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Chapter 31: Traditions about Ar-Ridha' (a.s.)

31–1 My father and Muhammad ibn Ahmad ibn al-Waleed – may God be pleased with them – quoted on the authority of Sa'ad ibn Abdullah and Ja'far al-Hemyari, on the authority of Ibrahim ibn Hashem, on the authority of Al-Hassan ibn Al-Jahm that he had heard Abal Hassan Ali ibn Musa (Imam) Ar-Ridha' (a.s.) say, "Everyone's friend is his intellect and everyone's enemy is his ignorance."

31–2 Ali ibn Ahmad ibn Ahmad ibn Muhammad ibn Imran ad-Daqaq, Muhammad ibn Ahmad Al-San'ani and Al-Husayn ibn Ibrahim ibn Ahmad al-Mokattib – may God have mercy upon them – narrated that Abul Husayn Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Sahl ibn Zayd al-Adami, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, on the authority of Mahmood ibn Abil Bilad that he had heard Ar-Ridha' (a.s.) say, "Whoever is ungrateful for the blessings from the created ones is not grateful to God the Honorable the Exalted."

31–3 According to the same documentation, Ibrahim ibn Abi Mahmood narrated that Ar–Ridha' (a.s.) said, "A believer is one who rejoices over doing good deeds, and repents from doing wicked deeds. A Muslim is one from whose tongue and hands the Muslims are secure. Whomsoever whose neighbors are not secure from him, does not belong to our nation."

31–4 Abul Hassan Muhammad ibn Ali ibn al–Shah – the jurisprudent from Marv narrated at home on the authority of Abu Bakr Muhammad ibn Abdullah an–Neishaboori, on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer ibn Soleiman al–Ta'ee in Basra, on the authority of his father in the year 260 A.H. (873 A.D.) quoted the following on the authority of Ali ibn Musa Ar–Ridha' (a.s.) in the year 194 A.H. (809 A.D.).

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بابٌ آخَرٌ فِي ما جاءً عَن الرِّضا عَلَيْهِ السَّلامُ مِنَ الأَّخْبارِ الْمَجمُوعَةِ

حَدَّثَنا أَبِي وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيدِ _ رَضِيَ اللهُ عَنْهُما ما قالا: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه وَعَبْدُاللَّهِ _ 1

بْنُ جَعْفَرٍ الحِمْيَرِيُّ قالا: حَدَّثَنا إِبْراهِيمُ بْنُ هاشِمٍ، عَنِ الحَسَنِ ابْنِ الجَهْمِ، قالَ: سَمِعْتُ أَبَا الحَسَنِ عَلِيّ بْنِ مُوسَى الرّضاعَلَيْهمَا السَّلاَمُ يَقُولُ: صَديقُ كُلِّ امْر عَقْلُهُ وَعَدُوُّهُ جَهْلُهُ.

حَدَّثَنَا عَلِيُّ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقَّاقُ ؛ وَمُحَمَّد بْنُ أَحْمَدَ السِّنانِيُّ؛ وَالحُسَيْنُ بْنُ إِبْراهِيمِ بْنِ أَحْمَدَ _ 2 المُكَتِّبُ _ رَحِمَهُمِ اللَّهُ _ قَالُوا: حَدَّثَنَا أَبُو الحُسَيْنِ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الكُوفِيُّ، عَنْ سَهْلِ بْنِ زَيادِ الأَدَمِيِّ، عَنْ عَبْدِ اللَّهِ المُكَتِّبُ _ رَحِمَهُمِ اللَّهُ _ قَالُوا: حَدَّثَنَا أَبُو الحُسَيْنِ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الكُوفِيُّ، عَنْ سَهْلِ بْنِ زَيادٍ الأَدَمِيِّ، عَنْ عَبْدِ اللَّهِ المَنْعِمَ مِنَ المُنْعِمَ مِنَ المُعْظِيمِ بْنِ عَبْدِ اللَّهِ الصَّلامُ يَقُولُ: مَن لَمْ يَشْكُرِ المُنْعِمَ مِنَ المَعْظِيمِ بْنِ عَبْدِ اللَّهِ الصَّادِمُ يَقُولُ: مَن لَمْ يَشْكُرِ اللَّهَ عَنَّ وَجَلَّ . المَحْلُوقِينَ لَمْ يَشْكُرِ اللَّهَ عَنَّ وَجَلَّ

وَبِهِذَا الْإِسنادِ عَنْ إِبْراهِيمِ بْنِ أَبِي مَحْمُودٍ، قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: المُؤمِنُ: الَّذِي إِذا أَحسَنَ استَبْشَرَ وَإِذا _ 3 . أَساءَ اِستَغفَرَ، وَالمُسلِمُ: الَّذِي يَسلَمُ المُسلِمُونَ مِن لِسانِهِ وَيَدِهِ لَيْسَ مِنَّا مَن لَم يَأْمَن جارُهُ بَوائِقَهُ

حَدَّثَنَا أَبُو الحَسَنِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الشَّاهِ الفَقِيهُ المَرْوَزِيُّ بِمَروَالرُّودِ فِي دارِهِ قالَ: حَدَّثَنا أَبُو بَكْرِ مُحَمَّدُ بْنُ لَقَيهُ المَرْوَزِيُّ بِمَروَالرُّودِ فِي دارِهِ قالَ: حَدَّثَنا أَبُوالقاسِم عَبْدُاللَّهِ بْنُ أَحْمَدَ بْنِ عامِرِ بْنِ سُلَيْمانَ الطَّائِيُّ بِالْبَصْرَةِ قالَ: حَدَّثَنا أَبِي فِي عَبْدِاللَّهِ النِيْسابُورِيُّ قالَ: حَدَّثَني عَلَىُّ بْنُ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ سَنَةَ أَرْبَعٍ وَتِسعِينَ وَمِائَةٍ .

The same was also narrated by Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor1, on the authority of Abu Ishaq Ibrahim ibn Muhammad al-Khori, on the authority of Ja'far ibn Muhammad ibn Ziyad – the Khori jurisprudent in Neishaboor, on the authority of Ahmad ibn Abdullah al-Harawi ash-Sheybani, on the authority of Ali ibn Musa Ar-Ridha' (a.s.). The same was also narrated by Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh, on the authority of Ali ibn Muhammad ibn Mehrawayh al-Qazvini, on the authority of Dawood ibn Soleiman al-Farra', on the authority of (Imam) Ali ibn Musa Ar-Ridha' (a.s.), who quoted on the authority of his father (Imam) Musa ibn Ja'far (al-Kazim) (a.s.), on the authority of his father (Imam) Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father (Imam) Muhammad ibn Ali (al-Baqir) (a.s.), on the authority of his father (Imam) Al-Husayn ibn Ali (a.s.), on the authority of his father (Imam) Ali ibn Al-Husayn ibn Ali (a.s.) that God's Prophet (S) said, "I will intercede on behalf of the following four groups of people on the Resurrection Day:

- 1-Those who honor my progeny
- 2- Those who help them fulfill their needs
- 3- Those who help them in their affairs when they urgently need help
- 4- Those who love them verbally and wholeheartedly
- 31–5 According to the same documentation, Ali ibn Musa Ar–Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (al–Kazim) (a.s.), on the authority of his father Ja'far ibn Muhammad (as–Sadiq)

(a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of Asma' bint2 Umays, on the authority of (the Blessed Lady) Fatima (a.s.), "When I became pregnant with Al–Hassan and delivered him, the Prophet (S) came and told Asma' to hand him his (grand)son. Asma' had wrapped the baby up in yellow cloth. She took the baby and handed him over to the Prophet (S). The Prophet (S) put the cloth aside, and recited the call to prayer (azan) in his right ear, and the invitation to establish the prayer (iqama) in his left ear. Then the Prophet asked Ali (a.s.), 'What did you name my (grand)son?' Ali (a.s.) replied, 'O Prophet of God! I have not named him before you have. However, I wish to call him Harb.' The Prophet (S) said, 'Neither will I name him before my Lord does.' Then Gabriel descended and said, 'O

وَحَدَّثَنَا أَبُو مَنْصُورٍ أَحْمَدُ بْنُ إِبْراهِيمِ بْنِ بَكْرِ الخُورِيُّ بِنَيْسابُورَ، قالَ: حَدَّثَنَا أَبُو إِسْحاقَ إِبْراهِيمُ بْنِ هارُونَ بْنِ مُحَمِّد الخورِيُّ بِنِيْسابُورَ قالَ: حَدَّثَنا أَحْمَدُ بْنُ عَبْدِاللَّه الهَرَوِيُّ الشَّيْبانيُّ، عَنِ الرِّضاعِلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ وَحَدَّثَنِي أَبُو عَبْدِ اللَّه الحُسَيْنُ بْنُ مُحَمَّدِ الأَشنانِيُّ الرَّازِيُّ العَدْلُ بِبَلخَ قالَ: حَدَّثَنا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ وَحَدَّثَنِي أَبُو عَبْدِ اللَّه الحُسَيْنُ بْنُ مُحَمَّدٍ الأَشنانِيُّ الرَّازِيُّ العَدْلُ بِبَلخَ قالَ: حَدَّثَنا عَلِيٌّ بْنُ مُوسَى الرِّضاعَلَيْهِمَا السَّلامُ قالَ: حَدَّثَني أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ حَدَّثَني أَبِي مُوسَى الرِّضاعَلَيْهِمَا السَّلامُ قالَ: حَدَّثَني أَبِي مُوسَى بْنُ جَعْفَر قالَ: حَدَّثَني أَبِي جَعْفَرُ بْنُ مُحَمَّدِ عَلَيْهِ السَّلامُ حَدَّثَني أَبِي مُحَمَّد بْنِ عَلِى قالَ: حَدَّثَني أَبِي مُوسَى بْنُ جَعْفَرُ قالَ: حَدَّثَني أَبِي عَلَيْهِ السَّلامُ حَدَّثَني أَبِي طَالِبِ عَلَيْهِ السَّلامُ عَنْ رَسُولَ اللَّهِ عَلِيُّ بْنِ الْجَسَيْنِ قالَ: حَدَّثَني أَبِي المُكرِمُ لِذُرِيّتِي، وَالقاضِي لَهُمْ حوائِجَهُم، وَالسَّاعي لَهُم فِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: أَرْبَعَةٌ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ، المُكرِمُ لِذُرِيّتِي، وَالقاضِي لَهُمْ حوائِجَهُم، وَالسَّاعي لَهُم فِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: أَرْبَعَةٌ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ، المُكرِمُ لِذُرِيّتِي، وَالقاضِي لَهُمْ حوائِجَهُم، وَالسَّاعي لَهُم فِي السَلْهُ عَلَيْهِ وَآلِهِ قالَ: أَرْبَعَةٌ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ، المُكرِمُ لِذُرِيّتِي، وَالقاضِي لَهُمْ فِي الْمُحِبُ لَهُم شَفِيعٌ يَوْمَ القِيامَةِ، المُكرِمُ لِذُرِيّتِي، وَالقاضِي لَهُمْ وَالْمِحِبُ لَهُم بقلبه وَلِسَانِهِ الْمُكرِهُ الْمُعْرَاقِهُ مِنْ الْمُ لَهُ الْمُعْرَاقِيقَاقِهُ مَالْمُعُوبُ الْمُ لَوْمَ الْمُعْرَاقِ إِلَيْهِ وَالْمَحِبُ لَهُمْ الْمُعْرِمُ لِلْهُ عَلَاهُ وَالْمَاسِهِ الْمَاسِلِهُ وَالْمُوبُ الْمُعْرَاقِيقِهُ الْمَاسِلِي الْمَاسُولُ الْمَاسِلِهِ الْمُعْرَاقُ الْسُلَامُ الْمَاسُولُ الللهُ عَلَيْهِ وَالْمِوبُ الْمَاسُولُ

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ قالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قالَ: حَدَّثَنِي أَبِي جَعْفَرُ لِ 5 بْنُ مُحَمَّدٍ قالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيِّ قالَ: حَدَّثَنِي أَبِي عَلِيُّ بنُ الحُسَيْنِ قالَ: حَدَّثَنِي أَسِماءُ بِنْتُ عُمَيسٍ قالَتْ: عَدَّثَنِي فاطِمَة عَلَيْهِ وَآلِهِ، فَقالَ: يا أَسْماءُ هَلُمِّي ابْنِي، حَدَّثَنِي فاطِمَة عَلَيْهِ وَآلِهِ، فَقالَ: يا أَسْماءُ هَلُمِّي ابْنِي، فَدَفَعَتهُ إِلَيْهِ فِي خِرْقَةٍ صَفراءَ فَرَمى بِهِا النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَأَذَّنَ فِي أُذُنِهِ الْيَمنِي، وَأَقامَ فِي أُذُنِهِ الْيُسرى، ثُمَّ قالَ لِعَلِيٍّ عَلَيْهِ السَّلامُ بَأِيِّ شَيَّءٍ سَمَيتُ ابْنِي؛ قالَ: ما كُنْتُ أُسبِقُكَ بِإِسْمِه يا رَسُولَ اللَّهِ وَقَدْ كُنْتُ أُحِبُ أَن أُسمَيّةُ قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَالْهِمُ عَلَيْهِ وَالْهُ عَلَيْهِ وَالْهُ عَلَيْهِ وَالْهُ عَلَيْهِ وَالْهِ، وَأَذِي الْمُعَلِي عَلَيْهِ السَّلامُ بَأِيِّ شَيَّةٍ سَمَيْتُ ابْنِي عَلَيْهِ قالَ: ما كُنْتُ أُسبِقُكَ بِإِسْمِه يا رَسُولَ اللَّهُ وَقَدْ كُنْتُ أُوتِهُ أَلِنَا لَهُ عَلَيْهِ قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ عَلَيْهِ السَّلامُ بَأِيِّ شَيَّةٍ سَمَيْتُ ابْنِي عَلَيْهِ قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ عَلَيْهِ السَّلامُ بَأِي شَعْ مَلَيْ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلَامُ مَا النَّبِي صَلَّى اللهُ عَلَيْهِ السَّهُ عَلَيْهِ السَّلَامُ اللهُ عَلَى اللهُ عَلَيْهِ السَّلَامُ عَلَيْهُ الللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهُ السَّهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهِ السَّيْمِ اللّهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهِ السَّهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ السَّهُ اللهُ عَلَيْهُ السَّهُ اللهُ اللهُ عَلَيْهُ السَّهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ السَّهُ السَّهُ اللهُ السَّهُ اللهُ السَّهُ اللهُ السَّهُ اللهُ السَّالِ السَّهُ السَّهُ السَّهُ السَّهُ السَّهُ السَّالَةُ السَّهُ السَل

Muhammad! The *Ali Al-A'ala*3 sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron." The Prophet (S) asked, 'What was the name of the son of Aaron?' Gabriel said, 'Shubbar.' The Prophet (S) said, 'My language is Arabic.' Gabriel said, 'Name him Al-Hassan." Asma' added, "Then he was named Al-Hassan. Seventh days after his birth, the Prophet (S) sacrificed two gray sheep for him. He (a.s.) gave one leg to the midwife for one *Dinar*. He (a.s.) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby's head with saffron and said, 'O Asma'! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance."

Asma' added, "Al-Husayn was born the following year. The Prophet (S) came and said, 'O Asma'! Bring me my (grand)son.' Asma' handed him the baby wrapped up in white cloth. The Prophet (S) recited the

call to prayer in the baby's right ear, and the invitation to establish the prayer in his left ear. Then the Prophet (S) hugged him and started to cry. Asma' said, 'O Prophet of God! May my parents be your ransom! Why are you crying?' The Prophet (S) replied, 'I am crying for this (grand)son of mine.' Asma' said, 'O Prophet of God! He was just born!' The Prophet (S) said, 'O Asma'! After my death, oppressors will kill him. May God deprive them of my intercession.' Then the Prophet (S) added, 'O Asma'! Don't inform (the Blessed Lady) Fatima about this since she has just delivered him.' He (a.s.) then asked Ali (a.s.), 'What did you name my (grand)son?' Ali (a.s.) replied, 'O Prophet of God! I have not named him before you do. However, I wish to call him Harb.' The Prophet (S) said, 'Neither will I name him before my Lord does.' Then Gabriel descended and said, 'O Muhammad! The *Ali Al-A'ala* sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.' The Prophet (S) asked Gabriel, 'What was the name of the son of Aaron?' Gabriel said, 'Shobayr.' The Prophet (S) said, 'My language is Arabic.' Gabriel said, 'Name the baby Al-Husayn.' Asma' added, "Then he was named Al-Husayn. When the seventh day after his birth came, the Prophet (S) sacrificed two gray sheep for him. He (a.s.) gave one leg to the midwife for one *Dinar*. The

وَآلِهِ: وَلا أَنَا أُسبِقُ بِاِسْمِهِ رَبِّي، ثُمُّ هَبَطَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ فَقَالَ: يا مُحَمَّدُ! العَلِيُّ الأَعلَى يُقرِئُكَ السَّلامُ وَيَقُولُ: عَلِيُّ مِنْكِ مَنْزِلَةِ هَارُون مِن مُوسَى وَلا نَبِيَّ بَعْدُكَ، سَمِّ اِبْنَكَ هذا بِاسِمِ ابْنِ هارُون. فَقَالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِسانِيُ عَرَبِي، قالَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ: سَمَّهُ الحَسَنَ، قَالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِسانِيُ عَرَبِي، قالَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ: سَمَّةُ الحَسَنَ، فَلَمَّا كانَ يَوْمُ سابِعِه عَقَّ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْهُ بَكِشَين أَمَلَكَينِ وَأَعطَى القابِلَةَ فَخِذا وَدِيناراً ثُمَّ حَلَق رَأْسَهُ وَتَصَدَّق بِوَرْنِ الشَّعْرِ وَرِقاً وَطَلَى رَأْسَهُ بِالخَلُوقِ ثُمَّ قالَ: يا أَسْماءُ النَّمُ فِعلُ الجاهِلِيَّةِ، قَلْتَ أَسْماءُ : فَلَمَّا كانَ بَعدَ حَولِ وُلِدَ الحُسَيْنُ عَلَيْهِ السَّلامُ، وَجاءَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يا أَسْماءُ هَلَمِّي الجاهِلِيَّةِ، الْسُماءُ : فَلَمَّ كانَ بَعدَ حَولٍ وُلِدَ الحُسَيْنُ عَلَيْهِ السَّلامُ، وَجاءَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يا أَسْماءُ هَلَمِّي الْنَالِي مَنَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يا أَسْماءُ هَلَمِّي الْعَلْدُو الْسَمْءُ فَيْكُ الْمُ اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا أَسْماءُ الْفَيْقُ الْبَاعِيةُ مِن الْمُ عَلَيْهِ وَالْمَ فِي الْمُعْوَلِ السَّاعَةُ يَا رَسُولَ اللَّهِ، فَقَالَ: تَقَلُّلُهُ الْفِئَةُ الْفِيَّةُ اللبَعْيَةُ مِن الْمَاءُ لا أَيْ الْمَاءُ لا أَيْلِ اللهُ عَلَيْهِ وَآلِهِ عَلْمَ اللهُ عَلَيْهِ وَآلِهِ عَلَى السَّمِهِ يا رَسُولَ اللَّهِ، وَقَلْ كَنْتُ أُوبَاللَّهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهِ وَآلِهِ: إلللهُ عَلَيْهُ وَآلُونَ مِن مُوسَى، سَمِّ ابْنَكَ هذا باسم ابْنِ هارُونَ، قالَ النَّبِيُ صَلَى اللهُ عَلَيْهِ وَآلِهِ: إلللهُ عَلَيْهِ وَآلِهِ: إلللهُ عَلَيْهِ وَآلِهِ: إلللهُ عَلَيْهِ وَآلِهِ: إلللهُ عَلَيْهِ وَآلُهِ: إلللهُ عَلَيْهُ وَآلُونَ عَلَى اللهُ عَلَيْهِ و

Prophet (S) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He (a.s.) then rubbed the baby's head with saffron and said, 'O Asma'! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance."

31–6 According to the same documentation, God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima will come to the congregation on the Resurrection Day with a bloody shirt in her hands. She will grasp one of the pillars of the Throne and say, 'O the Just! Please judge between me and my son's murderer!" God's Prophet (S) added, "By the Lord of the *Kaaba*! God will rule in favor of my daughter.

Indeed the Exalted the Honorable God will be angry whenever (the Blessed Lady) Fatima gets angry, and gets pleased whenever (the Blessed Lady) Fatima is pleased."

31–7 According to the same documentation, God's Prophet (S) said, "When I was taken up to the heavens on the Night of Ascension, Gabriel took my hand, had me sit on a heavenly rug, and gave me a quince seed – one of those from Heaven. I was playing around with it in my hand when at once a very beautiful houri6 – I had never seen anyone more beautiful than her – came out of it and said, "O Muhammad! Peace be upon you." I asked, "Who are you?" She said, "I am the *AI–Radhiyya AI–Mardhiyya* (pleased and being pleased with). 7 The Almighty created me from three sections: my lower part is made of musk, my middle part is made of camphor, and my top part is made of perfume. I have been molded from the water of life. The Almighty told me, 'Be!' and I was. He created me for your brother, your cousin Ali ibn Abi Talib (a.s.)!"

31–8 According to the same documentation, God's Prophet (S) said, "Children are like basil. And Al–Hassan and Al–Husayn are my basil."

31–9 According to the same documentation, God's Prophet (S) said, "O Ali! Indeed you are the one who allocates the Heaven and Hell. And indeed you are the one who will knock at the Gates of Paradise and enter it without any reckoning."

31–10 According to the same documentation, God's Prophet (S) said, "The similitude of the members of my Household among you is like that of Noah's Ark. Whoever boarded it was saved, and whoever strayed away from it was thrown into the Fire."

أَملَكينِ وَأَعطَى القابِلَةَ فَخِذاً وَديناراً، ثُمَّ حَلَقَ رَأْسَهُ وَتَصدَّقَ بِوَزِنِ الشَّعْرِ وَرِقاً، وَطَلَى رَأْسَهُ بِالخُلوقِ فَقالَ: يا أَسْماءُ الشَّعْرِ وَرِقاً، وَطَلَى رَأْسَهُ بِالخُلوقِ فَقالَ: يا أَسْماءُ الجاهليَّة .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشَّرُ ابنَتِي فاطِمَةُ يَوْمَ القِيامَةِ وَمَعَها ثِيابٌ مَصبوغَةٌ _ 6 بِالدَّمِ، فَتَعَلَّقَ بِقائِمَةٍ مِن قَوائِمِ العَرْشِ فَتقولُ: يا عَدلُ احكُم بَيْنِي وَبَيْنَ قاتِلِ وَلَدِي قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: بِالدَّمِ، فَتَعَلَّقَ بِقائِمَةٍ مِن قَوائِمِ العَرْشِ فَتقولُ: يا عَدلُ احكُم بَيْنِي وَبَيْنَ قاتِلِ وَلَدِي قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَإِنَّ اللَّهَ عَنَّ وَجَلَّ يَغضِبُ لِغَضَب فاطِمَةَ وَيَرضى لِرِضاها .

وَبِهِذَا الإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا أُسْرِىَ بِي إِلَى السَّماءِ أَخَذَ جَبْرُئِيلُ بِيَدِي وَأَقعدَنِي _ 7 عَلَى دُرنُوكَ مِن دَرانيكِ الجَنَّةِ، ثُمَّ ناوَلَني سَفَرجَلَةً فَأَنَا أَقلِبُها إِذَّا انفَلَقَت فَخَرَجَت مِنْها جارِيَةٌ حَوراء لَمْ أَرَ أَحْسَنَ مِنْها، فَقَالاتْ: أَلسَّلامُ عَلَيْكَ يا مُحَمَّدُ، فَقُلْتُ مَن أَنْت؟ قالَتْ: أَنَا الرَّاضِيَةُ المَرْضِيَّةُ، خَلَقَني الجَبَّارُ مِن ثَلاثَةٍ أَصنافٍ، مَنْها، فَقَالاتْ: وَعَلَيْ مِن ماءِ الحَيوانِ، وَقَالَ لِيَ الجَبَّارُ: كونِي! فَكُنْتُ، أَسفَلي مِن مِسكٍ، وَوَسَطي مِن كَافُورٍ، وَأَعلايَ مِن عَبيرٍ، وَعَجَنَني مِن ماءِ الحَيوانِ، وَقَالَ لِيَ الجَبَّارُ: كونِي! فَكُنْتُ، أَسفَلي مِن مِسكٍ، وَوَسَطي مِن كَافُورٍ، وَأَعلايَ مِن عَبيرٍ، وَعَجَنَني مِن ماءِ الحَيوانِ، وَقالَ لِيَ الجَبَّارُ: كونِي! فَكُنْتُ، السَّلامُ السَّلامُ عَلِيْ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ عَلَيْهِ السَّلامُ

. وَبِهِذَا الإِسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الوَلَدُ ريحانَةٌ، وَرَيحانَتايَ الحَسَنُ وَالحُسَيْنُ _ 8

وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنَّكَ قَسيمُ الجَنَّةَ وَالنَّارِ، وَإِنَّكَ لَتَقرَعُ بابَ الجَنَّةِ _ 9 .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ أَهْلِ بَيْتِي فِيكُم كَمَثَلِ سَفِينَةِ نُوحٍ مَن رَكِبَها نَجا، ــ 10 .وَمِن تَخَلَّفَ عَنْها زُخَّ فِي النَّارِ

31–11 According to the same documentation, God's Prophet (S) said, "God's Wrath and that of his Prophet (S) is encompasses whomever sheds my (offspring's) blood and bothers the members of my Household."

31–12 According to the same documentation, God's Prophet (S) said, "An angel came to me and said, O Muhammad! Indeed God sends you greetings and tells you, 'I have married off (the Blessed Lady) Fatima to Ali. Therefore, give her to him in wedlock. I have ordered the 'Tooba9 tree to yield pearls, hyacinths and corals. Indeed all the residents of the Heavens are happy on this occasion. Soon they will have two sons who will be the Masters of the Youth in Paradise! The people of Paradise will be adorned by them. O Muhammad! Glad tidings! You are the best of the previous ones, and the best of the later ones."

31–13 According to the same documentation, God's Prophet (S) said, "Six things are due to manliness: three when you are staying and three for when you are traveling. The ones for when you are staying include reciting the Honorable the Exalted God's Book, improving God's mosques and finding friends in the way of God. The ones for when you are traveling include giving charity out of what you have taken along with you and joking in ways not to be committing any sins."

31–14 According to the same documentation, God's Prophet (S) said, "The stars are the safeguards for the residents of the heavens, and the members of my Household are the safeguards for my nation."

31–15 According to the same documentation, Ja'far ibn Muhammad (as–Sadiq) (a.s.) said, "It was written on the seal of Muhammad ibn Ali (a.s.) 10, 'I am optimistic about God, his trustworthy Prophet (S), his kind Trustee, and Al–Hassan and Al–Husayn."

