا يَسِيءُ بِوَاهِنٍ وَلَا فِظٍ وَلَا غَلِيظٍ، وَلَا يَسْبِقُهُ بِصَرِهِ، وَلَا يَفْضَحُهُ بِطَنِهِ، وَلَا يَغْلِبُهُ فِرْجُهُ وَلَا يَحْسُدُ النَّاسَ، وَلَا يَفْتَرُ وَلَا يَنْمَسُ نِلاؤَ عَائِدَةٍ فِيهِ نَمَةٌ سَفِينٌ، يَكَا سَمَلًا مَدْرِيوً، مَوْلَظْمًا رَصْدِيوً، يَبْذُرُ وَلَا يَسْرِفُ، بَلْ يَقْتَصِدُ فِي رَاحَةٍ، لَا يَرُغِبُ فِي عِزِّ الدُّنْيَا، وَلَا يَجْزَعُ مِنْ أَلْمِهَاتِهَا، لِأَنَّهَا هِيَ قَدِيقٌ بَلَّوْا عَلَيْهِ، وَلَهُ هُمْ قَدْ شُغِلُوا، لَا يَرَى فِي حِلْمِهِ نَقْصًا، وَلَا فِي رَأْيِهِ وَهْنَ، وَلَا فِي دِينِهِ ضَيَاعًا، يَرشُدُ مَنْ اسْتَشَارَهُ، وَيَسَاعِدُ مَنْ سَاعَدَهُ،

والذنى والجهل فهذه صفة المؤمن. ويكيع من ال باطل

حجة خمس بين حج من ثواب

يبأ نب نيس حلان بدمحم انشدح : لاق هللا دبعب نب دعس انشدح : لاق هنع هللا يضري بآن انشدح 3-23
خارجة، عن أبي عبد الله عليه السلام قال: الخطاب، عن علي بن سيف، عن عبد المؤمن، عن هارون بن
سمعتة يقول: من حج خمسين حجة بنى الله له مدينة في الجنة عدن فيها مائة ألف قصر في كل قصر
حور من حور العين وألف زوجة، ويجعل من رفقاء محمد صلى الله عليه وآله في الجنة.

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-Mokattib [\[1036\]](#) and Ali ibn Abdullah al-Warraaq - may God be pleased with them

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

الامة من أحدف بها شركه لم منذقة سد بعون السلام عليه المؤمنون لا مير

السناني، وعلي بن موسى الدقاق، والد حسين بن دمحم بن دمحم، ناطقنا نسحلنا نب دمحم انشدح 24-1
إبراهيم بن أحمد بن هشام المكاتيب، 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. [\[1037\]](#)

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.'

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رضي الله عنهم قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد
السد يمان بن حكيم، عن ثور بن يزيد، عن الله بن حبيب قال: حدثنا تميم بن بهلول: قال: حدثنا
مكحول قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام: لقد علمت من أصحاب
النبي محمد صلى الله عليه وآله أنه ليس فيهم رجل له منقبة إلا وقد شركت فيها وفي ضلته ولي
المؤمنين فأخبرني بهن، ف قال عليه سبعون منقبة لم يشركني فيها أحد منهم، قلت: يا أمي
السلام:

إن أول منقبة لي أنني لم أشرك بالله طرفة عين ولم أعبد الالات والعزى.

والثانية أنني لم أشرب الخمر قط.

والثالثة أن رسول الله صلى الله عليه وآله استوهبني عن أبي في صباهي وكنت أكيله وشريه به
ومؤنسه ومحدثه،

الناس إيماناً وإسلاماً والرابعة أنني أول

والخامسة أن رسول الله صلى الله عليه وآله قال لي: "يا علي أنت مني بمنزلة هارون من موسى إلا أنه

لا نبي بعدي."

والسادسة أذيت آخر الناس عهدا برسول الله ودلته في دفرته.

إلى الغار وسجاني ببرده، والسابعة أن رسول الله صلى الله عليه وآله أمانني على فراشه حيث ذهب في لجاج المشركون ظنوني محمدا صلى الله عليه وآله في أي قظوني وقالوا: ما فعل صاحبك؟ في قلت: ذهب في حاجته في قالوا: لو كان هرب لهرب هذا معه.

وأما الثامنة فإن رسول الله صلى الله عليه وآله علمني ألف باب من العلم في فتح كل باب ألف باب ولم يك أحدا غيري يعلم ذلك.

وأما التاسعة فإن رسول الله صلى الله عليه وآله قال لي: "يا علي إذا حشر الله عز وجل الأولين والآخرين نضيب لي من برف وق منابر الدينين، ونضيب لك من برف وق منابر الوصيين في ترتقي عليه."

أعطى في القيامة إلا وأما العاشرة فباني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي لا 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.'

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عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت أخي وأنا أخوك وأما الأحادية يدك في يدي حتى تدخل الجنة."

وأما الثانية عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي مثلك في أمتي كمثل سد في بئنة نوح من ركبها نجا، ومن تخلف عنها غرق."

فإن رسول الله صلى الله عليه وآله عممني بعمامة نفسه بيده، ودعالي بدعوات وأما الثالثة عشرة 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 قدي بس علي فعلق في علي "فمسحت علي يدي فدر ضرعها فقلت: يا رسول الله بل أمسح أنت، فقال: "يا علي من لبناها فسديت رسول الله صلى الله عليه وآله شربة، ثم أتت عجوزة فشكت الظمأ فسديتها فقال رسول الله صلى الله عليه وآله: "إني سألت الله عز وجل أن يبارك في يدي ففعل."

إذ يقول: "يا علي لا يلبني غسلني وأما الخامسة عشرة فإن رسول الله صلى الله عليه وآله أوصى غيرك، ولا يباري عورتني غيرك، فإنه إن رأى أحد عورتني غيرك تفقت عيناه، فقلت له: كيف لي بتقليدك يا رسول الله؟ فقال: إنك ستعان" في والله ما أردت أن أقلب عضو من أعضائه إلا قلب لي.

حمد لا تجرده فغسله والقميص عليه." وأما السادسة عشرة فإني أردت أن أجرده فنوديت "يا وصي م فلا والله الذي أكرمه بالنبوة وخصه بالرسالة ما رأيت له عورة، خصني الله بذلك من بين أصحابه.

وأما السابعة عشرة فإن الله عز وجل زوجني فاطمة، وقد كان خطبها أبوبكر وعمر فزوجني الله من به وآله: هنيئلك يا علي فإن الله عز وجل زوجك فوق سبع سماواته، فقال رسول الله صلى الله عليه وآله فاطمة سيدة نساء أهل الجنة وهي بضعه مني" فقلت: يا رسول الله أولست منك؟ فقال: "بلى يا علي أنت مني وأنا منك كيميني من شمالي، لا أسد تغني 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' [1038] 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) [1039] 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 [1040] 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?' [1041] 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.'

الآخرة، وأنت يوم القيامة أقرب الخلاق مني مجلساً، يبسط لي وي بسط لك في أكون في زمرة
نبيين وتكون في زمرة الودصيين، وي وضع علي رأسك تاج من النور وإكليل الكرامة، يحف بك ال
سبعون ألف ملك حتى يفرغ الله عز وجل من حساب الخلاق. أنت أول من ينشق عنه القبر معي، وأنت
أول من يقف علي الصراط معي، وأنت أول من يكسى إذا كسيت ويحيا إذا حييت، وأنت أول من يسكن
في عديين وأنت أول من يشرب معي من الرديق المذتوم الذي ختامه مسك." مع

وأما التاسعة عشرة فإن رسول الله صلى الله عليه وآله قال: "سدت قاتل الناك ثين والقاسطين
والمارقين، فمن قاتلك منهم فإن لك بكل رجل منهم شفاععة في مائة ألف من شيعتك." فقلت: يا
قال: "طلحة والزبير، سيدي بابي عاتك بالحجاز وي نكثانك بالعراق، فإذ رسول الله ف من الناك ثون
فعل ذلك في حاربهما فإن في قتالهما طهارة لاهل الارض." قلت: ف من القاسطون قال: "معاوية
وأصحابه." قلت: ف من المارقون؟ قال: "أصحاب ذي النديّة، وهم يمرقون من الدين كما يمرق السهم من
في قتلهم ف رجلا لاهل الارض، وعذابا معجلا عليهم، ونخرالك عند الله عز وجل يوم الرمية. فاق تلهم فإن
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 سمعت رسول الله صلى الله عليه وآله يقول: "أنا مدينة العلم وعلي
بابها ولن تدخل المدينة إلا من بابها." ثم قال: "يا علي إنك ستترعى ذمتي وتقاتل علي سديتي
وتخال فك امتي."

إن الله تبارك وتعالى وأما الثانية والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "خالق
ابني الحسن والحسين من نور ألقاه إليك وإلى فاطمة. وهما يه تزان كما يه تزان قرطان إذا كانا في
الاذنين. ونورهما متضاعف علي نور الشهداء سبعين ألف ضعف. يا علي إن الله عز وجل قد وعدني أن
لين." يكرمهما كرامة لا يكرم بها أحدا خلا النبيين والمرس

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..' [1042] 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.' [1043] 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. [\[1044\]](#)

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 Pool [\[1045\]](#). 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.'

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وأما الثالثة والعشرون فإن رسول الله صلى الله عليه وآله أعطاني خاتمه في حياته ودرعه ومنطقته
ي س ي ف ه وأصحابه ك لهم حضور وعمي العباس حاضر. فخصني الله عز وجل منه بذلك دونهم. وقد لدن

يا أيها الذين آمنوا إذا ناجيتم الرسول فقدموا بين يدي نجواكم "وأما الرابعة والعشرون فإن الله عز وجل أنزل على رسوله
فبعته عشرة دراهم فكانت إذا ناجيت رسول الله صلى الله عليه وآله اصدق قبل ذلك بذرهم وإن يد يد ن الكف " ... صدقة
أشفقتم أن تقدموا بين يدي نجواكم صدقات فإذ لم " :فأنزل الله عز وجل .ووالله ما فعل هذا أحد من أصحابه قبلي ولا بعدي
؟إنك بن ذنم إلا بعتل ان وكت لهف " ... ليكنم تفعلوا وتاب الله ع

أما الخامسة والعشرون فإني سمعت رسول الله صلى الله عليه وآله يقول: "الجنة محرمة على
الان ب ياء حتى أدخلها أنا وهي محرمة على الاو ص ياء حتى تدخلها أنت يا علي إن الله ت بارك وتعالى
ب شرني ب أنك سيد الاو ص ياء وأن اب نيك الحسن ب شرني فيك ب بشرى لم ي بشر بها ن ب ياق ب لي
والحسن سين س يدا ش باب أهل الجنة يوم القيامة."

وأما السادسة والعشرون فإن جعفر أخى الطيار في الجنة مع الملائكة، المزين بالجناديين من در
وياقوت وزبرجد.

وأما السابعة والعشرون فعمي حمزة سيد الشهداء في الجنة.

عشرون فإن رسول الله صلى الله عليه وآله قال: "إن الله ت بارك وتعالى وعدني فيك وأما الثامنة وال
وعدا لن ي خلفه، جعلني ن ب ياء و جعلك و ص ياء، و س تلقى من امتي من بعدي ما لقي موسى من فرعون،

فأصبر واحد تسب حتى تلقاني فإوالي من والاك، واعادي من عاداك."

وأما التاسعة والعشرون فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت صاحب الحوض لا يملكه غيرك، وسياتيك قوم في يستسقونك في تقول: لا ولا مثل ذرة، في ينصرفون مسودة وجوههم، وسترد عليك شيعتي وشيعتك في تقول: روارواء مرويين في يروون مبيعة 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[1046] 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[1047], 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[1048]. A cane will be in my hand made of boxthorn[1049] 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[1050] 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:

ال ثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا حشر امتي يوم القيامة علي وأما خمس رايات، فأول راية ترد علي راية فرعون هذه الامة وهو معاوية، وال ثانية مع سامري هذه الامة وهو ي الاعور السلمي، عمرو بن العاص، وال ثالثة مع جاث ليق هذه الامة وهو أب وموسى الاشعري، وال رابعة مع أب إرجعوا وراعكم فالتمسوا نوراً: ثم يقول الله تبارك وتعالى للاربعة. وأما الخامسة فمعك يا علي تحتها المؤمنون وأنت إمامهم وباب لباغية والناكبة عن الصراط فضرب بينهم بسور له باب باطنه فيه الرحمة، وهم شيعتي ومن والاني وقاتل معي الفئدة ا بلى، ولكنكم فتنتهم أنفسكم وتربصتكم وأرتبتم وعرتكم الأمانى حتى: ألم نكن معكم؟ قالوا: الرحمة وهم شيعتي، فينادي هؤلاء ميث صيرفاليوم لا يؤخذ منكم فدية ولا من الذين كفروا، ماؤاكم النار هي مولاكم وبئس ألم جاء أمر الله وعركم بالله العزور ترد امتي وشيعتي في يروون من حوض محمد صلى الله عليه وآله وب يدي عصا عوسج أطرد بها أعدائي طرد غريبة الابل.

لولا أن يقول فيك الغالون من امتي ما قالت " :اثون فإني سمعت رسول الله صلى الله عليه وآله يقول وأما الحادية والثلث النصراني في عيسى ابن مريم لقلت فيك قولاً لا تمر بملأ من الناس إلا أخذوا التراب من تحت قدميك يستشفون به

آله يقول: "إن الله تبارك وتعالى وأما ال ثالثة وال ثلاثون فإني سمعت رسول الله صلى الله عليه وآله و نصرني بالربع فسألته أن ي نصرك بما تله ف جعل لك من ذلك مثل الذي جعل لي".

وأما ال ثالثة وال ثلاثون فإن رسول الله صلى الله عليه وآله ال تقم اذني وعلمني ما كان وما ي كون إلى ليه وآله يوم القيامة، فساق الله عز وجل ذلك إلى علي لسان نبيه صلى الله ع

فمن حاجك فيه من بعد ما جاءك من العلم فقل " :وأما الرابعة والثلاثون فإن النصراني ادعوا أمرا فأنزل الله عز وجل فيه تعالوا نذع أبناءنا وأبنائكم ونساءنا

"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!" [\[1051\]](#) 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 Nimrod, more wretched than those who ham-strung the she-camel [\[1052\]](#) . 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.’

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ديلع دللا يلص دللا لوسر سفن يسفن نا "وأنفسنا وأنفسكم ثم نبئهن فنجعل لعنة الله على الكاذبين ونساءكم وآله ونساء فاطمة عليها السلام والابناء الحسن والحسين. ثم ندم القوم فسالوا رسول الله صلى نزل التوراة على موسى والفرقان على محمد صلى الله عليه وآله الاعفاء فاعفاهم والذي أ وآله لوباهلونا لمسخوا قرده وخنازير.

وأما الخامسة والثلاثون فإن رسول الله صلى الله عليه وآله وجهني يوم بدر في قال: ان تنبي بكف تيته بها حصيات مجموعة في مكان واحد فخذتها ثم شممتها فإذا هي طيبة تفوح منها رائحة المسك فأرمى 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 مدد لنا، لم يكرم الله عز وجل بهذه الفضلة أحدا قبلا ولا بعد.

وأما السادسة والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "ويل لقاتك إنه أشقى من ثمود ومن عاقر الناقة، وإن عرش الرحمن ليه تزلزلتلك، فأبشريا علي فإني في زمرة الصديقين والشهداء والصالحين."

ن أصحاب محمد صلى الله عليه وآله وأما السابعة والثلاثون فإن الله تبارك وتعالى قد خصني من بي وآله بعلم الناسخ والدمسوخ والمدكم والدم تشابهه والخاص والعام، وذلك مما من الله به علي وعلي رسولاه، وقال لي الرسول صلى الله عليه وآله: "يا علي إن الله عز وجل أمرني أن ادنيك ولا أفاصيك، تعي." واعلمك ولا أجفوك، وحق علي أن اطيع ربي، وحق علي أن

وأما الثامنة والثلاثون فإن رسول الله صلى الله عليه وآله بعثني بعثا ودعالي بدعوات واطلعني

على ما يجري بعده، فحزن لذلك بعض أصحابه قال: لو قدر محمد أن يجعل ابن عمه نبياً لجعله
في شرف نبي الله عز وجل بالاطلاع على ذلك على لسان نبيه صلى الله عليه وآله.

لثامنة والثلاثون فباني سمعت رسول الله صلى الله عليه وآله يقول: "كذب من زعم أنه وأما
يحبني ويحب علياً، 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
نار." ال

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.

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الغزوات إلى ركي فاذا ليس فيه وأما الارب عون فان رسول الله صلى الله عليه وآله وجهني في بعض ماء، ف رجعت إليه فأخبرته، ف قال: أف يطيقين؟ قلت: نعم، ف قال: ان تني منه، فأتيت منه بطين ف تكلم فيه، ثم قال: ألقه في الركي فألقه فيه، ف إذا الماء قد نبع حتى امتلا جوانب الركي، ف جئت ذه المنقبة خاصة بي من دون إليه فأخبرته، ف قال لي: وفقت يا علي وببركتك نبع الماء. فه أصحاب النبي صلى الله عليه وآله.

وأما الحادية والارب عون فإني سمعت رسول الله صلى الله عليه وآله يقول: "أبشريا علي فان جبرئيل أتاني ف قال لي: يا محمد إن الله تبارك وتعالى نظر إلى أصحابك ف وجد ابن عمك وخذتلك علي جعله و صديق والمؤدي عنك." ابنتك فاطمة خير أصحابك ف

وأما الثانية والارب عون فإني سمعت رسول الله صلى الله عليه وآله يقول: "أبشريا علي فان منزلك في الجنة مواجه منزلي وأنت معي في الرفيق الأعلى في أعلى عليين." قلت: يا رسول الله صلى الله عليه وآله وما سكن لي ولك يا علي أعلى عليون؟ ف قال: فبة من درة بيضاء لها سبعون ألف مصراع

وأما الثالثة والارب عون فان رسول الله صلى الله عليه وآله قال: "إن الله عز وجل رسخ حبي في قلوب المؤمنين وكذلك رسخ حبي في قلوب المؤمنين، ورسخ بغضي وبغضك في قلوب المنافقين، فلا يدرك إلا مؤمن تقي، ولا يبغضك إلا منافق كافر."

والارب عون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لن يبغضك من العرب إلا وأما الدراع دعي، ولا من العجم إلا شقي، ولا من النساء إلا ساذقة."

رمد العين ف تفل في عيني وأما الخامسة والارب عون فان رسول الله صلى الله عليه وآله دعاني وأنا وقال: "اللهم اجعل حرها في بردها وبردها في حرها." ف والله ما أشدت عيني إلى هذه الساعة.

وأما السادسة والارب عون فان رسول الله صلى الله عليه وآله أمر أصحابه وعمومته بسد الأبواب وفي تحبابي بأمر الله عز وجل ف ليس لاحد منقبة مثل منقبة بيتي.

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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 ال سابعة والاربعون فبان رسول الله صلى الله عليه وآله أمرني في وصيته بقضاء ديونه فقال: سديع ينك الله. فما أردت أمرا من وعاداته، فقلت: يا رسول الله، قد علمت أنه ليس عندي مال. فضاء ديونه وعاداته إلا يسره الله لي حتى قضيت ديونه وعاداته، وأحصيت ذلك في بلغ ثمانين ألفا وبقي بقية أو صيت الحسن أن يقض بها.

وأما ال ثامنة والاربعون فبان رسول الله صلى الله عليه وآله أتاني في منزلي، ولم يكن طعمنا منذ قال: يا علي هل عندك من شيء؟ فقلت: والذي أكرمك بالكرامة واصطفاك بالرسل ما طعمت ثلاثة أيام وزوجتي وابنائي منذ ثلاثة أيام فقال النبي صلى الله عليه وآله: يا فاطمة ادخلي البيت وانظري هل دخلت تجدين شيئا، فقالت: خرجت الساعة، فقلت: يا رسول الله أدخله أنا؟ فقال: ادخل باسم الله، فإذا أنا بطبق موضوع عليه رطب من تمر وجد فنة من ثريد فحملتها إلى رسول الله صلى الله عليه وآله فقال: يا علي رأيت الرسول الذي حمل هذا الطعام؟ فقلت: نعم، فقال صفة لي، فقلت: من بيننا، فأكلنا من أحمر وأخضر وأصفر، فقال: تلك خطط جناح برئيل عليه السلام مكذبة بالدر والياقوت، لا تزيد حتى شبعنا فمارأى إلا خدش أيدينا وأصاب عناق خصني الله عز وجل بذلك من بين أصحابه.

وأما ال تاسعة والاربعون فبان الله تبارك وتعالى خصني به صلى الله عليه وآله بالنبوة وخصني بإعاليهم النبي صلى الله عليه وآله بالوصية فمن أحبني فهو سديع يشرف في زمرة الاتباع

السلام.

ة مع أبي بكر ف لما مضى أتى جبرئيل وأما الخمسون فإن رسول الله صلى الله عليه وآله بعث به براء
عليه السلام فقال: يا محمد لا يودي عنك إلا أنت أو رجل منك. ف وجهني على ناقته العضاء ف لحقته
بذي الحليفة ف أخذتها منه ف خصني الله عز وجل بذلك.

ة والخمسون فإن رسول الله صلى الله عليه وآله أقامني ل الناس كافة يوم غدیر خم، ف قال: وأما الحادي
"نيل مظلالموقلل اقحسو ادع برف هالوم يل عف هالوم تنك نم"

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.

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وأما الثالثة والخمسون فإن رسول الله صلى الله عليه وآله قال: "يا علي ألا اعلمك كلمات علمننيهن
يل عليهما السلام؟" فقلت: بلى. قال: "قل: يا رازق المقربين، ويا راحم المساكين، ويا أسمع جبرئيل
السامعين، ويا أبصر الناظرين، ويا أرحم الراحمين أرحمني وارزقني."

مننا القائم، يقتل وأما الثالثة والخمسون فإن الله تبارك وتعالى لن يذهب بالدين يا حتى ي قوم
مبغضينا، ولا يقبل الجزية، ويسر الصدقات والصدقات، ويضع الحرب أوزارها، ويدعو إلى أخذ المال
في يقسمه بالسوية، ويعدل في الرعية.

وأما الرابعة والخمسون فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي سيد لعنك بنو
لعنة، فإذا قام القائم لعنهم أربعين سنة." أمية ويرد عليهم ملك بكل لعنة أ

وأما الخامسة والخمسون فإن رسول الله صلى الله عليه وآله قال لي: سيد فتتن فيك طوائف من امتي
في يقولون: إن رسول الله صلى الله عليه وآله لم يخلف شيئا فبماذا أوصى عليا؟ أوليس كتاب
بعتني بالحق لن لم تجمعه باتقان لم يجمع أبدا. "ربي أفضل إلا شيعاء بعد الله عز وجل؟ والذي
فخصني الله عز وجل بذلك من دون الصحابة.

وأما السادسة والخمسون فإن الله تبارك وتعالى خصني بما خص به أوليائه وأهل طاعته وجعلني وارث
ه ومن سره وأوما بيده نحو المدينة. ساء محمد صلى الله عليه وآله من ساء

السابعة والخمسون فإن رسول الله صلى الله عليه وآله كان في بعض الغزوات فقد الماء في قال وأما
لي: يا علي، قم إلى هذه الصخرة، وقل: أنار رسول الله ان فجر لي ماء. في والله الذي أكرمه
أرأيت ذلك بالنبوة لقد أب لغتها الرسالة فاطلع منها مثل ثدي البقر، فسال من كل ثدي منها ماء، فلم
أسرعت إلى النبي صلى الله عليه وآله فأخبرته في قال: انطلق يا علي فخذ من الماء وجاء القوم حتى
ملؤوا قربهم وأدواتهم وسقوا دوابهم وشربوا وتوضؤوا. فخصني الله عز وجل بذلك من دون الصحابة.

من غزواته وقد ندد الماء وأما الثامنة والخمسون فإن رسول الله صلى الله عليه وآله أمرني في بيع
في قال: يا علي ان تني بتور فأتيت به في وضع يده اليمنى ويدي معها في التور، في قال: ان بيع
في نبيع الماء من بين أصابعنا.

(998)

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) [1053] 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. [\[1054\]](#)

61- I heard God's Prophet (MGB) say, 'O Ali! Your parable among my nation is like that of the verse, 'Qul Huallahu Ahad. [\[1055\]](#) 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).' [\[1056\]](#)

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 الـ ستون فباني فـ قلت عمرو بن عبدود، وكان يـ عد ألف رجل.

نمف (قُلْ هُوَ اللَّهُ أَحَدٌ) يا علي، مثلك في امتي مثل " :وأما الحادية والستون فاني سمعت رسول الله صلى الله عليه وآله يقول أحبك بـ قلبه فـ كأدما قرأ ثـ لث القرآن، ومن أحبك بـ قلبه وأعانك بـ لسانه فـ كأدما قرأ ثـ لث القرآن، ومن قرأ القرآن كله." أحبك بـ قلبه وأعانك بـ لسانه وتـ صرك بـ يده فـ كأدما

وأما الـ ثانية والـ ستون فباني كنت مع رسول الله صلى الله عليه وآله في جميع المواطن والحروب وكاتت رايـ ته معي.

وأما الـ ثالثة والـ ستون فباني لم أفـ ر من الزحف قط، ولم يـ بارزني أحد إلا سـ قيت الارض من دمه.

له اتـ يـ بطير مشوي من الجنة فدعا الله عز وأما الـ رابعة والـ ستون فباني رسول الله صلى الله عليه وآله وجل أن يـ دخل عليه أحب خلقه إليه. فـ وفـ قني الله لـ لدخول عليه حتى أكلت معه من ذلك الطير.

وأما الخامسة والـ ستون فاني كنت اصلي في المسجد فجاء سائل فسأل وأنا راكع فناولته خاتمي من إصبعي، فأنزل الله تبارك "وَلِيَكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ أِنَّمَا" :وتعالى في

وأما الـ سادسة والـ ستون فباني الله تـ بارك وتعالى رد علي الشمس مرتين ولم يـ ردها علي أحد من امة محمد صلى الله عليه وآله غيري.

الـ ستون فباني رسول الله صلى الله عليه وآله أمر أن ادعى بـ امرة المؤمنين في حياته وأما الـ سابعة وـ وبـ عد موته ولم يـ طلق ذلك لاحد غيري.

وأما الـ ثامنة والـ ستون فباني رسول الله صلى الله عليه وآله قال: "يا علي إذا كان يـ وم الـ قيامة نادى مناد أين سيد الاوصياء؟ فـ تقوم. ويأتـ يني من بطنان العرش: أين سيد الانبياء؟ فأقوم. ثم يـ نادى رضوان بـ مفاتيح الجنة، ويأتـ يني مالك بـ مقاليد النار فـ يقولان: إن الله جل جلاله أمرنا أن ندفـ عنها إليك ونأمرك أن تدفـ عنها إلى علي بن أبي طالب. فـ تكون يا علي قـ سيد الجنة والنار.

(1000)

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.' [1057] 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[1058] 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[1059] 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."

(1001)

وأما التاسعة والستون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لولاك ما عرف الدنيا قون من المؤمنين."

ة وأما السبعون فإن رسول الله صلى الله عليه وآله نام ونومني وزوجتي فاطمة وابني الحسن والحسين وألقى علينا عباءة "ما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً": فتوانية فأنزل الله تبارك وتعالى فينا

وقال جبرئيل عليه السلام: أنا منكم يا محمد. ف كان سادسنا جبرئيل عليه السلام.

ي يحيى بن زرعادبع انشدح: لاق هنع دلل اي ضررين اقل اطل ا ق احس ا نب مي هارب ا نب دمحم انشدح 24-2
الجلودي قال: حدثنا أبو وحامد الطال قاني قال: حدثنا عبد العزيز بن الخطاب، عن تاليد بن سديمان، عن
ل يث، عن مجاهد قال: نزلت في علي عليه السلام سبعون آية ما شركه في فضله أحد.

مرة سبعين الأوترفي وجل عز الله استغفر من ذواب

ي الله عنه، عن أبيه، عن أحمد بن محمد بن عيسى، عن ضر راطع ا يحيى بن دمحم نب دمحم انشدح 24-3
الاحسن بن محبوب، عن عمر بن يزيد دولا 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

بإلا سحر ووجدت له المغفرة من الله عز وجل. كتبه الله عنده من المصد تغف فريدين

مرة سبعين الف فجر صلاة بعد وجعل عز الله اس تغف من ثواب

24-4 نب دمحم نعطع لاي يحيي نب دمحم ينشدح: لاق هنع هللا يضره يولي جام يلع نب دمحم انشدح 4-24 ن عمرو بن أحمد بن يحيى بن عمران الأشعري، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن 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 "سبعين ألف ذنب".

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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.[\[1060\]](#)""

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)[\[1061\]](#) 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^[1062] 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^[1063] 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

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مرة سد بعين شعبان من يوم كل وجل عز الله استغفر من ذنوب

رفع ج نبا يسوم ينشدح: لاق هللا دب ع نب دعس انشدح: لاق هن ع هللا يضر يبا انشدح 5-24
ال بغدادي، عن محمد بن جمهور، عن عبد الله بن عبد الرحمن، عن محمد بن أبي حمزة، عن أبي عبد الله
الرحمن عليه السلام قال: من قال في كل يوم من شعبان سبعين مرة: "استغفر الله الذي لا إله إلا هو
الرحمن، الحي القيوم، وأتوب إليه" كتب في الألف مائة ألف مرة، قال: قلت: وما الألف مائة؟ قال: قال: قاع
بين يدي العرش فيها أنهار تطرد في يوم من القديح عدد النجوم.

دوعسم نب دمحم نب رفع ج انشدح: لاق يدنق رمسلا يولعلا رفظملا نب رفع ج نب رفظملا انشدح 6-24
حدثنا علي بن الحسن بن علي بن فضال قال: حدثنا محمد بن الوليد، عن العباس بن علي بن أبي حمزة، قال:
هلال قال: سمعت أبا الحسن علي بن موسى الرضا عليه السلام يقول: من صام من شعبان يوماً واحداً
اب تغاءث واث الله دخل الجنة، ومن استغفر في كل يوم من شعبان سبعين مرة حشر يوم القيامة في
رسول الله صلى الله عليه وآله ووجدت له من الله الكرامة، ومن تصدق في شعبان بصدقة ولو زمرة
بشقة مرة حرم الله جسده على النار، ومن صام ثلاثة أيام من شعبان ووصلها من صيام شهر رمضان
كتب الله له صوم شهرين متتابعين.

شدة سد بعون الحمد لواء

حدثني الحسن بن أحمد الأسدي القمي بالري يرفع الحديث: لاق هن ع هللا يضر يبا انشدح 7-24
إلى محمد بن علي قال: حدثنا محمد بن حسان القوسي قال: حدثنا علي بن محمد الآتي صاري المروزي
قال: حدثنا عبد الله بن عبد الكريم الرازي المعروف بأبي زرعة قال: حدثني أحمد بن عبد الحميد
ابن عباس قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل الحماني، عن أبيه، عن مجاهد، عن
عليه السلام وهو فرح مسرته بشراً، فقلت: حدي بي جبرئيل مع ما أتت في يوم من الفرح ما

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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, [1064] 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."

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كافطص او ؤوبن لاب كئثعب يذل او :منزلة أخي وابن عمي علي بن أبي طالب عليه السلام عند ربه؟ قال
بدر رسالة ما هبطت في وقتي هذا إلا لهذا، يا محمد الله الاعلى يقرأ على يكما السلام وقال: محمد نبي
رحمته، وعلي مقام حدي، لا اعذب من والاه وإن عصاني ولا أرحم من عاداه وإن أطاعني، قال: ثم قال
القيامة يأتي جبرئيل ومعه لواء الحمد وهو سبعون رسول الله صلى الله عليه وآله: إذا كان يوم
شدة الشدة منه أو سبع من الشمس والقمر، وأما على كرسى من كراسي الرضوان في وقت منبر من منابر
القدس فأخذه وأدفعه إلى علي بن أبي طالب عليه السلام، فوثب عمر بن الخطاب فقال: يا رسول الله
أنه سبعون شدة الشدة منه أو سبع من الشمس والقمر، فقال وكيف يطيق حمل اللواء وقد ذكرت
النبي صلى الله عليه وآله: إذا كان يوم القيامة يعطي الله علياً من القوة مثل قوة جبرئيل، ومن
النور مثل نور آدم، ومن الحلم مثل حلم رضوان، ومن الجمال مثل جمال يوسف، ومن الصوت ما يداني
أود خطيباً في الجنان لا يعطى مثل صوته، وإن علياً أول من يشرب من صوت داود، ودولاً أن يكون
السلسل بيلى والزنج بيلى لا يجوز لعلي قدم على الصراط إلا وثبتت له مكانها أخرى، وإن لعلي
وشيعته من الله مكاناً يغبطه به الأولون والآخرين.

اجزاء سبعون الدرهما

مد قال: حدثنا أبو يزيد قال: حدثنا محمد بن أحمد أحوباً ان شدح: لاق هاشم بن علي بن دمحم ان شدح 8-24
 بن صالح ال تميمي، عن أبيه قال: حدثنا أنس بن محمد أبي ومالك، عن أبيه، عن جعفر بن محمد، عن
 أبيه، عن جده، عن علي بن أبي طالب عليه السلام، عن النبي صلى الله عليه وآله أنه قال في
 سرها مثل أن يكح الرجل امه في بيت الله الحرام، يا علي أفأبى وصيته له: يا علي الربا سبعون جزء
 درهم ربا أعظم من سبعين زنية كلها ذات محرم في بيت الله الحرام.

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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 Rezaq, 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 Malik [\[1065\]](#) 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.?’

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خري فاسد بعين النار في مكث الذي الع بد حديث

نب دمحم أنب دمحم انشدح :لاق راطعلما ييحي نب دمحم انشدح :لاق هنع هللا يضر يبا انشدح 24-9
يحيى، عن الحسن بن علي الكوفي، عن العباس بن عامر، عن أحمد بن رزق، عن يحيى بن أبي
ابن، عن أبي جعفر عليه السلام قال: إن عبدا مكث في النار سبعة عشر خري فوالخريف العلاء، عن ج
سبعون سنة ثم إنده سأل الله عز وجل بحق محمد وأهل بيته إلا رحمتني، فأوحى الله عز وجل إلى
جبرئيل عليه السلام أن اهبط إلى عبيدي فأخرجهم، قال: يا رب وكيف لي بالله بوط في النار؟ قال: إن قد
تتها أن تكون عليك بردا وسلاما، قال: يا رب فما علمي بموضعهم؟ قال: إنه في جب من سجين، قال: أمر
فهي بط في النار وهو معقول على وجهه فأخرجه في قال عز وجل: يا عبيدي كم لبتت ناشدني في النار؟
حتم على في قال: ما أحصي يا رب، ف قال: أما وعزتي لولا ما سألتني به لاطلت هوانك في النار، ولكنه
نفسي أن لا يسألني عبيد بحق محمد وأهل بيته إلا غفرت له ما كان بيني وبينه، وقد غفرت لك
اليوم.

فرقة وسبعين اثنتين على تفرق الامة

دواد نب نبي ع أنبا دهاجم انشدح :لاق قن اغرفب ي عفاشلا رادنبل ارفع ج نب دمحم دمحم أوبأ انشدح 24-10
حدثنا ابن لهيعة، عن سعد بن أبي هلال، عن أنس بن مالك قال: قال قال: حدثنا محمد بن الفضل قال:
رسول الله صلى الله عليه وآله: إن بني إسرائيل تفرقت على عيسى إحدى وسبعين فرقة فهلك
سبعون فرقة وتخلص فرقة، وإن امتي ست تفرق على اثنتين وسبعين فرقة يهلك إحدى
لى الله عليه وآله من تلك الفرقة؟ قال: الجماعة وسبعون وي تخلص فرقة، قالوا: يا رسول الله ص
الجماعة الجماعة.

قال مصنف هذا الكتاب رضي الله عنه: الجماعة أهل الحق وإن قلوبا، وقد روي عن النبي صلى الله عليه وآله
وآله أنه قال: " المؤمن وحده حجة، والمؤمن وحده جماعة".

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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

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فرقة وسبعين ثلاث على ست فرق الامة أن روى من

يحيى بن دمح سابعه اوبأ انشدح : لاق هن دللا يضر يلجعل امشي هلنا نب دمحم نب دمحم انشدح 11-24
بن زكريا القطان قال: حدثنا بن كز بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا
هران، عن جعفر بن محمد، عن أبيه عن جده، عن أبيه الحارث بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا
أبي طالب عبد الله بن محمد قال: سمعت رسول الله صلى الله عليه وآله يقول: إن أمة موسى أفرقت بعهده
على إحدى وسبعين فرقة، فرقة منها ناجية وسبعون في النار، وأفرقت أمة عيسى عليه السلام
ببعين فرقة، فرقة منها ناجية وإحدى وسبعون في النار، وإن امتي ست فرق بعهده على اثنين وسبعين
فرقة، فرقة منها ناجية وإحدى وسبعون في النار، وأفرقت أمة عيسى عليه السلام ببعين فرقة، فرقة منها ناجية وإحدى وسبعون في النار.