31–16 According to the same documentation, regarding the Honorable the Exalted God's words, '... of devouring anything forbidden...' 11 Ali ibn Abi Talib (a.s.) said, "This refers to someone who fulfills the needs of his believing brother and later accepts his gift."

31–17 According to the same documentation, God's Prophet (S) said, "Faith consists of verbal expression, whole–hearted acceptance and acting accordingly."

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِشتَدَّ غَضَبُ اللَّهِ وَغَضَبُ رَسُولِهِ عَلَى مَن أَهرَقَ دَمِي، _ 11 .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتاني مَلَكٌ فَقَالَ: يا مُحَمَّدُ إِنَّ اللَّهَ يُقرِبُّكَ السَّلامَ وَيَقُولُ _ 12 لَكَ: قَدْ زَوَّجِتُ فَاطِمَةَ مِن عَلِيٍّ فَزَوِّجِها مِنْهُ وَقَدْ أَمَرتُ شَجَرَةَ طُوبِي أَن تَحمِلَ الدُّرَّ وَالياقوتَ وَالمَرجانَ، وَإِنِّ أَهْل لَكَ: قَدْ زَوَّجِتُ فَاطِمَةَ مِن عَلِيٍّ فَزَوِّجِها مِنْهُ وَقَدْ أَمَرتُ شَجَرَةَ طُوبِي أَن تَحمِلَ الدُّرَّ وَالياقوتَ وَالمَرجانَ، وَإِنِّ أَهْل السَّماءِ قَدْ فَرَحوا بِذِلِكَ وَسَيُولَدُ مَنْهُما وَلَدانِ سَيِّدا شَبابِ أَهْلِ الجَنَّةِ وَبِهِما يُزَيَّنُ أَهْلُ الجَنَّةِ فَأَبْشِرِ يا مُحَمَّدُ فَإِنَّكَ خَيْرَ السَّماءِ قَدْ فَرَحوا بِذِلِكَ وَسَيُولَدُ مَنْهُما وَلَدانِ سَيِّدا شَبابٍ أَهْلِ الجَنَّةِ وَبِهِما يُزَيَّنُ أَهْلُ الجَنَّةِ فَأَبْشِر يا مُحَمَّدُ فَإِنَّكَ خَيْرَ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سِتَّةٌ مِنَ المُرُوءَةِ؛ ثَلاثَةٌ مِنْها في الحَضَرِ ثَلاثَةٌ مِنْها فِي الحَضَرِ ثَلاثَةٌ مِنْها فِي اللَّهِ، وَاللَّهِ، وَاللَّهِ، وَاللَّهِ، وَاللَّهِ، وَأَمَّا الَّتِي فِي السَّفَرِ فَأَمَّا الَّتِي فِي السَّفَرِ فَأَمَّا اللَّهِ، وَاللَّهِ، وَاللَّهِ، وَاللَّهِ، وَاللَّهِ، وَأَمَّا اللَّهِ، وَأَمَّا اللَّهِ، وَأَمَّا اللَّهِ عَنَّ وَجَلَّ، وَعِمارَةُ مَساجِدِ اللَّهِ، وَاتِّخاذُ الإخوانِ فِي اللَّهِ، وَأَمَّا الَّتِي فِي السَّفَرِ فَاللَّهُ اللَّهِ عَنْ المَعاصِي السَّفَرِ فَاللهُ الزَّادِ وَحُسنُ الْخُلُق وَالمُزاحُ فِي غَيْرِ المَعاصِي

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النُّجُومُ أَمَّانٌ لاهْل السَّماءِ وَأَهْلُ بَيْتِي أَمانٌ لأُمَّتِي _ 14

: وَبِهِذَا الإِسنادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلاَمُ قالَ: كانَ عَلَى خاتَمٍ مُحَمَّدِ بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ مَكْتُوبٌ _ 15

ظنَّى باللَّهِ حَسَنٌ وَبِالنَّبِّي المُؤْتَمَن وَبِالوَصِّي ذي المَنَن وَبِالحُسين وَالحَسَن

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَكَّالُونَ لِلسُّحْتِ) قالَ: هُوَالرَّجُلُ _ 16 وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَكَالُونَ لِلسُّحْتِ) قالَ: هُوَالرَّجُلُ مَديَّتَهُ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الْإِيمانُ إِقْرارٌ بِاللِّسانِ، وَمَعْرِفَةٌ بِالقَلبِ، وَعَمَلٌ _ 17 . بالأَركان

31–18 According to the same documentation, God's Prophet (S) said, "The Blessed the Sublime God said, O son of Adam! You did not treat me justly. I was kind to you by giving you blessings, but you show your animosity towards Me by committing sins. My good descended upon you while it was always your wickedness that ascended (up to Me). Every day and night an angel gives me the report of you having done a bad deed. O son of Adam! If they report to you your own actions as if they were someone else's deeds whom you did not know, you would surely rush to become that person's enemy."

31–19 According to the same documentation, God's Prophet (S) said, "Circumcise your (male) children

on the seventh day after birth as this would make them cleaner and speed up their growth."

31–20 According to the same documentation, God's Prophet (S) said, "The noblest deeds in the presence of the Honorable the Exalted God are having faith without any doubt, fighting in which there is no greed for booties, and an accepted *Hajj* pilgrimage. The first people who enter Paradise are the martyrs in the way of God, slaves who kindly obey their master's orders and are sincere with them, and married men who are chaste. The first people who enter Hell are rulers in command who do not rule with justice, rich men who do not pay what is due on their wealth, and poor people who are arrogant."

31–21 According to the same documentation, God's Prophet (S) said, "As long as a believer guards his prayers Satan fears him. Once he gets negligent about saying his prayers Satan overcomes him and leads him to commit sins."

31–22 According to the same documentation, God's Prophet (S) said, "After one says his obligatory prayers, one of his needs for which he prays will be fulfilled."

31–23 According to the same documentation, God's Prophet (S) said, "Knowledge is like a treasure whose keys are questioning. Therefore ask questions – may God have Mercy upon you – as four groups will benefit from this: the ones who ask, the one who teaches, the one who hears, and the one who responds to the question being asked."

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقُولُ اللَّهُ تَبارَكَ وَتَعالى: يا ابْنِ آدَمَ ما تَنصِفُنِي أَتَحَبَّبُ _ 18 إِلَيكَ مِلْزَلٌ وَشَرُّكَ إِلَيْ صَاعِدٌ، وَلا يَزالٌ مَلَكٌ كَرِيمٌ يَأْتِينِي عَنْكَ فِي كُلِّ يَوْمٍ إِلَيكَ مُنْزَلٌ وَشَرُّكَ إِلَيَّ صَاعِدٌ، وَلا يَزالٌ مَلَكٌ كَرِيمٌ يَأْتِينِي عَنْكَ فِي كُلِّ يَوْمٍ إِلَيكَ مُنْزَلٌ وَشَرُّكَ إِلَيْ صَاعِدٌ، وَلا يَزالٌ مَلَكٌ كَرِيمٌ يَأْتِينِي عَنْكَ فِي كُلِّ يَوْمٍ إِلَيكَ مَنْزَلٌ وَشَرُكَ وَأَنْتَ لا تَعلَمُ مَن المَوْصُوفُ لَسارَعتَ إلى مَقتِهِ .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِخْتِنوا أَوْلادَكُم يَوْمَ السَّابِعِ؛ فَإِنَّهُ اَطَهَرُ أَسرَعُ لِنَباتِ _ 19 ... اللَّحْم ... اللَّحْم ... اللَّحْم ... اللَّحْم ...

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ الأَعمَالِ عِنْدَاللَّه عَزَّ وَجَلَّ إِيمانٍ لا شَكَّ فِيهِ؛ _ 20 وَغَزَقٌ لا غُلُولَ فِيهِ وَحَجٌّ مَبرُورٍ؛ وَأَوَّلُ مَن يَدْخُلُ الجَنَّةَ شَهِيدٌ وَعَبْدِ مَملُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ؛ وَنَصَحَ لِسَيِّدهِ؛ وَرَجُلٌ وَغَقِيدٌ عَفِيفٌ مُتَعَفِّفٌ ذو عِيالٍ؛ وَأَوَّلُ مَن يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَم يَعدِل؛ وَذو تَروَةٍ مِنَ المالَ لَمْ يُعطِ المالَ حَقَّهُ؛ وَفَقِيرٌ عَفْقِيلٌ . فَخُورٌ

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَدَّى فَريضَةً؛ فَلَهُ عِنْدَاللَّه دَعْوَةٌ مُستَجَابَةٌ _ 22

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: العِلْمٌ خَزَائِنُ وَمَفَاتِيحُهُ السُّؤالُ فَاسأَلُوا _ يَرحَمُكُمُ اللَّهُ _ 23 _ . فَإِنَّهُ يَوْجَرُ فِيهِ أَرْبَعَةٌ: السَّائِلُ وَالمُعَلِّمُ وَالمُستَمِعُ وَالْمُجيبُ لَهُ

31–24 According to the same documentation, God's Prophet (S) said, "The Honorable the Exalted God despises a man who does not defend his home when a stranger forcefully enters his house."

31–25 According to the same documentation, God's Prophet (S) said, "Good in my nation will never end for as long as the people are friendly with each other, give each other gifts, return what they are entrusted with, avoid what is forbidden, honor their guests, establish the prayers, and pay the alms–tax. If they do not do so then they will encounter famine and inflation."

31–26 According to the same documentation, God's Prophet (S) said, "One who cheats a Muslim, causes him any losses, or plots against him is not from among my nation."

31–27 According to the same documentation, God's Prophet (S) narrated that the Blessed the Sublime God said, "O son of Adam! You did not treat me justly. Do not let other people's sins make you forget your own sins. Do not let other people's God–given Blessings make you forget the blessings that God has granted you. Do not make the people disappointed with God's Mercy, while you are hopeful of receiving it yourself."

31–28 According to the same documentation, God's Prophet (S) said, "I fear three things for my nation after me: ignorance after recognition, deviating sedition, and lust in eating, drinking and sex."

31–29 According to the same documentation, God's Prophet (S) said, "Whenever you name your son Muhammad honor him, make room for him in meetings and do not give him mean looks."

31–30 According to the same documentation, God's Prophet (S) said, "If any tribe has a council in which they have members called Muhammad or Ahmad and they seek their counsel, they will benefit from doing this."

31–31 According to the same documentation, God's Prophet (S) said, "Whenever there is a tablecloth spread and there is someone named Muhammad or Ahmad sitting around it, the house will be purified twice each day."

31–32 According to the same documentation, God's Prophet (S) said, "We – Members of the Holy Household – cannot accept charity. We are instructed to perform the ablutions with the full obligatory and recommendable procedures. We are also instructed not to force a good horse to copulate with a donkey. 12"

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبغِضُ رَجُلَ الَّذِي يُدْخَلُ عَلَيهِ في _ 24 .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَزالُ أُمَّتِي بِخَيرٍ ما تَحَابُّوا وَتَهادُوا وَأَدُّوا الأَمانَةَ _ 25 . وَاجتَنَبُوا الحَرامَ؛ وَوَقَروا الضَّيفَ؛ وَأَقامُوا الصَّلاةَ وَآتُوا الزَّكاةَ؛ فَإِذا لَمْ يَفعَلُوا ذلِكَ ابتُلُوا بِالقَحطِ وَالسِّنِينَ

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنَّا مَن غَشَّ مُسلِماً أَوْ ضَرَّهُ أَو ماكَرَهُ _ 26

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قالَ تَبارَكَ وَتَعالى: يا ابْنَ آدَمَ لا يَغُرَّنَكَ ذَنبُ النَّاسِ عَنْ ـ 27 وَبِهِذَا الْإِسنادِ قالَ: قالَ رَحْمَةِ اللَّهِ صَلَّى اللهُ عَلَيْكَ، وَلا تُقنِطِ النَّاسَ مِن رَحْمَةِ اللَّهِ وَأَنْتَ تَرجُوها لِنَفسِكَ .

وَبِهِذَا الْإِسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ثَلاثَةٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِن بَعْدِي: الضَّلالَةُ بَعْدَ _ 28 . المَعْرِفَةِ، وَمُضِلّاتُ الفِتَنِ، وَشَهَوَةُ البَطنِ وَالفَرج . المَعْرِفَةِ، وَمُضِلّاتُ الفِتَنِ، وَشَهَوَةُ البَطنِ وَالفَرج

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا سَمَّيْتُمُ الوَلَدَ مُحَمَّداً؛ فَأَكْرِمُوهُ وَأُوسِعُوا لَهُ فِي _ 29 _ قَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا سَمَّيْتُمُ الوَلَدَ مُحَمَّداً؛ فَأَكْرِمُوهُ وَأُوسِعُوا لَهُ فَي _ 29 _ قَلْمُ وَجَهاً .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما مِن قَوْمٍ كَانَتْ لَهُم مَشوَرَةٌ فَحَضَرَ مَعَهُمْ مَنِ اسْمُهُ _ 30 مُحَمَّدٌ وَأَحْمَدُ [وَحامِدٌ ومَحمودٌ] فَأَدخَلُوهُ فِي مَشُورَتِهم الّا خِيرَ لَهُم

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّا أَهْلُ بَيْتٍ لا تَحِلُّ لَنا الصَّدَقَةُ وَقَدْ أُمِرنا بِإِسباغِ _ 32 وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَى عَلَى عَتِيقَةٍ . الطَّهُور؛ وَأَن لا نَنزي حِماراً عَلَى عَتِيقَةٍ

31–33 According to the same documentation, God's Prophet (S) said, "The similitude of a believer near the Honorable the Exalted God is like that of the nearby–stationed angel. A believer has an even higher rank than that before God. Nothing is more loved by God than a repenting believing man or woman."

31–34 According to the same documentation, God's Prophet (S) said, "Whoever does not oppress the people when dealing with them, and does not lie to them when he talks with them is one whose

manliness has been proven and his justness has become apparent. It is obligatory to treat him as a brother, and it is forbidden to gossip behind his back."

31–35 According to the same documentation, God's Prophet (S) said, "O Ali! I asked my Lord for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder I shall be the first one to be resurrected and push the dirt off from my face and you will be with me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to be reckoned, you will be with me. This was accepted. The third thing that I asked my Lord for was that you be the one carrying my flag called "Leva Allah Akbar" on which it is written, "The prosperous ones are those who attain Paradise!" This was accepted. The fourth thing that I asked was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation to Paradise. This was also accepted. Therefore, I praise God for what He granted me."

31–36 According to the same documentation, God's Prophet (S) said, "An angel came to me and said, O Muhammad! Your Lord the Honorable the Exalted sends you greetings and says, 'I will convert the deserts of Mecca into gold if you wish." Then the Prophet (S) raised his head towards the sky and said, "O my Lord! On days that I am full I will thank you, and on days that I am hungry I ask Thee for my sustenance."

31–37 According to the same documentation, God's Prophet (S) said, "O Ali! When the Resurrection Day comes you and your children will be riding on horses covered with pearls and hyacinth. God will issue an order that you be taken to Paradise while the people are looking on."

31–38 According to the same documentation, God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima (a.s.) will be resurrected while she

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ المُؤْمِنِ عِنْدَ اللَّهِ عَنَّ وَجَلَّ كَمَثَل مَلَك مُقَرَّب، وَإِنَّ ـ 33 وَبِهِذَا الْإِسنادِ قَالَ: قَالَ مَلَك مُقَرَّب، وَإِنَّ لللهِ عَنْ مَثَلُ اللَّهِ مِن مُؤْمِنِ تَائِب إِلَى اللَّهِ مِن مُؤْمِن تَائِب إِلَى اللهِ مِن مُؤْمِن تَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن تَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن مِن مُؤْمِن مَائِب إِلَى اللهُ مِن مُؤْمِن مَائِب إِلَى اللهُ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهُ مِن مُؤْمِن مَائِب إِلَى اللهُ مَن مُؤْمِن مَائِب إِللهِ مِن مُؤْمِن مَائِب إِلَى اللهِ مِن مُؤْمِن مَائِب إِلَى اللهُ مِن مُؤْمِن مَائِب إِلَى اللهُ مِن مُؤْمِن مَائِم مِن مُؤْمِن مَائِب إِلَى اللّهِ مَن مُؤْمِن مَائِل مَائِب إِلَى اللهِ مَن مُؤْمِن مَائِب إِلَى اللّهِ مَن مُؤْمِن مَائِب إِلَى اللّهِ مَن مُؤْمِن مَائِب إِلَى اللّهِ مَائِب إِلَى اللّهِ مِن مُؤْمِن مَائِب إِلَّا اللّهِ مَن مُؤْمِن مِن مُؤْمِن مَائِب إِلَى اللّهِ مِن مُؤْمِن مِن مُؤْمِن مَائِم مِن مُؤْمِن مَائِم مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مِن مِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن مُؤْمِن مِن

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن عَامَلَ النَّاسَ فَلَمْ يَظلِمهُم؛ وَحَدَّتُهُم فَلَم يَكذبِهُم؛ وَعَدَهُم فَلَم يَكذبِهُم؛ وَوَجَبَت أُخُوَّتُهُ وَحَرُمَت غِيْبَتُهُ .

وَبِهِذَا الْإِسنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي فِيكَ خَمْسَ خِصَالٍ فَأَعطانِي؛ _ 35 أَمَّا أَوَّلُها فَسَأَلْتُ رَبِّي أَن أَكُونَ أَوَّلَ مَن تَنشَقُّ عَنْهُ الأَرْضُ وَأَنفَضُ التِّرابَ عَنْ رَأْسِي وَأَنْتَ مَعِي، فَأَعطانِي؛ وَأَمَّا الثَّائِيَةُ فَسَأَلْتُ رَبِّي أَن يَقِفني عِنْدَ كَفَّةِ الميزانِ وَأَنْتَ مَعِي، فَأَعطانِي، وَأَمَّا الثَالِثَةُ فَسَأَلْتُ رَبِّي أَن يَقِفني عِنْدَ كَفَّةِ الميزانِ وَأَنْتَ مَعِي، فَأَعطانِي، وَأَمَّا الثَّالِثَةُ فَسَأَلْتُ رَبِّي أَن تَسُويَ الْوائي وَهُولُواءُ اللَّهِ الأَكْبَرُ مَكْتُوبٌ عَلَيهِ (المُفلِحونَ هُمُ الفَائِزُونَ بِالْجَنَّةِ)، فَأَعطانِي؛ وَأَمَّا الرَّابِعَةُ فَسَأَلْتُ رَبِّي أَن تَسقِيَ أُمَّتِي مِن حَوضي بِيَدِكَ، فَأَعطانِي؛ وَأَمَّا الحَنْقِ، وَأَعَالِي؛ فَأَعطانِي؛ وَأَمَّا الرَّابِعَةُ فَالْمَمُ لِلَّهِ الَّذِي

وَبِهِذَا الإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتَانِي مَلَكُ فَقَالَ: يا مُحَمَّدُ إِنَّ رَبُّكَ عَزَّ وَجَلَّ يُقرِبُّكَ _ 36 السَّلامَ وَيَقُولُ: إِن شِئِّتَ جَعَلْتُ لَكَ بَطِحاءَ مَكَّةَ ذَهَباً؛ قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ: يا رَبَّ أَشْبَعُ يَوْماً فَأَحمَدُكَ، السَّلامَ وَيَقُولُ: إِن شِئِّتَ جَعَلْتُ لَكَ بَطِحاءَ مَكَّةَ ذَهَباً؛ قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ: يا رَبَّ أَشْبَعُ يَوْماً فَأَسْأَلُكَ وَمَا فَأَسْأَلُكَ وَما فَأَسْأَلُكَ مَلَا اللهَ عَلَيْهِ وَيَقُولُ اللهِ عَلَيْهِ وَيَقُولُ اللهِ عَلَيْهِ وَيَعْمَلُوا اللهِ عَلَيْهِ وَقَالَ: يا رَبَّ أَشْبَعُ يَوْماً فَأَسْأَلُكَ اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَا اللهُ عَلَيْهُ وَلَوْما اللهُ عَلَيْهُ إِلَى اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَلَيْهُ إِلَى اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهِ وَلَا اللهُ عَلَيْهُ إِلَى السَّمَاءِ وَقَالَ: يا رَبَّ أَشْبَعُ يَوْماً فَأَسْأَلُكَ مَلَا اللهُ عَلَيْهِ إِلَى اللهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَلَا إِلَا اللَّهُ عَلَيْهُ إِلَى اللَّهُ عَلَيْهُ إِلَى اللهُ عَلَيْهُ إِلَيْهُ اللهُ عَلَيْتُ عَلَيْتُ لَكُ بَطِحاءً مَكَّةً وَهُمَا أَلْنَا لَهُ عَلَيْهُ اللهُ إِلَى السَّمَاءِ وَقَالَ: يا رَبَّ أَسُعُ يُوماً فَأَسْأَلُكُ مَا اللهُ عَلَيْهُ إِلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَاهُ اللَّهُ اللهُ اللهُ اللَّهُ عَلَى اللهُ اللَّهُ اللَّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِذا كانَ يَوْمُ القِيامَةِ كُنْتَ أَنْتَ وُلْدُكَ عَلَى خَيلٍ _ 37 . . بُلقٍ مُتَوَّجِينَ بِالدُّرِ وَالياقوتِ؛ فَيَأْمُرُ اللَّهُ بِكُمْ إِلَى الجَنَّةِ وَالنَّاسُ يَنظُرون

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشِّرُ ابنَتِي فاطِمَةُ وَعَلَيْها _ 38

is wearing the honored vest made from the water of life. The people will look at her and be surprised. Then they will see a thousand similar vests on which the following is written in green, 'Take Muhammad's daughter to Paradise in the best way, the most honor and with the best surrounding scenery.' Then seventy–thousand maids will be charged with taking her to Paradise like a bride."

31–39 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes, I will be called from the depth of the Throne with a call saying, O Muhammad! Your father Abraham (a.s.) – the Friend (of God) was a good father, and your brother Ali ibn Abi Talib (a.s.) was a good brother."

31–40 According to the same documentation, God's Prophet (S) said, "It seems that I have been called in and I have accepted the call. I will depart you, but will leave two weighty things with you one of which is greater than the other one. It is God's Book that is a rope extended out from the heavens onto the Earth. The other one is my 'Itrat 13; that is members of my Household. Therefore watch and see how you treat these two after me."

31–41 According to the same documentation, God's Prophet (S) said, "I advise you to be good-tempered as undoubtedly a good-tempered person will go to Paradise. I admonish you against being bad-tempered, since a bad-tempered person will undoubtedly go to Hell."

31–42 According to the same documentation, God's Prophet (S) said, "Anyone who says 'Glory be to God, Praise be to God, there is no god but God, He is One and there are no partners for Him, He is Living, and He will not die, all good is through Him, and He has power over all things' will be given as many rewards as God has created up until the Resurrection Day whenever he enters his place of business will."

31-43 According to the same documentation, God's Prophet (S) said, "There is a pillar for the Honorable

the Exalted God built of red hyacinth. The head of the pillar is under the Throne, while its other end is on the back of a whale beneath the seventh level of the Earth. Whenever a servant (i.e. a person) says, "There is no god but God. He is One. There are no partners for Him" the Throne will shake, the pillar will move and the whale will move. The Honorable the Exalted God will say, "O My Throne! Relax!" The Throne will reply, "O my Lord! How can I

حُلَّةُ الكَرامَةِ وَقَدْ عُجنَت بِماءِ الحَيَوانِ؛ فَيَنظُرُ إِلَيْهَا الخَلائِقُ فَيَتَعَجَّبُونَ مِنْهَا؛ ثُمَّ تُكسَى أَيْضاً مِن حُلَلِ الجَنَّةِ أَلْفَ حُلَّةٍ، مَكْتُوبٌ عَلَى كُلِّ حُلَّةٍ بِخَطٍّ أَخْضَرَ: أَدخِلُوا بِنْتَ مُحَمَّدٍ الجَنَّةَ عَلَى أَحْسَنِ صَوْرَةٍ وَأَحْسَنِ كَرامَةٍ وَأَحْسَنِ مَنظَرٍ؛ مَكْتُوبٌ عَلَى كُلِّ حُلَّةٍ بِخَطٍّ أَخْضَرَ: أَدخِلُوا بِنْتَ مُحَمَّدٍ الجَنَّةِ عَلَى أَحْسَنِ صَوْرَةٍ وَأَحْسَنِ كَرامَةٍ وَأَحْسَنِ مَنظَرٍ؛ . . فَتُزَفُّ إِلَى الجَنَّةِ كَمَا تُزَفُّ العَروُسُ، فَيُوكَلَّلُ بِها سَبْعُونَ أَلْفَ جاريَةٍ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمُ القِيامَةِ نوديتُ مِن بُطْنانِ العَرشِ: يا _ 39 وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِمَا السَّالَ مُ الخَليلُ، وَنِعمَ الأَّخُ أَخُوكَ عَلِيٌّ بْنُ أَبِي طالِبِعَلَيْهِمَا السَّلاَمُ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كَأَنِّي قَدْ دُعِيتُ فَأُجِبتُ، وَإِنِّي تَارِكُ فِيكُمُ التَّقَلَيْنِ _ 40 وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ _ حَبْلٌ مَمدودٌ مِنَ السَّماءِ إِلَى الأَرْضِ _ وَعِتْرَتِي _ أَهْلَ بَيْتِي _ فَانظُروا كَيْفَ أَحَدَهُما أَكْبَرُ مِنَ الاَّخْرِ _ كِتابَ اللَّهِ _ حَبْلٌ مَمدودٌ مِنَ السَّماءِ إِلَى الأَرْضِ _ وَعِتْرَتِي _ أَهْلَ بَيْتِي _ فَانظُروا كَيْفَ . . تَخلُفُونِي فيهِمَا

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِحُسنِ الْخُلْقِ فَإِنَّ حُسنَ الخُلْقِ الجَنَّةِ لا مَحالَةَ، - 41 . وَإِيّاكُم وَسُوءِ الْخُلْقِ، فَإِنَّ سُوءَ الْخُلْقِ فِي النَّارِ لا مَحالَةَ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قالَ حِينَ يَدْخُلُ السُّوقَ (سُبُحانَ اللَّهِ الْحَمْدُ لِلَّهِ عَلَيْهِ وَآلِهِ: مَن قالَ حِينَ يَدْخُلُ السُّوقَ (سُبُحانَ اللَّهِ الْحَمْدُ لِللَّهِ عَلَى كُلِّ شَيءٍ وَلا إِلهَ إِلاَّ اللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُميتُ وَهُوَحِيِّ يَمُوتُ، بِيَدِهِ الخَيْر، وَهُوعَلَى كُلِّ شَيءٍ وَلا إِلهَ إِلاَّ اللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُميتُ وَهُوحِيِّ يَمُوتُ مِنَ الأَجِر عَدَدَ ما خَلَقَ اللَّهُ إلى يَوْمِ القِيامَةِ .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ عَمُوداً مِن ياقوت أَحمَرَ؛ رَأْسَهُ تَحْتَ _ 43 العَرْشِ وَأَسْفَلَهُ عَلَى ظَهرِ الحُوتِ فِي الأَرْضِ السَّابِعَةِ السُّفَلَى؛ فَإِذا قالَ العَبْدُ: لا إِلهَ إِلّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ إِهتَزَّ العَرْشُ، وَتَحَرَّكَ العَمُود، وَتَحَرَّكَ الحُوت؛ فَيَقُولُ اللَّهَ عَزَّ وَجَلَّ: اسكُن يا عرشِي؛ فَيَقُولُ: يا رَبِّ كَيْفَ أَسكُنُ وَأَنْتَ

relax while You have not forgiven the one who said this?" The Blessed the Sublime God will say, "O residents of the heavens 14! Bear witness that I have forgiven him."