الرجال وأحكام أحكامهم بين وال فرق النساء آداب في خصلة وسبعون ثلاث

عسكري قال: حدثنا أبو عبد الله لاي لع بن سرحل انشدح : لاق ناطق ان سرحل انشدح 12-24
محمد بن زكريا البصري قال: حدثنا جعفر بن محمد بن عمار، عن أبيه عن جابر بن يزيد الدجعي
قال: سمعت أبا جعفر محمد بن علي الباقر عليه السلام يقول: ليس على النساء أذان ولا إقامة، ولا
ناز، ولا إجهار باللبية، ولا الهرولة بين الصفا والجمعة، ولا جماعة، ولا عيادة المريضة، ولا اتباع الحج
والمرورة، ولا استلام الحجر الأسود، ولا دخول الكعبة، ولا الحلق إنما يقصرن من شعورهن، ولا تولى
المرأة القضاء، ولا تولى الامارة، ولا تستشار، ولا تذبج إلا من اضطرار، وتبدع في الوضوء بباطن

تمسح كما يمسح الرجال بل عليها أن تلقى الخمار من موضع مسح رأسها في الذراع والرجل بظاهره، ولا صلاة الأغداة والمغرب، وتمسح عليه وفي سائر الصلوات تدخل إصبعها في تمسح على رأسها من غير أن تلقى عنها خمارها إذا قامت في صلاتها ضمت رجلها ووضع يديها على صدرها، وتضع

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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 [1066]. 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. [1067] It is not advisable for them to learn the Chapter Yusuf. [1068] If a woman commits apostasy [1069] and renounces 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 [1070] (the poll-tax [1071]). 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) [1072] 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

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يديها في ركوعها على فخذيها، وتجلس إذا أرادت السجود سجدت لاطنة بالأرض، وإذا رفعت رأسها من السجود جلست ثم نهضت إلى القيام، وإذا قعدت لالتشهد رفعت رجلها وضمت فخذيها، وإذا سجدت

ق ب ي تها وصلت عقدت بالانامل لادن مسؤولات، وإذا كانت لها إلى الله عز وجل حاجة صعدت ف و
 ركعتين وكشفت رأسها إلى السماء فإنها إذا فعلت ذلك استجاب الله لها ولم يخبها، ولا يسعها
 غسل الجمعة في السفر، ولا يجوز لها تركه في الحضر، ولا يجوز شهادة النساء في شيء في
 لا يحل للرجل الحدود، ولا يجوز شهادتهن في الطلاق، ولا في رؤية الهلال، وتجزو شهادتهن فيما
 النظر إليه، ولا يسع للنساء من سروات الطريق شيء ولهن جنبتاه، ولا يجوز لهن نزول الغرف، ولا
 تعلم الكتابة، ويسع تحب لهن تعلم المغزل، وسورة النور، ويكره لهن تعلم سورة يوسف، وإذا ارتدت
 يقتل الرجل إذا ارتدت، المرأة عن الإسلام استتديت، فإن تابت وإلا خلدت في السجن، ولا تقتل كما
 ولا كنهات سد تخدم خدمة شديدة، وتمنع من الطعام والشراب إلا ما تمسك به نفسها، ولا تطعم إلا جشبه
 الطعام ولا تكسى إلا غليظ الثياب وخشنها، وتضرب على الصلاة والصيام، ولا جزية على النساء،
 يكن أول ناظر إلى عورتها، ولا يجوز وإذا حضر ولادة المرأة وجب إخراج من في البيت من النساء كيبلا
 للمرأة الحاضر ولا الجانب الحضور عند لقين الميت لأن الملائكة تأذى بهما، ولا يجوز لهما إدخال
 الميت قبره، وإذا قامت المرأة من مجلسها فلا يجوز للرجل أن يجلس فيه حتى يبرد، وجهاد المرأة حسن
 أحق الناس بالصلاة التي تجعل وأعظم الناس حقا على زوجها، و

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[1073]. 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.[1074] 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 is 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.

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عديها إذا ماتت زوجها، ولا يجوز للمرأة أن تكشف بين يدي اليهودية والنصرانية، لأنهن يصفن أن تطيب إذا خرجت من بيتها، ولا يجوز لها أن تشبه بالرجال لأن رسول ذلك لأزواجهن، ولا يجوز له الله صلى الله عليه وآله لعن الميت شبيهين من الرجال بالنساء ولعن الميت شبيهات من النساء بالرجال، ولا يجوز للمرأة أن تعطن نفسها ولد وأن تعلق في عنقها خيطا، ولا يجوز أن ترى أظفار يرها في قضاء مسحها بالدناء مسحاً، ولا تخضب يديها في حياضها لأنه يخاف عليها الشيطان، وإذا أرادت ولد وأن تدمر المرأة الحاجة وهي في صلاتها صفت يديها والرجل يومي برأسه وهو في صلاته ويشير بيده ويسبح، ولا يجوز للمرأة أن تصلي بغير خمار إلا أن تكون أمة فانهت صلى بغير خمار مكشوفة يجوز للمرأة لبس الديدان والحرير في غير صلاة وإحرام، وحرم ذلك على الرجال إلا في الرأس، وفي 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 فإنه يزيدك في الجنة، ولا تلبس الحرير فإنه لباسك في الجنة" ولا يجوز للمرأة في مالها عتق ولا بر إلا بإذن زوجها، ولا يجوز لها أن تصوم تطوعاً إلا بإذن زوجها، ولا يجوز للمرأة أن تصافح غير ذي محرم إلا من وراء ثوبها، ولا تباع إلا من وراء ثوبها، فإن ذلك محرم عليها، ولا يجوز ولا يجوز أن تحج تطوعاً إلا بإذن زوجها، ولا يجوز للمرأة أن تدخل الحمام للمرأة ركوب السرج إلا من ضرورة، أو في سفر، وميراث المرأة نصف ميراث الرجل، وديتها نصف دية الرجل وتقبل المرأة الرجل في الجراحات حتى تبلغ ثلث الدية فإذا زادت على الثلث ارتفع الرجل متخلفاً ولم تقم بجنبه، وإذا ماتت المرأة وقف وسفلت المرأة، وإذا صلت المرأة وحدها مع الرجل قام المصلي

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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

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عليها عند صدرها ومن الرجل إذا صلى عليه عند رأسه، وإذا دخلت المرأة القبر وقف زوجها في موضع ضا زوجها، ولما ماتت فاطمة عليها السلام قام ي تناول وركها، ولا ش فيع لمرأة أن جح عند ربها من ر عليها أمير المؤمنين عليه السلام وقال: "اللهم إنني راض عنه ابنة نبيك اللهم إنها قد أودشت فأتسها، اللهم إنها قد هجرت فاصلها، اللهم إنها قد ظلمت فاحكم لها وأنت خير الحاكمين".

جندا وسبعين خمسة لوجه وأعطى جندا وسبعين خمسة للعقل الله اعطى

الاق يري محلا رفع جندب هللا دبعو، هللا دبوع نب دعس انشدح: لاق هن ع هللا يضر ي ب انشدح 17-24 حدثنا أحمد بن محمد بن خالد البرقي، عن علي بن حديد، عن سماعة ابن مهران قال: كنت عند أبي عبد هل في قال أبو وعبد الله عليه السلام: الله عليه السلام وعنده جماعة من موالده في جرى ذكر العقل والبع اعرفوا العقل وجنده والجهل وجنده ته تدوا، قال سماعة: في قلت: جعلت فداك لا نعرف إلا ما عرفتنا، في قال أبو وعبد الله عليه السلام: إن الله جل ثناؤه خلق العقل وهو أول خلق خلقه من الروحانيين عن م قال له: أدبر ف أدبر، في قال الله تبارك وتعالى: يمين العرش من نوره، في قال له: أقبل ف أقبل، ثم خلقك خلقا عظيما وكرمك على جميع خلقي، قال: ثم خلق الجهل من البحر الاجاج ظلماتيا، في قال له: أدبر ف أدبر، ثم قال له: أقبل ف لم يقبل، في قال له: استكبرت ف لعنه ثم جعل للعقل خمسة ه به العقل وما أعطاه أضر له العداوة، في قال الجهل: يا رب هذا وسبعين جندا، في لما رأى الجهل ما أكرم الله خلق مثلي خلقته وكرمته وقويته وأنا ضده ولا قوة لي به ف أعطني من الجند مثل ما أعطيتك، في قال: نعم، في ان ع صيت به بذلك أخرجتك وجندك من رحمتي قال: قدر ضيت ف أعطاه خمسة وسبعين جندا مسة والسبعين الجند: الخبير وهو وزير العقل وجعل ضده الشر، وهو وزير العقل مما أعطى العقل من الخ الجهل، والاي مان و ضده الكفر، والتصديق

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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

و ضده الجحود، والرجاء و ضده القنوط، والعدل و ضده الجور، والرضا و ضده السخط، والشكر و ضده
 ة، والرحمة و ضدها الغضب الكفر، والطمع و ضده اليأس، والتوكل و ضده الحرص، والرافة و ضدها الغر
 والعلم و ضده الجهل، والفهم و ضده الحمق، والعرفة و ضدها التهلكة، والزهو و ضده الرغبة، والرفق و ضده
 الخرق، والرهبة و ضدها الجرأة، والتواضع و ضده التكبر، والتؤدة و ضدها التسرع، والحلم و ضده
 ليم و ضده التجبر، والرفق و ضدها القسوة، واليقين و ضدها الشك، والصدبر و ضده الجزع، والصفح و ضده
 الان تقام، والغنى و ضده الفقر، والتفكير و ضده السهو، والحفظ و ضده النسيان، والتعطف و ضده
 الاعداء، والوفاء و ضدها القطيعة، والقنوع و ضدها الحرص، والمواساة و ضدها المنع، والمودة و ضده
 المغر، والطاعة و ضدها المعصية، والخضوع و ضدها التطاول، والسلامة و ضدها البلاء، والحب و ضده
 ال بغض، والصدق و ضده الكذب، والحق و ضده الباطل، والامانة و ضدها الخيانة، والاخلاص و ضدها الشوب،
 ها الاتكار، والمداراة و ضدها الكاشفة، والشهامة و ضدها البلادة، والفهم و ضدها الغباوة والمعرفة و ضد
 وسلامة الغيب و ضدها المماكرة، والكتمان و ضده الإفشاء، والصلاة و ضدها الاضاعة والصوم و ضده

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.”

و صدق الحدیث و ضده ال نمیمة، و یر ال و ال دین و ضده ال عقوق و ال حدیقة و ضدها ال رباء، و ال معروف و ضده الة، و ال ان صاف و ضده ال حمیة، و ال تهیئة و ضدها ال منکر، و ال ستر و ضده ال تبرج، و ال تقیة و ضدها ال اذاع ال بغی، و ال نظافة و ضدها ال قدر، و ال حیاء و ضده ال خلع و ال قصد و ضده ال عدوان، و ال راحة و ضدها ال تعب، و ال سهولة و ضدها ال صعوبة، و ال بركة و ضدها ال محق، و ال عافية و ضدها ال بلاء، و ال قوام و ضدها ال مکاترة خفة، و ال سعادة و ضدها ال شقاء، و ال توبة و ضدها ال صرار، و ال حکمة و ضدها ال هوی، و ال وقار و ضده ال و ال استغفار و ضده ال اعزاز، و ال محافظطة و ضدها ال تهاون، و ال دعاء و ضده ال استنکاف، و ال نشاط و ضده ال کسل، و ال فرح و ضده ال حزن، و ال الافة و ضدها ال فرقة و ال سخاء و ضده ال بخل. ف لات جتمع هذه الخصال أو وصیة نبي أو مؤمن امتحن الله قلبه له لايمان، و أما سائر ذلك من كلام من أجاد ال عقل إلا فی نبي موالینا ف إن أحدهم لا یخلو من أن یكون فی یه بعض هذه الجنود حتی یستكمل وی نقي من جنود ال جهل ف عند ذلك یكون فی الدرجة ال عمل مع ال ان بیاء و ال او صیاء علیهم ال سلام، و إنما یدرک ال فوز بمعرفه ال به ال جهل و جنوده، و ف قنا الله و یا کم ل طاعة و مر ضاته ال عقل و جنوده و مع

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 Marvud 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. [\[1075\]](#)"

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

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[1089] ; 58- The King[1090] ; 59- The Most Holy[1091] ; 60- The Strong; 61- The Nigh; 62- The Self-Existing; 63-The Constrictor[1092] ; 64- The Reliever[1093] ; 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[1094] ; 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 Creator[1095] ; 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 illallah) one-hundred times would be better off than everyone else on that day, unless someone else says it more times than that.”

(1023)

طالب علم بهم السلام قال: قال رسول الله صلى الله عليه وآله: إن لله عز وجل تسعة وتسعين اسما مائة إلا واحدة من أحصاها دخل الجنة وهي:

ال بصير. القدير. القاهر. العلي. الاعلى. الله. الاله. الواحد. الاحد. الصمد. الاول. الآخر. اسميع.
ال باقي. البديع. البارئ. الاكرم. الظاهر. الباطن. الحي. الحكيم. العليم. الحديم. الحد فيظهر الحق.
ال حسيب. الحميد. الحدي. الرب. الرحمن. الرديم. الذارئ. الرزاق. الرقيب. الرؤوف. السلام. المؤمن.
ر. السيد. السبوح. الشهيد. الصادق. الصانع. الطاهر. العدل. العفو. المهيم. العزيز. الجبار. المتكبر.
ال عفور. الغني. الغياث. الفاطر. الفرد. الفتاح. الفالق. القديم. المملك. القدوس. القوي. القريب.
ال قيوم. القابض. الباسط. قاضي الحاجات. المجيد. المولى. المنان. المدبر. المدين. المقيت. المصور.
ي. قول. يداهل. دودول. عساول. رصانل. باهول. رونل. رتول. رضل. فشكل. ي. فشكل. ري. بئكل. ال كريم.
ال وكيل. الوارث. البر. باعث. التواب. الجديل. الجواد. الخبير. الخالق. خير الناسرين. الديقان.
ال شكور. العظيم. ال لطيف. ال شافي.

وقد رويت هذا الخبر من طرق مختلفة وأدفاظ وقد أخرجت تفسير هذه الاسماء في كتاب التوحيد

مخ تلفة.

مرة مائة الا ستغ فار واث واث تهل ليلة مائة ث واث

نع ، هيبأ نع ، هللا دب ع يباأ نب دمأ نع ، هللا دب ع نب دعس انشدح : لاق هن ع هللا يضر يباأ انشدح 5-25
ال سلام قال: من قال محمد بن أبي عمر، عن هشام بن سالم، وأبي أيوب الخزاز، عن أبي عبد الله عليه
داز نم ال الم ع موي لا كلذس انلا لصفأ ناك قرم ةئام "هللا ال هللا ال"

(1024)

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 Qanım 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."

(1025)

نع ، س ي ع نبا دمأ نب دمأ نع ، هلادبع نب دعس انشدح : لاق هن ع هللا يضر يباأ انشدح 6-25
ال حسين بن سيف [عن سيف] عن سلام بن غانم، عن أبي عبد الله عليه السلام قال: من قال حين
بني الله بي تاله في الجنة، ومن استغفر الله حين يأوي ياوي إلى فراشه "لا إله إلا الله" مائة مرة
إلى فراشه مائة مرة تحات ذنوبه كما يسقط ورق الشجرة.

ق بض. ف قالوا: الحمد لله. فأأيكم وصديه؟ فما بعث الله عز وجل نبيا إلى قوم إلا وله وصي يودي عنه إلى أبي بكر، ف قالوا: هو وصيه. ف قالوا من بعده ويحكي عنه ما أمره ربه. فأوما المهاجرون والاند صار لابي بكر: إننا نلقى عليك من المسائل ما يلقى على الاوصياء، ونسألك عما تسأل الاوصياء عنه. ف قال لهما أبو بكر: ألقيا ما شئتما أخبركما

(1026)

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.’

(1027)

ب جوابه إن شاء الله، ف قال أحدهما: ما أنا وأنت عند الله عز وجل؟ وما نفس في نفس ليس بينهما رحم

الشمس؟ وفي أي ن ت غر ب؟ وأي ن طلعت ال شمس ثم لم ولا قرابة؟ وما ق بر سار ب صا ح به؟ ومن أي ن ت طل ع
ت طل ع ف يه ب عد ذلك؟ وأي ن ت كون ال جنة؟ وأي ن ت كون ال نار؟ وري ك ي حمل أو ي حمل؟ وأي ن ي كون وجه ربك؟
وما ا ث نان شاهدان؟ وما ا ث نان غا ن بان؟ وما ا ث نان م ت با غضان؟ وما ال وا حد؟ وما ال ا ث نان؟ وما ال ث لاث ة؟ وما
ال س تة؟ وما ال س بعة؟ وما ال ثمان ية؟ وما ال تسعة؟ وما ال ع شرة؟ وما ال ا حد عشر؟ الارب عة؟ وما ال خمسة؟ وما
وما ال ا ث نا عشر؟ وما ال ع شرون؟ وما ال ث لاث ون؟ وما ال ا رب عون؟ وما ال خمسون؟ وما ال س تون؟ وما ال س بعون؟
وما ال ثمان ون؟ وما ال تسعون؟ وما ال المائة؟

قو م عن ال ا سلام. فأت يت منزل علي بن أبي قال: ف ب قى أب و ب كر لا يرد جوابا، وت خوف نا أن ي رت د ال
طال ب علي ه ال سلام ف قلت له: يا علي، إن رؤساء ال يهود قد قدموا ال مدي نة وأل قوا علي أبي ب كر مسائل
ف ب قى أب و ب كر لا يرد جوابا. ف ت بسم علي عليه ال سلام ضا حكا، ثم قال: هو ال يوم ال ذي وعدني ر سول
مامي وما أخطأت مشي تته من مشي ة ر سول الله صلى الله عليه وآله ف أق بل يمشي أ
واله ش ي نا ح تى قعد ف ي الموضع ال ذي كان ي قعد ف يه ر سول الله صلى الله عليه وآله. ثم ال تفت
إلى ال يهودي ين ف قال: يا يهودي ان، اذوا مني وأل قيا علي ما أل قى تماه علي ال ش يخ.

ي بن أبي طالب بن عبد المطلب، أخو ال نبي، وزوج اب نته ف قال ال يهودي ان: ومن أنت؟ ف قال لهما: أنا عل
فا طمة، وأب و ال حسن وال حسن بن، وو صيه ف ي حالاته ك لها، و صاحب كل منقبة وعز، وموضع سر ال نبي
صلى الله عليه وآله.

ف قال له أحد ال يهودي ين: ما أنا وأنت عند الله؟ قال: أنا مؤمن منذ عرفت ن فسسي، وأنت كافر منذ عرفت
أدرى ما ي حدث الله ف يك يا يهودي ب عد ذلك. ن فسك. ف م

ال س ل ا ه ل ع سن وي ك ا ذ ل ا ق؟ ق ب ا ر ق ال و م ح ر ا م ه ن ي ب س ي ل س ف ن ي ف س ف ن ا م ف: ي دوهي ل ا ق ف 26-2
ف ي ب طن ال حوت.

قال: فما ق بر سار ب صا ح به؟ قال: ي ونس ح ين طاف به ال حوت ف ي س بعة أب حر.

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 [\[1097\]](#) (when they were escaping from Egypt being chased by Pharaoh, and where Pharaoh and his soldiers were drowned.)' [\[1098\]](#)

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.” [1099] 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.’

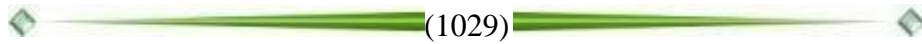
The Jew asked, ‘To which direction does your God face?’ Ali ibn Abi Talib told me (Ibn Abbas), ‘O Ibn Abbas! Bring some wood and make a fire.’ I brought some wood and kindled it. Ali (MGB) put some wood on the fire. Then he (MGB) asked the Jew, ‘To which direction does this fire face?’ The Jew said, ‘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: فال شمس من أين تطلع؟ قال: من بين قرني الشيطان.

قال: فأين تغرب؟ قال: في عين حامية. قال لي حديبي رسول الله صلى الله عليه وآله: "لا تصل في إقبالها ولا في إدبارها حتى تصير مقدار رمح أو رمدين."

قال: فأين طلعت الشمس ثم لم تطلع في ذلك الموضع؟ قال: في البحر فلقه الله لبني إسرائيل لقوم موسى عليه السلام.

فربك يحملي أو يحملي؟ قال: إن ربي عز وجل يحملي كل شيء بقدرته ولا يحملي شيء. قال له:

ي فام هلل نأ ملعت ملأ، يدوهي اي: لاق "وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً" فكيف قوله عز وجل: قال لثرى وال ثرى على القدرة ال سماوات وما في الأرض وما بينهما وما تحت الثرى؟ فكل شيء على وال قدرة ت حمل كل شيء.

قال: فأين تكون الجنة وأين تكون النار؟ قال: أما الجنة في السماء، وأما النار في الأرض.

قال: فأين يكون وجه ربك؟ قال علي بن أبي طالب عليه السلام لي: يا ابن عباس، إن تني ب نار

اي يهودي، أين ي كون وجه هذه النار؟ وحطب. فأتى به نار وحطب فأضرمها. ثم قال: ي

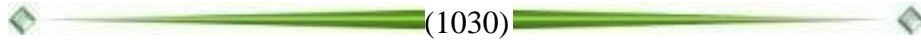
قال: لا أقف لها على وجه. قال: فإن ربي عز وجل عن هذا المثل، ولله المشرق والمغرب فأين نمات ولدوا ف ثم وجه الله .

ف قال له: ما اثنان شاهدان؟ قال: السموات والأرض لا يغيبان ساعة.

ا. قال: فما اثنان غائبان؟ قال: الموت والحياة لا يوقف عندهم

قال: فما اثنان ممتباغضان؟ 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... [1100]’ 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.’ [1101]

The Jew asked, ‘What are the eight?’ Ali (MGB) replied, ‘They are the eight gates of Paradise.’ [1102]

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.’ [1103]

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!” [\[1104\]](#)

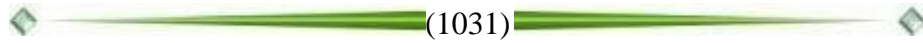
The Jew asked, ‘What are the twelve?’ Ali (MGB) replied, ‘They are the twelve months in a year.’

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.’ [\[1105\]](#)

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.’ [\[1106\]](#)



قال: فما الاثنا عشر؟ قال: آدم وحواء.

الاثنا عشر؟ قال: فما الاثنا عشر؟ قال: كذبت النصارى على الله عز وجل فقلوا: "ثلاثة ولا ولداد.

قال: فما الاربعة؟ قال: القرآن والزبور والتوراة والإنجيل.

قال: فما الخمسة؟ قال: خمس صلوات مفترقات.

قال: فما الستة؟ قال: خلق الله السموات والأرض وما بينهما في ستة أيام.

قال: فما السبعة؟ قال: سبعة أبواب النار متطابق.

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.

"مَرَّ رَأَيْتُهُمْ لِي سَاجِدِينَ يَا أَبْتَ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ" قول يوسف لأبيه: فما الأحد عشر؟ قال: قال:

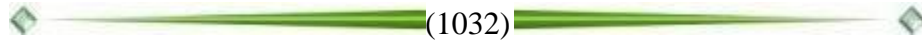
قال: فما الاثنا عشر؟ قال: شهور السنة.

قال: فما العشرين؟ قال: بيع يوسف بعشرين درهما.

قال: فما ال ثلاثون؟ قال: ثلاثون يوماً، شهر رمضان صيامه فريض واجب على كل مؤمن إلا من كان مريضا أو على سفر.

قال: فما الأربعون؟ قال: كان مديقات موسى عليه السلام ثلاثون ليلة فأتى بها الله عز وجل بعشر، فتم مديقات ربه أربعين ليلة.

قال: فما الخمسون؟ قال: لبث نوح في قومه ألف سنة إلا خمسين عاماً.



(1032)

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)[\[1107\]](#) 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.’ [\[1108\]](#)

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.’ [\[1109\]](#) 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[\[1110\]](#) 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[\[1111\]](#); his mule was Doldol[\[1112\]](#); 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.”

(1033)

يلع ردي مل اذا "فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامِ سِتِّينَ مِسْكِينًا" قول الله عز وجل في كفارة الظهار: فما الستون؟ قال قال: صديام شهريين متتابعين.

امف: لاق، ل ج وزع هبر تاق ي مل ال ج ر ن ي ع بس هم وق ي سوم رات خا: لاق؟ ن وع بس ل ا امف: لاق 3-26
ي قال لها ثمانون منها قد عدت وروح في السد فينة واستوت على الجودي، الثمانون؟ قال: قرية بالجزيرة
وأغرق الله القوم، قال: فما التسعون؟ قال: الفلك المشحون اتخذ نوح عليه السلام في يوم سدوم
ب يتال لبهانم، قال: فما المائة؟ قال: كان أجل داود عليه السلام ستين سنة فوهب له آدم عليه السلام
ه فلما حضرت آدم الوفاة جحد في جحدت ذرية ته. في قال له: يا شاب صف لي محمدا أربعين سنة من عمر
كأني أنظر إليه حتى أومن به الساعة، في بكى أمير المؤمنين عليه السلام ثم قال: يا يهودي هيجت
أحزاني كان حبيبي رسول الله صلى الله عليه وآله صلوات الجديين، مقرون الحجابين، أذعج العذنين،
قنى الاتف، دقيق المسريرة، كثر الحدية براق الثنايا، كان عنقه إبريق فضة، كان له سهل الخدين، أ
شعيرات من لبته إلى سرتة، مل فوفية كأته قضيب كافور، لم يكن في بدنه شعيرات غيرها، لم
يكن بالطويل الذاهب ولا بالقصير النزر، كان إذا مشى مع الناس غمرهم نور، وكان إذا مشى كأته
خر أوي نحدر من صبيب، كان مدور الكعبين، لطيف القدمين دقيق الخصر عمامته يتقلع من ص
السحاب، وسيد فقه ذوال فقار، ويغذته دلدل، وحمارة اليعفور، وناقته الأعضاء، وفرسه لزاز،
وقضيه به الدم شوق، وكان عليه السلام أشرف الناس على الناس، وأرف الناس بالناس، كان بين
على الأخاتم سطران أما أول سطر فلا إله إلا الله وأما الثاني في محمد رسول كترفية خاتم النبوة مكتوب
الله صلى الله عليه وآله هذه صفة يهودي. في قال اليهوديان: نشهد أن لا إله إلا الله وأن محمدا
رسول الله صلى الله عليه وآله وأذك وصي محمد قافا، فأسلاما ولسن إسلامهما ولزما أمير المؤمنين
السلام في كاتامعه حتى كان من أمر الجمل ما كان، فخرجنا معه إلى البصرة في قتل أحدها في وقعة عليه
الجمل، وبقي الآخر حتى خرج معه إلى صفين في قتل بصفين.

(1034)

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.’ [1113] 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.’ [1114]

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.’ [1115]

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.’ [1116]

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,’ [1117]

حسب ين بن لانا نب دمحا ين شذح :لاق هللا دبعب نب دعس ان شذح :لاق هن ع هللا يضر ي با ان شذح 4-26
سعد يد، عن أبيه، عن جعفر بن يحيى، عن أبيه رفته إليه إلى بعض الصادق بن من آل محمد عليه السلام
قال: جاء رجلان من يهود خيبر ومعهما التوراة منشورة يريدان النبي صلى الله عليه وآله فوجدها قد
اه قد قد بض. ف قال: بض، فأتا يا أبابكر ف قال: إننا قد وجدنا نبي لنا سألنا عن مسألة ف وجدنا
وما مسألة تكما؟

قالا: أخبرنا عن الواحد والاثنتين والثلاث والأربعة والخمسة والستة والسبعة والثمانية وال تسعة
والعشرة والعشرين والثلاثين والأربعين والخمسين والستين والسبعين والثمانين والتسعين
والمائة.

ف قال لهما أبو بكر: ما عندي في هذا شيء إن تيا علي بن أبي طالب.

قال: فأتاه فقصا عليه القصة من أولها ومعهما التوراة منشورة، ف قال لهما أمير المؤمنين عليه
السلام: إن أنا أخبرت كما بما وجدته عندكما تسلمان؟ قال: نعم.

لَا تَتَّخِذُوا إِلَهَيْنِ إِثْمًا هُوَ إِلَهٌ " :الاثنتان فهو قول الله عز وجل قال: أما الواحد فهو الله وحده لا شريك له. وأم
وأما الثلاثة والأربعة والخمسة والستة والسبعة والثمانية فهن قول الله عز وجل في كتابه في أصحاب الكهف " .واحد
خَمْسَةَ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةَ وَثَمَانُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ " .
"أَحَدًا بَعْدَهُمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ

" .وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ " :وأما التسعة فهو قول الله عز وجل في كتابه

" .تِلْكَ عَشْرَةٌ كَامِلَةٌ " :وأما العشرة فقول الله عز وجل

"وَن صَابِرُونَ يَغْلِبُونَ مِثْلَيْنِ إِنْ يَكُنْ مِّنْكُمْ عَشْرٌ... "وأما العشرة فقول الله عز وجل في كتابه

(1036)

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...’ [\[1118\]](#)

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.’ [\[1119\]](#)

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...’ [\[1120\]](#)

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, ‘And Moses chose seventy of his people for Our place of meeting...’ [\[1121\]](#)

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;...’ [\[1122\]](#)

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,...’ [\[1123\]](#)

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:...’ [\[1124\]](#)”

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.”

ثِيْنٌ لَيْلَةٌ وَأَتَمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ وَوَاعَدْنَا مُوسَى ثَلَاثًا: وَأَمَّا الثَّلَاثُونَ وَالْأَرْبَعُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ "لَيْلَةٌ".

"فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ": وَأَمَّا الْخَمْسُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ

"فَمَنْ لَمْ يَسْتَطِعْ فِطْعَامَ سِتِّينَ مِسْكِينًا...": وَأَمَّا السِّتُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ

"وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا": وَأَمَّا السَّبْعُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ

"يُرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةٍ شُهَدَاءَ فَاجْلُدُوهُمْ ثَمَانِينَ جَلْدَةً وَالَّذِينَ فِي كِتَابِهِ: وَأَمَّا الثَّمَانُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ

"إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً": وَأَمَّا التِّسْعُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ

"رَأَيْتِي فَاجْلُدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ الرَّائِيَةُ وَالْ": وَأَمَّا الْمِائَةُ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ

مرة وعشرين مائة السماء إلى وآله عليه الله صلى النبي عرج

قاق دلًا ليتم نبان سحلا انشدح: لاق هن ع لدا ي ضر دي لولا نب دمحا نب نسحلا نب دمحم انشدح 5-26
ي ونس، عن صباح المزني، عن أبي عبد الله قال: حدثنا سلمة بن الخطاب، عن مزيع بن الحجاج، عن
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 له علي والآمة عليهم السلام أكد ثر 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.' [\[1125\]](#)

(1039)

لونا وعشرون مائة ال فاكهة

نب هللا دب عو، هللا دب ع نب دعس ان شذح :الاق امهن ع هللا يضر ن سحلا نب دمحمو، يبا ان شذح 26-6
جع فر الاحميري جم يعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن ذكره، عن أبي عبد
ومائة قضيبي الله عليه السلام قال: لما أبط الله عز وجل آدم عليه السلام من الجنة أبط معه عشرين
منها أربعون ما ي وكل داخلها وخارجها وأربعون منها ما ي وكل داخلها ويرمي ي خارجها، وأربعون منها ما ي وكل
خارجها ويرمي ي داخلها، وغرارة ف يها بز كل شيء.

صنف ومائة عشرون الجنة الهى

ب اس ال حمادي قال: عل اوبأ ان شذح :الاق قن اغرفب ي عفاشلا رادن بل ارفع ع نب دمحم دمحم اوبأ ان شذح 26-7
حدثنا صالح بن محمد ال بغدادي قال: حدثنا ع يدا الله بن عمرو القواريري قال: حدثنا مؤمل بن
إسماعيل قال: حدثنا سفيان الثوري، عن علقمة بن مرثد، عن سعد يمان بن بريدة، عن أبيه قال: قال
منها ثمانون صنف فارسل الله صلى الله عليه وآله: أهل الجنة عشرون ومائة صنف. هذه الامة

المال ب يت في دي نارمات تا سنة كل في ف له ال قرآن ح فظمن

the dead after it gets cold; for having washed the dead; on Fridays; on the two Eids[1129] ; upon entering Mecca; upon entering Medina; going on pilgrimage; entering the state of ritual consecration (or Ihram); on the day of Arafat[1130] ; on the first night of the (Arabic) month of Ramazan[1131] ; 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

(1041)

ال سنة أي ام عدد الطواف

ال دس بن ابن الدسن بن انشدح: لاق هن ع دللا يضر دي لولا نب دمحا نب نسح لانا نب دمحم انشدح 10-26
أبان، عن الدس بن بن سعد، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله عليه
السلام قال: يسحب أن تطوف ثلاثمائة وستين أسبوعاً عدد أيام السنة فإن لم تستطع فما قدرت
عليه من الطواف.

الدين شرايع من خصال

م العجلي، وأحمد بن الحسن القطان، ومحمد بن أحمد السندي، شيه لانا نب دمحم نب دمحم انشدح 11-26
والدس بن بن إبراهيم بن أحمد بن هشام المكي، وعبد الله بن محمد الصانغ، وعلي بن عبد الله
الوراق رضي الله عنهم قالوا: حدثنا أبو الوالد عباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن
حدثنا محمد بن بهلول قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن عبد الله بن حبيب قال:
محمد عليهما السلام قال: هذه شرائع الدين لمن أراد أن يتمسك بها وأراد الله هدايته: إسباغ الوضوء كما أمر
الله عز وجل في كتابه أنطق غسل الوجه واليدين إلى المرفقين، ومسح الرأس والقدمين إلى
مرة مرة ومرتان جائز، ولا ينقض الوضوء إلا البول والريح والنوم، والغائط والجنابة، ومن الكعبين
مسح على الخفين فقد خالف الله وسؤله وكتابه، وضوءه لم يتيم وصلاته غير مجزية، والأغسال
منها غسل الجنابة، والحيض، وغسل الميت وغسل من مس الميت بعد ما يبرد، وغسل من غسل الميت،
وغسل يوم الجمعة، وغسل اليدين، وغسل دخول مكة، وغسل دخول المدينة، وغسل الزيارة، وغسل
الأحرام، 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. أما الفرض فغسل الجنابة، وغسل
والحيض والجنابة

عاشع لانا، تاعكثر ثالث برغم لانا، تاعكثر عبراً رصع لانا، تاعكثر عبراً رهظلا قضيرف لانا الصو 12-26
الأخرة أربع ركعات، والفجر ركعتان، فجملة الصلاة

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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)[1132] 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[1133]. Do not pray while you are wearing the skins of a dead animal[1134], 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[1135]. 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[1136] 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[1137] 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[1138] 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 في فيها في السفر والحضر، وركعتان من جلوس بعد العشاء الآخرة ت عدان بركعة، وثمان ركعات السحر وهي صلاة الليل والشفع ركعتان، والوتر ركعة، وركعتا الفجر بعد الوتر، وثمان ركعات قبل الظهر وثمان ركعات قبل العصر.

والصلاة يسجد تحب في أول الاوقات.

وفضل الجماعة على الفرد بركعة وعشرين، ولا صلاة خلف الفاجر، ولا يقعدى إلا بأهل الدولاية.

لم يته وإن دبت سبعين مرة، ولا في جلود السباع، ولا يسجد إلا على الأرض ولا يصلى في جلود أو ما أتت الأرض إلا المأكول والقطن والكتان، ويقال في افتتاح الصلاة: "تعالى عرشك،" ولا

ي قال: "تعالى جدك."

ة هو ولا ي قال في ال تشهد الاول: "ال سلام على بنا وعلى ابا الله ال صلح بن" لان ت حد يل ال صلا ال تسل يم، وإذا قلت هذا ف قد سلمت.

وال ت قد ص ير في ثمان ية ف را سخ، وهو ب ريدان، وإذا ق صرت أف طرت، ومن لم ي ق صر في ال س فر لم ت جزء صلاته لانه قد زاد في ف رض الله عز وجل.

ة.وال قنوت في جم يع ال صلوات سنة واجبة في الركعة ال ثالثة ق بل ال ركوع وب عد ال قراء

وال صلاة على الميت خمس تك بيرات ف من ن قص منها ف قد خالف ال سنة.

والميت ي سل من ق بل رجليه سلا، والمرأة ت وخذ ب ال عرض من ق بل ال لحد، وال ق بورت ربيع ولا ت ستم.

والاجهار ب بسم الله الرحمن الرحيم في ال صلاة واجب، وفي راض ال صلاة سبع: ال وقت، وال طهور ال سجود، وال دعاء.وال توجه، وال ق بلة، وال ركوع، و

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[1139]. 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. [1140]

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.

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والزكاة في ربيعة واحدة على كل مائة درهم خمسة دراهم، ولا تجب في يمدون ذلك من الفضة.

ولا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه.

ولا يحل أن تدفع الزكاة إلا إلى أهل الدولة والمعرفة.

في نه ن ص ف د ن ا ر و ي ج ب ع ل ي ا ل ذ ه ب ا ل ز ك ا ة ا ذ ا ب ل ع ع ش ر ي ن م ث ق ا ل ا ، ف ي ك و ن

إذا بلغ خمسة أو ساق العشر إن كان سقي سحيا، وإن -وتجب على الحنطة والشعير والتمر والزيب سقي بالدوالي في عديه ن ص ف ا ل ع ش ر ، و ا ل و س ق س ت و ن ص ا ع ا ، و ا ل ص ا ع ا ر ب ع ا أ م د ا د .

فإن وتجب على الغنم الزكاة إذا بلغت أربع عين شاة وتزيد واحدة في تكون في يها شاة إلى عشرين ومائة، زادت واحدة في في يها شاتان إلى مائتين، فإن زادت واحدة في في يها ثلاث شياه إلى ثلاثمائة، وبعد ذلك في يكون في كل مائة شاة شاة.

وتجب على البقر الزكاة إذا بلغت ثلاثين بقرة في بيعة حولية في يكون في يها تبيع حولي إلى أن ستين في في يها تبيعان إلى تبيع أربعين بقرة، ثم في يكون في يها مسنة إلى ستين [فإذا بلغت سبعين، ثم في يها تبيعة ومسنة إلى ثمانين وإذا بلغت ثمانين] في تكون في يها مسنتان إلى تسعين ثم في يكون في يها ثلاث تبايع، ثم بعد ذلك في يكون في كل ثلاثين بقرة تبيع، وفي كل أربعين مسنة.

رة في شاتان، فإذا بلغت وتجب على الإبل الزكاة إذا بلغت خمسا في يكون في يها شاة، فإذا بلغت عشر خمس عشرة في ثلاث شياه، فإذا بلغت عشرين في أربع شياه، فإذا بلغت خمسا وعشرين في خمس شياه، فإذا زادت واحدة في في يها بنت مخاض، فإذا بلغت خمسا وثلاثين وزادت واحدة في في يها بنت لبون.

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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. [1141] 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

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فإذا بلغت خمسا وأربعين وزادت واحدة ف فيها حقة.

فإذا بلغت ستين وزادت واحدة ف فيها جذعة إلى ثمانين.

فإن زادت واحدة ف فيها ثني إلى تسعين.

فإذا بلغت تسعين ف فيها ابنتا بون.

فإن زادت واحدة إلى عشرين ومائة ف فيها حقتان طروق تال فحل.

فإذا كثرت الابل ف في كل أربعين بنت لبون، وفي كل خمسين حقة.

وي سقط الغنم به بعد ذلك وي رجع إلى أسنان الابل.

ثى أربعة أمداد من الحنطة، وزكاة الفطرة واجبة على كل رأس صغير أو كلب، حر أو عبد، ذكر أو أنثى والشعير والتمر والزبيب وهو صاع تام، ولا يجوز دفع ذلك أجمع إلا إلى أهل الدولة والمعرفة.

يلصتو يشحتو لستغت وضاحتس مل او ،ماي أةثالث اهل ق أو ماي أةرشع ضي حل ماي أةرشك أو 13-26.

والحائض تترك الصلاة ولا تقضيها وتترك الصوم وتقضيه.

هر رمضان فريضة يصام لرؤيته وفطر لرؤيته وصيامه.

ولا يصلى التطوع في جماعة لأن ذلك بدعة وكل بدعة ضلالة وكل ضلالة في النار.