31–44 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God has destined the destinies, and has designed the plans two-thousand years before the Creation of Adam."

31–45 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes, one will be called in and the first thing that he will be questioned about is praying. If he has said his prayers, he will be let go. Otherwise, he will be thrown into the Fire!"

31–46 According to the same documentation, God's Prophet (S) said, "Do not ruin your prayers. Whoever does so will be united with *Qarun* 15 and *Haman* 16. Then it is the right of God to send him into Hell along with the hypocrites. Then woe be to those who do not guard their prayers and do not perform the Prophet's (a.s.) tradition."

31–47 According to the same documentation, God's Prophet (S) said, "Indeed Moses (a.s.) asked his Lord the Honorable the Exalted, "O Lord! Please let me be one of the nation of Muhammad." Then the Honorable the Exalted God revealed to him, "O Moses! You will not attain this."

31–48 According to the same documentation, God's Prophet (S) said, "When I ascended to the heavens, I saw a man in the third heaven with one foot on the East, the other foot on the West and a tablet in his hand which he constantly looked at while moving his head. I asked, "O Gabriel! Who is this?" He said, "It is the angel of death."

31–49 According to the same documentation, God's Prophet (S) said, "Indeed God made *Al-Boraq* 17 to be under my control. It is one of the heavenly carriages. It was neither too short, nor too long. It could travel through the whole world if God allowed it. It was the most beautifully colored of them all."

31–50 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes the Honorable the Exalted God will tell the angel of death: O angel of death! I swear by My Honor, Majesty and the Extent of My Greatness that I will let you taste death as you made my servants taste it."

. لَمْ تَغْفِر لِقَائِلِهَا؛ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعالى: اِشْهَدُوا سُكَّانَ سَمَواتِي إِنِّي قَدْ غَفَرتُ لِقَائِلِها

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ المَقاديرَ وَدَبَّرَ التَّدابيرَ قَبْلُ أَن _ 44 . . يَخلُقَ آدَم بِأَلْفِي عام

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمَ القِيامَةِ يُدعى بِالعَبدِ؛ فَأُوَّلُ شَيءٍ يُسأَّلُ عَنْهُ ــ 45 وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمَ القِيامَةِ يُدعى بِالعَبدِ؛ فَأُوَّلُ شَيءٍ يُسأَّلُ عَنْهُ ــ 45 . الصَّلاةُ، فَإِنَّ جاءَ بِها تامَّةً وَإِلَّا رُخَّ بِهِ فِي النَّارِ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تُضَيِّعُوا صَلاتِكُمْ فَإِنَّ من ضيع صَلاتَهُ حشرمَعَ _ 46 . قارون وَهامان وَكانَ حَقًا عَلَى اللَّه أَن يُدخِلَهُ النَّارِمَعَ المُنافِقِين فالويل لِمَنْ لَمْ يحافظ عَلَى صَلاتَهُ وَأَداءَ سِنَةَ نَبِيّهِ

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مُوسَى عَلَيْهِ السَّلامُ سَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَقالَ: يا رَبِّ ـ 47 ـ 47 . اجَعَلَنِيَ مِن أُمَّةٍ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأُوحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يا مُوسَى إِنَّكَ لا تَصِلُ إِلَى ذلِكَ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ سَخَّرَليَ البُراقَ وَهِيَ دابَّةٌ مِن دَوابِ الجَنَّة _ 49 لَيْسَتْ بِالقَصيرِ وَلا بِالطَّويلِ، فَلَو أَنَّ اللَّهَ تَعالى أَذِنَ لَها لَجالَتِ الدُّنْيا وَالآخِرَةَ في جَريَةٍ واحِدةٍ وَهِيَ أَحْسَنُ الدَّوابِّ لَيْسَتْ بِالقَصيرِ وَلا بِالطَّويلِ، فَلَو أَنَّ اللَّهَ تَعالى أَذِنَ لَها لَجالَتِ الدُّنْيا وَالآخِرَةَ في جَريَةٍ واحِدةٍ وَهِيَ أَحْسَنُ الدَّوابِّ لَيْسَتْ بِالقَصيرِ وَلا بِالطَّويلِ، فَلَو أَنَّ اللَّهَ تَعالى أَذِنَ لَها لَجالَتِ الدُّنْيا وَالآخِرةَ في جَريَةٍ واحِدةٍ وَهِيَ أَحْسَنُ الدَّوابِ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كَانَ يَوْمَ القِيامَةِ يَقُولُ اللَّهِ عَزَّ وَجَلَّ لِمَلَكِ المَوْتِ: _ 50 . يا مَلَكَ المَوْتِ وَعِزَّتِي وَجَلالِي وَارِتِفاعِي فِي عُلُوِّي لأُذِيقَنَّكَ طَعمَ المَوْتِ كَما أَذَقتَ عِبادِي

31–51 According to the same documentation, God's Prophet (S) said, "When the following verse was revealed, *'Truly thou wilt die (one day), and truly they (too) will die (one day).* '18 I asked, O Lord! Will all the people die and the angels survive?" Then the following verse was revealed, *'Every soul shall have a taste of death in the end. To Us shall ye be brought back.* '19

31–52 According to the same documentation, God's Prophet (S) said, "Choose Paradise over Hell. Do not ruin your deeds since that will cause that you be thrown into the Fire in which to reside forever."

31–53 According to the same documentation, God's Prophet (S) said, "God has ordered us to love four people: Ali (a.s.), Salman, Abu Tharr, and Meqdad ibn al-Aswad." 20

31–54 According to the same documentation, God's Prophet (S) said, "Not even a bird's wing can move in the air without us knowing about it."

31–55 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes the caller will call out, "O groups of people! Close your eyes so that (the Blessed Lady) Fatima – the daughter of Muhammad (a.s.) may pass by."

31–56 According to the same documentation, God's Prophet (S) said, "Al-Hassan and Al-Husayn are the Masters of Youth in Paradise, and their father is even better than they are."

31–57 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes, the Honorable the Exalted God will show Himself to His servant and inform him of each of his sins. Then He will clear them up in such a way that no one – no sent Prophets, or nearby–stationed

angels – becomes informed of what the servant does not like others to know. God will then tell the sins, 'change into good'."21

The author of the book – may God have Mercy upon him – said, "What is meant by 'God will show Himself to His servant' is that signs will be shown to him so that he knows he is being addressed by God."

31–58 According to the same documentation, God's Prophet (S) said, "On the Resurrection Day, anyone who belittles a believer for being poor will be introduced to everyone by God and the sins that he has committed will also be made known."

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمَّا نَزَلَت هذهِ الآيَةُ: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ) قُلْتُ: يا _ 51 (رَبِّ اَيَمُوتُ الخَلائقُ كُلُّهُم وَيَبقَى المَلائكَةُ؛ فَنَزَلَت (كلُّ نَفس ذائقَةُ المَوت ثُمَّ إلَينا ترجَعُونَ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اختارُوا الجَنَّةَ عَلَى النَّارِ وَلا تُبطِلُوا أَعمالَكُمْ فَتُقَذِفُوا _ 52 . فِي النَّارِ مُتَكَبِّبينَ خالِدينَ فِيها أَبداً .

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ: عَلِي عَلَيْهِ السَّلامُ وَسلمانَ ــ 53 وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهُ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ: عَلِي عَلَيْهِ السَّلامُ وَسلمانَ ــ 53

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما يَنْقَلِبُ جِنَاحُ طائِرِ فِي الهَواءِ إِلاّ وَعِنْدَنا فِيهِ عِلْمٌ _ 54

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُناد: يا مَعَشَرَ الخَلائقِ _ 55 فَيهذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُناد: يا مَعَشَرَ الخَلائقِ _ 55 فَيهذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُناد: يا مَعَشَرَ الخَلائقِ _ 55 فَي عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادِ: يا مَعَشَرَ الخَلائقِ _ 55 فَي عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادِ: يا مَعَشَرَ الخَلائقِ _ 55 في اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادٍ: يا مَعَشَرَ الخَلائقِ _ 55 في اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادٍ: يا مَعَشَرَ الخَلائقِ _ 55 في القَالِمُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادٍ: يا مَعَشَرَ الخَلائقِ _ 55 في اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادى مُنادٍ: يا مَعَشَرَ الخَلائقِ _ 55 في اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ أَلْقِيامَةِ نادى مُنادٍ: يا مَعَشَرَ الخَلائقِ _ 55 في اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ نادِي مُنادًا لَيْهِ عَلَيْهِ وَاللهِ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَالْمِنْهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّالِ اللَّهُ عَلَيْهِ وَاللَّهِ عَلَى اللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلَيْهِ وَالْعَلَادِي عَلَيْهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلْمُ اللَّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْمَ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الحَسَنُ وَالحُسَيْنُ سَيِّدا شَبابِ أَهْلِ الجَنَّةِ، وَأَبُوهُما _ 56 .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمُ القِيامَةِ تَجَلِّى اللَّهُ عَنَّ وَجَلَّ لِعَبدِهِ المؤمِنِ، _ 57 فَيوقِفُهُ عَلَى ذُنُوبِهِ ذَنْباً ذَنْباً ثُمَّ يَفْفِرُ اللَّهُ لَهُ، لا يُطلِعُ اللَّهُ عَلى ذلِكَ مَلَكاً مُقَرَّباً وَلا نَبِيًا مُرسَلاً، وَيَستُرُ عَلَيْهِ مَا يَكرَهُ أَن فيوقِفُهُ عَلَى ذُنُوبِهِ ذَنْباً ذَنْباً ذَنْباً ثُمَّ يَفْفِرُ اللَّهُ لَهُ، لا يُطلِعُ اللَّهُ عَلى ذلِكَ مَلَكاً مُقَرَّباً وَلا نَبِيًا مُرسَلاً، وَيَستُرُ عَلَيْهِ مَا يَكرَهُ أَن في وَيُعْمِي عَلَيْهِ أَحَدٌ، ثُمَّ يَقُولُ لِسَيِّئاتِهِ: كُونِي حَسناتٍ .

قالَ مُصنِّفٌ هذا الْكِتابِ _ رَحْمَهُ اللَّهِ _: مَعْنى قَوْلِهِ تَجَلَّى اللَّهُ لِعَبدهِ، أَي ظَهَرَ لَهُ آيَةٌ مِن آياتِهِ يَعْلَمُ بها أَنَّ اللَّهَ

وَبِهِذَا الْاِسنادِ قَالَ: قَالَ رَسُولُ النَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنِ استَذَلَّ مُؤْمِناً أَوْ حَقَّرَهُ لِفَقرِهِ وَقِلَّةِ ذاتِ يَدهِ، شَهَّرَهُ لِهَ وَهِ اللهِ عَلَيْهِ وَآلِهِ: مَنِ استَذَلَّ مُؤْمِناً أَوْ حَقَّرَهُ لِفَقرِهِ وَقِلَّةِ ذاتِ يَدهِ، شَهَّرَهُ لِهُ عَلَيْهِ وَآلِهِ: مَنِ استَذَلَّ مُؤْمِناً أَوْ حَقَرَهُ لِقَامَة ثُمَّ يَفضَحُهُ

31–59 According to the same documentation, God's Prophet (S) said, "There has never been and will not be any believer up until the Resurrection Day for whom there is no neighbor who will bother him."

31–60 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God will forgive all sins except for inventing a religion (or denying one's wife's nuptial gift), oppressively not paying someone's salary whom you hired, or selling a free person."

31–61 According to the same documentation, regarding the Honorable the Exalted God's words, 'One day We shall call together all human beings with their (respective) Imams...'22 God's Prophet (S) said the following, "All the nations will be called together with the Imams of their time, the Book of their Lord, and the Traditions of their Prophet."

31–62 According to the same documentation, God's Prophet (S) said, "Indeed a believer is known in the heavens just as a man knows his wife and children. He is more honored before God than the nearby-stationed angel."

31–63 According to the same documentation, God's Prophet (S) said, "God will hold whoever falsely accuses a believing man or woman over fire until he drops this accusation."

31–64 According to the same documentation, God's Prophet (S) said, "Gabriel (a.s.) descended to me from my Lord the Blessed the Sublime and said, "Your Lord sends you greetings and says, 'O Muhammad! Give the believers glad tidings of Paradise to those believers who do good deeds, believe in you and the members of your Household. Indeed there is a good reward for them with Me and they will enter Paradise."

31–65 According to the same documentation, God's Prophet (S) said, "Paradise is forbidden for those who oppress the members of my Household, those who kill them, those who assist their oppressors or murderers, and those who insult them. They will have no share of any good in the Hereafter and God will neither talk to them or look upon them on the Resurrection Day. He will not purify them. There will be a painful punishment for them."

31–66 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God will hold a Reckoning for everyone except for those who ascribe partners for God. For them there will be no Reckoning. He will order that they be taken into the Fire."

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ غافِرُ كُلِّ ذَنبٍ إِلَّا مَن أَحدَثَ دِيناً [أو ـ 60 ـ قبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ غافِرُ كُلِّ ذَنبٍ إِلَّا مَن أَحدُثُ دَيناً [أو ـ 60 ـ جَحَدَ مَهراً] أَو اغتَصَبَ أَجِيراً أَجْرَهُ، أَوْ رَجُلٌ باعَ حُرّاً

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَوْمَ نَدْعُوا كُلَّ أَناسٍ بِإِمامِهِمْ) ــ 61 . قالَ: يُدعى كُلُّ قَوْم بإِمام زَمانِهِم وَكِتابِ رَبِّهِمْ وَسُنَّةٍ نَبِيّهِم

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ المؤمِنَ يُعرَفُ فِي السَّماءِ كَما يَعرِفُ الرَّجُلُ أَهْلَهُ _ 62 وَبِهذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ مِن مَلَك مُقَرَّب .

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن بَهَتَ مُؤْمِناً أَوْ مُؤْمِنَةً أَوْ قالِ فِيهِ ما لَيسَ فِيهِ أَقامَهُ ــ 63 . اللَّهُ يَوْمَ القِيامَةِ عَلَى تَلِّ مِن نارِ حَتَّى يَخْرُجَ مِمَّا قالَهُ فِيهِ.

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتاني جِبْرَئِيلُ عَلَيْهِ السَّلامُ عَنْ رَبِّي تَبارَكَ وَتَعالى _ 64 وَهُوَيَقُولُ: إِنَّ رَبَّكَ يُقرِبُّكَ السَّلامُ وَيَقُولُ: يا مُحَمَّدُ بَشِّرِ المُؤْمِنِينَ الَّذِينَ يَعَملونَ الصَّالِحاتِ وَيُؤمِنونَ بِكَ وَبِأَهلِ بَيْتِكَ وَهُوَيَقُولُ: إِنَّ رَبَّكَ يُقرِبُّكَ السَّلامُ وَيَقُولُ: يا مُحَمَّدُ بَشِّرِ المُؤْمِنِينَ الَّذِينَ يَعَملونَ الصَّالِحاتِ وَيُؤمِنونَ بِكَ وَبِأَهلِ بَيْتِكَ وَبِأَهلِ بَيْتِكَ المَّالِمُ وَيَقُولُ: يا مُحَمَّدُ بَشِّرِ المُؤْمِنِينَ الْخِينَ يَعَملونَ الصَّالِحاتِ وَيُؤمِنونَ بِكَ وَبِأَهلِ بَيْتِكَ .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حُرِّمَتِ الجَنَّةُ عَلى مَن ظَلَمَ أَهْلَ بَيْتِي وَعَلى مَن قاتَلَهُم، _ 65 وَعَلَى اللهُ عَلَيْهِ وَآلِهِ: حُرِّمَتِ الجَنَّةُ عَلى مَن ظَلَمَ أَهْلَ بَيْتِي وَعَلَى مَن سَبَّهُم، أُولِئِكَ لا خَلاقَ لَهُم فِي الآخِرَةِ وَيُكَلِّمُهُم اللَّهُ، وَلا يَنْظُرُ إِلَيْهِم يَوْمَ القِيامَةِ وَلا وَعَلَى المُعِينِ عَلَيْهِمْ وَعَلَى مَن سَبَّهُم، أُولِئِكَ لا خَلاقَ لَهُم فِي الآخِرَةِ وَيُكَلِّمُهُم اللَّهُ، وَلا يَنْظُرُ إِلَيْهِم وَلَهُم عَذابٌ أَلِيمٌ .

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحاسِبُ كُلَّ خَلقٍ إِلَّا مَن أَشرَكَ بِاللَّهِ، _ 66 . . فَإِنَّهُ لايُحاسَبُ يَوْمُ القِيامَةِ وَيُؤْمَرُ بِهِ إِلَى النَّارِ

31–67 According to the same documentation, God's Prophet (S) said, "Do not hire foolish or blear-eyed women to breastfeed your babies since breastfeeding affects the baby." 23

31–68 According to the same documentation, God's Prophet (S) said, "The bread crumbs from the tablecloth are the nuptial gift for the houris."24

31-69 According to the same documentation, God's Prophet (S) said, "There is no milk better than the

mother's milk for a baby."

- 31–70 According to the same documentation, God's Prophet (S) said, "Whoever has a good ability to comprehend will attain the good."
- 31–71 According to the same documentation, God's Prophet (S) said, "Whenever you are having porridge eat from the side of the dish as there are blessings in the middle."
- 31–72 According to the same documentation, God's Prophet (S) said, "Vinegar is excellent. Whoever has vinegar in his house will never be left without anything to eat."
- 31–73 According to the same documentation, God's Prophet (S) said, "O God! Please add to the blessings of my nation every Saturday and Thursday morning."
- 31–74 According to the same documentation, God's Prophet (S) said, "Use viola<u>25</u> to smell good since it feels cool in the summer and warm in the winter."
- 31–75 According to the same documentation, God's Prophet (S) said, "(Confessing to the) Unity of God is half of the religion. Expedite the descending of your sustenance by giving charity."
- 31–76 According to the same documentation, God's Prophet (S) said, "Do good to all people whether they deserve it or not. If the one to whom you do good does not deserve it, you deserve to do good yourself."
- 31–77 According to the same documentation, God's Prophet (S) said, "The most intelligent thing after faith is treating the people with kindness. Do good to all people whether they are good or bad."
- 31–78 According to the same documentation, God's Prophet (S) said, "The best food in this world and the Hereafter is meat. The best drink in

71 _ وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا أَكَلتُمُ الثَرِيدَ فَكُلُوا مِن جَوانِبِهِ فَإِنَّ الذُّروَةَ فِيهَا _ 71 _ البَركَةُ الإِسنادِ قالَ: قالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا أَكَلتُمُ الثَّرِيدَ فَكُلُوا مِن جَوانِبِهِ فَإِنَّ الذُّروَةَ فِيهَا _ 71 _ البَركَةُ اللهُ عَلَيْهِ وَآلِهِ: إِذَا أَكَلتُمُ الثَّرِيدَ فَكُلُوا مِن جَوانِبِهِ فَإِنَّ الذُّروَةَ فِيهَا _ 71 _ البَركَةُ اللهُ عَلَيْهِ وَآلِهِ: إِذَا أَكَلتُمُ الثَّرِيدَ فَكُلُوا مِن جَوانِبِهِ فَإِنَّ الذُّروَةَ فِيهَا _ 71 _ البَركَةُ الإسنادِ قالَ:

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: نِعمَ الإدامُ الخَلُّ، وَلا يُفتَقَرُ أَهْلُ بَيْت عِنْدَهُم الخَلُّ _ 72

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ٱللَّهُمَّ باركَ لامَّتى فِي بُكُورِها يَوْمَ سَبتِها وَخَميسِها _ 73

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِدَّهنُوا بِالبَنَفسَجِ فَإِنَّهُ بارِدٌ في الصَّيفِ وَحَارٌّ في _ 74 . السّتاء . السّتاء

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: التَّوحِيدُ نِصْفُ الدِّين وَاستَنزِلوا الرِّزْقَ بِالصَّدَقَةِ _ 75

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِصطَنِعِ الخَيْرَ إِلَى مَن هُوَأَهْلُهُ وَإِلَى مَن هُوَأَهْلُهُ وَإِلَى مَن هُوَأَهْلُهُ فَأَنتَ أَهْلُهُ لَاللهُ عَلَيْهِ وَآلِهِ: اِصطَنِعِ الخَيْرَ إِلَى مَن هُوَأَهْلُهُ وَأَلِهِ: اِصطَنِعِ الخَيْرَ إِلَى مَن هُوَأَهْلُهُ فَأَنتَ أَهْلُهُ .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رَأْسُ العَقلِ بَعْدَ الْإِيمان بِاللَّهِ التَّوَدُّدُ إِلَى النَّاسِ _ 77 . وَاصطِناعُ الخَيْرِ إِلَى كُلِّ [احَدٍ] بَرِّ وَفاجِرٍ .

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَيِّدُ طَعامِ الدُّنيا وَالآخِرَةِ _ 78

this world and the Hereafter is water. I am the Master of the children of Adam, but I am not arrogant."

31–79 According to the same documentation, God's Prophet (S) said, "The best food in this world and the Hereafter is meat. The next best food is rice."

31–80 According to the same documentation, God's Prophet (S) said, "Eat pomegranates. There are no other seeds but pomegranate seeds which cleanse the heart and force Satan out of it for forty days once they enter the stomach."26

31–81 According to the same documentation, God's Prophet (S) said, "I advise you to eat oil (olive oil) since it will cleanse the stomach, reduce phlegm27, strengthen the nerves, eliminate illness, improve tempers, cleanse the soul and eliminate sorrows."

31-82 According to the same documentation, God's Prophet (S) said, "Eat grapes one by one, for it is

more wholesome and easier."

31–83 According to the same documentation, God's Prophet (S) said, "If there is healing in anything, it is in the phlebotomy lancet28 and in drinks made of honey."

31–84 According to the same documentation, God's Prophet (S) said, "The best deed for my nation is awaiting some relief (of their affairs) by God."

31–85 According to the same documentation, God's Prophet (S) said, "If someone brings you a drink made of honey as a gift do not turn him down."

31–86 According to the same documentation, God's Prophet (S) said, "When you cook use a lot of gourd29 since it alleviates sorrows."

31–87 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "When you cook use a lot of gourds30 since it strengthens mental powers."

31–88 According to the same documentation, God's Prophet (S) said, "I became too weak to say night prayers and make love. Then a pot of food came down from the heavens from which I ate and regained the strength equal to that of forty men in fighting and intercourse. The food was a form of porridge."31

.اللَّحْمُ، وَسَيِّدُ شَرابِ الدُّنْيا وَالآخِرَةِ الماءُ، وَأَنَا سَيِّدُ وُلْد آدَمَ وَلا فَخرَ

. وَبِهِذَا الإِسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَيّدُ طَعام أَهْل الدُّنْيا وَالآخِرَةِ اللَّحْمُ ثمَّ الازرُزُّ _ 79

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا الرُّمّانَ فَلَيسَت مِنْهُ حَبَّةٌ تَقَعُ في المِعدَةِ إلاّ أَنارَتِ _ 80 وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا الرُّمّانَ فَلَيسَت مِنْهُ حَبَّةٌ تَقَعُ في المِعدَةِ إلاّ أَنارَتِ _ 80

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالزَّيتِ فَإِنَّهُ يَكشِفُ المِرَّةَ وَيُذهِبُ البَلْغَمَ، وَيَشُدُّ ـ 81 . العَصنَبَ، وَيَذهَبُ بِالضَّنَا، وَيُحسِنُ الخُلقَ وَيُطيبُ النَّفسَ وَيَذهَبُ بِالغِمّ

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا العِنَبَ حَبَّةً فَإِنَّهُ أَهنَأ وَأُمرَءُ _ 82

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِن يَكُنْ فِي شَيءٍ شِفاءٌ فَفِي شَرطَةِ حَجّامٍ أَو شَربَةِ ـ 83 ـ عَسَل

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ اَعمالِ أُمَّتي انتِظارُ فَرَج اللَّهِ _ 84

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَرُدُّوا شَرِبَةَ العَسَل عَلَى مَن اَتاكُم بها _ 85

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا طَبَحْتُم فَأَكثِروا القَرعَ فَإِنَّهُ يَسُرُ [يَشُدُّ _خل] القَلْبَ _ 86 . الحَزين . الحَزين

. وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّالامُ أَنَّهُ قالَ: عَلَيْكُمْ بِالقَرع فَإِنَّهُ يَزِيدُ في الدِّماغ _ 87

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ضَعُفت عَنِ الصَّلاةِ وَالجِماعِ فَنَزَلَت عَلَيَّ قِدرٌ مِنَ ـ 88 . السَّماءِ فَأَكَلتُ مِنْها فَزادُ فِي قُوَّتِي قُوَّةَ أَرْبَعِينَ رَجُلاً فِي البَطشِ وَالجِماع وَهُوَ الهَريسُ

31–89 According to the same documentation, God's Prophet (S) said, "Nothing is more despised by God than overeating."

31–90 According to the same documentation, God's Prophet (S) said, "O Ali! One of the signs that a believer is honored by God is that He never lets him adventure. Once he decides to do so, God will issue the order that his life be taken away." Ja'far ibn Muhammad (a.s.) said, "Avoid adventures so that you may live a long life."

31–91 According to the same documentation, God's Prophet (S) said, "Whenever a believer cannot pray standing up, he should say his prayers while sitting down. If he cannot say them sitting down, he can say them while lying on his back with his legs stretched out toward the *Qibla*."

31–92 According to the same documentation, God's Prophet (S) said, "Whoever fasts on Fridays to strengthen his patience will be given the reward of ten bright days – days which do not look like this world's days."

31–93 According to the same documentation, God's Prophet (S) said, "Whoever guarantees one thing for me, I will guarantee four things for him. If one guarantees to visit his relations of kin, I guarantee that he will be loved by God, his sustenance will increase, his life will be extended, and he will enter the promised Paradise."

31–94 According to the same documentation, God's Prophet (S) said the following three times, "O God! Please have Mercy upon my successors." They asked him (a.s.), "Who are your successors?" He (a.s.) replied, "They are the ones who come after me, tell the people my narrations and teach them my traditions."

31–95 According to the same documentation, God's Prophet (S) said, "Supplication is the weapon of a believer. It is the pillar of the religion, light from the heavens and the Earth. (Thus I advise you to say supplications and purify your intentions.)"