صوم ثلاثة أيام في كل شهر سنة وهو صوم خميسين بينهما أربعاء، الخميس الأول في العاشر الأول والأربعاء من العاشر الأوسط والخميس من العاشر الأخير،

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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 Ramadan. It is acceptable to make up the missed days of fasting of Ramadan 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 [1142] (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 [1143]) 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 [1144]. The Sublime God says, "And complete the Hajj or Umra in the service of God..." [1145] 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!) [1146]

And circumambulating around the Ka'ba during the Umra (supererogatory) pilgrimage is obligatory. [1147] And saying two units of prayer at the Station of Abraham is obligatory. Walking between Safa [1148] and Marwa [1149] is obligatory. [1150] 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 [1151] 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. [1152] And cutting the hair is a tradition. [1153] Stoning at the Devil (Jamrah) is a tradition." [1154]

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و صوم شعبان حسن لمن صامه لان الصالحين قد صاموه أو رغبوا فيه، وكان رسول الله صلى الله عليه وآله يصوم شعبان في شهر رمضان.

والفائت من شهر رمضان إن قضى متفرقا جاز وإن قضى متتابعاً فهو أفضل.

البدن، وأن يكون لئلا سنان ما وحج البيت واجب لمن استطاع إليه سبيلاً، وهو الزاد والراحلة مع صحة يدخله على عياله وما يرجع إليه به عداً.

ولا يجوز الحج إلا تمتعاً، ولا يجوز القرآن والأف راد إلا لمن كان أهله حاضري المسجد الحرام.

ولا يجوز الإحرام قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لمرض أو تقيّة.

جحلأ يف لادجلأوقوسفلأوشفرلأ بانأأامأأو "وأتموا الحجّ والعمرة لله" وقد قال الله عز وجل:

ولا يجرى في النسك الإحصي لأنه ناقص، ويؤجر الموقوف إذا لم يجد غيره.

لبيك، إن الحمد والنعمه لك والمملك، لا نبيك اللهم لبيك، لبيك لا شريك لك "الإحرام والتلبية الأربع وهي: وفرائض الحج "شريك لك"

والطواف بالبيت لعمرة في رية ضة، وركعتاه عند مقام إبراهيم عليه السلام في رية ضة، والسعي بين الصفا والمروة في رية ضة، وطواف الحج في رية ضة، وركعتاه عند المقام في رية ضة، وبعدة السعي بين الصفا والمروة في رية ضة، وطواف النساء في رية ضة، وركعتاه عند المقام في رية ضة، ولا يسعي بعدة بين الصفا والمروة إلا صفاً والمروة، والوقوف بالمشعر في رية ضة، والهدي لم تمتع في رية ضة.

فأما الوقوف بعرفة فهو واجبة، والحلق سنة، ورمي الجمار سنة.

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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.' [1155]

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. [1156]

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 Fadak [1157] 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 apostates [1158].

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 sent to the Thamud clan. [1159] 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 الذكفار وإن نصاب في دار التقية إلا قاتل أو ساعى في فساد، وذلك إذا لم تخف على نفسك ولا على أصحابك. واستعمال التقية في دار التقية واجب، ولا حدث، ولا كفارة على من حلف تقية يدفع به ذلك ظمًا عن نفسه.

ق والطلاق لسنة على ما ذكره الله عز وجل في كتابه وسنة نبويه صلى الله عليه وآله ولا يجوز طلاق غير السنة، وكل طلاق يخالف الكتاب ليس بطلاق كما أن كل نكاح يخالف الكتاب ليس بنكاح، ولا يجمع بين أكثر من أربع حرائر، وإذا طلق المرأة لعدة ثلاث مرات لم تحل للزوج حتى تنكح زوجات أخرى، وقد قال عليه السلام: "أقوات زويج المطلقات ثلاثاً في موضع واحد، فانهن ذوات أزواج". غيره، وقد قال عليه السلام: "أقوات زويج المطلقات ثلاثاً في موضع واحد، فانهن ذوات أزواج".

والصلاة على النبي صلى الله عليه وآله واجبة في كل المواطن وعند العطاس والرياح وغير ذلك.

من أعدائهم واجبة ومن الذين ظلموا آل محمد عليهم السلام وحب أولياء الله والولاية لهم واجبة، والدبراء السلام فدك، ومنعوها ميراثها وغصبوها وزوجها حقوقهما، وهوا وهتكوا حجابها فأخذوا من فاطمة عليها من الناكثين والقسطين والمارقين بأحراق بيتهما، وأسسوا الظلم وغيروا سنة رسول الله، والدبراء واجبة.

من الاند صاب والازلام: أمة الضلال وقادة الجور كلهم أولهم وآخرهم واجبة. والدبراء

ولد بين الآخرين شقيق عاقرة ناقة ثمود قاتل أمير المؤمنين عليه السلام واجبة، من أشقى الأوالد براء من جميع قتلته أهل البيت عليهم السلام واجبة. والدبراء

والولاية للمؤمنين الذين لم يغيروا ولم يبدلوا بدينهم صلى الله عليه وآله واجبة مثل سلمان ودالكندي، وعمار بن ياسر، وجابر بن عبد الله الفارسي، وأبي ذر الغفاري والمقداد بن الاسد صاري، وحذيفة بن اليمان، وأبي الهيثم بن التيهان، وسهل بن حنيف، وأبي وبان صاري وعبد الله ابن الصامت، وعبادة بن الصامت، وخزيمة بن ثابت ذي الشهادةتين، وأبي سعيد الخدري، اتباعهم والمقتدين بهم وبهداهم واجبة. ومن نحاحوهم، وفعل مثل فعلهم، والولاية ل

26-14 Doing good to one's parents is obligatory. [1160] 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.) [1161] 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...' [1162]

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.' [1163]

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.

(1053)

انه لا طاعة ف،ة يص عمل ا يف امه ري غ الو امه ع طت ال ف ني كرش م انك ن اف ،بج او ني دل اول ربو 14-26 لمخلوق في معصية الخالق.

والا ت ب ياء والاو ص ياء لا نذوب لهم لانهم معصومون مطهرون.

وت حاديل المتعة تين واجب كما أنزلهما الله عز وجل في ك تابه وسنهما رسول الله صلى الله عليه وآله: متعة الحج ومتعة النساء.

ولد الذكر والانثى يوم السابع، وي سمي وال فرائض على ما أنزل الله ت بارك وتعالى. والعقيدة لل الولد يوم السابع، وي حلق رأسه وي صدق بزنه شعره ذهباً أو فضة. والله عز وجل لا ي كلف ن فساً إلا وسعها ولا ي كلفها فوق طاقتها.

وأفعال العباد مخلوقة خلق تقدير، لا خلق تكوين، والله خالق كل شيء، ولا ي قول بالاجر ولا الله عز وجل البرئ بالسقيم، ولا يعذب الله عز وجل الاطفال بذنوب الآباء، فانه قال في محكم بال ت فويض ولا ي أخذ "وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى" :كتابه

"وَأَنْ سَعِيَهُ سَوْفَ يَرَى .وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى" :وقال عز وجل

ولله عز وجل أن يعفو ويتفضل، وليس له عز وجل أن يظلم، ولا ي فرض الله عز وجل على عباده طاعة من يعلم أنه يعويهم ويضلهم، ولا ي ختار لرسالة ولا ي صط في من عباده من يعلم أنه ي كفر به وي عبداً شيطاناً دونه، ولا ي تخذ على خلقه حجة إلا معصوماً.

مسلم، وليس كل مسلم مؤمن، ولا ي سرق السارق حين ي سرق وهو والا سلام غير الايمان، وكل مؤمن مؤمن، ولا ي زنى الزاني حين ي زنى وهو مؤمن، وأصحاب الحدود مسلمون لا مؤمنون ولا كافرون.

فإن الله ت بارك وتعالى لا ي دخل النار مؤمناً وقد وعده الجنة، ولا ي خرج من النار كافراً وقد وعده النار ما دون ذلك لمن يشاء. والخلود فيها، ويعفر

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[1164], Resurrection after death, the Reckoning, the Bridge[1165], 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.' [1166]

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[1167]. 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 في ساق لا مؤمنون ولا كافرون ولا يخلدون في النار، ويخرجون منها به وما.

والله فاعلة جازة لهم ولا لمسه تضعه في النار إذا ارتضى الله عز وجل به نهم.

والقرآن كلام الله ليس به خالق ولا مخلوق.

اركز فرولا دار إي مان. والدار الیوم دار ترقية وهي دار إسلام لا د

والامر بالمعروف والنهي عن المنكر واجب على من أمكنه ولم يخف على نفسه ولا على أصحابه.

والإيمان هو أداء الفرائض واجباتها كإيمان. والإيمان هو معرفة بالقلب وإقرار باللسان وعمل الموت والحساب والصراط والميزان. ولا بد من الأركان والأركان من عذاب القبر ومنكر ونكير والبعث بعدة من أعداء الله عز وجل. إيمان بالله إلا بالبراءة

والتي تدبر في العيدين واجب؛ أما في الفطري في خمس صلوات يتبدأ به من صلاة المغرب ليلة أكبر، والله الفطر إلى صلاة العصر من يوم الفطر، وهو أن يقول: "اللهم أكبر الله أكبر، لا إله إلا الله وال الله أكبر، ولتكمّلوا العدة ولتكبّروا الله على ما هداكم". بقوله عز وجل: "الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا"

وفي الأضحية بالإمام صار في دبر عشر صلوات يتبدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة من في دبر خمس عشرة صلاة يتبدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث، وب يوم الرابع.

"وَاللَّهُ أَكْبَرُ عَلَى مَا رَزَقْنَا مِنْ بِهِمَةِ الْأَنْعَامِ" ويزاد في هذا التكبير

عند تسليط النفساء لا تقعد أكثر من عشرين يوماً إلا أن تطهر قبل ذلك، وإن لم تطهر بعد العشرين يوماً واحدة تشتت وعملت عمل الأمستحاضة.

والشراب في كل ما أسكره تأثيره 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 [1168], 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 [1169]; 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.”

(1057)

وكل ذي ناب من السباع وذئب مخلب من الطير فأكله حرام، والطحال حرام لأنه دم، والجري والمار ماهي
فيلوس فأكله حرام ويؤكل من السباع ما أخذت طرفاه ولا والطفافي والذمير حرام، وكل سمك لا يكون له
يؤكل ما استوى طرفاه، ويؤكل من الجراد ما استقل بالطين ولا يؤكل منه الدب لأنه لا يستقل
بالطين ولا يجراد أخذه.

لدين، اولاً قوقعوه، هلل امرح يتل سفن لالتقوه، لوجوزع هللاب كرشل اي هو قمرحم ريباكل او 15-26
والفرار من الزحف، وأكل مال اليتيم ظلماً، وأكل الرباب بعد اليتيم، وقذف المدصنات وبعد ذلك الزنا
واللواط والسرقه، وأكل الميتة والدم ولحم الخنزير وما أهل لغير الله به من غير ضرورة، وأكل السحت،
ح الله، والامن من مكر الله، والبخس من المكيال والدميزان، والدميسر، وشهادة الزور، والياس من رو
والقنوط من رحمة الله، وترك معاونة المظلومين والدركون إلى الظالمين، واليمين الغموس وحبس
الحقوق من غير عسر، واستعمال الكبر والتجبر والكذب والاسراف والتبذير، والاختيانه، والاسخاف
د عن ذكر الله تبارك وتعالى مكروهه بالحج، والمحاربه لأولياء الله عزوجل، والملاهي التي تص
كالمغناء وضرب الاوتار، والاصرار على صغائر الذنوب.

ثم قال عليه السلام: إن في هذا لبلاغاً لقوم عابدين.

قال مصنف هذا الكتاب رضي الله عنه: الكبانر هي سبع وبها فكل ذنبك بيري بالاضافة إلى ما هو
أكثر منه. وهذا معنى ما ذكره الصادق عليه السلام في هذا أصغر منه، وصغير بيري بالاضافة إلى ما هو
الحديث من ذكر الكبانر الزائدة على السبع ولا قوة إلا بالله .

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[\[1170\]](#) 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)[\[1171\]](#).

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[\[1172\]](#) into the nose clears up the head, cleans the body and alleviates any headaches.

Applying depilatory cream or powder[\[1173\]](#) 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

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...' [1174] 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.

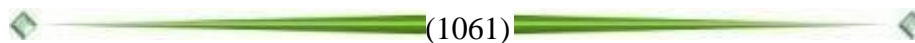
Whenever you look at yourself in the mirror you should say, 'Thanks God who has created me as an excellent creation, has made me beautiful, has adorned me like no one else, and has honored me due to Islam.'

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 وبعدة زيادة في الرزق وإمطة لدغمر عن الثياب ويجلو البصر.

ب عز وجل، وتعرض لرحمة، وتمسك بأخلاق النبيين. وفي يوم الديل مصحة لبدن ومرضات لبر

أكل التفاح نضوح للمعدة.

مضغ الالبان يشد الاضراس ويدفي البلغم ويذهب بريح الهم.

والجلوس في المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الارض.

يدفي قوّة الفؤاد، ويشجع الجبان، وأكل السفرجل قوّة للقلب الضعيف، ويطيب المعدة، ويدز ويحسن الولد.

أكل أحد وعشرون زبنة حمراء في كل يوم على الريق يدفع جميع الامراض إلا مرض الموت.

أَحِلُّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى " يستحب للمسلم أن يأتي أهله أول ليلة من شهر رمضان لقول الله تبارك وتعالى 27-2
ة عم اجمل ان تفرل او " سائكنم

لا تخدموا بغير الفضة، فإن رسول الله صلى الله عليه وآله قال: ما ظهرت يد في بها خاتم حديد، ومن
نقش على خاتمه اسم الله عز وجل في لحواله عن اليد التي يستنجى بها في المتوضأ.

ي وصورني فأحسن صورتي، إذا نظر أحدكم في المرأة في لقل: الحمد لله الذي خلقني فأحسن خلق
وزان مني ما شان من غيري، وأكرمني بالاسلام.

ول يزين أحدكم لآخيه المسلم إذا أتاه كما يزين لغيره الذي يحب أن يراه في أحسن الهيئة.

صوم ثلاثة أيام من كل شهر أربعمائة بين خمسين، وصوم شعبان يذهب به وسواس الصدر ولا يلب
القلب.

الباردي قطع البواسير. والاس تنجاء بالاماء

وغسل الثياب يذهب الهم والحزن وهو ظهور لصلاة.

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.

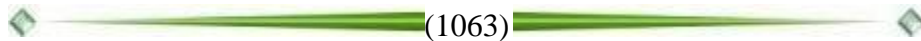
You should not sleep on your face. If you see someone sleeping on his face, wake him up and do not let him to do this again.

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 [\[1175\]](#) 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 say, '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.' [\[1176\]](#)



لا تذاقوا الشيب فإنه نور المسلم، ومن شاب شديدة في الإسلام كان له نوراً يوم القيامة.

لا ينام المسلم وهو جنب، ولا ينام إلا على طهور، فإن لم يجد الماء فليتمم به بالصعيد، فإن روح المؤمن
في الله تبارك وتعالى في يقبلها ويبارك عليها، فإن كان أجلها قد حضر جعلها في كنوز ترفع إلى

رحمته، وإن لم يكن أجلها قد دح ضرب بعث بها مع امنانه من ملان كته في يردونها في جسده.

لا ي تفل المؤمن في القبلة فإن فعل ذلك ناسيا في لست تغفر الله عز وجل منه.

لا ي نفتح الرجل في موضع سجوده، ولا ي نفتح في طعامه، ولا في شرابه، ولا في تعويذة.

لا ي نام الرجل على المحجة ولا ي بولن من سطح في الهواء ولا ي بولن في ماء حار، فإن فعل ذلك فأصابه شيء فلا ي لومن إلا ن فسه، فإن ل لماء أهلا ولا لهواء أهلا.

وه نائما على وجهه فأنه بهوه ولا تدعوه. لا ي نام الرجل على وجهه، ومن رأي تم

ولا ي قوم أحدكم في الصلاة متكاسلا، ولا ناعسا، ولا ي فكن في ن فسه فانه ي بين يدي ربه عز وجل، وإنما لعد من صلاته ما أقبل عليه منها بقلبه.

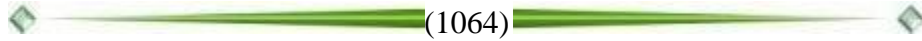
كلوا ما ي سقط من الخوان فإنه شفاء من كل داع بإذن الله عز وجل لمن أراد أن ي س تشفي به.

ذا أكل أحدكم طعاما فمص أصابه ال تي أكل بها قال الله عز وجل: بارك الله فيك.

ل بسوا ثياب القطن فإنها ل بأس رسول الله صلى الله عليه وآله وهو ل بأسنا، ولم نكن ل بس الشعر وال صوف إلا من علة.

وقال: إن الله عز وجل جميل يحب الجمال، ويحب أن يرى أثر ربه على عبده.

"وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا" يقول الله تبارك وتعالى. أرحامكم ولو بالسلام صلوا



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...' [1177]

There is no concealment of faith regarding drinking alcoholic beverages and washing the feet from over the foot-wear [1178] .

27-3 I admonish you against boasting about us. You should say that we are servants of God, but you may state our virtues.

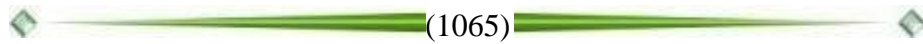
Whoever loves us should act as we do. You should seek the assistance of piety, since it is the best assistant in the affairs of this world and the Hereafter.

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 ت قطعوا نهاركم ب كذا وب كذا وفي عدنا كذا وكذا، ف إن معكم ح فظة ي ح فظون عد ي نا وعد يكم.

انكروا الله في كل مكان ف إنه معكم.

كم عند ذكر محمد ودعاءكم له وحفظكم إياه صلى صلوا على محمد وآله محمد، ف إن الله عز وجل ي قبل دعاء الله عليه وآله.

در بی تدهورقا: لا فجامعته يلب رقه لآوه يلع الله لصد الله لوسرن باف، أقروا الحار ح تي ي برد ويمن أكله، ما كان الله عز وجل ل يطعمنا النار، وال بركة في ال بارد.

إذا بال أحدكم ف لا يظمن ب بوله في الهواء ولا ي ستق بل الريح.

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[1179]. 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.[1180]' 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.

(1067)

لا تعنوننا في الطلب والشفاة لكم يوم القيامة فيما قدمتم.

عندهم في منزل تكلم عند الله لا تفضحوا أنفسكم عند عدوكم في القيامة، ولا تكذبوا أنفسكم بالحقير من الدنيا.

تمسكوا بما أمركم الله به فيما بين أحدكم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله، وما عند الله خير وأبقى، وتأت إليه بالشارة من الله عز وجل فتقر عينه ويحب لقاء الله.

نالهم يجمع الله عز وجل به ينهما في الجنة إلا أن يتوب. لا تحقروا ضعة إخوانكم فإنه من احد تقر مؤم

لا يكلف المؤمن أخاه الطلب إليه إذا علم حاجته.

توازروا وتعاطفوا وبأذوا، ولا تكونوا بمنزلة المنافق الذي يصف ما لا يفعل.

وج تزوجوا، فإن رسول الله صلى الله عليه وآله ما كان يقول: "من كان يحب أن يتبع سنتي فلا يتز في إن من سنتي التزويج." واطلبوا الولد، فإنه يكثر به كم الامم غدا.

وتوفوا على أولادكم ل بن البغي من النساء والمجنونة فإن ابن يهدي.

تنزهوا عن أكل الطير الذي ليست له قانصة ولا صيدية ولا حوصلة.

واتقوا كل ذي ناب من السباع ومخالب من الطير.

ب بيت الدم ال فاسد. ولا تأك لوا الطحال ف انه

لا ت لبسوا ال سواد ف انه ل باس ف رعون.

ات قوا ال غدد من ال لحم ف انه ي حرك عرق ال جذام.