31–96 According to the same documentation, God's Prophet (S) said, "A bad temper will ruin your deeds as vinegar will ruin the sweetness of honey."

31–97 According to the same documentation, God's Prophet (S) said, "A servant (i.e. a person) will attain the rank of one who fasts and stays up at night through being good-tempered."

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ شَيِّ أَبغَضَ إِلَى اللَّهِ مِن بَطن مَلآنَ _ 89

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ مِن كَرامَةِ المُؤمِنِ عَلَى اللَّهِ أَنَّهُ يَجعَل لأَجلِه _ 90 وَقُتاً حَتَّى يَهُمَّ بِبائِقَةٍ فَإِذا هَمَّ بِبائِقَةٍ قَبَضَهُ إِلَيْهِ قالَ: وَقالَ جَعْفَرِ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ: تَجَنَّبُوا البَوائِقَ يَمُدُّ لَكُمْ فِي وَقُتاً حَتَّى يَهُمَّ بِبائِقَةٍ فَإِذا هَمَّ بِبائِقَةٍ قَبَضَهُ إِلَيْهِ قالَ: وَقالَ جَعْفَرِ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ: تَجَنَّبُوا البَوائِقَ يَمُدُّ لَكُمْ فِي اللَّعَالِ اللَّهُ عَلَيْهِ السَّلامُ: الأَعمارِ اللهِ اللَّهُ عَلَيْهِ السَّلامُ:

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا لَمْ يَسْتَطِعِ الرَّجُلُ أَن يُصَلِّيَ قائِماً فَليُصَلَّ جَالِساً فَليُصَلَّ مُستَلقِياً، ناصِباً رِجليهِ بِحِيالِ القِبْلَةَ يُومي إيماءً

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن صامَ يَوْمَ الجُمُعَةِ صبراً وَاحتِساباً أُعْطِيَ ثَوابَ _ 92 وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن صامَ يَوْمَ الجُمُعَةِ صبراً وَاحتِساباً أُعْطِيَ ثَوابَ _ 92 .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن ضَمِنَ لي واحِدةً ضَمِنتُ لَهُ أَرْبَعَةَ: يَصِلُ رَحِمَهُ _ 93 وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهُ صَلَّى اللهُ عَلَيْهِ فِي رِزقِه، وَيَزيدُ فِي عُمْرِه، وَيُدخِلُهُ الجَنَّةَ الَّتِي وَعَدَهُ

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَللَّهُمَّ ارحَم خُلُفائِي ثَلاثَ مَرَّات قِيلَ لَهُ: ومن خلفاؤك؟ _ 94 . قالَ: الَّذِينَ يأتُونَ مِن بَعْدِي وَيَرؤُونَ أَحادِيثي وَسُنَّتي فَيُعَلِّمونَهَا النَّاسَ مِن بَعْدِي

وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الدُّعاءُ سِلاحُ المُؤمِنِ، وَعِمادُ الدِّينِ، وَنُورُ السَّمواتِ _ 95 وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الدُّعاءُ وَاخلِصُوا النِّيَّةَ . [وَالْأَرْض[فَعَلَيكُم بالدُّعاءِ وَاخلِصُوا النِّيَّةَ

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الخُلقُ السَّيِء يُفسِدُ العَمَلَ كَما يُفسِدُ الخَلُّ العَسلَ _ 96

31–98 According to the same documentation, God's Prophet (S) said, "Nothing weighs more on the Scale than a good temper."

31–99 According to the same documentation, God's Prophet (S) said, "If anyone in my nation memorizes forty traditions which are beneficial for the people, God will resurrect him as a knowledgeable scholar on the Resurrection Day."

31–100 According to the same documentation, God's Prophet (S) traveled on Thursdays and said, "On such days the deeds ascend to God and the ties of friendship are fastened."

31–101 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) said, "God's Prophet (S) prayed with us while we were on a journey and recited the Chapter 'Al–Jahd in the first unit and the Chapter 'Al–Tawhid in the second unit of the prayer and said, 'I recited a third of the Quran and a fourth of the Qur'an for you."

31–102 According to the same documentation, God's Prophet (S) said, "Whoever recites the Chapter (of the Qur'an) starting with 'When the earth is shaken to her (utmost) convulsion...' four times, it is as if he has recited the whole Qur'an."

31–103 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "No one can go into seclusion in the mosque without fasting."

31–104 According to the same documentation, the Commander of the Faithful Ali ibn Abi Talib (a.s.) said, "Those of you who have the best temper are the ones with the most perfect faith."

31–105 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Hiding one's good deeds, perseverance in the face of hardships and not disclosing one's calamities are all parts of the treasure of goodness."

31–106 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Being good-tempered is the best companion."

31–107 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "God's Prophet (S) was asked what were the main reasons for entry into Paradise. He (a.s.) replied, "Fearing God and having a good temper." He (a.s.) was asked what were the main reasons for entry into the Fire. He (a.s.) replied, "Stomach and sex."

. وَبِهِذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما مِن شَيءٍ أَثقَلُ فِي المِيزانِ مِن حُسن الخُلق _ 98

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن حَفِظَ مِن أُمَّتِي أُرْبَعِينَ حَدِيثاً يَنتَفِعُونَ بِها؛ بَعَثَهُ _ 99 وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن حَفِظَ مِن أُمَّتِي أُرْبَعِينَ حَدِيثاً يَنتَفِعُونَ بِها؛ بَعَثَهُ _ 99 وَإِلها عَلَيماً عالِماً .

وَبِهِذَا الْإِسنادِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يُسافِرُ يَوْمَ الْخَمِيسِ وَيَقُولُ: فِيهِ تُرفَعُ الْأَعمالُ إِلَى ــ 100 وَبِهِذَا الْإِسنادِ قَالَ: كَانَ رَسُولُ اللَّهِ وَتُعقَدُ فِيهِ الولايَةُ

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: صلّى بِنا رَسُولُ اللَّهِ صلَّى اللهُ عَلَيْهِ وَآلِهِ صَلاةَ _ 101 . السَّقَرِ، فَقَرَأً فِي الأُوْلَى الجَحدَ وَفِي التَّانِيَةَ التَّوحيدَ، ثُمَّ قالَ: قَرَأْتُ لَكُمْ ثُلْثَ الْقُرْآنِ وَرُبِعَهُ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَرَأً [سُورَة] (إِذَا زُلْزِلَتِ الأَرْض) أَربَعَ مَرَّات، ــ 102 .

. وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ: لا اعتِكافَ إِلاّ بِالصَّوم ــ 103

. وَبِهِذَا الإِسناد قالَ: قالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طالِبِ عَلَيْهِ السَّلامُ: أَكمَلُكُم إيماناً أحسَنُكُم خُلُقاً _ 104

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِيٌّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: مِن كُنُوزِ البِرِّ إِخفاءُ العَمَلِ، وَالصَّبرُ عَلَى الرَّزايا _ 105 وَكتمانُ المَصائب

. وَبِهِذَا الإسناد قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: حُسنُ الخُلق خَيْرُ قَرين _ 106

وَبِهِذَا الْإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ أَكْثَرِ ما ـ 107 . [يُدْخَلُ بِهِ الجَنَّة، قالَ: تقوَى اللَّهِ وَحُسنُ الخُلقِ [و سُئِلَ عَنْ أَكْثَرِ ما يُدْخَلُ بِهِ النَّارَ الأَجوَفانِ: البَطنُ وَالفَرَجُ

31–108 According to the same documentation, God's Prophet (S) said, "Those of you closer in rank to me on the Resurrection Day are the ones who are good-tempered and who treat their families well."

31–109 According to the same documentation, God's Prophet (S) said, "The people with the best faith are those who are good-tempered and treat their families with kindness. I am the best of you in treating my family with kindness."

31-110 According to the same documentation, Ali ibn Abi Talib (a.s.) said the following regarding the

Honorable the Exalted God's words, 'Then, shall ye be questioned that Day about the joy (ye indulged in!). '32 He (a.s.) said, "It is dates and cold water."

31–111 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Three things improve the memory and eliminate phlegm33: Reciting the Qur'an, honey and chewing frankincense34."

31–112 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Whoever wants to survive – even though no one will last forever – should start to work early in the morning, wear comfortable shoes and a light robe (and minimum visits to women).

31–113 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Abu Johayfat35 was belching when he went to see the Prophet (S). The Prophet told him, 'Stop belching (and eat less). Most people who eat a lot in this world will remain hungry in the Hereafter.' From then on Abu Johayfat never ate a full meal until he died."

31–114 According to the same documentation, it is narrated that Al-Husayn ibn Ali (a.s.) said, "The Prophet (S) said the following after he ate: O my God! Grant us blessings in this meal and make some better food our sustenance." When he (a.s.) ate milk or yoghurt he said, O my God! Grant us blessings in this meal and make it our sustenance."

31–115 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "You should avoid the following three things while you fast: Bath, phlebotomy (blood-letting) and beautiful women."

31–116 According to the same documentation, Ali (a.s.) said, "A woman has ten things to cover up. Once she marries she has covered up one and once she dies she has covered up all ten."

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَقَرَبُكُمْ مِنِّي مَجْلِساً يَوْمَ القِيامَةِ أَحْسَنُكُم خُلقاً، _ 108 وَبِهذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَقَرَبُكُمْ مِنِّي مَجْلِساً يَوْمَ القِيامَةِ أَحْسَنُكُم خُلقاً، _ 108 وَخَيْرُكُم [خَيرُكُم] لأَهلِهِ

وَبِهِذَا الْإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَحْسَنُ النَّاسِ إِيماناً أَحْسَنُهُم خُلُقاً أَلطَفُهُم بِأَهلِه، وَأَنَا _ 109 أَلطَفُكُم بِأَهلِي.

وَبِهِذَا الْإسناد قالَ: قالَ عَلِيّ بْنُ أَبِي طالِبٍ فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ) قالَ: الرُّطَبُ ـ 110 .

وَبِهِذَا الْإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: ثَلاثَةٌ يَزِدنَ فِي الحِفظِ وَيَذهَبنَ بِالبَلغِمِ: قِراءَةُ الْقُرْآنِ _ 111 .

وَبِهِذَا الْإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: مَن أَرادَ البَقاءَ _ وَلا بَقاءَ _ فَلابَباكِرِ الغَداءَ، وَيَحتَذِي _ 112 وَبِهِذَا الْإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: مَن أَرادَ البَقاءَ وَاللَّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: أَتى أَبُو جُحَيفَةَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَيَتَجَشَأ ـ 113 فَقالَ: اكفُف جُشاءَكَ؛ فَإِنَّ أَكْثَرَ النَّاسِ فِي الدُّنْيا شَبَعاً أَكْثَرُهُم جُوعاً يَوْمَ القِيامَةِ، قالَ: فما مَلاَ أَبُو جُحَيفَة بَطْنَهُ مِن فَقالَ: اكفُف جُشاءَكَ؛ فَإِنَّ أَكْثَرَ النَّاسِ فِي الدُّنْيا شَبَعاً أَكْثَرُهُم جُوعاً يَوْمَ القِيامَةِ، قالَ: فما مَلاَ أَبُو جُحَيفَة بَطْنَهُ مِن فَقالَ: اكفُف جُشاءَكَ؛ فَإِنَّ أَكْثَرَ النَّاسِ فِي الدُّنْيا شَبَعاً أَكْثَرُهُم جُوعاً يَوْمَ القِيامَةِ، قالَ: فما مَلاً أَبُو جُحَيفَة بَطْنَهُ مِن اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللّهَ اللهُ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهِ عَلَيْهُ وَاللّهُ عَلَيْهِ وَاللّهِ عَلَيْهُ اللهِ اللّهُ عَلَيْهُ مِن اللّهُ عَلَيْهِ الللهُ عَلَيْهِ السَّالِ اللهُ عَلَيْهُ مِنْ الللهُ عَلَيْهُ اللهُ عَلَيْهُ وَاللّهِ الللّهُ عَلَيْهُ مِنْ الللهُ عَلَيْهُ اللّهُ عَلَيْ اللّهُ عَلَيْهُ اللّهُ الللّهُ عَلَيْهُ اللّهُ عَلَيْهُ مِنْ اللّهُ عَلَيْهِ الللهُ عَلَيْهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَلَا اللهُ عَلَيْهُ اللّهُ اللهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللهُ عَلَيْهُ الللهُ عَلَيْهِ الللهُ عَلَيْهِ الللهُ عَلَيْهِ عَلَيْهُ اللهُ اللهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهِ الللهُ اللهُ اللهُ اللّهُ الللهُ اللهُ الل

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ الحُسَيْنُ بْنِ عَلِى عَلَيْهِمَا السَّلاَمُ: كَانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذَا أَكَلَ طَعَاماً يَقُولُ: _ 114 . أَللَّهُمَّ بارك لَنا فِيهِ وَارزُقنا خَيْراً مِنْهُ، وَإِذَا أَكَلَ لَبَناً أَوْ شَرِبَهُ يَقُولُ: اَللَّهُمَّ بارك لَنا فِيهِ وَارزُقنا مِنْهُ

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِب عَلَيْهِ السَّلامُ: ثَلاثَةٌ لا يَعرِضُ اَحَدُكُم نَفْسَهُ لَهُنَّ وَهُوَصائِمٌ: الحَمَّامُ لـ 115.

وَبِهِذَا الْإِسنادِ قالَ: قالَ عَلِيُ عَلَيْهِ السَّلامُ: لِلمَرأَةُ عَشرُ عَوراتٍ، فَإِذا زُوِّجِتِ استَتَرَت لَها عَورَةٌ واحِدَةٌ وَإِذا _ 116 . ماتَت تَستَّرَت عَوراتُها كُلُّها.

31–117 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "The Prophet (S) was told that a woman had committed adultery while she claimed that she was a virgin. Then the Prophet (S) asked some women to check her up. They checked her hymen and found her to be a virgin. Then the Prophet (S) said, "I cannot beat one upon whom there is Divine Seal." He (a.s.) accepted the women's testimony in this case and considered it correct."

31–118 According to the same documentation, Ali (a.s.) said, "If a woman is asked: 'Who has committed adultery with you?" and she answers, 'So and so has done so" then she should be punished twice: once for accusing a man, and the second one for confessing to having committed adultery."

31–119 According to the same documentation, Ali (a.s.) said, "Whereever we read 'O Those who have believed!' in the Qur'an, we can similarly read the same in the Bible as 'O people!'" In another tradition we read, 'O poor people!'

31–120 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "If a servant (i.e. a person) could see his death and the speed with which it is approaching him he would hate his aspirations and abandon worldly desires."

31–121 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "One night Al-Hassan (a.s.) and Al-Husayn (a.s.) were playing near the Prophet (S) and most of the night passed in this way. Then

he told them to go to their mother. All of a sudden there was a light and the darkness of the night vanished along their way until they reached (the Blessed Lady) Fatima (a.s.) – Al-Hassan and Al-Husayn's mother. The Prophet (S) said, "Praise be to God who honored the members of our Household."

31–122 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I have inherited two books from God's Prophet (S). One of them is God's Book (the Qur'an), and the other one is the book I have put in a leather cover and hung from my sword's scabbard." They asked Ali (a.s.), "O Commander of the Faithful! What is the book in your sword's scabbard?" He (a.s.) replied, "In it is written, 'May God's Curse be upon whoever kills anyone other than his own killer, or hits anyone other than the one who hits him."36

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: سُئِلَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنِ امْرَأَةُ قِيلَ: إِنَّها ـ 117 زَنَت، فَذَكَرَتِ المَرْأَةُ أَنَّها بِكُنِّ، فَأَمَرَنِي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَن آمُرَ النِّساءَ أَن يَنْظُرنَ إِلَيْها فَنظَرنَ إِلَيْها فَوَجَدنَها رَنَت، فَذَكَرَتِ المَرْأَةُ أَنَّها بِكُنِّ، فَأَمَرَنِي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما كُنْتُ لأضربَ من عَلَيْهِ خاتَمٌ مِنَ اللَّهِ، وَكانَ يُجِيزُ شَهادَةَ النِّساءِ فِي مِثلِ هذا .

وَبِهِذَا الإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِذَا سُئِلَت المَرْأَةُ مَن فَجَرَ بِكِ؟ فَقَالَتْ: فُلانٌ، ضُرِبَتْ حَدَّينِ حَدَّاً لِما أَقَرَّت عَلَى نَفسِها . لِفِريَتِها عَلَى الرَّجُل، وَحَدَّاً لِما أَقَرَّت عَلَى نَفسِها

وَبِهِذَا الْإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ أِنَّهُ قالَ: لَيْسَ فِي الْقُرْآنِ (يا أَيُّهَا الَّذِينَ آمنوا) إِلّا وَهِيَّ فِي التَوراةِ (يا أَيُّهَا ــ 119 وَبِهِذَا الْإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ أَنَّهُ قالَ: لَيْسَ فِي الْقُرْآنِ (يا أَيُّهَا المَساكِينُ .

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِى مُن أَبِي طالِبٍ عَلَيْهِ السَّلامُ: إِنَّهُ لَوْ رَأَى العَبْدُ أَجَلَهُ وَسُرعَتَهُ إِلَيْهِ لأَبغَضَ الأَمَلَ، _ 120 .

وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: إِنَّ الحَسَنَ وَالحُسَيْنَ كانا يَلعَبانِ عِنْدَ النَّبِي صَلَّى اللهُ لـ 121 عَلَيْهِ وَآلِهِ حَتَّى مَضى عامَّةُ اللَّيْلِ، ثُمَّ قالَ لَهُما: إِنصَرِفا إِلى أُمِّكُما، فَبَرَقَت بَرقَةٌ فَما زالَت تُضيءُ لَهُما حَتَّى دَخَلا عَلَيْهِ وَآلِهِ يَنْظُرُ إِلى البَرقَةِ، فَقالَ: الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنا أَهْلَ البِيْت

وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: وُرِثْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَتَابَيْنِ: _ 122 كِتَابِ اللَّهِ وَكِتَابِي فِي قِرابِ سَيفِكَ؟ قالَ: مَن قَتَلَ غَيْرَ كِتَابِ اللَّهِ وَكِتَابِي فِي قِرابِ سَيفِكَ؟ قالَ: مَن قَتَلَ غَيْرَ كِتَابِ اللَّهِ وَكِتَابِي فِي قِرابِ سَيفِكَ؟ قالَ: مَن قَتَلَ غَيْرَ كِتَابِ اللَّهِ وَكِتَابِي فِي قِرابِ سَيفِكَ؟ قالَ: مَن قَتَلَ غَيْرَ عَنْ اللَّهِ عَلَيْهِ لَعْنَةُ اللَّهِ .

digging a ditch when (the Blessed Lady) Fatima (a.s.) came with a piece of bread for the Prophet (S). The Prophet asked her, "Where is this piece of bread from?" She (a.s.) replied, "I baked a loaf of bread for Al-Hassan and Al-Husayn and brought you a piece of it." The Prophet (S) said, "This is the first piece of bread that has reached your father's mouth after three nights and days."

31–124 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Some food was brought for the Prophet (S). He (a.s.) dipped his finger in it and found it to be hot. He (a.s.) said, "Let it cool since then it will be more blessed. Indeed the Sublime God has not given us a hot meal as sustenance."

31–125 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "If anyone of you has some need, he should go after its fulfillment on Thursdays. When you leave the house, recite the end of the Chapter 'Aal Imran', the verses 'Aya of al–Kursi', the verse 'Inna Anzalnaho Fi Laylatil Qadr', and the mother of the Book (i.e. the Chapter 'Al–Hamd'), since there is the fulfillment of the needs of this world and the Hereafter in them.

31–126 According to the same documentation, Ali (a.s.) said, "Good scent, washing, riding and looking at greenery are calming."

31–127 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "You can drink wine that has changed into vinegar, since that will destroy the worms in your stomach." He (a.s.) also said, "You can drink fermented vinegar that is no longer intoxicating. Do not drink the grape juice which you have made intoxicating."

31–128 According to the same documentation, it is narrated that (Al-Hassan ibn) Ali ibn Abi Talib (a.s.) said, "God's Prophet (S) gave me a red rose with his own blessed hands. When I brought it close to my nose, he (a.s.) said, "After the leaves of the myrtle, this red rose is the best flower in Paradise."

31–129 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I advise you to eat meat since it will strengthen your muscles. Whoever abstains from eating meat for forty days will get badtempered."

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: كُنّا مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي حَفرِ الخَندَقِ إِذْ _ 123 جَاءَتُهُ فَاطِمَةُ وَمَعَها كَسَرَةُ خُبزٍ؛ فَدَفَعَتها إِلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقَالَ النَّبِيُّ عَلَيْهِ الصَّلاةُ وَالسَّلامُ: ما هذهِ الكَسرَةُ؟ قَالَتْ: قُرَصاً خَبَزتُها لِلْحَسَن وَالحُسَيْنِ جِئتُكَ مِنْها بِهِذِهِ الكَسرَةِ؛ فَقَالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ الكَسرَةُ؟ قَالَتَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ الكَسرَةُ؟ قَالَتَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ الكَسرَةُ؟ قَالَتُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ الكَسرَةُ؟ قَالَتُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ المَسْرَةُ؟ قَالَتُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ اللهُ عَلَيْهِ وَآلِهِ اللهُ عَلَيْهِ وَآلِهِ المَالِّهُ عَلَيْهِ وَآلِهِ اللهُ عَلَيْهِ وَآلِهِ اللهُ عَلَيْهِ وَآلِهِ الْعَلْمَ وَالْمَالِقُونَ اللهُ عَلَيْهِ وَآلِهِ اللّهُ عَلَيْهِ وَآلِهِ اللهُ عَلَيْهِ وَآلِهِ الْقَالَ النَّبِي صَالَى اللهُ عَلَيْهِ وَآلِهِ الْمَامِ وَالْمَامِ وَالْمُونَ اللهُ عَلَيْهُ وَاللّهُ عَلَى اللهُ عَلَيْهِ وَالْمِنْهُ اللهُ اللّهُ عَلَيْهِ وَالْمَامِ اللّهُ عَلَى اللهُ عَلَيْهِ وَآلِهِ المَالَّةُ اللهُ اللهُ عَلَيْهُ وَاللّهُ اللهُ عَلْهُ اللهُ عَلَيْهِ وَالْمَامِ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ وَالْمَامِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ اللّهُ عَلَيْهِ وَالْمِلْمُ اللهِ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهِ اللهُ ال

وَبِهِذَا الْإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ قالَ: أَتِيَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِطَعامٍ فَأَدخَلَ إِصبَعَهُ لـ 124 . فِيهِ، فَإِذَا هُوَحارٌ فَقالَ: دَعُوهُ حَتّى يَبرُد، فَإِنَّهُ أَعْظَمُ بَرَكَةً، وَإِنَّ اللَّهَ تَعالى لَمْ يُطعِمنا الحارَّ وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: إِذَا أَرَادَ أَحَدُكُمُ الْحَاجَةَ فَلَيُبَكِّرِ طَلَبِهِا يَوْمَ الْخَمِيسِ _ 125 وَلَيْقَرَأُ إِذَا خَرَجَ مِن مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرانَ، وَآيَةَ الكُرسِيِّ وَإِنّا أَنْزَلَناهُ فِي لَيْلَةِ القَدرِ وَأُمُّ الْكِتابِ، فَإِنَّ فِيها قَضاءَ وَلَيْقَرَأُ إِذَا خَرَجَ مِن مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرانَ، وَآيَةَ الكُرسِيِّ وَإِنّا أَنْزَلَناهُ فِي لَيْلَةِ القَدرِ وَأُمُّ الْكِتابِ، فَإِنَّ فِيها قَضاءَ وَلَيْخَرَةِ الدُّنْيا وَالآخِرَةِ .

وَبِهِذَا الْإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: الطَّيِّبُ نَشرَةٌ، وَالغَسْلُ نُشرَةٌ وَالرُّكُوبُ نُشرَةٌ، وَالنَّطُرُ إِلَى الخُضرَةَ ـ 126 . نُشرَةٌ . نُشرَةٌ . نُشرَةٌ .

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: كُلُوا خَلَّ الخَمْرِ، فَإِنَّهُ يَقْتُلُ الدَّيدانَ في البَطنِ، وَقالَ: _ 127 . كُلوا خَلَّ الخَمْرِ ما انفَسَدَ، وَلا تَأْكُلوا ما أَفسَد تُمُوهُ .

وَبِهِذَا الْإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: عَلَيْكُمْ بِاللَّحِمِ، فَإِنَّهُ يُنبِتُ اللَّحْمَ، وَمَن تَرَكَ اللَّحْمَ ـ 129 . أَرْبَعِينَ يَوْماً ساءَ خُلقَهُ

31–130 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "There was talk of meat and fat in the presence of the Prophet (S). He (a.s.) said, "Whenever a bite of meat or fat enters the stomach, it will heal there and remove the pains from there."

31–131 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "The Prophet (S) never forbade eating kidneys, but he (a.s.) wouldn't eat them. The Prophet (S) said it was because they produce urine."37

31–132 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Talha ibn Obaydillah went to see God's Prophet (S). There was a quince in the Prophet's (a.s.) hand. The Prophet (S) gave it to him and said, "O Aba Muhammad (Talha)! Take this since it will relieve the heart."

31–133 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Whoever eats twenty-one red raisins on an empty stomach will no longer find any ailments in his body."

31–134 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "When God's Prophet (S) ate dates, he put the seeds on the back of his hands and threw them away."

31–135 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Gabriel (a.s.) descended to the Prophet (S) and said, I advise you to eat *'barni'* dates as they are the best type of your dates. That will help you get closer to the Honorable the Exalted God and get more distant from the Fire."

31–136 According to the same documentation, Ali ibn Abi Talib (a.s.) said that God's Prophet (S) told him, "I advise you to eat lentils38 since they are blessed and holy. They will dilute the blood in the heart39 and increase the amount of tears. Seventy Prophets (a.s.) ending with Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) – have prayed for their (lentils) being blessed."

31–137 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I advise you to eat gourds since they strengthen mental powers."

31–138 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "A man invited Ali (a.s.) to his house. He (a.s.) said, "I will accept your invitation if you accept three conditions." The man said, "O Commander of the Faithful! What are they?" The Imam (a.s.) said, "That you do not buy

وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: ذُكِرَ عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ اللَّحْمُ وَالشَّحمُ لـ 130 وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: ذُكِرَ عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ اللَّحْمُ وَالشَّحمُ لااً وَاللَّاعَةِ اللهِ عَلَيْهِ وَالْمَعْدَةِ إِلَّا أَنْبَتَت مَكَانَها شِفَاءً وَأَخْرَجَت مِن مَكانَها داءً

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ: كَانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لا يَأْكُلُ الكُلِّيَتَيْنِ مِن ــ 131 . غَيْر أَن يُحَرَمَّهُما لِقُربهما مِن البُوْل

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ قالَ: دَخَلَ طَلحَةُ بْنُ عُبِيْدِ اللَّهِ عَلى رَسُولِ اللَّهِ صَلَّى اللهُ _ 132 . عَلَيْهِ وَآلِهِ سَفَرجَلَةٌ قَدْ جاء بِها إِلَيْهِ؛ وَقالَ: خُذها يا أَبَا مُحَمَّدِ فَإِنَّها تُجمُّ القَلْبَ

وَبِهِذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: مَن أَكَلَ إِحدى وَعِشْرِينَ زَبِيبَةَ حَمراءَ عَلى الرِّيقَ لَمْ _ 133 . يَجِد فِي جَسَدَهِ شَيْئاً يَكرَهُهُ

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا أَكَلَ الَّتَمرَ يَطرَحُ _ 134 وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا أَكَلَ الَّتَمرَ يَطرَحُ _ 134 وَبِهِ السَّلامُ قالَ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا أَكَلَ التَّمرَ يَطرَحُ _ 134

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: جاءَ جبْرَئِيلُ عَلَيْهِ السَّلامُ إِلَى النَّبِي صَلَّى اللهُ عَلَيْهِ ـ 135 . وَآلِهِ فَقَالَ: عَلَيْكُمْ بِالبَرنِيّ فَإِنَّهُ خَيْرُ تُمُورِكُم يُقَرِبُّ مِنَ اللَّهِ عَزَّ وَجَلَّ وَيُباعِدُ مِنَ النَّارِ

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: قالَ: [لي] رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ _ 136 . بالعَدَس فَإِنَّهُ مُبارَكٌ مُقَدَّسٌ يُرِقُّ القَلْبَ وَيُكثِرُ الدَّمعَةَ، وَقَدْ بارَكَ فِيهِ سَبْعُونَ نَبيّاً آخِرَهُم عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ . وَبِهِذَا الإسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: عَلَيْكُمْ بِالقَرع، فَإِنَّهُ يَزِيدُ فِي الدِّماغِ _ 137

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ أَنَّهُ دَعاهُ رَجُلٌ، فَقَالَ لَهُ: عَلِي عَلَيْهِ السَّلامُ: أَجَبْتُكَ عَلَى أَن _ 138 تَضمَنَ لَى تَلاثَ خِصال، قَالَ: وَما هِيَ يَا أَمِيرَ الْمُؤْمِنِينَ؟

anything from the outside. That you do not store away anything in the house for me. And that you do not burden your wife on my behalf." The man said, "O Commander of the Faithful! I accept all the conditions." Then Ali ibn Abi Talib (a.s.) accepted his invitation."

- 31-139 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Plague is sudden death."
- 31–140 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I heard God's Prophet (S) say: I am afraid that you will underestimate the religion, accept bribery when you are about to judge on a case, cut off ties with relatives, take the Qur'an as a musical instrument, and establish people as your prayer leaders who are not nobler than you in religion."
- 31–141 According to the same documentation, Ali ibn Abi Talib (a.s.) narrated that God's Prophet (S) said, "I advise you to take olive oil and rub it on your hair. Satan will not approach anyone who eats olive oil or wipes it on his hair for forty days."40
- 31–142 According to the same documentation, Ali ibn Abi Talib (a.s.) said that God's Prophet (S) told Ali (a.s.), "I advise you to take salt since it is a cure for seventy illnesses, the least of them being insanity, elephantiasis and leprosy41."
- 31–143 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "They brought watermelon and dates for the Prophet (S). He ate of both of them and said, 'These are delightful.'"
- 31–144 According to the same documentation, God's Prophet (S) said, "God will remove seventy illnesses from whoever starts his meals with salt the least of them is leprosy."
- 31–145 According to the same documentation, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of Ali (a.s.), "They named my son Al-Hassan on the seventh day (after his birth). Al-Husayn's name was derived from Al-Hassan. There was not any more than one period of pregnancy difference between their birth."
- 31–146 According to the same documentation, on the authority of Ja'far ibn Muhammad (a.s.), "Saturday is for us and Sunday is for our followers. Monday is for the *Umayyads*. Tuesday is for their followers. Wednesday

قالَ: لا تُدخِل عَلَيَّ شَيْئًا مِن خارج، وَلا تَدَّخِر عَنِّي شَيْئًا فِي البينت وَلا تُجحِف بالعِيال، قالَ: ذاكَ لَكَ يا أُمِيرَ الْمُؤْمِنينَ،

. فَأَجابَهُ عَلِيٌّ بْنُ أَبِي طالِبِ عَلَيْهِ السَّلامُ

. وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ قالَ: الطَّاعونُ مِيْتَةٌ وَحِيّةً _ 139

وَبِهِذَا الْإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنِّي ــ 140 أَخافُ عَلَيْكُمُ استِخفافاً بِالدِّينِ وَبَيْعَ الحُكمِ، وَقَطِيعَةَ الرَّحِمِ وَأَن تَتَّخِذُوا الْقُرْآنَ مَزامِيرَ وَتَقَدِّمونَ أَحَدَكُم وَلَيْسَ أَخافُ عَلَيْكُمُ استِخفافاً بِالدِّينِ وَبَيْعَ الحُكمِ، وَقَطِيعَةَ الرَّحِمِ وَأَن تَتَّخِذُوا الْقُرْآنَ مَزامِيرَ وَتَقَدِّمونَ أَحَدَكُم وَلَيْسَ

وَبِهِذَا الْإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالزَّيتِ _ 141 . . فَكُلهُ وَادَّهِن بهِ، فَإِنَّ مَن أَكَلَهُ وَادَّهِن بهِ، فَإِنَّ مَن أَكَلَهُ وَادَّهَنَ بهِ لَمْ يَقرَبهُ الشَّيْطانُ أَرْبَعِينَ يَوْماً

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ لِعَلِي عَلَيْهِ السَّلامُ: _ 142 . عَلَيْهِ السَّلامُ وَالبَرَصُ وَالجُنُونُ . عَلَيْكَ بِالمِلح، فَإِنَّهُ شِفاءُ مِن سَبْعِينَ داءٌ أَدناهَا الجُذَامُ وَالبَرَصُ وَالجُنُونُ

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ: إِن النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتِيَّ بِبِطِيخٍ وَرُطَبٍ، _ 143 وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ: هذان الأَطيَبان .

وَبِهِذَا الْإِسنادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن بَدَأَ بِالمِلحِ أَذْهَبَ اللَّهُ عَنْهُ سَبْعِينَ داءً أَقَلَّهُ لـ 144. الجُذامُ

وَبِهِذَا الإِسنادِ عَنْ الحَسَنِ، عَنْ عَلِي عَلَيْهِمَا السَّلاَمُ أَنَّهُ سُمّى حَسَناً يَوْمَ السّابِعِ وَاشْتُقَّ مِن اسمِ الحَسَنِ ــ 145 . حُسَيْناً، وَذَكَرَ أَنَّهُ لَمْ يَكُنْ بَيْنَهُما إلّا الحَمْلُ

، وَبِهِذَا الإسناد عَنْ جَعْفَر بْن مُحَمَّدٌ عَلَيْهِمَا السَّلاَمُ قالَ: السَّبتُ لَنا، وَالأَحَدُ لِشِيعَتِنا -146

is for the *Abbasids*. Thursday is for their followers. Friday is for the rest of the people. One should not go traveling on Fridays as the Sublime God meant Friday when He (a.s.) said, 'And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often (and without stint): that ye may prosper.'42

31–147 According to the same documentation, on the authority of Ali ibn Al–Husayn (a.s.), "On the day on which Al–Hassan (a.s.) was born, the Prophet (S) said the general call to prayer (the 'Azan') in his

31–148 According to the same documentation, on the authority of Ja'far ibn Muhammad (a.s.), "My father asked for some anointment and rubbed it on his face and head. I asked him what it was. He (a.s.) said, "It was viola." I asked him, "What makes viola the best?" He (a.s.) said, "My father (a.s.) quoted on the authority of my grandfather Al–Husayn ibn Ali (a.s.), on the authority of his father (a.s.) that God's Prophet (S) said, 'Viola is the best anointment as Islam is the best religion."

31–149 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Whoever obeys the creatures by disobeying his Creator has no religion."

31–150 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Eat pomegranate seeds along with the other stuff in it as they will cleanse the stomach."

31–151 According to the same documentation, on the authority of Ali ibn Al-Husayn (a.s.), on the authority of Abu Abdullah Al-Husayn ibn Ali ibn Abi Talib (a.s.) that Abdullah ibn Abbas narrated that God's Prophet (S) said, "Whenever God's Prophet (S) had any pomegranates he (a.s.) would not share it with anyone and said, In each pomegranate there is a seed from Paradise."

31–152 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "God's Prophet (S) went to see Ali ibn Abi Talib (a.s.) when he had a fever. The Prophet (S) ordered him to eat mountain–ash."43

31–153 According to the same documentation, on the authority of Al-Husayn ibn Ali (a.s.), "Two people took their case to Ali ibn Abi Talib (a.s.). One of them had sold a live camel to the other one except for its head and skin. Then he had decided to slaughter the camel to get his share of it. The Imam (a.s.) said, 'You only have a share of the camel equal to its head and skin in worth." 44

وَالإِثنَينِ لِبَني أُمَيَّةَ وَالثُّلاثاءُ لَشيعَتِهِم، وَالأَرْبَعاءُ لِبَني العَبَّاسِ وَالْخَمِيسُ لِشيعَتِهِم وَالجُمُعَةُ لِسائِرِ النَّاسِ جَمِيعاً، وَلَيْسَ . فِيهِ سَفَرٌ، قالَ اللَّهُ تَعالى: (فَإِذا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ) يَعْنِي يَوْمَ السَّبتِ

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: إِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَذَّنَ فِي أَذُنِ الحَسَنِ عَلَيْهِ السَّلامُ بالصَّلاةِ يَوْمَ وُلِدَ .

وَبِهِذَا الْإِسنادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِعَلَيْهِمَا السَّلاَمُ قالَ: دَعا أَبِي بِدُهنِ لِيَدَّهِنَّ بِهِ [رَأْسَهُ] فَلَمَّا ادَّهَن بِهِ قُلْتُ: مَا _ 148 الَّذِي ادَّهَنتَ؟ قالَ: إِنَّهُ البَنَفسَجُ، قُلْتُ: وَما فَضْلُ البَنَفسَجِ؟ قالَ حَدَّثَنى أَبِي عَنْ جَدِّي الحُسَيْنِ بْنِ عَلِيِّ، عَنْ أَبِيهِ اللَّذِي ادَّهَنتَ؟ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَضْلُ البَنَفسَجِ عَلَى الأَدهانِ كَفَصْلِ الْإِسْلامِ عَلى سائِرِ عَلَى الأَدهانِ كَفَصْلِ الْإِسْلامِ عَلى سائِرِ عَلَى الأَدهانِ الْأَدهانِ الْإَسْلامِ عَلى الأَديانِ . الأَديانِ . الأَديانِ .

وَبِهِذَا الْإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ: لا دِينَ لِمَنْ دانَ بِطاعَةِ المَخْلُوقِ في مَعصِيةِ _ 149. الخالِق.

. وَبِهِذَا الإِسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَنَّهُ قالَ: كُلُوا الرُّمّانَ بشَحمِهِ فَإِنَّهُ دباغُ المِعدَةِ _ 150

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ الحُسَيْنِ قالَ: قالَ أَبُو عَبْدِ اللَّهِ الحُسَيْنُ بْنُ عَلَيّ بِنِ أَبِي طَالِبِ عَلَيْهِمُ السَّلاَمُ: إِنَّ ــ 151 عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا أَكَلَ الرُّمَّانَةَ لَمْ يُشْرِكِ أَحَداً فِيها وَيَقُولُ: فِي عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا أَكُلَ الرُّمَّانَةَ لَمْ يُشْرِكِ أَحَداً فِيها وَيَقُولُ: فِي كَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يُقُولُ: إِنَّ رَسُولَ اللَّهِ مِن حَبَّاتِ الجَنَّةِ .

وَبِهِذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلى عَلِيَّ بَنِ ــ 152 . أَبى طالِبٍ عَلَيْهِ السَّلامُ وَهُوَمَحمُومٌ فَأَمَرَهُ بِأَكلِ الغُبَيراءِ.

وَبِهِذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: اختَصَمَ إلى عَلِيّ بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ رَجُلانِ _ 153 وَبِهذَا الإِسنادِ عَنِ الحَسَيْنِ بْنِ عَلَيْهِمَا السَّلامُ أَنَّهُ قالَ: هُوَ شَرِيكُهُ فِي البَعِيرِ عَلَى قَدرِ الرَّأْسِ وَالجِلِدَ، ثُمَّ بَدَا لَهُ أَن يَنحَرَهُ؟ قالَ: هُوَ شَرِيكُهُ فِي البَعِيرِ عَلَى قَدرِ الرَّأْسِ وَالجِلِدَ، ثُمَّ بَدَا لَهُ أَن يَنحَرَهُ؟ قالَ: هُوَ شَرِيكُهُ فِي البَعِيرِ عَلَى قَدرِ الرَّأْسِ وَالجِلدِ . وَالجِلدِ .

31–154 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.) it has been narrated that he entered the toilet and found a bite of food left there. He (a.s.) gave it to his slave and asked him to remind him about it when he leaves. The slave ate that bite of food. When Al–Husayn (a.s.) came out of the W.C. he asked the slave about it. The slave said, "O my Master! I ate it." The Imam (a.s.) said, "You are free for the sake of God." They asked him, "O my Master! Did you set him free?" Al–Husayn (a.s.) replied, "Yes. I heard my grandfather – God's Prophet (S) say, 'Whenever someone finds a bite of food that is thrown away and cleans it, washes it or eats it, God will free him from the Fire before the bite has gone down his throat.' (Al–Husayn (a.s.) added, 'I do not like to keep in slavery one whom God has set free."

31–155 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "There are five issues the like of which you cannot find no matter how hard you try. A servant (i.e. a person) should have no fear but from his own sins. One should have no hopes from anyone but his Lord. When asked something one should not be too shy to say, "I do not know", if he does not know. The relationship of patience and perseverance to faith is like that of the head to the body. One who does not have perseverance does not have faith."

31–156 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "Not a single morning goes by without the deeds of this nation being presented to the Sublime God."

31–157 According to the same documentation, on the authority of Al-Husayn ibn Ali (a.s.), "Whoever gets pleased from knowing that his death will be procrastinated and his daily sustenance will be increased should visit his relatives."

31–158 According to the same documentation, on the authority of Al-Husayn ibn Ali (a.s.), "A slab was found under the walls of a town on which it was written, 'I am God. There is no god but Me. Muhammad is My Prophet. I wonder how one who knows he will die is happy. I wonder how one who is certain about Divine Destiny is sad. I wonder how one who knows about the world relies on it. I wonder how one who is certain about the Reckoning commits sins."

31–159 According to the same documentation, it is narrated on the authority of Ja'far ibn Muhammad (a.s.) that he (a.s.) was asked about visiting

وَبِهِذَا الْإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ أَنَّهُ دَخَلَ المُستَراحَ، فَوَجَدَ لُقمَةً مُلقاةً، فَدَفَعَها إِلى غُلامٍ لَهُ _ 154 فَقَالَ: يا غُلامُ اذكُرنِي بِهِذِهِ اللُّقمَةِ إِذَا خَرَجْتُ، فَأَكَلَها الغُلامُ، فَلَمَّا خَرَجَ الحُسيْنُ بْنُ عَلِي عَلَيْهِمَا السَّلاَمُ قَالَ: يا غُلامُ قَالَ: يا غُلامُ أَيْنَ اللَّقمَةُ؟ قَالَ: أَكَلتُها يا مَوْلايَ، قالَ: أَنْتَ حُرُّ لِوَجِهِ اللَّهِ تَعالى، قالَ لَهُ رَجُلٌ: أَعتَقتَهُ يا سَيِّدي؟ قالَ: نَعَم، سَمِعْتُ أَيْنَ اللَّقمَةُ؟ قالَ: فَكَم، سَمِعْتُ جَدِّي رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَن وَجَدَ لُقَمَةً مُلقاةً فَمَسَحَ مِنْها أَنْ غَسَلَ ما عَلَيْها ثُمَّ أَكَلَها لَمْ تَستَقِرَّ فِي [وَلَمْ أَكُن أَستَعبدُ رَجُلاً أَعتَقَهُ اللَّهُ تَعالى مِنَ النَّارِ [وَلَمْ أَكُن أَستَعبدُ رَجُلاً أَعتَقَهُ اللَّهُ تَعالى مِنَ النَّارِ

وَبِهِذَا الإِسنادِ قالَ: قالَ عَلِىُّ أَبِي طَالِبِ عَلَيْهِ السَّلامُ خَمْسَةٌ لَوْرَ حَلتُم فيهِنَّ المَطايا لَم تَقدِرُوا عَلَى مِثْلِهِنَّ لا _ 155 يَخَافُ عَبْدٌ إِلَّا ذَنبَهُ، وَلا يَرجُو إِلَّا رَبَّهُ، وَلا يَستَحيي أَلِهِ إِذَا سُئِلَ عَمَّا لا يَعْلَمُ أَن يَقُولَ: لا أَعْلَمُ وَلا يَستَحيي أَحدُكُم يَخَافُ عَبْدٌ إِلَّا ذَنبَهُ، وَلا يَستَحيي أَحدُكُم إِذَا سُئِلَ عَمَّا لا يَعْلَمُ أَن يَقُولَ: لا أَعْلَمُ وَلا يَستَحيي أَحدُكُم يَخْلُم أَن يَتَعَلَّمَ؛ وَالصَّبْرُ مِنَ الإِيمان بِمَنْزِلَةِ الرَّأْسِ مِنَ الجَسَد، وَلا إِيمانَ لِمَنْ لا صَبْرَ لَهُ .

وَبِهِذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: إِنَّ أعمالَ هذهِ الأُمَّةِ ما مِن صباحٍ إلاَّ وَتَعرَضُ عَلَى اللَّه _ 156 . تعالى

وَبِهِذَا الإسناد عَنْ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ أَنَّهُ قالَ: مَن سَّره أَن يَنسَأ فِي أَجَلِهِ وَيُزاد في رِزقِه فَليَصِل _ 157 . رَحِمَهُ

وَبِهِذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ أَنَّهُ قالَ: وُجِدَ لَوْحَ تَحْتَ حائِطِ مَدِينَةٍ مِنَ المَدائِن فِيهِ _ 158 مَكْتُوبٌ: أَنَا اللَّه لا إِلهَ إِلاّ أَنَا وَمُحَمَّد نَبِيّي وَعَجِبِتُ لِمَنْ أَيقَنَ بِالمَوتِ يَفْرَح؟ وعَجِبِتُ لِمَنْ أَيقَنَ بِالقَدَرِ كَيْفَ يَحزَنُ؟ .!وعَجِبِتُ لِمَنْ أَيقَنَ بِالحِسابِ كَيْفَ يُذنِبُ؟

وَبِهِذَا الإسناد عَنْ جَعْفَر بْن مُحَمَّد عَلَيْهِ السَّلامُ أَنَّهُ سَئَّلَ عَنْ زيارَةٍ قَبْرِ الحُسَيْن _ 159

the shrine of Al-Husayn ibn Ali (a.s.). The Imam (a.s.) said, "My father (a.s.) informed me that God will record the name of anyone who visits the shrine of Al-Husayn ibn Ali (a.s.) and recognizes his (a.s.) rightfulness in the book called Illiyyeen. 45" He (a.s.) added, "Indeed there are seventy-thousand angels with dusty hair around the shrine who cry for him all the way to the Resurrection Day."

31–160 According to the same documentation, it is narrated that Ja'far ibn Muhammad (a.s.) said, "The lowest level of being damned by parents is through telling them a word of contempt. 46 If God knew anything lower than this, He would have admonished us against it."

31–161 According to the same documentation, it is narrated on the authority of Ali ibn Al–Husayn (a.s.) that Asma Bint Omays said, "I was with (the Blessed Lady) Fatima (a.s.) when God's Prophet (S) entered. (The Blessed Lady) Fatima (a.s.) was wearing a golden necklace which Ali ibn Abi Talib (a.s.) had provided for her from his own share of war booties. God's Prophet (S) said, 'O Fatima! Will not the people say that Fatima – the daughter of Muhammad is dressed in the attire of the oppressors?' She immediately took it off, sold it, bought a slave with the money and freed him. Then God's Prophet (S) became happy."

31–162 According to the same documentation, it is narrated that regarding the Honorable the Exalted God's words, '...but that he saw the evidence of his Lord...' 47 Ali ibn Al-Husayn (a.s.) said, "The wife of the Al-Aziz (king of Egypt) stood up and threw some material over the idol. Joseph (a.s.) asked her why she did that. She said, "I am ashamed of this idol who sees us." Then Joseph (a.s.) told her, "You are ashamed of this idol which neither hears and sees, nor understands, eats or drinks, but should I not be ashamed of Him who created man and has taught him the following Words of the Honorable the Exalted God, '...but that he saw the evidence of his Lord..."48

31–163 According to the same documentation, it is narrated that whenever Ali ibn Al-Husayn (a.s.) got well after being ill he (a.s.) said, "Enjoy getting cleansed from sins."

31–164 According to the same documentation, on the authority of Ali ibn Al–Husayn (a.s.), "The people have acquired the following three things from the following persons: Perseverance from Job (Ayyoub) (a.s.), gratitude from Noah (a.s.) and jealousy from Jacob's children."

بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: أَخْبَرنِي أَبِي عَلَيْهِ السَّلامُ أَن مَن زارَ قَبْرَ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ عارِفاً بِحَقِّهِ كَتَبَهُ اللَّه . فِي عِليِّينَ ثُمَّ قالَ: إِنَّ حَولَ قَبْرِ الحُسَيْن عَلَيْهِ السَّلامُ سَبْعِينَ أَلْفَ مَلَكِ شُعْثِ غُبرٍ يَبكُونَ عَلَيْهِ إلى يَوْمَ القِيامَةِ

وَبِهِذَا الإِسناد عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَنَّهُ قالَ: أَدنِى العُقُوق أُفٍّ وَلَوْ عَلِمَ اللَّه شَيئاً أَهوَنَ مِنَ الأُفِّ ـ 160.

وَبِهِذَا الإسناد عَنْ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: حَدَّثَني أَسْماءِ بنْت عميس قالَتْ: كُنْت عِنْدَ فاطِمَة _ 161

عَلَيْهَا السَّلاَمُ إِذْ دَخَلَ عَلَيْها رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي عُنُقها قِلادَة مَن ذَهَبَ كانَ اشتَراها لَها عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ مِن فِيء فَقالَ لَها رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا فاطِمَةُ لا يَقُولُ النَّاسُ إِنَّ فاطِمَة بِنْت مُحَمَّد طالِب عَلَيْهِ السَّلامُ مِن فِيء فَقالَ لَها رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ . تَلْبَسُ لِبسَ الجَبابرَةِ فَقَطَعتها وَباعَتها وَإِشْتَرَتْ بها رَقبَةَ فَأَعتَقتها فَسَرَّ بذلِكَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

وَبِهِذَا الْإِسناد عَنْ عَلِيِّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (لَوْ لا أَنْ رَأَى بُرْهانَ رَبِّه) _ 162 قالَ: قامَت إمْرَأَةُ العَزِيز إلى الصَّنَم فَأَلقَتَ عَلَيْهِ ثَوباً فَقالَ لَها: يُوسُف ما هذا؟ قالَت: أستَحيي مِنَ الصَّنَمَ أَن يُرانا فَقالَ لَها يُوسُف ما هذا؟ وَلا يَشْرَبُ وَلا يَسْمَعُ وَلا يُبصِرُ وَلا يَفقَه وَلا يَأْكُلُ وَلا يَشْرَبُ وَلا أَستَحيي أَنَا مِمَّنْ لا يَسْمَعُ وَلا يُبصِرُ وَلا يَفقَه وَلا يَأْكُلُ وَلا يَشْرَبُ وَلا أَستَحيي أَنَا مِمَّنْ خَلَق الإِنْسان . (وَعَلَّمَه فَذلِك قَوْلَهُ عَزَّ وَجَلَّ: (لَوْ لا أَنْ رَأَى بُرُهانَ رَبِّهِ

وَبِهِذَا الْإِسناد عَنْ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ أَنَّهُ كَانَ إِذَا رَأَى المَرِيضَ قَدْ بَرِيءَ مِنَ العِلَّةِ قَالَ: يَهنِيكَ _ 163 وَبِهذَا الْإِسناد عَنْ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ أَنَّهُ كَانَ إِذَا رَأَى المَريضَ قَدْ بَرِيءَ مِنَ العِلَّةِ قَالَ: يَهنِيكَ _ 163 .

وَبِهِذَا الإِسناد عَنْ عَلِيّ بْنِ الحُسَيْن عَلَيْهِمَا السَّلاَمُ قالَ: أَخَذ النَّاسِ ثَلاثَةً مِن ثَلاثَةٍ أَخَذوا الصَّبرَ عَنْ أَيُّوبَ _ 164 وَبِهِذَا الإِسناد عَنْ عَلِيِّ بْنِ الحُسَدُ عَنْ أَيُّوبَ _ . عَلَيْهِ السَّلامُ وَالشَّكرَ عَنْ نُوح عَلَيْهِ السَّلامُ وَالحَسَدُ عَن بَنِي يَعْقُوبَ

31–165 According to the same documentation, on the authority of Ja'far ibn Muhammad (a.s.) that Muhammad ibn Ali (a.s.) was questioned about praying on a journey. He (a.s.) replied, "My father (a.s.) shortened his prayers while he (a.s.) was on a journey."

31–166 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "You will not find a bad man among even forty men who are bald in the front. You will not find any good man from amongst forty men who cannot grow any hair on the chin."

31–167 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "I saw the Prophet (S) say *God is the Greatest* five times over the body of Hamza. Then he said it five times for each of the other martyrs. On the whole, the Prophet (S) had said it seventy times over the body of Hamza."49

31–168 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "The Commander of the Faithful (a.s.) delivered a sermon for us and said, 'There will come a time when the rich will be so greedy of what they possess that they will not act according to the orders that the Sublime God gave, '...And do not forget liberality between yourselves for God sees well all that ye do.'50 There will come a time when the people will prefer the wicked over the good people. They will make business deals with those who have no choice and are forced to do so, while God's Prophet (S) has admonished against buying or selling by force. O people! Fear God. Improve the affairs amongst yourselves, and do not consider me to be separate from my family."

31–169 According to the same documentation, it is narrated that Ja'far ibn Muhammad (a.s.) quoted on the authority of his father (a.s.) that Ali ibn Al-Husayn was questioned about why the Prophet (S) was an orphan deprived of both father and mother. He (a.s.) said, "That was so that he does not have to obey any creatures."51

31–170 According to the same documentation, on the authority of Ali ibn Al-Husayn (a.s.), "(The Blessed Lady) Fatima (a.s.) made an offering for both Al-Hassan (a.s.) and Al-Husayn (a.s.) (when they were born) and sent a leg of lamb along with one *Dinar* for the midwife when each one was born."