ولا ت قيسوا ال دين، ف ان من ال دين ما لا ي قاس و س يأت ي أقوام ي قيسون، وهم أعداء ال دين، وأول من قاس
إب ل يس.

لا ت ح تدوا ال ملس ف انه حذاء ف رعون، وهو أول من حذا ال ملس.

أصحاب ال مسكر، وك لوا ال تمر ف ان ف به ش فاء من ال ادواء. خال فوا

ات بعوا قول رسول الله صلى الله عليه وآله، ف انه قال: "من ف تح على ن فسه باب مسألة ف تح الله
عليه باب ف قر."

أك ثروا الا س تغ فار ت ج ل بوا ال رزق، وقدموا ما اس تطع تم من عمل ال خير ت جدوه خدا.

(1068)

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)[1181] 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.

(1069)

يا اكرم والجدال فانه يورث الشك.

من كانت له الى ربه عز وجل حاجة فليطلبها في ثلاث ساعات: ساعة في الجمعة، وساعة تزول الشمس رياح وتفتح ابواب السماء وتزل الرحمة ويصوت الطير، وساعة في آخر الليل عند حين تهب ال طلوع الفجر، فبان ملكين يناديان: هل من تائب يا تائب عليه؟ هل من سائل يعطى؟ هل من مستغفر في يغفر له؟ هل من طالب حاجة فتقضى له؟ فاجيبوا داعي الله .

شمس، فانه اسرع في طلب الرزق من الضرب في واطلبوا الرزق فيما بين طلوع الفجر الى طلوع ال الارض، وهي الساعة التي يقسم الله فيها الرزق بين عباده.

مادام جرفلاراضتنا لجزوع هللا الى الامعال باح اناف، هللا حورنم اوسايت الو، جرفلاراضتنا 4-27 عليه العبد المؤمن.

توكولوا على الله عز وجل عند ركعتي الفجر اذا صليت تموها، فيها تعطوا الدرغانب.

لا تخرجوا بالسيوف الى الحرم. ولا يصلي احدكم وبين يديه سيف فان القبله آمن.

اتموا برسول الله صلى الله عليه وآله حركم اذا خرجتم الى بيت الله، فان تركه جفاء وبذلك امرت م، رالتي اذمكم الله عز وجل حقها وزيارتها، واطلبوا الرزق عندها. وبقابل [اومت او]

ولا تستصغروا قليل الاثم، فان الصغير يرد صي ويرجع الى الكبير.

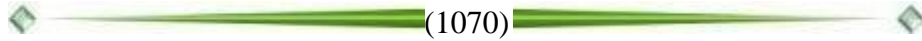
واطيلوا السجود، فما من عمل اشد على ابي ليس من ان يرى ابن آدم ساجدا، لانه امر بالسجود في صي،

وهذا امر به بال سجد في أطاع في نجا.

ويوم خروجكم من القبور وقت يامكم بين يدي الله عز وجل تهون عليكم المصائب. أكد ثروا ذكر الموت

إذا أشد تكى أحدكم عينيه في ليقرأ آية الكرسي ولا يضر في نفسه أنها تبرا، فإنه يعافي إن شاء الله .

توقوا الذنوب ف ما من ب لية ولا ن قص رزق إلا ب ذنب حتى الخدش والد ك بوة 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.’ [\[1182\]](#) 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 [\[1183\]](#) 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.' [1184]

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.

(1071)

"وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ" قال الله عز وجل

أكد ثروا نذكر الله عز وجل على الطعام ولا تطغوا، فانهما نعمة من نعم الله ورزق من رزقه ي جب علىكم في به شكره وحمده.

نها تزل وت شهد على صاها بها بما عمل فيها. أذ سنوا صابة ال نعم قبل فواتها، ف ا

من رضي عن الله عز وجل بال يسير من الرزق رضي الله منه بال قبل من العمل.

إياكم وال تفريطا تقع الحسرة حين لا تنفع الحسرة.

إذا لقيتم عدوكم في الحرب فاقبلوا الكلام وأكثروا نذكر الله عز وجل، ولا تولوهم الأدبار ف تسخطوا الله م وتستجوبوا غضبه برك

وإذا رأيتم من إخوانكم في الحرب الرجل المجروح أو من قد نكل [به] أو من قد طمع عدوكم في به ف قوه بأذ فسكم.

اصطنعوا المعروف بما قدرتم على اصطناعه، فانه يقي مصارع السوء.

ب، كذلك تكون من أراد منكم أن يعلم كيف منزلته عند الله في ينظر كيف منزلته الله منه عند الذنوب منزلته عند الله تبارك وتعالى.

أفضل ما يتخذ الرجل في منزله ليعياله الشاة، فمن كانت في منزله شاة قد ست عليه الملائكة في كل يوم مرة، ومن كانت عنده شاتان قد ست عليه الملائكة مرتين في كل يوم، وكذلك في الثلاث، تقول: بورك فيكم.

لحم والدين، فإن الله عز وجل جعل القوة فيهما إذا ضعف المسلم فلا يأكل ال

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا " : إذا أردتم الحج فتقدموا في شري الحوائج ببعض ما يقوتكم على السفر، فإن الله عز وجل يقول "لَهُ عَذَابٌ

27-5 بني فدلوا عادل ردهظت اناف، رهظب اهر بدت سيلف سم شلا يف مك دحأ سلج اذ أو 27-5

وإذا خرجتم حججا إلى بيت الله عز وجل فأكثروا النظر إلى بيت الله، فإن الله عز وجل مائة وعشرين رحمة عند بيته الحرام، منها ستون لظانها، وأربعون لمصدقين وعشرون لناظرين.

(1072)

Confess to your sins which you remember or you do not, at the Multazim [\[1185\]](#) 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 [\[1186\]](#), 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 [\[1187\]](#).

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 [\[1188\]](#).

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[1189], 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.’ [1190]

(1073)

كثتظفح ان يلع هتظفح امو" اقرروا عند المذلم ترم بما حدفظ تم من ذنوبكم وما لم تحدفظوا فقولوا:
وندسيناه ف اغفره لنا." فانه من اقر بذنوبه في ذلك الموضوع وعده وذكره واستغفر الله منه كان حقا
على الله عز وجل أن يغفر له.

وتقدموا بالدعاء قبل نزول البلاء.

ة الاذان، وعند قراعت فتح لكم ابواب السماء في خمس مواقيت عند نزول الغيث، وعند الزحف، وعند
القرآن، ومع زوال الشمس، وعند طلوع الفجر.

من غسل منكم ميتا فليغتسل به بما يلبسه أكفانه.

لا تجمروا الاكفان ولا تمسحوا موتاكم بالطيب إلا الكافور، فان الميت بمنزلة المحرم.

يه وآله لما قبض أبوها مروا أهالكم بالقول الحسن عند موتكم، فان فاطمة بنت محمد صلى الله عليه
صلى الله عليه وآله ساعدتها جميع بنات بني هاشم، فقالت: دعوا الاعداء وعدلوا بكم بالدعاء.

زوروا موتاكم فانهم يفرحون بزيارتكم، وليطلب الرجل حاجته عند قبر أبيه وامه بما يدعو لهما.

وكونوا له كنفه وأرشدوه وانصحوه المسلم مرأة أخيه، فاذا رأيتم من أخيك هفوة فلا تكونوا عليه،
وترفقوا به.

إياكم والخلاف في تمزقوا، وعدلوا بكم بالقصد تزل فواوت رجوا.

من سافر منكم بدابة فليبدأ حين ينزل به فيها وسقها.

لا تضربوا الدواب على وجوهها فإنها تسبح ربها.

ي إخوانكم من الجن ومن ضل منكم في سفر أو خاف على نفسه فليناد: "يا صالح أغثنني." فان ف
جنياي سمي صالحا يسيح في البلاد لمكانه، محدته بانفسه لكم، فاذا سمع الصوت أجاب وأرشد
الضال منكم ودبسه عليه دابة.

من خاف من الا سد على ن فسه [أ]و غنمه ف ل يخط عد بها خطة ول يقول: "ال لهم رب دان يال والجب، ورب كل
أ سد مس تأ سد، اد فظني واحد فظ غنمي."

إِنَّهُ مِنْ عِبَادِنَا . إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ . سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ "منكم العقر ب فليقرأ هذه الآيات ومن خاف
المؤمنين."

(1074)

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!’ [\[1191\]](#)

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 he 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...’ [\[1192\]](#)

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.

(1075)

اللَّهُ حَقُّ قَدْرِهِ وَمَا قَدَرُوا بِسْمِ اللَّهِ الْمَلِكِ الْحَقِّ بِاسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ " : من خاف منكم الغرق فليقرأ "رُكُونَ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ"

عقوا عن أولادكم يوم ال سابع وت صدقوا إذا دلقتهم بزنة شعورهم في ضة على مسلم، كذلك في عمل الله عليه وآله بال حسن والحسين وسائر ولده رسول الله صلى

إذا ناولتم السائل الشيء ف سألوه أن يدعو لكم، فإنه يجاب في يكمل ولا يجاب في نفسه، لأنهم يكذبون.

مُوا أَلَمْ يَعْظُمَا " : وليرد الذي يناوله يده إلى فيه فليقبلها، فإن الله عز وجل يأخذها قبل أن تقع في يد السائل، كما قال الله عز وجل "أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ"

ت صدقوا بال دليل فإن الصدقة بال دليل تطفيء غضب الرب جل جلاله.

احسبوا كلامكم من أعمالكم في قل كلامكم إلا في خير.

داج فلخلاب نقي أنمف. أنفقوا مما رزقكم الله عز وجل فإن المذنب في من نزلة المجاهد في سبيل الله وسخت نفسه بال نفقة.

من كان على يقين في شك في ليمض على يقينه فإن الشك لا يقض اليقين.

ذخوي يتم يردي ال دبعلاناف، رمخل اهيلع برشي قدئام يلع اوسلجت الو، روزلا لوق اودهشت ال 6-27

حدي رجله على الاخرى و[لا] إذا جلس أحدكم على الطعام فليجلس جلسة العبد، ولا يضع أحدكم إ ي تبرع، فإنها جلسة يبعثها الله، ويمقت صاحبها.

عشاء الاند بياء بعد العتمة. ولا تدعوا العشاء فإن ترك العشاء خراب البدن.

الحمى رائد الموت وسجن الله في الارض، يحبس فيه من يشاء من عباده، وهي تحت الذنوب كما ي تحت الدوبر من سنام البعير.

ليس من داء إلا وهو من داخل الجوف إلا الجراحة والحمى، فإنهما 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.

(1077)

اكد سرورا حر الحمى بال بن فسج والماء ال بارد، فان حرها من في يح جهنم.

لا ي تدوى المسلم حتى ي غلب مرضه صدته.

الدعاء يرد ال قضاء الم برم، ف ات خذوه عدة

ل لو ضوع ب عد الطهور عشر ح سنات، ف تظهروا.

اي اكم وال كسل، ف انه من ك سل لم ي ود حق الله عز وجل.

ت نظ فوا بالماء من ال ن تن الريح الذي ي تأذى به.

ت عهدوا أن فسكم، فان الله عز وجل ي بغض من عباده ال قانورة الذي ي تأذف به من جلس ال به.

ه عن صلته. لا ي عبث الرجل في صلته به لحيته ولا بما ي شغل

ب ادروا ب عمل الخير ق بل أن ت شغلوا عنه ب غيره.

المؤمن ن فسه منه في ت عب وال ناس منه في راحة.

ول يكن جل كلامكم نكر الله عز وجل.

احذروا الذنوب فان ال عدل يذب في يد بس عنه الرزق.

داووا مرضاكم بال صدقة.

ح صنوا أموالكم بال الزكاة.

ال صلاة قرب ان كل ت قي.

الحدج جهاد كل ضد يف.

جهاد المرأة حسن ال تدعل.

ال فقر هو الموت الاك بر.

قللة ال معيال أحد ال يسارين.

ال تقدير ن صف ال عيش.

الهم ن صف الهم.

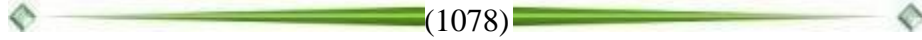
ما عال امرؤ اقد تصد، وما عطب امرؤ اسد تشار.

لا تصلح ال صند بعة إلا عند ذي حد سب أو دين.

لكل شيء ثمرة وثمره المعروف ت عجد يله.

اد بال عطية من أي قن بال خلف ج

من ضرب يديه على فخذه عند مص يبة حد بط 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.

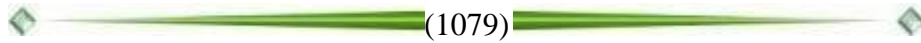
One who is ripped off (in a deal) is neither praiseworthy nor is he to be rewarded.

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. [\[1193\]](#) 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...' [\[1194\]](#) This means that they are neglectful and do not pay enough attention to the prayer times.



أف ضل أعمال المرء إن نظار ال فرج من الله عز وجل.

من أحزن والديه ف قد عقهما.

اسد تنزلوا الرزق بال صدقة.

بل ورود ال بلاء، ف و الذي ف لى الحبة و برأ ال نسمة، ل ل بلاء أسرع ادف عوا أمواج ال بلاء عنكم بال ادعاء ق إلى المؤمن من انه حدار ال سيل من أعلى ال تلعة إلى أس فلها ومن ركض ال برانين.

سئلوا الله العاف ية من جهد ال بلاء، ف ان جهد ال بلاء نهاب الدين.

ظعتاف هري غب ظعون م دي عسلا 7-27

ان العبد المسلم ي بلغ به حسن خلقه درجة الصائم القادر. وروضوا أن فسكم على الاطلاق الحسنه، ف
من شرب الخمر وهو يعلم أنها حرام سقاه الله من طينة خذبال، وإن كان مغفوراً له.
لا تذر في معصية، ولا يمين في قبيحة.
الداعي بعمل كالرامي بلا وتر.
لا تتطيب المرأة المسلمة لزوجها.
المصدق تول دون ماله شهيد.
المغبون غير محمود ولا مأجور.
لا يمين لولد مع والده، ولا لمرأة مع زوجها.
لا صمت يوم إلى الذليل إلا بنكر الله عز وجل.
لا تعرب بعد الهجرة، ولا هجرة بعد الفتح.
تعرضوا لتجارة فإن فيها غنى لكم عما في أيدي الناس، وإن الله عز وجل يحب العبد المدترف
الأمين.
أحب إلى الله عز وجل من الصلاة، فلا يشغلنكم عن أوقاتها شيء من أمور الدنيا، فإن الله عز وجل ذم أقواماً ليس عمل
اهتاق وأب اونهتسا نولفاغ مهنا ينعي "الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ" فقال.

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?...' [\[1195\]](#)

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

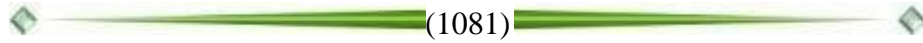
You should sit down like a servant of God when you want to eat. Eat on the ground and do not drink while standing up.

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 [\[1196\]](#), the iqamah [\[1197\]](#) and the Takbirs.

The properties of whoever recites the Chapter Al-Ikhlâs [\[1198\]](#) eleven times before sunrise would be safe.

Whoever recites the Chapter Al-Ikhlâs [\[1199\]](#) (and the Chapter Al-Qadr [\[1200\]](#)) before sunrise would be safe from committing any sins on that day no matter how hard Satan tries.



(1081)

إلا ما كان له اعلموا أن صالحى عدوكم يرانى بهعضهم بهعضا، ولكن الله عزوجل لا يوف قهم ولا يقبل خلاصا.

البر لا يبلى والذنب لا ينسى، والله الجد يل مع الذين اتقوا والذين هم محسنون.

المؤمن لا يغش أخاه ولا يخنه ولا يخذله ولا يتهمه، ولا يقوله: أنا منك بريء.

اطلب لاذيك عذرا، فإن لم تجد له عذرا فالتمس له عذرا.

ة ملك مؤجل مزاولة قلع الجبال أي سر من مزاول

واستعينوا بالله واصبروا فإن الأرض لله يورثها من يشاء من عباده، والعاقبة للمتقين.

لا تعجلوا الأمر قبل بل لوغته ف تدموا، ولا يطولن علىكم الإمدف تقسوا قلوبكم.

كم واطل بوا الرحمة من الله عز وجل بالرحمة لهم ارحموا ضعفاء

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُّحِبُّ " : لا يغتاب أخاه، وقد نهى عز وجل عن ذلك فقال إياكم وغيبة المسلم، فإن المسلم
"أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا"

لا يجمع المسلم يديه في صلاته وهو قائم بين يدي الله عز وجل، يشبهه بأهل الكفر، يعني
المجوس.

لعبد، ولا يأكل على الأرض، ولا يشرب قائماً ما لم يجلس أحدكم على طعامه جلسة

إذا أصاب أحدكم الدابة وهو في صلاته فليدفع نهاوي تفل عليها أو يصيرها في ثوبه حتى ينصرف.

الادتفات الفاحش يقطع الصلاة، ويذبح لمن يفعل ذلك أن يتدب الصلاة بالأذان والإقامة
والذبح يبر.

ومثلها إننا أنزلناه ومثلها آية الكرسي منع ماله مما [إحدى عشرة مرة] تطلع الشمس من قرأ قل هو الله أحد من قبل أن
يخاف.

سئل بادهج نوابن ذموي لاكلذيف هبصي ملسمشلا علطت نأ لبق [وإننا أنزلناه] من قرأ قل هو الله أحد

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!"^[1201] 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..."^[1202] 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)[1203] and Inna Anzalnahu and the Opening Chapter (Al-Fatiha[1204]) 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.

(1083)

اسد تع يدوا به الله من ضلع الدين وغلبة الرجال.

من تخلف عنا هلك.

رمش ف ي أ "وَتِيَابِكَ فَطَهَّرَ": تشمير الثياب طهور لها، قال الله تبارك وتعالى

عم وهو "مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ يُخْرَجُ مِنْ بَطُونِهَا شَرَابٌ": لعق العسل شفاء من كل داء، قال الله تبارك وتعالى
ة القرآن قراءة

مغلب لابي ذين ابل لدا غضم 27-8

راب دونوا به الملح في أول طعامكم، ف لو ي علم الناس ما في الملح لاذ تاروه على الترياق المجرب. من اب تدا
طعامه به الملح ذهب عنه سد بعون داء وما لا يعلمه إلا الله عز وجل

ص بوا على المحموم الماء البارد في الصيف فإنه ي سكن حرها.

صوموا ثلاثة أيام في كل شهر، فهي تعدل صوم الدهر، ونحن ن صوم خميسين به ينهما أري عاء، لان الله
عز وجل خلق جهنم يوم الاربع عاء.

الله عليه وآله قال: "ال لهم إذا أراد أحدكم حاجة ف ل ي بكر في طلبها يوم الخميس، ف إن رسول الله صلى
ب ارك لام تي في به كورها يوم الخميس." ول يقرأ إذا خرج من به يته الآيات من آخر آل عمران، وآية
ال كرسي، وإنا أنزلناه، وأم الكتاب، ف إن في بها قضاء لحوائج الدنيا والآخرة.

عد يكلم بال صد فيق من ال ثياب، فإنه من رقى ثوبه رقى ديه نه.

الرب جل جلاله وعدليه ثوب ي شف. لا ي قوم أحدكم بين يدي

توبوا إلى الله عز وجل وادخلوا في مدبته، فإن الله عز وجل يحب ال توابين ويحب ال مطهرين،
والمؤمن تواب.

إذا قال المؤمن لأخيه: "أف" ان قطع ما بينهما، فإذا قال له: "أنت كافر: ك فر أحدهما.