وَبِهِذَا الإِسناد عَنْ جَعْفَرِ بْنِ بْنِ مُحَمَّدعَلَيْهِمَا السَّلاَمُ قالَ: سُئِلَ مُحَمَّدِ بْنِ عَلِىعَلَيْهِمَا السَّلاَمُ عَنِ الصَّلاة فِي ــ 165 . السَّفَر، فَذَكَرَ أَن أَباهُ عَلَيْهِ السَّلامُ كانَ يُقَصِّرُ الصَّلاةَ فِي السَّفَر.

وَبِهِذَا الإِسناد عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: لا تَجِدُ فِي أَرْبَعِينَ أَصلَعَ رَجُل سُوءٍ، ولا تَجِدُ فِي - 166 أَرْبَعِينَ كَوسَجاً رَجُلاً صالِحاً وَاصلَعَ سُوءٍ خَيْرٌ مِن كَوسَج صالِح

وَبِهِذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِىعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: رَأَيْت النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَبَّرَ عَلَى حَمْزَةَ _ 167 . خَمسَ تَكْبِيراتٍ فَلَحِقَ حَمْزَة سَبْعُونَ تَكْبِيرَةً .

وَبِهِذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: خَطَبنا أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ فَقالَ: سَيَأتي _ 168 عَلَى النَّاسِ زَمانٌ عَضُوضٌ يَعَضُ المُوسِرُ عَلَى ما فِي يَدِهِ وَلَمْ يُؤمِرَ بِذِلِكَ قالَ اللَّه تَعالى: (وَلا تَنْسَوُا الْفَضْلُ بَيْنَكُمْ إِنَّ اللَّهُ بِما تَعْمَلُونَ بَصِيرٌ) وَسَيَأتي زَمان يُقَدِّم الأَشْرارِ يُنسَا فِيهِ الأَخْيارُ، ويُبايِعُ المُضطَرَّ وَقَدْ نَهى رَسُولَ اللَّهِ صَلَّى اللهُ . عَلَيْهِ وَآلِهِ عَنْ بَيعِ المُضَطَرِّ وَعَنْ بَيعِ الغَرَرِ، فَاتَّقُوا اللَّه يا أَيُّهَا النَّاسِ، وَأَصْلِحوا ذاتَ بَيْنَكُمْ وَاحْفِظُونِي فِي أَهْلِي . عَلَيْهِ وَآلِهِ عَنْ بَيعِ المُضَطَرِّ وَعَنْ بَيعِ الغَرَرِ، فَاتَّقُوا اللَّه يا أَيُّهَا النَّاسِ، وَأَصْلِحوا ذاتَ بَيْنَكُمْ وَاحْفِظُونِي فِي أَهْلِي

وَبِهِذَا الإِسناد، عَن جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلَيْهِ السَّلامُ قالَ: سُئِلَ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِمَا _ 169 . السَّلامُ لَم أُوتِمَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن أَبْوَيهِ؟ قالَ: لِئَلاَّ يَجِبَ عَلَيْهِ حَقٌّ لِمَخلُوقِ

وَبِهِذَا الإِسناد، عَن عَلِيِّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ قالَ: إِنَّ فاطِمَة عَلَيْهَا السَّلاَمُ عَقَّت عَن الحَسَن ـ 170 . وَالحُسَيْنِ عَلَيْهِمَا السَّلاَمُ وَأَعطَت القابِلَةَ رَجُلَ شاة وَديناراً

31–171 According to the same documentation, it is narrated that Ali ibn Al–Husayn quoted on the authority of his father, on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Whomever the Sublime God has bestowed a blessing on should praise God the Sublime. Whoever receives his share of daily sustenance with hardship should ask God for forgiveness. Whoever is saddened by something should say, *There is no power nor any strength save by God.*"

31–172 According to the same documentation, it is narrated that Al–Husayn ibn Ali (a.s.) said that a Jew asked Ali ibn Abi Talib (a.s.), "Inform me about what is not for God, what is not with God, and what God does not know." Ali (a.s.) said, "What God does not know is what your nation – the Jewish people – say that 'Uzair is the son of God'52. God does not consider anyone to be His son. What is not for God is a partner since He does not have any. And what is not with God is oppressing the servants." The Jew said, "I bear witness that *there is no god but God*, and that *Muhammad is God's Prophet* (S)."

31–173 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) quoted on the authority of God's Prophet (S), "The angels in the heavens and the Earth will damn anyone who makes a decree for the people without having knowledge."

31–174 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) quoted on the authority of God's Prophet (S), "I named my daughter (the Blessed Lady) Fatima because the Honorable the Exalted God ablactated her from the Fire. 53 Also those who love her have been ablactated from the Fire."

31–175 According to the same documentation, God's Prophet (S) said, "Moses – the son of Imran (a.s.) asked his Lord – the Honorable the Exalted: O Lord! Are You too far away from me to call you, or close enough to me to tell you my secrets?" The Sublime God revealed to him, "O Moses – the son of Imran! I am the companion of whoever remembers Me."

31–176 According to the same documentation, God's Prophet (S) said, "The Sublime God becomes angry whenever (the Blessed Lady) Fatima (a.s.) becomes angry and becomes pleased whenever she (a.s.) becomes pleased."

وَبِهِذَا الإِسنادِ عَنْ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِمَا السَّلاَمُ، عَنْ أَبِيهِ عَلَيْهِ السَّلامُ، عَنْ عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ ـ 171 أَنَّهُ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَنْعَمَ اللَّه تَعالى عَلَيْهِ نِعمَةً فَليَحمَد اللَّه تَعالى ومَن استَبطاً [عَلَيْهِ] أَنَّهُ قَالَ: قَالَ رَسُولَ اللَّه عَلَيْهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَنْعَمَ اللَّه تَعالى عَلَيْهِ وَمَن استَبطاً [عَلَيْهِ] اللَّهُ قَالَ: لا حَوْلَ وَلا قُوّةَ إلاّ باللَّه .

وَبِهِذَا الْإِسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَفتَى ــ 173 . النَّاس بِغَيْرِ عِلْمٍ لَعنَتهُ مَلائِكَةُ السَّماواتِ وَالأَرْضِ. وَبِهِذَا الْإِسناد عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنِّي سُمِّيَتْ ابنَتي ــ 174 .فاطمَة لانَّ اللَّهَ عَزَّ وَجَلَّ فَطَمَها وَفَطَمَ مَن أَحبَّها منَ النَّار

وَبِهِذَا الْإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مُوسَى بْنِ عِمْران سَأَلَ رَبَّهُ عَزَّ وَجَلَّ وقالَ: يا رَبِّ ـ 175 . أَبُعِيدٌ مِنِّى اَنتَ فَأُنَادِيكَ اَم قَرِيب فَأُناجِيكَ؟ فَأُوحَى اللَّه تَعالى إلَيْه: يا عِمْران أَنَا جَلِيسٌ مَن ذَكَرَنِي

وَبِهِذَا الْإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ تَعالَى يَغضِبُ لَغَضبِ فاطمَةِ يَرضى _ 176 . لرضاها

31–177 According to the same documentation, God's Prophet (S) said, "Woe be to those who oppress the members of my Household! I can see their rank to be the same as the hypocrites in the lowest depths of the Fire."54

31–178 According to the same documentation, God's Prophet (S) said, "Indeed the murderer of Al–Husayn ibn Ali (a.s.) will be in a coffin full of fire. On him there will be half of the punishment of the people of the world. His hands and feet will be chained down with molten chains. He will be taken towards the Fire upside down until he reaches the bottom of Hell. He will stink so much that the residents of the Fire will take refuge with their Lord from the extent of the bad smell. He will reside there forever and taste the painful torture along with all those who assisted him in killing Al–Husayn (a.s.). The Honorable the Exalted God will grow new skin for them over and over again after it gets burned so that they keep experiencing that torture over and over again. It will not relieve them at all. When they express thirst, they will be fed boiling water. Woe be to them from the chastisement of the Sublime God in the Fire!"

31–179 According to the same documentation, God's Prophet (S) said, "Moses – the son of Imran (a.s.) asked his Lord – the Honorable the Exalted: O Lord! My brother Aaron has died. Please forgive him." The Sublime God revealed to him, "O Moses! If you ask Me to forgive any of those of the old or those of later times I would forgive them except for the murderers of Al–Husayn ibn Ali ibn Abi Talib (a.s.). I will take revenge on his murderers."

31–180 According to the same documentation, God's Prophet (S) said, "Wear agate rings for you will not get sad as long as you wear them."

31–181 According to the same documentation, God's Prophet (S) said, "Whoever fights against us at the end of time, it is as if he has fought against us along with Dajjal (the anti–Christ)."

31–182 According to the same documentation, God's Prophet (S) said, "O Ali! Indeed the Sublime God has forgiven you, your followers and those who like your followers. Then glad tidings are for you. You are "the free, the full"55 – you are free from atheism and filled with knowledge.

31–183 According to the same documentation, God's Prophet (S) said, "Whoever I am the Master of, Ali is the Master of." He then prayed and

وَبِهِذَا الْإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الْوَيْلُ لِظالِمي أَهْلِ بَيْتِي كَأَنِّي بِهِمْ غَداً مَعَ المُنافِقِينَ _ 177 وَبِهِذَا الْإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الْوَيْلُ لِظالِمي أَهْلِ بَيْتِي كَأَنِّي بِهِمْ غَداً مَعَ المَّاوِقِينَ _ 177

وَبِهِذَا الْإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ قاتِلَ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ فِي تابُوت مِن _ 178 نارٍ عَلَيْهِ نِصنْفُ عَذَابٍ أَهْلِ الدُّنْيا وَقَدْ شُدَّت يَداهُ وَرَجِلاه بِسَلاسِلَ مِن نارٍ مُنكَسِّ النَّارِ حَتَّى يَقَعَ فِي قَعْرِ جَهَنَّم وَلَهُ رَجِلاه بِسَلاسِلَ مِن نارٍ مُنكَسِّ النَّارِ عَلَيْهِ عَن شايَعَ عَلَى قَتَلِهِ كُلَّما رَبِحٌ يَتَعَوَّذُ أَهْلِ النَّارِ إِلَى رَبِّهِمْ مِن شِدَّةِ نَتنِهِ وَهُوفِيها خالِدٌ ذائِقُ العَذَابِ الأَليمِ مَعَ جَمِيع مَن شايَعَ عَلَى قَتَلِهِ كُلَّما نضرِجَت جُلُودَهم بَدَّلَ اللَّه عَزَّ وَجَلَّ عَلَيْهِمِ الجُلُودَ حَتَّى يَذُوقُوا العَذَابُ الأَليمَ لا يُفَتَّرُ عَنْهُمْ ساعَةً وَيُسقَونَ مِن حَميمِ نَضرِجَت جُلُودَهم بَدَّلَ اللَّه عَزَّ وَجَلَّ عَلَيْهِمِ الجُلُودَ حَتَّى يَذُوقُوا العَذَابُ الأَليمَ لا يُفَتَّرُ عَنْهُمْ ساعَةً وَيُسقَونَ مِن حَميمِ النَّارِ اللَّه تَعالَى فِي] النَّار

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مُوسَى بْنِ عِمْرانَ سَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَقالَ: يا رَبِّ ـ 179 إِنَّ أَخِي هارُون ماتَ فَاغْفِر لَهُ فَأُوحَى اللَّه تَعالى إِلَيْهِ يا مُوسَى لَو سَأَلتَني فِى الأَّوَلِينَ وَالآخَرينَ لاجَبتُكَ ما خَلا قاتَلَ إِنَّ أَخِي هارُون ماتَ فَاغْفِر لَهُ فَأُوحَى اللَّه تَعالى إِلَيْهِ يا مُوسَى لَو سَأَلتَني فِي الأَّوَلِينَ وَالآخَرينَ لاجَبتُكَ ما خَلا قاتَلَ الصَّالَةِ عَلَيْهِ السَّلامُ فَإِنِّي أَنْتَقِمُ لَهُ مِن قاتِلِه .

وَبِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَخَتَموا بِالعَقيقِ فَإِنَّهُ لا يُصِيبُ أَحَدَكُم غَمٌّ ما دامَ ذلِكَ _ 180 . عَلَيْهِ

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قاتَلَنا آخِرَ الزَّمان فَكَأنَّما قاتَلنا مَعَ الدَّجَّالِ _ 181

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنَّ اللَّهَ تَعالى قَدْ غَفَرَ لَكَ وَلاهلِكَ ولِشيعَتكَ ـ 182 . وَمُحِبّى شِيعَتِكَ وَمُحبّى شيعَتِكَ فَأَبشِر فَإِنَّكَ الأَنزَعُ البَطينُ مَنزُوعٌ مِنَ الشِّرِك بَطينٌ مِنَ العِلْمُ

وَبِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّه صَلَّى اللهُ عَلَيْه وَآله: مَن كُنْت مَوْلاهُ فَعَليٌّ _ 183

said, "Like whoever likes Ali and be the enemy of whoever is Ali's enemy. Help whoever helps him and belittle whoever belittles him."

31–184 According to the same documentation, God's Prophet (S) said, "One who is cheated (in a deal) is neither praised nor rewarded."

31-185 According to the same documentation, God's Prophet (S) said, "Eat dates for breakfast as they

will destroy worms in the stomach."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "By this, the Prophet (S) means to eat dates other than a brand called 'Barni' as eating that brand will cause hemiplegia.56

31–186 According to the same documentation, Ali (a.s.) said, "Putting on camphire after depilatory protects against elephantiasis and leprosy."

31–187 According to the same documentation, God's Prophet (S) said, "O Ali! Were it not for your existence, the believers after me would not get recognized."

31–188 According to the same documentation, God's Prophet (S) said, "O Ali! You have been granted three things which no one has ever been granted before." Ali (a.s.) said, "May my father and mother be your ransom! What have I been granted?" The Prophet (S) said, "You have been granted a father-in-law like me, a wife like (the Blessed Lady) Fatima, and sons like Al-Hassan and Al-Husayn."

31–189 According to the same documentation, God's Prophet (S) said, "O Ali! There will be no riders but us in the Hereafter. There will be four of us." One of the Helpers (Ansar) stood up and said, "May my father and mother be your ransom! Who are they?" The Prophet (S) replied, "I am one of them who will be riding on God's Carriage – *Al-Boraq*. 58 The next one is my brother Salih (a.s.) who will be riding the she-camel of Salih 99 which was ham-strung. The third will be my uncle Hamza who will be riding the especially-marked she-camel. The fourth one will be my brother Ali (a.s.) who will be riding one of the she-camels of Paradise and carrying the Flag of Praise calling out '*There is no god but God*. *Muhammad is God's Messenger*.' The people will say, 'This caller is none but either a nearby-stationed angel, a sent Messenger, or a carrier of the Throne.' An angel from the Throne will respond, 'O group of people! This caller is not a nearby-stationed angel. He is not the sent Messenger. He is not a carrier of the Throne. He is the Certifier of the Great! This is Ali ibn Abi Talib.'"

.مَوْلاهُ. اَللَّهُمَّ والَ مَن والاهُ وَعادَ مَن عاداهُ وَانصِرُ مَن نَصِرُه وَاخْذُلْ مَنْ خَذَلَهُ

. وَيِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَآلِهِ: المَغبُونُ لا مَحْمُودٌ وَلا مَأْجُورٌ _ 184

. وَبِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا الَّتمرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدِّيدانَ فِي البَطنِ _ 185

قَالَ مُصنَنِّفُ هذا الْكِتابِ _ رَحْمَةُ اللَّهِ _: يَعْنِي بذلِكَ كُلِّ الَّتمُورَ إِلَّا البَرنِيَّ فَإِنَّ أَكلَهُ عَلَى الرّيق يورثُ الفالِجَ

. وَبِهِذَا الإسناد قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: الحنَّاءُ بَعْد النُّورَةَ أَمانُ مِنَ الجُذام وَالبَرَص _ 186

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صِلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ لَولاكَ لَما عُرفَ الْمُؤْمِنُونَ بَعْدي _ 187

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنَّكَ أُعْطِيتَ ثَلاثاً لَمْ يُعطَها أَحَدٌ مِن قَبْلِكَ، _ 188 قُلْتُ: فِداكَ أَبِي وَأُمِّي وَما أُعْطِيتُ قالَ: أُعْطِيتَ صِهِراً مِثلي وَأُعْطِيتَ مِثلَ زَوجَتِك وَأُعْطِيتَ مِثلَ وَلَدَيكَ الحَسَنِ قُلْتُ: فِداكَ أَبِي وَأُمِّي وَما أُعْطِيتُ مِثلَ وَلَدَيكَ الحَسَنِ وَالْحُسَيْنِ وَالْحُسَيْنِ وَالْحُسَيْنِ .

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيِّ لَيْسَ فِي القِيامَةِ راكِبٌ غَيْرِنا وَنَحْنُ أَرْبَعَةٌ _ 189 فَقَامَ إِلَيْهِ رَجُلُ مِنَ الأَنْصارِ فَقَالَ: فِداكَ أَبِي وَأُمِّي وَمَن هُم؟ قالَ: أَنَا عَلَى دابَّةِ اللَّه: البُراقِ، وَأَخِي صالِحٌ عَلَى ناقَةِ اللَّه اللَّهِ رَجُلُ مِنَ الأَنْصارِ فَقَالَ: فِداكَ أَبِي وَأُمِّي وَمَن هُم؟ قالَ: أَنَا عَلَى دابَّةِ اللَّه: البُراقِ، وَأَخِي صالِحٌ عَلَى ناقَةِ اللَّه اللَّهِ اللَّهِ عُقِرَت وَعَمِّي حَمْزَة عَلَى ناقَتِي العَضباءِ وَأَخِي عَلِيُّ عَلَى ناقَةٍ مِن نُوقِ الجَنَّة وَبِيدِهِ لَواءُ الْحَمْد يُنادي لا إِلهَ إِلاَ اللَّهِ مُحَمَّدً رَسُولَ اللَّهِ. فَيَقُولُ الآدَميّونَ: ما هذا إِلاّ مَلَكٌ مُقرَّب قَلْ نَبِيٍّ مُرسُلٌ أَوْ حامِلُ العَرْشِ هذا الصِّدِيقُ الأَكبَر هذا عَلِيِّ بُطنانِ العَرْشِ: يا مَعاشِرَ الآدَميينَ لَيْسَ هذا مَلَك مُقرَّب وَلا نَبِيٍّ مُرسَلٌ وَلا حامِلُ عَرْشٍ، هذا الصِّدِيقُ الأَكبَر هذا عَلِيِّ بُطنانِ العَرْشِ: يا مَعاشِرَ الآدَميينَ لَيْسَ هذا مَلَك مُقَرَّب وَلا نَبِيٍّ مُرسَلٌ وَلا حامِلُ عَرْشٍ، هذا الصِّدِيقُ الأَكبَر هذا عَلِيِّ السَّلامُ العَرْشِ: يا مَعاشِرَ الآدَميينَ لَيْسَ هذا مَلَك مُقَرَّب وَلا نَبِيٍّ مُرسَلٌ وَلا حامِلُ عَرْشٍ، هذا الصِّدِيقُ الأَكبَر هذا عَلَى اللهُ السَّلامُ اللهَ عَرْشِ عَلَيْ السَّلامُ اللهُ عَلَيْ السَّلامُ اللهَ عَرْسُ اللهَ عَرْسُ اللهِ اللهِ اللهِ اللهُ العَرْسُ الْعَرْسُ اللهُ الْعَرْسُ الْعَرْسُ الْعَرْسُ اللهُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَلْ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَرْسُ الْعَلْمُ الْعَلْسُ الْعَلْقُ الْعَرْسُ الْعَلْسُ الْعَلْقِ الْعَلْسُ الْعَرْسُ الْعَلْسُ الْعَلْلِ الْعَرْسُ اللّهُ الْعَلْمُ اللللّهُ الْعَلْلِ الْعَلْمُ الْعَلْمِ الللّهُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ اللّهُ الْمِنْ الْعُلْسُ الْعَلْمُ اللّهِ الْعَلْمُ اللّهُ الْعَلْمُ الْعَرْسُ اللهُ الْعَرْسُ اللّهُ الْعَلْمُ اللّهِ الْعَلْمُ اللّهِ اللهُ اللّهِ اللّهِ اللهِ اللّهِ الْعَلْمُ الْعَلْمُ اللّهُ اللهُ اللّهُ الْعَلْمُ الْعَلْمُ اللْعُلْمُ اللّهُ الْعَل

31–190 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I can foresee the palaces set up besides the shrine of Al–Husayn (a.s.). It is as if many carriages have set out from Kufa towards the shrine of Al–Husayn (a.s.). Not before a few days and nights have passed will they set out towards him, and this is at the end of the era of the *Umayyads*60."

31-191 Al-Hassan ibn Muhammad ibn Sa'eed al-Hashemi narrated in the Kufa Mosque that Forat ibn Ibrahim ibn Forat al-Kufi quoted on the authority of Abul Hassan Muhammad ibn Dhaheer, on the authority of Abul Hassan Muhammad ibn Al-Husayn, the brother of Yunus al-Baghdadi at Baghdad, on the authority of Muhammad ibn Yaqoob al-Nahsheli that Ali ibn Musa Ar-Ridha' (a.s.) guoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of the Prophet (S), on the authority of (the angel) Gabriel, on the authority of (the angel) Michael, on the authority of (the angel) Israfil61, that the Sublime God - praise be to His Glory said, "I am God. There is no god but Me. I created the creatures by My Power. Then I chose My Prophets from amongst them. And I chose Muhammad from amongst them as My beloved one, friend, and the chosen one. I appointed him as the Messenger over My creatures. And I chose Ali as his assistant. I established Ali as his brother; Trustee; Minister; the one to fulfill the Prophet's mission for the creatures after him; as My Regent over My creatures to clarify My Book for them; and to carry out My orders amongst them. I established Ali as the guiding knowledge away from deviation; as a gate to approach Me; as a house to which whoever enters is secure from My Fire; as My castle in which whoever takes refuge is immune from the abominable things in this world and

the Hereafter; as a face to which whoever turns to I will not turn My Face away from him; as My Proof in the heavens and the Two Earths62 over all My creatures. No one's deeds are accepted unless they bear witness to Ali's Mastery and the Prophethood of My Messenger Muhammad. He is My hand that is extended over My servants. He is the blessing which I have bestowed upon those of My servants whom I love.

Therefore, I taught Ali's Mastery and recognition to whichever one of My servants whom I liked. I disliked some of My servants due to their deviation from recognizing him and his Mastery. Thus I swear by My

حَدَّثنا الحَسَن بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهاشِمي فِي مَسْجِد الكُوفَة قالَ: حَدَّثنا فُراتُ بْنِ إِبْراهيم بْنِ فُرات الكُوفِيُّ ــ 191 قالَ: حَدَّثنا أَبُو الحَسَن مُحَمَّد بْنِ يَعْقُوب النَهشَليُّ قالَ: حَدَّثنا عَلِي بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مَوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَن أَبِي مُحَمَّد بْنِ عَلِي، عَنْ أَبِيهِ عَلِي بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْن، بْنِ عَلِي، عَنْ أَبِيهِ عَلِي بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ جِبْرُ وَيلَ، عَنْ مِيكائِيل، عَنْ إِسرافيل، عَنْ اللهُ عَلَيْهِ وَآلِهِ عَنْ جِبْرُ وَيل، عَنْ مِيكائِيل، عَنْ إِسرافيل، عَنْ اللهُ عَلَيْهِ وَآلِهِ عَنْ جِبْرُ وَيل)، عَنْ مِيكائِيل، عَنْ إِسرافيل، عَنْ اللهُ عَلَيْهِ وَآلِهِ عَنْ جَبْرُ وَيل، مَعْمَلِيل، عَنْ إِسرافيل، عَنْ اللهُ عَلَيْهِ وَآلِهِ عَنْ جَبْرُ وَيل، مَعْمَل مَين أَبِيائِي وَاحتَرتُ مِن اللهِ إلاَ أَنَا خَلَقتُ الخَلقَ بَقُدرتي فَاحَتُ مِن مَنْ شِئْتُ مِن شَئْتِ أَنَا عَلْكَ وَاحتَرتُ مِن أَنْبِيائِي وَاحتَوت وَلَاللهُ وَعَليالًا وَصَفِيّاً، فَبَعَتْه رَسُولاً إِلى عَلْقِي وَاصطَفَيت لَهُ عَلِيا فَجَعَلْتُ لَهُ أَلهُ وَوَصِيّاً وَوَرِيراً وَمُوسِياً وَوَرِيراً وَمُوسِياً وَوَرِيراً وَمُوسِياً وَوَرِيراً وَمُوسِياً وَوَرِيراً وَمُوسِياً وَوَرِيراً الضَعْرِيلَة وَبابي الَّذِي مَن تَجَعِي عَلَيْ عَبْدَهِ بُوبَتِهِ فِي السَّماوات وَالأَرْضِينَ عَلَى مَن لَجَا إِلَيْهِ لَمْ إِلْالِالْ إلاللهُ عَلْي مَن لَجَا إِلَيْهِ لَمْ أَلْكُوبُ مُحَمِّتِي فِي السَّماوات وَالأَرْضِينَ عَلَى مَل عَلْهُ وَيُقِي اللهَ عَلَى اللهَ عَلَى مَل عَلْيل وَعْرَبِ الْمِيلِي وَلايَتِهِ مَعَ وَلَوْتُ وَلَا يَعْمَلُ وَالْمُ وَلَهُ وَلايَتَه مِن عِبادي وَمُولِيَة فَرَعُ وَلايَتِه مَا عَلَى مَل عَبادي أَتَه والمَا أَنْعُمَة وَلاَيْتُ وَمُ عَرَقْتَهُ وَلاَيَتَه مَل عَالُوي وَلَوْلَ الْعَلَى وَلَوْلَا عَمْل عَنْ مُعْوِقَتِه وَلايَتِه مَا عَلَى مَل عَبادي أَبِعُرْقَت وَلايَتِه مَا عَلَى مَلْ عَاللهُ وَالْعَرَالِ الْعَلَيْدِي وَلايَتِهِ وَلايَتِه مَل عَلْهُ وَلَا عَلَامُ وَالْمُعْ

Majesty that I will fend off the Fire from whoever of My servants who loves Ali. I will take them to Paradise. I will get angry with and enter into the Fire whichever of My servants who deviates from his Mastery. They will have a terrible ending."

31–192 Al-Husayn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Abu Sa'eed Sahl ibn Ziyad al-Adami, on the authority of Al-Husayn ibn al-Ne'man, on the authority of Ali ibn Asbat that Al-Hassan ibn Al-Jahm asked Ar-Ridha' (a.s.), "May I be your ransom! What are the limits for reliance?" Ar-Ridha' (a.s.) replied, "Realizing that you should fear no one once you are with God." I asked him, "What are the limits for humbleness?" He (a.s.) replied, "That you bestow from yourself what you like to be bestowed upon yourself." I asked him, "May I be your ransom! I would like to know about my position with you" Ar-Ridha' (a.s.) said, "Look and see my

position with you."