ح في الدماء. وإذا اتهمه انما ال سلام في قل له كما ي نما ال مل

باب ال توبة مفتوح لمن أرادها، ف توبوا إلى الله توبة ن صوحا عسى ربكم أن ي كفر عنكم سيئاتكم.

وأوفوا بال عهد إذا عاهدتم، فما زالت نعمة ولا نضارة عيش إلا ب ذنوب اجترحوها.

(1084)

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 [\[1205\]](#). 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) [\[1206\]](#), Qul Hoallahu Ahad (Al-Ikhlās) [\[1207\]](#), and Inna Anzalnaho fi laylatul Qadr (Al-Qadr) [\[1208\]](#). 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 [1209]. 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.

(1085)

ولو أنهم إذا نزلت بهم إن الله ليس بظلام لعل يد. ولو أنهم استتق بلوا ذلك بالدعاء والاباءة لم تزل. النقم وزالت عنهم النعم فزعوا إلى الله عز وجل بصدق من نياتهم ولم يهتوا ولم يسهروا ولا صلح الله لهم كل فاسد وورد عليهم كل صالح.

وإذا ضاق المسلم في لاي شكون ربه عز وجل، وليشك إلى ربه الذي بيده مقاليد الأمور وتدبيرها.

ث: الطيرة والكبر والتمني، فإذا تطير أحدكم في ليمض على طيرته وليذكر في كل امرئ واحدة من ثلاث: الله عز وجل. وإذا خشى الكبر في لياكل مع عبده وخادمه وليحلب الشاة، وإذا تمنى في ليسأل الله عز وجل ويبتهل إليه ولا ينازع نفسه إلى الأثم.

أنفسكم وعدينا. خالطوا الناس بما يعرفون، ودعوهم مما ينكرون، ولا تملوهم على

إن أمرنا صعب مسد تصعب لا يحدمله إلا ملك مقرب أو نبي مرسل أو عبد قد امتحن الله قلبه للايمان.

إذا وسوس الشيطان إلى أحدكم في ليتعذب بالله وليقل: "أمنت بالله وبرسوله مخلصاً له الدين."

هما أم الكتاب وآية الكرسي إذا كسى الله عز وجل مؤمناً وباجديداً في ليتوضأ وليصل ركعتين فيقرأ في قول "لا حول ولا قن هو الله أحد، وإنا أنزلناه في ليلة القدر، ثم ليحمد الله الذي ستر عورته وزينه في الناس وليكثر من ذوة إلا بالله العلي العظيم." فإنه لا يعصي الله فييه، وله بكل سلك فييه ملك فيقدس له ويستهفره ويترحم عليه. ل

كذلك عن يهن لجزع دلان إف، مكن يبنظلا عوس او حرط 27-9

تأمع رسول الله صلى الله عليه وآله ومعني عترتي وسبطي على الحوض، فمن أرادنا في ليأخذ في قولنا وليعمل عملنا، فإن لكل أهل بيت نجدي باولنا شفاعة، ولاهل مودتنا شفاعة، فتناف سوا في لقاننا نانا وأول ياعنا ونسقي منه أعض، فانان ذود عنه أعداء على الحو

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 [\[1210\]](#) 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.' [\[1211\]](#)

شرب منه شربة لم يظمأ بعدها أبدا. حوضنا مترع فيه مئة بان ي نص بان من الجنة: أحدها من ومن تسديم، والآخر من معين، على حافة تيه الزعفران، وحصاه الؤلؤ والياقوت، وهو الكوثر.

الله إن الامور إلى الله عز وجل ليست إلى العباد، ولو كانت العباد ما كانوا ل يختاروا علينا أحدا، ولكن ا ي خ تص ب رحمته من ي شاء، ف احمدا الله على ما اخ تصكم به من بادي النعم، على طيب الولادة.

كل عين يوم القيامة باكية، وكل عين يوم القيامة ساهرة، إلا عين من اخ تصه الله ب كرامته، وبكى على ما ي نتهك من الحسنين وآل محمد على بهم السلام.

ما في أجوافها لاكل لونها. شيعتنا بمنزلة النحل، لو يعلم الناس

لا تعجلوا الرجل عند طعمه حتى ي فرغ، ولا عند غائظه حتى ياتي على حاجته.

إذا ان تبه أحدكم من نومه ف ليقل: "لا إله إلا الله الحليم الكريم الحي القيوم، وهو على كل شيء قدير، ورب الارضين السبع سبحان رب ال ذين وإله المرسلين و[سبحان] رب السموات السبع وما في بين وما في يهن ورب العرش العظيم والحمد لله رب العالمين."

ف إذا جلس من نومه ف ليقل قبل أن ي قوم: "حسبي الله حسبي الرب من العباد، حسبي الذي هو حسبي منذ كنت، حسبي الله ونعم الوكيل."

خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتَلَفَ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ إِنَّ فِي " :وإذا قام أحدكم من الليل فلينظر إلى أكناف السماء وليقرأ بِنَا مَا خَلَقْتَ الذِّينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَ (190) لِأُولِي الْأَلْبَابِ رَبَّنَا إِنَّا سَمِعْنَا (192) رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (191) اِطْلَأْ سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ هَذَا بِ رَبَّنَا وَأَتْنَا مَا (193) فَأَعْفِرْ لَنَا ذُنُوبَنَا وَكْفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا (194). وَعَدْتْنَا عَلَىٰ رُسُلِكَ وَلَا نُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

The Zamzam well can take away pains. Drink its water. The well is located at the Rukn where the Hajar ul-Aswad [\[1212\]](#) is located since there are four Heavenly creeks flowing under the Hajar ul-Aswad called Al-Forat, Al-Niel [\[1213\]](#) , Al-Seihan [\[1214\]](#) , and Al-Jeihan [\[1215\]](#) 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.

(1089)

الاطلاع في بئر زمزم يذهب الداء، فاشربوا من مائه مما يلي الركن الذي فيه الحجر الاسود، فان تحت الحجر اربعة اقطار من الجنة: الفرات والذيل وسدحان وجحان، وهانهران.

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في افعي امر الله عز وجل، فان مات في ذلك كان معينا عدونا في حبس حقوقنا والا شاطة بدماننا وميتته ميتة جاهلية.

اذكرنا اهل البيت شفاء من العلل والا سدقام وسواس الريب، وجه تنارضا الرب عز وجل. والاذن بامرنا معنا غدا في حظيرة القدس. والممنظر لامرنا كالم تشحظ بدمه في سبيل الله .

من شهدنا في حربنا او سمع واعيتنا في لم يصرنا اذ به الله على منخريه في النار.

اجن هل خدتم، ام اسلوا باب وهو، قطح باب نحنو، به انملا مهيلع تقاضو اوقتا اذا شوغلا باب نحنو 27-10 نامزلا الله ع في ديا نبو، ت ب ثيا نبو، عا شيامو حديا نبو، الله ح ت فيا نبو، ومن تخلف عنه هو

الكلب، وبناي نزل الغيث، فلا يغرنكم بالله الغرور.

ما أنزلت السماء [من] قطرة من ماء منذ حبسه الله عز وجل، ولو قد قام قائمنا لآنزلت السماء قطرها، العباد، واصطلحت السباع والبهائم حتى تمشي ولاخرجت الارض نباتها، ولذهب الشدناء من قلوب المرأة بين العراق إلى الشام لا تضع قدميها إلا على النبات وعلى رأسها لا يهيجها سبع ولا تخافه.

لو تعلمون ما لكم في مقامكم بين عدوكم وصد بركم على ما تسمعون من الأذى لقرت أعينكم، ولو مني أحدكم الموت مما يرى من أهل الجحود والعدوان من أهل الأثره فقدت موني لرأيتم من بعدي امورايت والاسد تخاف بحق الله تعالى ذكره والخوف على نفسه، فاذا كان ذلك فاع تصموا بحد بل الله جميعا ولا تفرقوا.

(1090)

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.’ [\[1216\]](#) If no one is at home, say, ‘peace be upon us from our Lord.’ [\[1217\]](#)

You should recite the Chapter Al-Ikhlās [\[1218\]](#) 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 [1219], 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.

(1091)

وعلى يكم بال صبر وال صلاة وال تقية.

الحق وولاية أهل الحق، فإن من اعلموا أن الله تبارك وتعالى ي بغض من عباده الم تلون، فلا تزولوا عن استبدل بنا هلك وفاته الدن يا وخرج منها [ب حسرة].

فإن لم يكن له أهل فليقل السلام علينا من ربنا، وليقرأ قل هو "السلام عليكم": إذا دخل أحدكم منزله فليسلم على أهله يقول الله أخذ حين يدخل منزله، فإنه ينفي الفقر.

م الصلاة، وخذوهم بها إذا بلغوا ثماني سنين. علموا ص ب يادك

ت نزهوا عن قرب الكلاب، فمن أصاب الكلب وهو رطب فليغسله، وإن كان جافاً فليدسح ثوبه بالماء.

إذا سمعتم من حديدنا ما لا تعرفون فرددوه إلينا وقت فوا عنده، وسلموا حتى يتبين لكم الحق، ولا تكونوا مذابيح عجلي.

وبناي لحق المقصر الذي يقصر ب حقتنا. إنا يراجع الغالي

من تمسك بنا لحق، ومن سلك غير طريقنا غرق.

لمدبنا أف واج من رحمة الله، ولم بغضنا أف واج من غضب الله، وطريقنا القصد، وفي أمرنا الرشد.

لا يكون السهو في خمس: في الوتر، والجمعة، والركعتين الأولىين من كل صلاة مكتوبة، وفي في المغرب. الصبح، و

ولا يقرأ بعد القرآن إذا كان على غير ظهور حتى يتطهر.

اعطوا كل سورة حظها من الركوع والسجود.

إذا كانت في الصلاة لا يصلي الرجل في قميص متوشحاً به فإنه من أفعال قوم لوط.

هـ. رزيقي فصل الصلاة في قوله تعالى "ع" هي فرط دقعي، دح او بوث يف لجرلل ةالصللا يزجت 11-27

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 [1253](#) be 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

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[1254], Marajites, Kharajites[1255], 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.'" [1256]

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

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رأيت عجائب كثيرة، قال: فأعجب ما رأيت قالت: رأيت إبليس في البحر الاضر على صخرة بياض
أدخلتني نار جهنم فأسالك بحق محمد وعلي ما يديه إلى السماء وهو يقول: إلهي إذا بررت فسمك و
وفاطمة والحسن والحسين ألا خلدتني منها وشررتني معهم، فقلت: يا حارث ما هذه الاسماء التي
تدعو بها؟ قال لي: رأيتها على ساق العرش من قبل أن يخلق الله آدم بـ سبعة آلاف سنة، فعلمت أنها
م. ف قال النبي صلى الله عليه وآله: والله لو أقسم أهل أكرم الخلق على الله عز وجل فأنأساله بـ حقه
الارض بهذه الاسماء لاجابهم.

علام ألف عشر اثنى عشر عز الله أن روى من

دمصل ادبع نبني سحلا ين شذح: لاق هللا دبعب نب دعب ان شذح: لاق هنع هللا يضري بآن شذح 28-4،
عبدالخالق، عن حدثه، عن أبي عبد الله عن الحسن بن علي بن أبي عثمان قال: حدثنا العباد بن
عليه السلام قال: إن الله عز وجل اثنى عشر ألف عالم كل عالم منهم أكبر من سبع سموات وسبع
أرضين، ما ترى عالم منهم أن الله عز وجل عالما غيرهم. وأنا الحجة علىهم.

رجل ألف عشر اثنى وأله عليه الله صلى الله رسول أصحاب كان

نا أحمد بن زيد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن شدح 5-28 أبو يه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: كان أصحاب الله فان رسول الله صلى الله عليه وآله اثنى عشر ألفاً من الألف من المدينة، وألفان من مكة، وألفان من مكة، ولم يرفق بهم قدر ولا مرجي ولا حروري ولا معزلي، ولا أصحاب رأي، كانوا يربكون الليل والنهار ويقولون: اقبض أرواحنا من قبل أن نأكل خبز الخمير.

آدم خلق قبل وجعل عز الله يدي بين كان الذي نور

قال: حدثنا محمد بن خالد الهاشمي عن هلال بن يضر ديول بن دمحم بن نسح لسان دمحم ان شدح 6-28 قال: حدثنا الحسن بن حماد البصري، عن أبي يه، عن أبي الجارود

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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

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عن محمد بن عبد الله، عن أبيه، عن أبيه قال: قال رسول الله صلى الله عليه وآله: كنت أذا وعلي نورا بين يدي الله جل جلاله قبل أن يخلق آدم بأربعة آلاف عام، فلما خلق الله آدم سدك ذلك النور في ثم أخرجه من صلبه فلم يزل الله عز وجل ينقله من صلب إلى صلب حتى أقره في صلب عبدالمطلب، صلب عبدالمطلب فقسمة قسمة في صير، قسمة في صلب عبد الله، وقسمة في صلب أبي طالب في علي مني وأنا من علي، لحمه من لحمي ودمه من دمي، فمن أدبني في بدبي أدبه، ومن أبغضه في بدغضني أبغضه.

عام ألف وعشرين مائة نين آدم خلق قبل الملك محمودك في بين الملك توب نكر

ناجع فر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسن بن محمد بن عامر، عن شاذح 28-7 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: بيننا رسول الله صلى الله عليه وآله جالس إذ دخل له أربعة وعشرون وجهاً فقال له رسول الله صلى الله عليه وآله: حبيبي جبرئيل لم أرك عليه ملك في مثل هذه الصورة؟ فقال الملك: لست بجبرئيل أنا محمود بعثني الله عز وجل أن أزوج النور من رسول النور، قال: من من من؟ قال: فاطمة عليها السلام من علي، فلما ولد الملك إذا بينك فيه محمد الله علي وصيه، فقال رسول الله صلى الله عليه وآله: منذكم هذا بينك؟ فقال: من قبل أن يخلق الله عز وجل آدم مائة نين وعشرين ألف عام.

وصي ألف وعشرين وأربعمائة ونبي ألف وعشرين وأربعمائة الله خلق

بن محمد مولى الرشيد قال: حدثنا دارم بن يلع ان شاذح: لاق قارولاً يدادغبلاً دمحاً نب دمحم ان شاذح 28-8 ق بديصة بن نهشل بن مجمع الساج قال: حدثنا علي بن موسى [الرضا] قال: حدثنا أبي موسى بن جعفر، عن أبيه [جعفر بن محمد] عن أبيه

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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 [1257] 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

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بـ يه الدحسين بن علي، عن أمير المؤمنين علي بن أبي محمد بن علي، عن أبي يه علي بن الدحسين، عن أ طالب، عد يهم 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 ضلهم. ألف وصي، ف علي أكرمهم على الله وأف

بن هللا دبع نب نامي لس نب دمحم نب هللا دبع ين شذح: لاق ي دادغبلا دمحم نب دمحم ان شذح 28-9 الدحسن، عن أبي يه، عن جده، عن زيد بن علي، عن أبي يه علي بن الدحسين، عن أبي يه، عن أمير المؤمنين جل مائة ألف نبي علي بن أبي طالب عد يهم السلام، عن النبي صلى الله عليه وآله قال: خلق الله عز و أربعة وعشرين ألف نبي وأنا أكرمهم على الله ولا فخر، وخلق الله عز وجل مائة ألف وصي وأربعة وعشرين ألف وصي، ف علي أكرمهم على الله وأف ضلهم.

كلمة ألف وعشرين وأربعمائة مائة موسى تـعالى الله ناجى

المعروف بابن جرادة البرذعي بالري يدس الـ دس أنبـ يلـع نبـ دمـح أنبـ دمـح نسـح لـاوبـأ انـشـدح 10-28 في رجب سنة سبع وأربعين وثلاثمائة قال: حدثنا أحمد بن محمد بن الحسن العامري قال: حدثنا هارون بن سعيد الأبي قال: حدثنا عبد الله وهارون بن سعيد الأبي بفتح الهمزة وسكون الـ تقـريـبـ. وـعـبـد الله بن وهب هو الـ تـد تـانـيـة الـ سـعـدي مـولـاهـم أبـ وـجـع فر نـزـيـل مـصـر ثـقـة فـاضـل كـمـا فـي أبـ ومـحـمـد المـصـري الـ فـقـيـه صـدوق وكن 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 كلمة في ثلاثة أيام ولد يال يهن، ما طعم في يها عمران عليه السلام بمائة ألف كلمة وعشرين ألف موسى ولا شرب في يها، فلما انصرف إلى بني إسرائيل وسمع كلامهم مقتهم لما كان وقع في مسامعه من حلوة كلام الله عز وجل.

باب ألف باب كل يفتح باب ألف عليا وآله عليه الله صلى الله رسول علم

يسى ع نب دمحم نبا دمحا ينشده: لاق دللا دب ع نب دعس انشده: لاق هن ع دللا يضر يبا انشده 11-28 ومحمد بن عبد الجبار، عن محمد بن خالد البرقي، عن فضالة بن أيوب عن سيف بن عميرة، عن أبي بكر الحارثي، 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 Hafsa (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-Nobat 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

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 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-Nobat, "The Commander of the

قال له الرجل: عقلت يا علي. "لِتَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السَّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً

رافصلنا نسحلا نب دمحم انشدح: لاق هن ع دللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 28-14
عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عبد الله بن مسكان، عن موسى بن بكر قال: قلت
لـ يومين والثلاثة والأربعة وأكثر من ذلك كم لا يبي عبد الله عليه السلام: الرجل يغمى عليه اليوم وا
ي قضي من صلاته؟ قال: ألا أخذ برك بما يجمع لك هذا وأشد باهه: كل ما غلب الله عز وجل عليه من أمر الله
أعذر له به.

وزاد فيه غيره إن أبا عبد الله عليه السلام قال: وهذا من الأبواب التي يفتح كل باب منه ألف باب.

يبأ نب نيسحلا نب دمحم ينشدح: لاق س يرد! نب دمحم انشدح: لاق هن ع دللا يضر يبا انشدح 28-15
الخطاب، عن أحمد بن محمد بن أبي نصر البزنطي، عن عمر بن أدينة، عن بكر بن أعين، عن سلام بن
م علي أبي حذيفة قال: سمعت أبا جعفر عليه السلام يقول: إن رسول الله صلى الله عليه وآله عل
عليه السلام ألف باب، يفتح كل باب ألف باب، فإنا نطلق أصحابنا فسألوا أبا جعفر عليه السلام عن

ذلك ف اذا سالم قد صدق. قال بكير: وحدثني من سمع أبا جعفر عليه السلام يحدث بهذا الحديث، ثم
ال: باب واحد. قال: ولم يخرج إلى الناس من تلك الأبواب غير باب أوادنين، وأكثر علمي أنه ق

نع، رماع نب دمحم نب نيسحلا انشدح: لاق هنع هللا يضرر رورسم نب دمحم نب رفعج انشدح 16-28
معلى بن محمد البصري، عن بسطام بن مرة، عن إسحاق بن دسان، عن الهيثم بن واقد، عن علي بن
الحسن البدي، عن سعد بن طريف، عن

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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...’ [1259] 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.”

الاصبيغ بن نباتة قال: أمرنا أمير المؤمنين عليه السلام بالمرسور إلى المدائن من الكوفة في سرنا إلى مكان بالحديرة يسمى الخورنق في قالوا: يوم الاحد وت خلف عمرو بن حريث في سبعة نفر فخرجوا ن تنزهه فاذا كان يوم الاربعاء خرجنا ف لحدقنا عليا عليه السلام قبل أن يجمع، في ينما هم يتغذون إذ خرج عليهم ضرب في صادوه فأخذه عمرو بن حريث في نصب كفه وقال: يا أيها أمير المؤمنين في بايعه عاء في قدموا المدائن يوم الجمعة وأمر المؤمنين عليه السلام وسبعة وعشرون منهم، وارتحلوا ليلة الاربعاء السلام في خطب ولم يفرق بعضهم بعضا وكانوا جميعا حتى نزلوا على باب المسجد لما دخلوا نظر إليهم أمير المؤمنين عليه السلام في قال: يا أيها الناس إن رسول الله صلى الله عليه وآله أسر إلي كل باب ألف مفتاح، وإنني سمعت الله جل جلاله يقول: "يوم ندعو ألف حديث في كل حديث ألف باب كل اناس بامامهم" وإنني افسم لكم بالله ليعتقن يوم القيامة ثمانية نفر يدعون بامامهم وهو ضرب ولدو شنت أن اسميهم لفعلت، قال: في لقد رأيت عمرو بن حريث قد سقط كما تسقط السعة فداء ولدوما.

لله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبد يد، عن ابي ضرير بن اناشدح 17-28 أحمد بن حمزة العدوي، عن ابيان بن عثمان، عن زرارة، عن ابي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح ألف باب، ويفتح كل باب ألف باب.

لله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، يضرير بن اناشدح 18-28 وعبد الله بن عامر بن سعد، عن عبد الرحمن بن ابي نجران، عن صفوان بن يحيى، عن ابي الدهان، عن ابي عبد الله عليه السلام قال: لما مرض رسول الله صلى الله عليه وآله مرضه الذي توفي فيه لي عليه السلام في لما جاء أكب عليه فلم يزل يحدثه ويحدثه، في لما خرج لقيه وقال له: بعث إلي ع بما حدثك صادق؟ في قال: حدثني باب 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-Nobat 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,

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دمحم انبا هللا دبغو دمحا ينشدح :لاق هللا دبغ نب دعس انشدح :لاق هنع هللا يضر يبا انشدح 28-19
بن عيسى، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي حمزة الثمالي، عن أبي إسحاق
سمعت بعض أصحاب أمير المؤمنين عليه السلام ممن يثق به قال: سمعت علياً عليه السلام يقول: قال:
السلام في قول: إن في صدري هذا علماً ما علمني به رسول الله صلى الله عليه وآله، لو أجد له حيلة
يرعونته حتى رعانيته ويروونه كما يسمعون مني إذا لاودعتهم ببعضه، فعلم به كذا يرا من العلم، إن
في تاح كل باب، وكل باب يفتح ألف باب العلم.

دمحم انشدح :لاق هللا دبغ نب دعس انشدح :الاق امهنع هللا يضر نسحلا نب دمحمو ،يبا انشدح 28-20
بن عيسى بن عبيد، وإبراهيم بن إسحاق بن إبراهيم، عن عبد الله بن حماد الأدي، عن صاحب
ه تعمس: لاقم لاسلله يلعن ينمؤملا ريمآنع، المزمذي، عن حارث بن حصيرة، عن الأصبغ بن نباتة
يقول: إن رسول الله صلى الله عليه وآله علمني ألف باب من الحلال والحرام، ومما كان مما يكون إلى
يوم القيامة، كل باب منها يفتح ألف باب في ذلك ألف ألف باب حتى علمت علم الدنيا والآخرة في
الخطاب.

بن الحسن، وأحمد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا دمحمو ،يبا انشدح 28-21
سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الرجال، عن الحسن بن الحسن بن الحسين، عن محمد
بن سنان، عن إسماعيل بن جابر، عن عبد الله بن عمرو، عن عبد الحميد بن أبي الديقلم، عن أبي
السلام قال: أوصى رسول الله صلى الله عليه وآله إلى علي عليه السلام بألف باب كل عبد الله عليه
باب يفتح ألف باب.

يبا نب نيسحلا نبا دمحم نع ،هيبأ نع ،هنع هللا يضر راطعلا ييحي نب دمحم نب دمحا انشدح 28-22
ن عن أبي عبد الله الخطاب، عن جعفر بن بشير الجلي، عن أبي يحيى معمر القطان، عن بشير الدهان
قال قال رسول الله صلى الله عليه وآله

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‘Call my friend in.’ The two wives (Ayesha and Hafsa) 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 الذي توفي فيه ادعوا لي خذ يدي، فأرسلتا إلي أب ويههما فلما نظر إلي يهما أعرض عنهما بوجهه، وقال: ادعوا إلي خذ يدي، فأرسل إلي علي بن أبي طالب عدليه السلام فلما نظر إلي يه أكذب عدليه ذلك خذ يديك؟ قال: حدثني ألف باب كل باب يفتح ألف باب يحدته فلما خرج لقيه وقال: ما ح

، هي بآن ع، مشاه نبا مي هارب! نب يلع انشدح: لاق هن ع هللا يضر هي ولي جام يلع نب دمحم انشدح 28-23

عن يحيى بن عمران الهمداني، عن يونس بن عبد الرحمن، عن هشام بن الحكم، عن عمر بن يزيد قال: ام: بلغنا أن رسول الله صلى الله عليه وآله علم علياً السلام قلت لابي عبد الله عليه السلام ألف باب، يفتح كل باب ألف باب؟ قال: نعم [فقال لي: بل علمه باباً واحداً ففتح ذلك الباب ألف باب، ففتح كل باب ألف باب].

نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 24-28
الصفار، عن يعقوب بن يزيد، وإبراهيم بن هاشم، عن محمد بن أبي عمير، عن إبراهيم بن عبد الحميد، 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.

مد بن محمد بن يحيى العطار رضي الله عنهم قالوا: حدثنا ح أو، نسحلا نب دمحم، يبا انشدح 25-28
سعد بن عبد الله قال: حدثني أحمد بن الحسن بن علي بن فضال، [عن الحسن بن علي بن فضال] عن عبد الله بن كير، عن عبد الرحمن بن أبي عبد الله قال: سمعت أبا عبد الله عليه السلام يقول: إن علم علياً السلام [باباً يفتح له] ألف باب كل باب يفتح له رسول الله صلى الله عليه وآله ألف باب.

نسحلا نبا دمحم انشدح: لاق هن ع هللا يضر دي لولا نب دمحم أنب نسحلا نب دمحم انشدح 26-28
الصفار، عن محمد بن عبد الجبار، عن عبد الله بن محمد الحجال، عن ثعلبة بن ميمون، عن عبد الله بن أبوعبد الله عليه السلام: علم رسول الله صلى الله عليه وآله علياً السلام باباً هلالاً قال: قال 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'az, 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

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دمحم نب دمحم أنع هللا دبعب نب دعس انشدح :الاق امهنع هللا يضر نسحلان نب دمحمو ،يبأ انشدح 28-27
بن عيسى، عن الحسين بن سعيد، عن بعض أصحابه، عن أحمد بن عمر الدحلبي، عن أبي بصير قال:
الشيعة يتحدثون أن رسول الله صلى الله عليه وسلم دخلت علي أبي عبد الله عليه السلام فقلت له: إن
والله علم عليا عليه السلام بابا يفتح ألف باب كل باب يفتح ألف باب ف قال أبو عبد الله
عليه السلام: يا أبا محمد والله رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف باب،
فإنه لم يعلم ولا يس لأحد ولا يس بذاك يفتح كل باب ألف باب، ف قلت له: والله ه

مهنع هللا يضر راطعلا ييحي نب دمحم نب دمحم أو ،ن سحلان نب دمحمو ،هنع هللا يضر يبأ انشدح 28-28
قالوا: حدثنا سعد بن عبد الله، عن سندی بن محمد البراز، عن صفوان بن يحيى قال: حدثني محمد
عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إن الله يحب المؤمن الذي يفتح بابا
والله في مرضه الذي توفي في يومه: ادعوا لي فإني فأسألتا إلى أبي ويهما، ف لما رأها عرض بوجهه
عنهما، ثم قال: ادعوا لي فإني فأسألتا إلى علي عليه السلام ف لما جاء أكب عليه فلم يزل يحدثه
الاله: ما حدثك؟ قال: حدثني باب يفتح ألف باب، كل باب يفتح ألف ويحدثه، ف لما خرج لقيه ف
باب.

انشدح :اولاق مهنع هللا يضر راطعلا ييحي نب دمحم نب دمحم أو ،ن سحلان نب دمحمو ،يبأ انشدح 28-29
سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن مرزم بن حكيم الأزدي، عن أبي
عليه السلام قال: علم رسول الله صلى الله عليه وآله علم عليا عليه السلام ألف باب، يفتح عبد الله
كل باب ألف باب.

هللا يضر راطعلا ييحي نب دمحم نب دمحم أو ،ديلولان نب دمحم أنع هللا يضر نسحلان نب دمحمو ،يبأ انشدح 28-30
عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي

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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^[1260] 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

لحسن بن علي بن فضال، عن علي بن عتبة، عن الحارث بن المغيرة، عن أبي عبد الله الخطاب، عن أبي عبد الله السلام قال: جاء أبو بكر وعمر إلى أمير المؤمنين عليه السلام حين دفن فاطمة عليها السلام أنه في حديث طويل قال لهما فيه: أما ما ذكرت ما أني لم أشهدكما أمر رسول الله صلى الله عليه وآله ف قال: لا يرى عورتي أحد غيرك إلا ذهب بصره فلم أكن لأذن كما لذلك، وأما إذا باي عليه فانه علمني ألف حرف، الحرف يفتح ألف حرف، فلم أكن لأطلع كما على سر رسول الله صلى الله عليه وآله.

لوا: حدثنا اقمه نعل لاضر راطع ال ايحي نب دمحم نب دمحم أو، نسحل نب دمحم، يب انشدح 28-31 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، والألف حرف

مد بن الحسن، وأحمد بن محمد بن يحيى العطار، رضي الله عنهم قالوا: حدثنا حمو، يبا أنشدح 28-32 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 ذوابة سيف رسول الله صلى الله عليه وآله لت لا بي عبد الله عليه السلام: أي شيء كان في تلك الصدفة؟ قال: هي صدفة صغيرة، فقل الألف التي يفتح كل حرف منها ألف حرف، قالوا أبو بصير: قال أبو عبد الله عليه السلام: فما خرج منها إلا حرفان حتى الساعة.

م قالوا: حدثنا هنع هلال يضر راطع لاي يحي نب دمحم نب دمحم أو، نسح لانب دمحمو، يبا أنشدح 28-33 سعد بن عبد الله، عن محمد بن الحسن بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم الضرمي، عن مالك بن عطية، عن

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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.” [\[1261\]](#)

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'ab, 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 Ziyad ibn Ja'far al-Hamedany - may the Sublime God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashim quoted his 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."

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بن ت غلب، قال: قال أبو عبد الله عليه السلام: سيأتي مسجدكم هذا يعني مكة ثلاثمائة وثلاثون ألفاً من عشرية علم أهل مكة أنهم لم يولدوا لهم أبؤهم ولا أجدادهم، علمهم السيفوف مكتوب على كل سيف كل فتحة ينة ألف كلمة تبعث الريح فتنادي بكل واد: هذا المهدي يفضي بقضاء آل داود، لا يسأل عليه ب

هل يضر راطع الياحي بن دمحم بن دمحو، ديولوا بن دمحو بن نسحلا بن دمحمو، يبا انشدح 28-34 عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن عيسى بن عبد يد عن محمد بن سنان، عن إسماعيل بن عبد السلام بن جابر، وعبدالكريم بن عمرو، عن عبدالحميد بن أبي الديقلم، عن أبي عبد الله ع قال: أوصى رسول الله صلى الله عليه وآله إالى علي عليه السلام ألف باب، يفتح كل كلمة وكل باب ألف كلمة وألف باب.

لناق يريمحل رف ع ج بن هللا دب ع انشدح: الاق امه ن ع هللا يضر نسحلا بن دمحمو، يبا انشدح 28-35 ير ال بجلي عن ذريح المحارب ي، عن أبي حدثني محمد بن الحسن بن أبي الخطاب، عن جعفر بن بش عبد الله عليه السلام قال: جلى رسول الله صلى الله عليه وآله علمه ألف كلمة.

وأحمد بن علي بن إبراهيم، هويل يجام يل ع بن دمحمو، لكوت مل انب يسوم بن دمحمو، يبا انشدح 28-36 بن هاشم، وحمزة بن محمد بن أحمد العلوي، والحسين بن إبراهيم بن نائاة، والحسين بن أحمد بن هشام المؤدب، وأحمد بن زياد بن جعفر الهمداني رضي الله تعالى عنهم قالوا: حدثنا علي بن إبراهيم بن محمد بن علي الثاني علميهما السلام أنه بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن أبي جعفر سمعه يقول: علم رسول الله صلى الله عليه وآله علمه ألف كلمة، كل كلمة يفتح ألف كلمة.

يل عو، يس ع بن دمحم بن دمحو بن دمحو، هيبأ ن ع، هنع هللا يضر س يردا بن دمحو بن نسحلا انشدح 28-37 بن هاشم، عن جعفر بن محمد بن عبد الله، عن إسماعيل بن عيسى، وعلي بن إبراهيم بن ميمون القداح، عن جعفر بن محمد، عن أبيه علميهما السلام أن النبي صلى الله عليه وآله حدث علمه ألف كلمة، كل كلمة يفتح ألف كلمة فما يدري الناس ما حدثه.

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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

راطعوا لي يحيي نب دمحم نب دمحم أو، لك وتملأ نب يسوم نب دمحمو، هوي ولي ج ا م ي ل ع نب دمحم ان شدح 28-38
 ن ع، بباط خلا ي بدأ نب ين يسحنا نب لمحم ن ع، رضي الله عنهم قالوا: حدثنا محمد بن يحيى العطار
 ان نضربن شعيب، عن خالد بن ماد ال قلاند سي، عن جابر ر ابن ي زيد ال جع في، عن أبي جع فر محمد بن
 علي ال باقر ع ل بهما ال سلام قال: جاء رجل إلى علي ع ل به ال سلام وهو علي من بره ف قال: يا أمير
 يا سريرويه عن رسول الله صلى الله عليه وآله؟ المؤمنون أتأذن لي أن أتكلم بما سمعت عن عمار بن

ف قال: اتقوا الله ولا تقولوا على عمار إلا ما قاله حتى قال ذلك ثلاث مرات ثم قال له: تكلم قال: سمعت
 عمارا يقول: سمعت رسول الله صلى الله عليه وآله يقول: أنا أقاتل علي ال تنزيل وعلي يقاتل علي
 فلأتملك لك عبتت، فمك فلأ يفل ي دن ع هذه ن، تب عكلا برو رامع قدص: ال تأويل، ف قال ع ل به ال سلام
 ك لمة

ان شدح :اولاق مهنع هللا يضر راطعل اى يحيى نب دمحم نب دمحم أو، نسح لانا نب دمحم و، يبا ان شدح 39-28 سعد بن عبد الله، عن أحمد بن محمد بن عيسى، وإبراهيم بن هاشم، عن الحسن بن علي بن فضال، مغراحم يد بن المثنى العجلي، عن زريح بن محمد بن يزيد المحاربي قال: سمعت أبا عبد عن أبي ال الله عليه السلام يقول: نحن ورثة الانبياء، ثم قال: جلال رسول الله صلى الله عليه وآله علي علي عليه السلام ثوبا، ثم علمه ألف كلمة، كل كلمة يفتح ألف كلمة.

28-40 ن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن بن سحلال نب دمحم ان شدح 40-28 الصادق، 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 علي يفتح كل كلمة منها ألف كلمة [والألف الكلمة يفتح كل كلمة ألف كلمة]. عليه السلام ألف كلمة ي

رافصلا نسح لانا نب دمحم ان شدح :لاق مهنع هللا يضر دي لولانا نب دمحم أن نسح لانا نب دمحم ان شدح 41-28 عن أحمد بن محمد بن عيسى، عن الحسن بن سعيد، عن الحسن بن

ibn Tarif, on the authority of Al-Asbaq al-Nobat 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’ab, 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’ab 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.”

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ينشدح: بن ذكوان، عن سعد بن طريف، عن الا صبيغ بن زبادة قال: سمعت عليا عليه السلام يقول رسول الله صلى الله عليه وآله بألف حديث لكل حديث ألف باب.

هلل ابي ضرر اطع ابي يحيى بن دمحم بن دمحم او، دي لولوا بن دمحم بن نسحلا بن دمحم، يبا انشدح 28-42 عنهم قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسن بن أبي الخطاب، عن جعفر بن بشير بن علي بن فضال، عن المثنى بن الوليد الدناط، عن منصور بن حازم، عن بكر بن الجلي، والحسن بن حبيب، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله في مرضه الذي قبض فيه: ادعوا لي خذ لي فإرسلت عاتقة وحيدة إلى أبي ويهما فلما جاء أعطى رسول الله صلى الله عليه وآله، فإذ صرفنا فكشف رأسه رسول الله صلى الله عليه وآله ثم قال: ادعوا لي عليه وآله وجهه ورأى خذ لي فإرسلت حفاصة إلى أبي يها وعاتقة إلى أبي يها فلما جاء أعطى رسول الله صلى الله عليه وآله وجهه، فإذ طلقا وقالوا: ما نرى رسول الله صلى الله عليه وآله أرادنا، قالنا: أجل إنما قال: ادعوا لي ه أمير المؤمنين عليه السلام وألحق رسول أو قال د بي بي ف رجونا أن تكونا أنماها، ف جاء خذ لي رسول الله صلى الله عليه وآله صدره ب صدره وأوما إلى أذنه ف حدثه بألف حديث لكل حديث ألف باب.

بن ميهار بن نيسحلا، بتكملا بن ناسلنا دمحم بن دمحم، يسوم بن دمحم بن يلع انشدح 28-43 حمد بن هشام المؤدب، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أحمد بن يحيى بن أنكر بن القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبو معاوية، عن أبي يها يمان بن مهران، عن جعفر بن محمد، عن أبي يها محمد بن علي، عن أبي يها علي بن الحسن بن الحسن بن علي، عن أبي يها علي بن أبي طالب عليهم السلام قال: لما حضرت رسول الله صلى الله عليه وآله الوفاء دعاني فلما دخلت عليه قال لي: يا علي أنت وصيبي وخذ لي فتى على أهلي وامتي، علي المذكر في حياتي وبعد موتي، وليك وليي ووليي ولي الله، وعدوك عدوي، وعدوي عدو الله، يا لولايك ب عدي كالمذكر لسالتني في حياتي لاني مني وأنا منك، ثم أذناني فأسر إلي ألف باب من العلم، كل باب يفتح ألف باب.

(1144)

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?' [1262]

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.

(1145)

آدم ألف وألف عالم ألف وألف وجل عز الله خلق

نع، يس، يع، نبا دمحم انشدح: لاق هللا دبعب نب دعس انشدح: لاق هنع هللا يضرر يبا انشدح 28-44
:سألت أبا جعفر عليه السلام عن قول الله عز وجل: محبوب، عن عمرو بن شمر، عن جابر بن يزيد قال الحسن بن
اذه ىنفا اذا لجزع هللا نأكلذلي وأت رباج اي: لاقف "أفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ"
جنة وأهل النار ال نار جدد الله عز وجل عالما غير هذا العالم ووجد عالما الخلق وهذا العالم وأسكن أهل الجنة
من غير ف حولة ولا إناث يعبودنه ويحدونه، وخلق لهم أرضا غير هذه الأرض تحملهم وسماء غير هذه
ال سماء تظلمهم، لعلك ترى أن الله عز وجل إنما خلق هذا العالم الواحد، وترى أن الله عز وجل لم يخلق
ا غيركم، بل والله لقد خلق الله تبارك وتعالى ألف ألف عالم وألف آدم أنت في آخر تلك بشر
العالم وأولئك الأدميين.