31-193 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Hemyari quoted on the authority of Ahmad ibn Muhammad al-Say'yari, on the authority of Ali ibn No'man that he told Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), "May I be your ransom! I have many warts on my body. Please teach me something I can benefit from." The Imam (a.s.) said, "Take seven barley seeds for each wart on your body. Recite the following verses (of the Qur'an), 'When the Event inevitable cometh to pass, Then will no (a.s.oul) entertain falsehood concerning its coming. (Many) will it bring low; (many) will it exalt; When the earth shall be shaken to its depths, And the mountains shall be crumbled to atoms'63 seven times over each seed. Then recite the following verses (of the Qur'an), 'We know best what they will say, when their leader most eminent in conduct will say, 'Ye tarried not longer than a day! They ask thee concerning the Mountains, say, 'My Lord will uproot them and scatter them as dust; He will leave them as plains smooth and level; Nothing crooked or curved wilt thou see in their place. '64 seven times over each seed and then blow over it. Take one seed at a time and rub each seed on one wart. Then put all of the seeds in a wet cloth, tie it up and hang it up in a dark place." Ali ibn No'man reported, "I did so and on the seventh day I looked. There were no longer any signs of the warts. Everything was as clear as the palm of my hand. It is best to do this at the end of the month when the Earth is dark."

يَتَوَلَّى عَلِيًا عَبْدٌ مِن عِبادي إِلاّ زَحزَحتُهُ عَنِ النَّارِ وَأَدخَلتُهُ الجَنَّة وَلا يُبغِضُهُ عَبْدٌ مِن عِبادي وَيَعدِل عَنْ وِلايَتِه إلاّ أَبغَضتُهُ وَأَدخَلتُهُ النَّارِ وَبئسَ المَصيرُ.

حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا أَبُو سَعِيدُ _ 192 سَهْل بْنِ زِيادٍ الأَدَمِي قالَ: حَدَّثَنا الحُسَيْن بْنِ النُّعمان، عَنْ عَليِّ بْنِ أَسْباطٍ، عَنِ الحَسَن بْنِ الجَهْمِ، قالَ: سَأَلْتُ الرِّضا عَلَيِّ بْنِ أَسْباطٍ، عَنِ الحَسَن بْنِ الجَهْمِ، قالَ: سَأَلْتُ الرِّضا عَلَيْ بِن أَسْباطٍ، عَنِ الحَسَن بْنِ الجَهْمِ، قالَ: سَأَلْتُ الرِّضا عَلَيْ السَّلامُ فَقُلْتُ لَهُ: جُعِلْتُ فِداكَ ما حَدِّ التَّوَكُلُ؟

. فَقَالَ لِي: أَن لا تَخافَ مَعَ اللَّه أَحَداً

.قالَ: فَقُلْتُ فَما حَدُّ التَّواضُع؟ قَالَ: أَنْ تُعْطى النَّاسِ مِن نَفْسِكَ ما تُحِبُّ أَن يُعطُوكَ مِثْلَهُ

.قالَ: قُلْتُ: جُعِلْتُ فِداكَ أَسْتَهِى أَن أَعْلَمَ كَيْفَ أَنَا عِنْدَكَ؟ قالَ: أُنظُر كَيْفَ أَنَا عِندك

حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْد اللَّه بْنِ الحِمْيَرِيُّ، عَنْ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْد اللَّه بْنِ الحَسَن عَلِيّ بْن مُوسَى الرّضاعَلَيْهِمَا السَّلاَمُ قالَ: قُلْتُ لَهُ: جُعِلْتُ فِداكَ

إِنَّ بِي ثَآلِيلَ كَثِيرةً قَد اغتَمَمتُ بِأَمْرِها فَأَسْأَلُكَ أَن تُعَلِّمني شَيْئًا أَنتَفِعُ بِهِ فَقالَ عَلَيْهِ السَّلامُ: خُذْ لِكُلِّ ثُؤلُولِ سَبعَ شَعيرات وَاقَرأ عَلَى كُلِّ شَعيرَةٍ سَبعَ مَرَّات (إِذا وَقَعَت الْواقِعَةُ) إِلَى قَوْلُهُ (فَكانَتْ هَباءً مُنْبَثًا) وَقَوْلُهُ عَزَّ وَجَلَّ وَيَسْئَلُونَكَ عَنِ الْجِبالِ فَقُلْ يَنْسِفُها رَبِّي نَسْفاً فَيَذُرُها قاعاً صَفْصَفاً لا تَرى فِيها عِوَجاً وَلا أَمْتاً) تَأْخُذُ الشَّعيرَ شَعيرَة شَعيرَة شَعيرَة فَامسَح بِها عَلَى كُلِّ ثُولُولٍ ثُمَّ صَيِّرها فِي خِرقَهٍ جَديدَةٍ فَاربَط عَلَى الخِرقَةِ حَجَراً وَأَلقِها فِي كَنيف قالَ: فَفْعَلْتُ شَعيرَة وَالشَّهرِ الشَّهرِ الشَّهرِ الشَّهرِ الشَّهرِ الشَّهرِ الشَّهرِ الشَّهرِ السَّابِع فَإِذا هِيَ مِثلُ راحَتي وَيَنْبَغِي أَن يُفْعَلَ ذلِكَ فِي مُحاقِ الشَّهرِ

31–194 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al–Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "One who is a Muslim should not plot and play tricks as I heard Gabriel (a.s.) say: Indeed one who plots and plays tricks will be thrown into the Fire." God's Prophet (S) then added, "Whoever fools a Muslim is not from our nation. Whoever cheats a Muslim is not from our nation." Then God's Prophet (S) said, "Gabriel – The Holy Spirit descended to me from the presence of the Lord of the Two Worlds and said, "O Muhammad! I advise you to be good–tempered as this will cause the good of this world and the Hereafter. Know that those of you closest in looks to Me are the ones who are the best–tempered."

31–195 Muhammad ibn Musa ibn al-Motavakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-At'tar quoted on the authority of Muhammad ibn Isa ibn Obayd that Ahmad ibn Abdullah had asked Abal Hassan Ar-Ridha' (a.s.), "Where did the sword of God's Prophet (S) – the 'Thul-Faqar (Imam Ali's sword) come from?" The Imam (a.s.) replied, "Gabriel (a.s.) brought it down from the heavens. It had a silver coating. It is with me now."

31–196 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), "Looking at our progeny is worshipping." They asked Ar-Ridha' (a.s.), "O son of God's Prophet! Does that apply to looking at just you, i.e. the Immaculate Leaders from the progeny of God's Prophet?" Or does that apply to all of the people from the progeny of God's Prophet?" Ar-Ridha' (a.s.) replied, "Of course, looking at anyone from the progeny of God's Prophet is worshipping as long as he/she has not deviated from the straight path and not unpurified himself by committing sins."

31–197 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Ali al–Teflisi quoted on the

حَدَّثَنَا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَنْ أَبيهِ، عَنْ عَلِيّ بْنِ _ 194 مُعَبِّد، عَنِ الحُسَيْنِ بْنِ خَالِد، عَنْ أَبِي الحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ آبائِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كَانَ مُسلِماً فَلا يَمكُر وَلا يَخدَع، فَإِنِّي سَمِعْتُ جِبْرَئِيل عَلَيْهِ السَّلامُ يَقُولُ: إِنَّ المَكرَ وَالخَديعَةَ فِي النَّارِ ثُمَّ قالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنَّا مَن غَشَّ مُسلِماً وَلَيسَ مِنَّا مَن خانَ مُسلِماً ثُمَّ قالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنَّا مَن غَشَّ مُسلِماً وَلَيسَ مِنَّا مَن خانَ مُسلِماً ثُمَّ قالَ: يا مُحَمَّد عَلَيْكُ

.بِحُسن الخُلق فَإِنَّهُ يَذهَبُ بِخَيرِ الدُّنْيا وَالآخِرَةِ أَلا وَإِنَّ أَشْبَهَكُم بي أَحْسَنُكُم خُلُقاً

حَدَّثَنَا مُحَمَّد بْنِ مُوسَى بْنِ المُتَوَكِّلِ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنِي مُحَمَّد بْنِ يَحْيَى العَطَّارِ قالَ: حَدَّثَني مُحَمَّد ـ 195 بْنِ عِيسَى بْنِ عُبِيْد، عَنْ أَحْمَد بْنِ عَبْدِ اللَّه قالَ: سَأَلْتُ أَبَا الحَسَنِ الرِّضِا عَلَيْهِ السَّلامُ، عَنْ ذِي الفَقارِ سَيْف رَسُولَ بْنِ عِيسَى بْنِ عُبِيْد، عَنْ أَحْمَد بْنِ عَبْدِ اللَّه قالَ: هَبَطَ بِهِ جَبْرَئِيل عَلَيْهِ السَّلامُ مِنَ السَّمَاءِ وَكَانَ عَلَيْهِ حِلْيَةٌ مِن فِضَة اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن أَيْنَ هُو؟ فَقالَ: هَبَطَ بِهِ جَبْرَئِيل عَلَيْهِ السَّلامُ مِنَ السَّمَاءِ وَكَانَ عَلَيْهِ حِلْيَةٌ مِن فِضَة .

authority of Ahmad ibn Muhammad al–Hamadani, on the authority of Muhammad ibn Ali al–Hadi (a.s.), on the authority of Ali ibn Musa Ar–Ridha' (a.s.), on the authority of Imam Musa ibn Ja'far (a.s.), on the authority of As–Sadiq Ja'far ibn Muhammad (a.s.), on the authority of Al–Baqir Muhammad ibn Ali (a.s.), on the authority of the Master of the Worshippers Ali ibn Al–Husayn, on the authority of the Master of Youth in Paradise Al–Husayn ibn Ali (a.s.), on the authority of the Master of the Trustees Ali ibn Abi Talib (a.s.), on the authority of the Master of the Prophets Muhammad (a.s.), "Do not consider only the extent of one's prayers, fasting, going on *Hajj* pilgrimage, good deeds and night worshipping. Rather consider his honesty in speech and trustworthiness in returning what he is entrusted with."

31–198 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abdul Salam ibn Salih al-Harawi, "I went to see Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.) on the last Friday in the (Arabic) month of *Sha'ban*. Ar-Ridha' (a.s.) told me, 'O Aba Salt! Most of the (Arabic) month of *Sha'ban* has passed. Now this is its last Friday. Perform the good deeds that you neglected to do during all this month in the few remaining days. I advise you to do what is beneficial for you, and abandon doing what is of no use for you. Increase the amount of supplications, asking for God's forgiveness, reciting the Qur'an, making repentance to God for the sins you have committed so that God turns towards you in this month while you have been sincere with your Lord – the Honorable the Exalted. Do not let the responsibility for anything you have been entrusted with remain on your shoulders. Return them to their owners. Do not let any hate for any believers remain in your heart. Throw it away. Do not let any sins that you have committed remain. Get rid of them. Fear God and rely on Him regarding your private and public affairs.

God suffices for whoever relies on Him since God is one who perfects His acts. He has indeed established a destiny for everything. You should often say the following in the remaining days of this month, 'O my God! If you have not forgiven us up until this time of the month, I beg of Thee to forgive us during the remaining period of this month' as God the Blessed the Sublime frees many people from the Fire during this month for the respect they hold for the (Arabic) month of *Ramadhan*."

مُحَمَّد الهَمْدانِيَّ، عَنْ مُحَمَّد بْنِ عَلِى الهادي، عَنْ عَلِىّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنِ الإِمام مُوسَى بْنِ جَعفَر، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّد، عَن الباقِر مُحَمَّد بْنِ عَلِى، عَنْ سَيِّد العابِدِينَ عَلِيّ بْنِ الحُسَيْن، عَنْ سَيِّد شَباب أَهْل الجَنَّة الصَّادِقِ جَعْفَرِ بْنِ عَلِى، عَنْ سَيِّد الأَوْصِياء عَلِيّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلاَمُ عَنْ سَيِّد الأَنْبِياءِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ الحُسِيْنِ بْنِ عَلِى، عَنْ سَيِّد الأَوْصِياء عَلِيّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلاَمُ عَنْ سَيِّد الأَنْبِياءِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَى: لا تَنظُروا إلى كَثْرَةِ صَلاتِهِمْ وَصَومهِم وَكِثْرَةِ الحَجِّ وَالمَعْرُوف وَطَنطَنتِهِم بِاللَّيلِ وَلكِن انظُرُوا إلى صَدِقِ الْمَانَةِ عَلَيْهِ اللّهُ عَلْهُ وَأَداءَ الْأَمانَةِ .

حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرُشِي قالَ: حَدَّثَني أَبِي قالَ: حَدَّثَني أَحْمَدِ بْنِ عَلِي الأَنْصارِي، عَنْ عَبْد _ 198 السَّلامُ بْنِ صالِح الهَرَوِيِّ قالَ: دَخَلتُ عَلَى أَبِي الحَسَن عَلَى بْنِمُوسَى الرِّضا عَلَيْهِ السَّلامُ فِي آخِرَ جُمعَةٍ مِنْ شَعْبانَ فَقالَ لِي: يا أَبَا الصَّلْتِ إِنَّ شَعْبانَ قَدْ مَضى أَكْثَرَهُ وَهذا آخِر جُمعَةٍ مِنْهُ فَتَدارَك فِيما بَقِي مِنْهُ تَقصيرَكَ فِيما مَضى مَنْهُ، وَعَلَيْكَ بِالإِقبالِ عَلَى ما يَعنيكَ تَرَك ما لا يَعنيكَ وَأَكْثَرَ مِنَ الدُّعاءِ وَالإِستِغفارِ وَتَلاوَة الْقُرْآنِ وَتُب إِلَى اللَّهِ مِن مَنْهُ اللَّه إِلَيكَ وَأَنْتَ مُخلِصٌ لِلَّهِ عَزَّ وَجَلَّ وَلا تَدَعَنَّ أَمانَةَ فِي عُنُقِك إِلاَّ أَدَيتَها لا فِي قَلْبِكَ حَقَّدا عَلَى ذُنُوبِك لِيُقبِلُ شَهْرِ اللَّه إِلَيكَ وَأَنْتَ مُخلِصٌ لِلَّهِ عَزَّ وَجَلَّ وَلا تَدَعَنَّ أَمانَة فِي عُنُقِك إِلاَّ أَدْبَهَا لا فِي قَلْبِكَ حَقَّدا عَلَى اللَّهِ مَن أَنْ تَقُولُ لِيلًا أَنْتَ مُرتَكِبُه إِلاَ أَقلَعتَ عَنْهُ وَآتِق اللَّه وَتَوكَل عَلَيْهِ فِي سِرُّ أَمْرِكَ وَعَلانِيَّتِه (وَمَنْ يَتَوَكَّلْ عَلَى اللَّه مَن اللَّهُ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً وَأَكْثَر مِن أَن تَقُولُ فِيما بَقِي مِن هذا الشَّهرِ (اَللَّهُمُ إِنْ لَمُ فَوَى مَنْهُ إِنَّ اللَّهُ بَالِكُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً وَلَا اللَّه بَارَكَ وَتَعالَى يَعتِقُ فِي هذا الشَّهرُ رقاباً تَكُنْ قَدْ غَفَرتَ لَنا فِي ما مَضى مِن شَعْبانَ فَاغَفِر لَنا فِيما بَقِيَ مِنْهُ) فَإِنَّ اللَّه بَبارَكَ وَتَعالَى يَعتِقُ فِي هذا الشَّهرُ رمَان اللَّه وَلَا اللَّه بَارَكَ وَتَعالَى يَعتِقُ فِي هذا الشَّهرُ رمَان اللَّه وَلَتَ لَنَا فِي ما مَضى مِن شَعْبانَ فَاغَفِر لَنا فِيما بَقِي مِنْهُ) فَإِنَّ اللَّه بَبارَكَ وَتَعالَى يَعتِقُ فِي هذا الشَّهر رمَضان . مِن النَّار لِحُرَمَةٍ شَهُر رمَضان

31–199 The Georgian interpreter Abul Hassan Muhammad ibn Al-Qasim – may God be pleased with him – narrated that Ahmad ibn Al-Hassan Al-Hassani quoted on the authority of his father, on the authority of Ali ibn Muhammad (a.s.), on the authority of his father Ali Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "As-Sadiq (a.s.) was asked about abstinence in this world. He said, It is to abstain from the legitimate things in this world for the Reckoning and abstain from what is forbidden in this world due to the fear of the Fire."

31–200 According to the same documentation, it is narrated that Ar–Ridha' (a.s.) quoted on the authority of his father (a.s.), "Once As–Sadiq (a.s.) saw a man who was seriously upset over the death of his son. The Imam (a.s.) told him, 'Are you so upset about such a minor calamity and have you forgotten about the major calamity? If you had prepared yourself earlier for the loss of your son you would not have become so upset now. This lack of preparedness for the loss of your son is worse than his actual loss."

31–201 Al-Husayn ibn Ibrahim ibn Tatana – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt, on the authority of Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his

forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The followers of Ali (a.s.) are prosperous on the Resurrection Day."

31–202 Al-Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Abi Ja'far Muhammad ibn Muhammad ibn Malik al-Kufi, on the authority of Muhammad ibn Ahmad al-Mada'eni, on the authority of Fadhl ibn Kathir that Ali ibn Musa Ar-Ridha' (a.s.) said, "Whoever sees a poor person and greets him in a manner different from that with which he greets a rich man will visit God on the Resurrection Day while God is angry with him."

31–203 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq – may God be pleased with him – narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Ubaydillah ibn Musa Al-Royani, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, on the authority of Imam Muhammad ibn Ali (a.s.), on the authority of his father Ar-Ridha' (a.s.), on the authority of his father

حَدَّثَنَا أَبُو الحَسَن مُحَمَّد بْنِ القاسِم المُفَسِّر الجُرجانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَد بْنِ الحَسَن الحَسَنِيِّ، _ 199 عَن الْحَسَن بْنِ عَلِيِّ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِيِّ بْنِ مُحَمَّد بْنِ عَلِيِّ بنِ مُوسَى الرِّضا، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ مَا السَّلامُ عَنْ الزّاهِدِ فِي الدُّنْيا قالَ: الَّذِي يَترُكُ حَلالها مَخافَة حِسابِهِ بْنِ جَعْفَر عَلَيْهِ مَا السَّلامُ عَرْا الصَّادِق عَلَيْهِ السَّلامُ عَنْ الزّاهِدِ فِي الدُّنْيا قالَ: الَّذِي يَترُكُ حَلالها مَخافَة حِسابِهِ .

وَبِهِذَا الإِسناد عَنِ الرِّضا عَنْ أَبِيهِ عَلَيْهِ السَّلامُ قالَ: رَأَى الصَّادِق عَلَيْهِ السَّلامُ رَجُلاً قَد اشْتَدَّ جَزعَه عَلَى _ 200 وَغَفَلتَ عَن المُصيبَةِ الكُبرى لَوْ كُنْتَ لَمّا صارَ إِلَيْهِ وَلَدُكَ مُستَعِدّاً لَمَا وُلْدِه فَقَالَ: يا هذا أَجَزَعَت لِلمُصيبَةِ الصُّغرى وَغَفَلتَ عَن المُصيبَةِ الكُبرى لَوْ كُنْتَ لَمّا صارَ إِلَيْهِ وَلَدُكَ مُستَعِدّاً لَمَا وَلْدِه فَقَالَ: يا هذا أَجَزَعَت لِلمُصيبَة الصُّغرى وَغَفَلتَ عَن المُصيبَةِ الكُبرى لَوْ كُنْتَ لَمّا صارَ إِلَيْهِ وَلَدُكَ مُستَعِدّاً لَمَا المُتَدّ جَزعَك عَلَيْهِ فَمُصابِكَ بِتَركِك الإستِعدادَ لَهُ أَعْظَمُ مِن مُصابِكَ بِوَلَدِكَ الْمُ

حَدَّثَنا الحُسَيْنِ بْنِ إِبْراهيمِ بْنِ ناتانَةَ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني عَلِيِّ بْن إِبراهِيمِ بْنِ هاشِمٍ، عَن الرَّيانِ بْنِ ـ 201 الصَّلْتِ، عَنْ أَبِي الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ الصَّلْتِ، عَنْ أَبِي الحَسَن عَلِيِّ مُمُ الفائِزوُن يَوْمَ القِيامَةِ . رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: شِيعَةُ عَلِيٍّ هُمُ الفائِزوُن يَوْمَ القِيامَةِ

حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي، عَنْ جَعْفَرِ بْنِ مالِكَ الكُوفِيّ، قالَ: حَدَّثَني _ 202 مُحَمَّد بْنِ أَحْمَد المَدائِنيّ، عَنْ فَصْلُ بْنِ كَثِيرٍ، عَنْ عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: مَن لَقيَ فَقيراً مُسلِماً مُحَمَّد بْنِ أَحْمَد المَدائِنيّ، عَنْ فَصْلُ بْنِ كَثِيرٍ، عَنْ عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: مَن لَقيَ فَقيراً مُسلِماً . فَسَلِّمَ عَلَيْهِ خِلافً سَلامِه عَلَى الأَغنِياءِ لَقِي اللَّه عَزَّ وَجَلَّ يَوْمَ القِيامَةِ وَهُوَعَلَيْهِ غَصْبان

حَدَّثَنا عَلِيِّ بْن أَحْمَد بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ هارُونَ الصُّوفيِّ قالَ: _ 203 حَدَّثَنا عَبْدِ العَظِيم بن عَبْدِ اللَّه الحَسَنِيِّ عَنِ الإِمام مُحَمَّدِ بْنِ عَلِيِّ حَدَّثَنا أَبُو تُراب عُبِيْد اللَّه بْنِ مُوسَى الرُّويانِيُّ قالَ: حَدَّثَنا عَبْدِ العَظِيم بن عَبْدِ اللَّه الحَسَنِيِّ عَنِ الإِمام مُحَمَّدِ بْنِ عَلِيِّ مُوسَى عَنْ أَبِيهِ الرِّضا عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ الرِّضا عَلِيِّ بْنِ مُوسَى

As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), "Salman invited Abu Tharr to his house – may God have Mercy upon them both. He brought two loafs of bread for him. Abu Tharr picked them up and looked at the back of them. Salman asked him, "Why did you do that?" Salman replied, "I wanted to make sure that they have not been baked incorrectly." Salman got terribly angry and said, "How dare you pick at the bread to see if it is well-baked or not? I swear by God that the water under the Throne has been used in their baking. The angels have worked to make that water reach the winds. The wind has moved it to the clouds. The clouds have worked to send it to the Earth. Thunder and lightening have also been instrumental in this. Also the angels have worked to spread it over the right places in the Earth. The Earth has also worked on it. Wood, iron, animals, fire, firewood, salt and many other things which I did not mention have been at work to make this bread. How can you be grateful for this bread?" Then Abu Tharr said, "I shall repent to God and ask him to forgive me for what I have said. I also apologize to you for what I did which you disliked."

It has also been narrated that Salman invited Abu Tharr to his house and brought him one loaf of dry bread and wet it with some water from his jar. Abu Tharr said, "How nice it would be if there was some salt to eat with this bread." Then Salman got up and went out. He pawned his jar to borrow some salt and took it to Abu Thar65. Abu Thar took some of the bread, put some salt on it, ate it and said, "Thanks God that made contentment our share of daily bread!" Then Salman told him, "If you were content I would not have had to pawn my jar."66

31–204 Ali ibn Ahmad ibn Muhammad ibn Imran ad–Daqqaq narrated that Muhammad ibn Harun al–Sufi quoted on the authority of Abu Torab Ubaydillah ibn Musa Al–Royani, on the authority of Abdul Adheem ibn Abdullah Al–Hassani, "I asked Abi Ja'far Muhammad ibn Ali Ar–Ridha' (a.s.), 'O son of God's Prophet (S)! Can you narrate a tradition for me on the authority of your forefathers?' The Imam (a.s.) replied, 'My father (Imam Ar–Ridha') (a.s.) narrated on the authority of his forefathers (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said, 'The people will live together in peace until there is a gap created between them. Then they will be ruined.'"

علَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر، عَنْ أَبِيهِ الصَّادِقِ جَعْفَر بْنِ مُحَمَّد، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلاَمُ قالَ: دَعا سَلمانَ أَبَا ذَرِّ لَ رَحْمَةُ اللَّهِ عَلِيهِما لَ إِلَى مَنْزِلِهِ فَقَدَّمَ إِلَيْهِ رَغيفَينِ فَأَخَذَ أَبُوذَرِّ الرَّغيفَينِ فَقَلَبَهُما فَقالَ سَلمانُ: يا أَبَاذَرٍّ لاي شَيءٍ تقلِبُ هذَيْنِ الرَّغيفَينِ [قالَ خِفْتُ أَن لا يَكُونا نَضيجَين] فَغَضَبَ سَلْمان مَن ذلِكَ غَضباً شَدِيداً، ثُمَّ قال: ما أَجْرأكَ حَيْثُ تَقلِبُ هذَيْنِ الرَّغيفَينِ فَوَاللَّهِ لَقَد عَمِلَ فِي هذا الخُبزِ الماءَ الَّذِي تَحْتَ العَرْش،وَعَملَت فِيهِ المَلائِكَةُ حَتَّى أَلقَوهُ إلى الرِّيح وَعَملَت فِيهِ الرِّيحُ حَتَّى أَلقَتهُ إلى السَّحاب، وَعَملَ فِيهِ السَّحاب حَتَّى أَمطَرَهُ إلى المَلائِكَةُ حَتَّى أَلقَوهُ إلى الرَّعدُ وَالبَرْق وَالمَلائِكَة حَتّى وَضَعُوهُ مَواضِعَهُ وَعَمِلَت فِيهِ الأَرْضُ وَالخَشَبُ وَالجَهائِم وَالخَشَبُ وَالمَدِيدُ وَالبَهائِم وَالضَاء وَالمَلائِكَة حَتَّى قَومَ بِهذَا الشُّكر؟ فَقالَ أَبُو ذَرِّ إِلَى اللَّهِ أَتُوبُ وَأَسَتَغْفِر إِلَيْهِ وَالمَلِحُ وَمَا لا أُحصِيهِ أَكْثَر فَكَيْفَ لَكَ أَن تَقومَ بِهِذَا الشُّكر؟ فَقالَ أَبُو ذَرِّ إِلَى اللَّهِ أَتُوبُ وَإِلَيْكَ أَعْتَذُو مِمَّا كَوْتُر فَكَيْفَ لَكَ أَن تَقومَ بِهِذَا الشُّكر؟ فَقالَ أَبُو ذَرِّ إِلَى اللَّهِ أَتُوبُ وَإَلَيكَ أَعْتَذَرُ مِمَّا كَرَهتَ وَإِلَيكَ أَعْتَذَرُ مِمَّا كَرَهتَ .

أَطْيَبَ هذا الخُبزُ لَوْ كانَ مَعَهُ مِلحُ فَقامَ سَلْمان وَخَرَجَ وَرَهَنَ رَكَوَتُهُ بِمِلح وَحَمَلَه إِلَيْهِ فَجَعَل أَبُوذرِّ يَأْكُلُ ذلِكَ الخُبزُ .ويَذُرُّ عَلَيْهِ ذلِكَ المِلح وَيَقُولُ: الْحَمْدُ لِلَّهِ الَّذي رَزَقنا هذا القَناعَةَ فَقالَ سَلْمان: لَوْ كانَتْ قَناعَةٌ لَمْ تَكُنْ رَكوتي مَرهُونَةً

حَدَّثَنا عَلِيِّ بْنِ أَحْمَد بْنِ عِمْران الدَّقَاق قالَ: حَدَّثَنا مُحَمَّد بْنِ هارُون الصوفيِّ حَدَّثَني أَبُو تُرابِ عُبِيْد اللَّه بْنِ _ ـ 204 مُوسَى الرُّويانِيُّ، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيِّ قالَ: قُلْتُ لابِي جَعْفَر مُحَمَّد بْنِ عَلِى الرِّضَا عَلَيْهِ السَّلامُ يا ابْنِ مُوسَى الرُّويانِيُّ، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيِّ قالَ: قُلْتُ لابِي جَعْفَر مُحَمَّد بْنِ عَلِى الرِّضَا عَلَيْهِ السَّلامُ يا ابْنِ مَسُولَ اللَّهِ حَدَّثَني بِحَدِيث عَنْ آبائِكَ عَلَيْهِ السَّلامُ فَقَالَ أَبِي، عَنْ جَدِّي عَنْ آبائِهِ عَلَيْهِ السَّلامُ قالَ: قالَ أَمِيرِ الْمُؤْمِنين مَا تَفَاوَتُوا فَإِذَا استَوَوا هَلَكُوا . عَلَيْهِ السَّلامُ لا يَزالَ النَّاس بِخَيرِ ما تَفَاوَتُوا فَإِذَا استَوَوا هَلَكُوا

Abdul Adheem ibn Abdullah Al-Hassani added, "I asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Were you informed of each other's secrets, you would not cover them up."

Abdul Adheem ibn Abdullah Al-Hassani added, "I asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'You are never able to financially assist to the people. Then at least be pleasant with them when you meet them. I heard God's Prophet (S) say, 'You cannot assist the people financially. Then at least assist them by being good–tempered."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever keeps on blaming time will constantly be blamed himself."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Associating with wicked people will result in having a bad opinion about good people."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Animosity with the good servants of God is a very bad savings for the Hereafter."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'A person's worth depends on what he does well."

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ قالَ: حَدَّثَني أَبِي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ لَوْ تَكاشَفَتُم ما تَدافَنتُم.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ حَدَّثَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ إِنَّكُم لَنْ تَسعَوا النَّاسِ بِأَموالِكُمْ فَسَعُوهُم بِطَلاقَةِ الوَجْهِ وَحُسنِ اللِّقاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ . وَآلِه يَقُولُ: إِنَّكُم لَنْ تَسَعُوا النَّاسِ بِأَموالَكُمْ فَسَعُوهُم بِأَخلاقِكُم

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْن رَسُول اللَّهِ، قالَ: حَدَّتَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ مَن عَتَبَ عَلَى الزَّمان طالَت مَعتَبَتَهُ فَقُلْتُ لَهُ: زدنِي يا ابْن رَسُولَ اللَّهِ، فَقالَ: حَدَّتَني أَبي عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مُجالَسَةُ الأَشْرارِ تُورِثُ السُّوءَ الظَّنِّ بِالأَخِيارِ.

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ، قالَ: حَدَّتَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أُمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: بئسَ الزّادُ إلى المَعادَ العُدوانَ عَلَى العِباد.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُول اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ قيمَةُ كُلِّ امرِئِ ما يُحسِنُهُ.

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'A person's personality lies under his tongue."67

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever recognizes his own worth will never get ruined."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Thinking before acting will guarantee that you will not become sorry."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever relies on time will fail."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, "Whoever considers himself needless of seeking advice has endangered himself."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Having a few wives is a form of wealth."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever gets haughty will get ruined."

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ، فَقالَ: حَدَّثَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ: قالَ أَمِيرَ الْمُؤْمِنين . عَلَيْهِ السَّلامُ: المَنْءُ مَخبُوءٌ تَحْتَ لِسانِهِ

قَالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنَ رَسُولَ اللَّهِ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قَالَ: أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ: مَا هَلَكَ امْرُءٌ عَرَفَ قَدرَهُ.

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ قالَ: حَدَّثَني أَبِي، عَنْ جَدِّي، عَنْ آبائه عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: التَّدبيرُ قَبْلُ العَمَلُ يُؤمِنُكَ مِنَ النَّدَم.

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّتَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن وَثِقَ بِالزَّمانِ صُرِعَ. قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّتَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين . [عَلَيْهِ السَّلامُ: خَاطَرَ بِنَفْسِهِ مَن استَغنى [برأيهِ

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِدُ الْمُؤْمِنِين عَلَيْهِ السَّلامُ: قِلَّةُ العِيال أَحَدُ اليَسارَين.

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّتَني أَبي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أُمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن دَخَلَهُ العُجبُ هَلَكَ.

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever is certain that what he gives in charity will be returned to him will be generous."

Abdul Adheem asked, 'O son of God's Prophet (S)! Please tell me more.'

The Imam (a.s.) replied, 'My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, 'Whoever is content with remaining secure from his underlings has attained the position of remaining secure from those above him in rank." Abdul Adheem said, 'That is enough."

31–205 According to the same documentation, Abdul Adheem ibn Abdullah Al-Hassani narrated that he asked Muhammad ibn Ali Ar-Ridha' (a.s.) about the Honorable the Exalted God's words, 'Woe be to thee, (O men!), yea, woe! Again, woe be to thee, (O men!), yea, woe! '68 He (a.s.) replied, "The Honorable the Exalted God says, 'You became distant from the good of this world. You will also become distant from the good of the Hereafter."

31–206 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Ali al–Kufi, on the authority of Al–Hassan ibn Abil Aqeeb al–Sayrafi, on the authority of Al–Husayn ibn Khalid al–Sayrafi, "I asked Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.), 'What is the decree about one who cleanses himself (after defecation) while wearing a ring with the slogan *There is no god but God (La illaha illallah*) marked on it?' The Imam (a.s.) replied, 'It is an abominable act.'

Al-Husayn ibn Khalid al-Sayrafi asked, 'May I be your ransom! Is it not so that God's Prophet (S) and your forefathers did this while wearing their rings?' The Imam (a.s.) replied, 'Yes. But they wore their rings on their right hand.69' Then the Imam (a.s.) added, 'Fear God and take care of yourself.'70

Al-Husayn ibn Khalid al-Sayrafi asked the Imam (a.s.), 'What was the mark on the ring of the Commander of the Faithful?' The Imam (a.s.) said, 'Why don't you ask about that of the people before him?'

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثني أَبِي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين . عَلْيْهِ السَّلامُ: مَن أَيقَن بالخَلَف جادَ بالعَطِيَّةِ

قالَ: فَقُلْتُ لَهُ: زِدِنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ:حَدَّثَني أَبِي، عَنْ جَدِّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن رَضِيَ بالعافيَةِ مِمَّنْ دُونَهُ رُزِقَ السَّلامَةَ مِمَّنْ فُوقَهُ

. فَقُلْتُ لَهُ: حَسْبي

وَبِهِذَا الإِسناد عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيِّ قالَ: سَأَلْتُ مُحَمَّد بْنِ عَلِى الرِّضاعَلَيْهِمَا السَّلاَمُ، عَنْ قَوْلَهُ _ 205 عَنَّ وَجَلَّ: بُعْداً لَكَ مِن خَيْر الدُّنْيا [بَعْدا] وَبُعْداً لَكَ مِن عَنَّ وَجَلَّ: بُعْداً لَكَ مِن خَيْر الدُّنْيا [بَعْدا] وَبُعْداً لَكَ مِن خَيْر الآخِرة

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ أَحْمَد بْنِ مُحَمَّد بْنِ خالِد، عَنْ مُحَمَّد بْنِ عَلِى _ 206 لَكُوفِيّ، عَن الحَسَن بْنِ أَبِي العقب الصَّيْرَفيِّ عَنِ الحُسَيْنِ بْنِ خالِد الصَّيْرَفيِّ قالَ: قُلْتُ لابِي الحَسَن عَلِيّ بْنِ مُوسَى الكُوفِيّ، عَن الحَسَن بْنِ أَبِي العقب الصَيْرَفيِّ عَنِ الحُسَيْنِ بْنِ خالِد الصَّيْرَفيِّ قالَ: قُلْتُ لابِي الحَسَن عَلِيّ بْنِ مُوسَى الكُوفِيّ، عَن الحَسَن عُلِيّ إللهَ إلا اللهِ إلا اللهِ إلا اللهِ إلا اللهِ الل

. فَقالَ: أَكرَهُ ذلِكَ

فَقُلْتُ لَهُ: جُعِلْتُ فِداكَ، أَوْ لَيْسَ كَانَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكُلُّ واحِدٍ مِنْ آبائِكَ عَلَيْهِمُ السَّلاَمُ يَفْعَلُ ذلِكَ وَخَاتَمُهُ فِي إِصبَعَ لَهُ؟

. فَقَالَ: بَلى. وَلكِن كَانُوا يَتَخَتَّمُونَ فِي اليَد الْيمني، فَاتَّقُوا اللَّه وَانظُرُوا لانفُسكُم

قُلْتُ: وَما كانَ نَقشُ خاتَم أَمِيرَ الْمُؤْمِنِين عَلَيْهِ السَّلامُ؟ قالَ: وَلَمْ لا تَسأَلني عَمَّا كانَ قَبْلِهِ؟

Then Al-Husayn ibn Khalid al-Sayrafi said, 'O.K. Now I will ask. What was marked on the ring of Adam (a.s.)?' The Imam (a.s.) replied, 'It was *There is no god but God. Muhammad is the Messenger of God.*

Adam descended to Earth with that ring. When Noah (a.s.) was about to board the Ark, the Honorable the Exalted God revealed to him, 'O Noah! If you fear that you will be drowned say *There in no god but Allah* one–thousand times and then ask me to rescue you from getting drowned and save those who are with you.' When Noah and the people with him climbed aboard the Ark and he released the cable, it became stormy. Noah feared to get drowned when the storm got stronger. He did not have enough time to say *There is no god but God* one–thousand times. So in the Soriani language he said, *Haylolia hizar hizar ya marya, ya marya, ayqen* meaning *Haylolia a thousand times, a thousand times. O Waves! Calm down!* The waves calmed down and the Ark came to a steady condition. Noah (a.s.) said, 'Now that the Words of God have saved me, they deserve to never be separated from me.' Thus he put down *There is no god but God a thousand times O Lord! Improve me.*

The Imam (a.s.) added, 'When Abraham (a.s.) was placed on the catapult Gabriel got angry. The Honorable the Exalted God sent him a revelation and asked, 'O Gabriel! What made you angry?' Gabriel said, 'O Lord! This is Your friend! There is no one else on the Earth who worships you. Now You have let Your enemy and his overcome him (Abraham).' Then the Honorable the Exalted God revealed to Gabriel, 'Relax! Rushing is for someone like you who is scared of death. But as for Me, I consider him to be My savant and can attend to him whenever I wish.' Thus Gabriel's (a.s.) soul calmed down and went to Abraham (a.s.) and said, 'Do you need anything?' Abraham (a.s.) said, 'Nothing but good for you.' Then the Honorable the Exalted God sent Gabriel down to him with a ring on which it was written *There is no god but God. Muhammad is the Messenger of God. There is no power nor any strength save by God. I entrust my affairs to God. I rely on God. God suffices for me.* God sent him a message which said, 'Put on this ring and I will make the fire cool and healthy for you.' The Imam (a.s.) added, 'There were two statements from the Old Testament on Moses' ring meaning, *Persevere to get rewarded. Tell the truth to be saved.* The Imam (a.s.) added, 'That which was marked on Solomon's ring means, *Glorified is He who controlled the genies with His words.* And the following taken from the Bible was

قُلْتُ: فَأَنَا أَسَأَلُكَ، مَا كَانَ نَقَشُ خَاتَم آدَم عَلَيْهِ السَّلامُ؟ قالَ: نَقَشُ خَاتَم آدَم عَلَيْهِ السَّلامُ لا إِلهَ إِلاَ اللَّهِ مُحَمَّد رَسُولَ اللَّهِ، هَبَطَ بِهِ مَعَهُ وَإِنَّ نُوحاً عَلَيْهِ السَّلامُ لَمّا رَكِبَ السَّفينَةَ أَوْحَى اللَّه عَزَّ وَجَلَّ إِلَيْهِ:يَا نُوحُ إِن خِفْتُ الغَرَقَ فَهَلَّلني اللَّهِ، هَبَطَ بِهِ مَعَهُ وَإِنَّ نُوحاً عَلَيْهِ السَّلامُ الغَرق وَمَن آمَنَ مَعَكَ، قالَ: فَلَمَّا استَوَى نُوحٌ وَمَن مَعَهُ فِي السَّفِينَة وَرَفَعَ القَلسَ وَعَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يَأْمَن نُوحُ عَلَيْهِ السَّلامُ الغَرَقَ وَأَعجَلَتهُ الرِّيحُ، فَلَمْ يُدْرِكُ لَهُ أَن يُهلِّل اللَّهَ أَلْفَ مَرَّةٍ فَقَالَ وَعَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يُلْولياً اللَّهَ أَلْفَ مَرَّةٍ فَقَالَ نُوحُ عَلَيْهِ بِالسَّلامُ الغَرَقِ لَعَلَى اللَّهُ أَنْ لا يُفارِقِنِي، قالَ: فَنقَشَ فِي خَاتَمِهِ (لا إِلهَ إِلاَ اللَّهِ أَلْفَ مَرَّةً يا رَبِّ السَّلامُ الغَرَقِ لَحَقيقٌ أَن لا يُفارِقَنِي، قالَ: فَنقَشَ فِي خَاتَمِهِ (لا إِلهَ إِلاَ اللَّهِ أَلْفَ مَرَّةً يا رَبِّ السَّلامُ: إِنَّ كَلاماً نَجَّانِيَ اللَّه بِهِ مِنَ الغَرَقِ لَحَقيقٌ أَن لا يُفارِقَنِي، قالَ: فَنقَشَ فِي خَاتَمِهِ (لا إِلهَ إِلاَ اللَّهِ أَلْفَ مَرَّةً يا رَبِّ السَّلامُ: إِنَّ كَلاماً نَجَّانِيَ اللَّه بِهِ مِنَ الغَرَقِ لَحَقِيقٌ أَن لا يُفارِقَنِي، قالَ: فَنقَشَ فِي خَاتَمِهِ (لا إِلهَ إِلاَ اللَّهِ أَلْفَ مَرَّةً يا رَبِّ

قالَ: وَإِنَّ إِبْراهِيمِ عَلَيْهِ السَّلامُ لَمَّا وُضِعَ فِي كَفَّةِ المَنجَنِيقِ غَضِبَ جِبْرَئِيل عَلَيْهِ السَّلامُ فَأَوحَى اللَّه عَزَّ وَجَلَّ ما يُغضِبُكَ يا جِبْرَئِيل؟ قالَ جَبْرَئِيلُ: يا رَبِّ خَلِيلُكَ، لَيْسَ مَن يَعبُدُكَ عَلَى وَجْه الأَرْض غَيْرَه، سَلَّطتَ عَلَيْهِ عَدُوكِ يَغضِبُكَ يا جِبْرَئِيل؟ قالَ جَبْرَئِيل؛ يا رَبِّ خَلِيلُكَ، لَيْسَ مَن يَعبُدُكَ عَلَى وَجْه الأَرْض غَيْرَه، سَلَّطتَ عَلَيْهِ عَدُوكِ وَعَدُوهِ، فَأُوحَى اللَّه عَزَّ وَجَلَّ إلِيْهِ اسكُن إِنَّما يَعجَلُ العَبْدِ الَّذِي يَخافُ الفَوْتَ مِثْلِكَ، فَأَمَّا أَنَا فَإِنَّهُ عَبْدِي آخَذَهُ شِئتُ، قال: فَطابَت نَفسُ جِبْرَئِيل عَلَيْهِ السَّلامُ فَالْتَفَتَ إلى إِبْراهِيم عَلَيْهِ السَّلامُ فَقَالَ: هَلْ لَكَ مِن حاجَةَ؟ أَمَّا إلَيْكَ فَلا، فَأَهْبَطَ

اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ خاتَماً فِيهِ سِتَّةِ أَحرُف: (لا إِلهَ إِلاّ اللَّهِ، مُحَمَّد رَسُولَ اللَّهِ، لا حَوْلَ وَلا قُوَّةَ إِلاّ بِاللَّه، فَوَّضْتُ أَمْرِي إِلَى اللَّهِ حَسْبِيَ اللَّه) فَأُوحَى اللَّه عَزَّ وَجَلَّ إِلَيْهِ أَن تَخَتَّم بِهِذَا الخاتَمِ فَإِنِّي أَجعَلُ النَّارِ عَلَيْكَ إِلَى اللَّهِ عَرْ وَجَلَّ إِلَيْهِ أَن تَخَتَّم بِهِذَا الخاتَمِ فَإِنِّي أَجعَلُ النَّارِ عَلَيْكَ إِلَى اللَّهِ عَسْبِيَ اللَّه عَزَّ وَجَلَّ إِلَيْهِ أَن تَخَتَّم بِهِذَا الخاتَمِ فَإِنِّي أَجعَلُ النَّارِ عَلَيْكَ . بَرداً وَسَلاماً

قالَ: وَكَانَ نَقَسُ خَاتَم مُوسَى عَلَيْهِ السَّلامُ حَرفَينِ اشتَقَهُما مِنَ التَّوراةِ (اِصبِر تُؤجَر، أُصدُق تَنجُ) قالَ: وَكَانَ نَقشُ خَاتَم سُلَيْمان عَلَيْهِ السَّلامُ: (سُبْحانَ مَن أَلجَمَ الجِنِّ بِكَلِماتِهِ). وَكَانَ نَقشُ خَاتَم عِيسَى عَلَيْهِ السَّلامُ حَرفَينِ اشتَقَهُما خَاتَم سُلَيْمان عَلَيْهِ السَّلامُ: (سُبْحانَ مَن أَلجَمَ الجِنِّ بِكَلِماتِهِ). وَكَانَ نَقشُ خَاتَم عِيسَى عَلَيْهِ السَّلامُ: (سُبْحانَ مَن أَلجَمَ الجِنِّ بِكَلِماتِهِ). وَكَانَ نَقشُ خَاتَم عِيسَى عَلَيْهِ السَّلامُ حَرفَينِ اشتَقَهُما مِن المُبْحِيل: (طُوبي لِعَبدِ

inscribed on Jesus' ring, *Prosperous be the one whom God makes him remember his death. Woe be to one whom God makes him forget his death.* That which was marked on Muhammad's (a.s.) ring was, *There is no god but God. Muhammad is God's Messenger.* That which was marked on the Commander of the Faithful's ring means, *Sovereignty is for God.* That which was marked on Al–Hassan ibn Ali's ring means, *Honor is for God.* That which was marked on Al–Husayn's (a.s.) ring means, *God will carry out His affairs.* That which was marked on Ali ibn Al–Husayn's ring was the same as that which was marked on his father Al–Husayn's ring. That which was marked on Muhammad ibn Ali's ring was the same as that which was marked on Al–Husayn's ring. That which was marked on Ja'far ibn Muhammad's ring means, *God is my Master and He guards me against His creatures.* That which was marked on Abil Hassan Musa ibn Ja'far's ring means, *God suffices for me.*

Al-Husayn ibn Khalid said, "Abul Hassan Ar-Ridha' (a.s.) opened up his hand and showed me his father's ring that was in his hand and what was marked on it."

In another tradition it has been narrated that 'Khazeya Wa Shaqeya Qatil Al-Husayn ibn Ali' was marked on Ali ibn Al-Husayn's ring which means 'the murderer of Al-Husayn – the son of Ali (a.s.) – is contemptuous and miserable.'

31–207 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Ali ibn Asbat that he had heard Ali ibn Musa Ar–Ridha' (a.s.) quote on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "None of the wise sayings of the Prophets have remained except: 'If you have no shame, then do whatever you wish!'"

31–208 Ahmad ibn Ali ibn Ibrahim ibn Hashem – may God be pleased with him – narrated that his father quoted on the authority of his grandfather, on the authority of Ali ibn Ma'bad, on the authority of Al–Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al–Husayn (a.s.),

ذُكِرَ اللَّه مِن أَجَلِهِ، وَوَيْلٌ لِعَبدِ نَسِيَ اللَّهُ مِن أَجَلِهِ) وَكانَ نَقشُ خاتَمَ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (لا إِلهَ إِلاّ اللَّهِ مُحَمَّد

رَسُولَ اللَّهِ) وَكَانَ نَقَشُ خَاتِم أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ: (المُلكُ لِلَّهِ) وَكَانَ نَقشُ خَاتِم الحَسَيْن عَلَيْهِمَا السَّلاَمُ: (المُلكُ لِلَّهِ) وَكَانَ نَقشُ خَاتِم الحُسَيْن عَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ اللَّهَ بِالِغُ أَمْرِهِ) وَكَانَ عَلِيّ بْنِ الحُسَيْن عَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخَاتِمِ الحُسَيْن عَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخَاتِمِ الحُسَيْن بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ وَكَانَ مُحَمَّد بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخَاتِم الحُسَيْن بْنِ عَلِي عَلَيْهِمَا السَّلاَمُ وَكَانَ نَقش خَاتِم أَبِي الحَسَن مُوسَى وَكَانَ نَقش خَاتِم جَعْفَر بْنِ مُحَمَّد عَلَيْهِمَا السَّلاَمُ: (اللَّه وَلِيِّي وَعِصمَتِي مِن خَلقِهِ) وَكَانَ نَقش خَاتِم أَبِي الحَسَن مُوسَى بْنِ جَعْفَر عَلَيْهِمَا السَّلاَمُ: (حَسْبِيَ اللَّه) قالَ الحُسَيْنِ بْنِ خَالِدٍ: وَبَسَطَ أَبُو الحَسَن الرِّضَا عَلَيْهِ السَّلامُ كَفَّهُ وَخَاتَمُ أَبِيهِ بْنِ جَعْفَر عَلَيْهِمَا السَّلامُ فِي إصبَعِهِ حَتّى أُرانِي النَّقشَ .

وَرَوى فِي غَيْرِ هذا الْحَدِيث أَنَّهُ كانَ نَقشُ خاتِم الحُسَيْن عَلَيْهِ السَّلامُ: (خَزِيَ وَشَقِيَ قاتِلُ الحُسَيْنِ بْنِ عَلِىعَلَيْهِمَا (السَّلاَمُ: (خَزِيَ وَشَقِيَ قاتِلُ الحُسَيْنِ بْنِ عَلِىعَلَيْهِمَا

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ عَنْ _ 207 عَلِي عَلَيْهِ السَّلامُ اللَّهِ عَنْ عَلِي عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ عَلَيْهِ أَلسَّلامُ يَحْدُثَ عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ عَلَيْهِ أَلسَّلامُ إِلاَّ قَوْلَ النَّاسِ: إِذَا لَمْ تَستَحِي فَاصنَع ما شِئتَ . صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: لَمْ يَبْقَ مِن أَمثالِ الأَنْبِياءِ عَلَيْهِمُ السَّلامُ إِلاَّ قَوْلَ النَّاسِ: إِذَا لَمْ تَستَحِي فَاصنَع ما شِئتَ .

حَدَّثَنا أَحْمَد بْنِ عَلِيّ بْن إِبراهِيم بْنِ هاشِم رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبِي، عَنْ جَدِّي، عَنْ عَلِيّ بْنِ مَعبَد، عَنِ ـ 208 الحُسَيْن بْن خالِدٍ، عَنْ أَبِيهِ جَعْفَر بن مُحَمَّد، عَنْ أَبِيهِ جَعْفَر بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ جَعْفَر بن مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْن عَلِي مُحَمِّد بْن عَلَيْهِ السَّلامُ مُ

on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his father the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Gabriel informed me that the Honorable the Exalted God says, 'Ali ibn Abi Talib is My Proof for My creatures. He is the maintainer of My religion. Immaculate Leaders will be born from his progeny who will adhere to My rules and invite (the people) to My way. I will fend off calamities from my servants and maids 1 and through them I will descend My Mercy."

31–209 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Muhammad ibn Abdullah ibn Ja'far al–Hemyari quoted on the authority of Ibrahim ibn Hashem, on the authority of al–Rayyan ibn al–Salt, 'I asked Ar–Ridha' (a.s.): O son of God's Prophet (S)! What do you think about the Qur'an?" Ar–Ridha' (a.s.) said, "It is God's Words. Do not go beyond its limits. Do not seek any other guidance as you will be lost."

31–210 Muhammad ibn Ibrahim ibn Ishaq – may God have Mercy upon him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Faz'zal, on the authority of his father, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), "We are the ones who are the Masters in this world and the Rulers in the Hereafter."

31-211 Muhammad ibn Ali Majilawayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem and Al-Husayn ibn

Ibrahim ibn Tatana – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Ali al–Tamimi, 'My Master Ali ibn Musa Ar–Ridha' (a.s.) narrated that his father (a.s.) quoted on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that the Prophet (S) said, "Whoever likes to grab the stem of a red hyacinth72 that God has planted Himself should wholeheartedly seek the Mastery of Ali (a.s.) and the Immaculate Leaders from his progeny, as they are the ones chosen by the Honorable the Exalted God. They are purified of all sins and faults."

31–212 Al-Husayn ibn Ibrahim ibn Tatana – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Rayyan ibn al-Salt that he had heard Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) say, "God will record security

عَنْ أَبِيهِ عَلِيّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِى، عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِين عَلِيّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلاَمُ قالَ: رَسُولَ اللَّهِ عَلَيّ بْنِ أَبِي طالِب حُجَّتِي عَلَى خَلْقِي، رَسُولَ اللَّهِ عَلَى بِّنِ أَبِي طالِب حُجَّتِي عَلَى خَلْقِي، وَلَهِمْ أَنْفُ قَالَ: عَلِيّ بْنِ أَبِي طالِب حُجَّتِي عَلَى خَلْقِي، وَيَهْمُ أُنْذِلُ وَدَيّانُ دِينِي، أُخْرِجَ مِن صَلُبِهِ أَئِمَّةً يَقُومُونَ بِأَمْرِي وَيَدْعُون إلى سَبِيلِي، بِهِمْ أَدْفَعُ البَلاءَ عَنْ عِبادي وَإِمائي، وَبِهِمْ أُنْذِلُ وَدَيْنِي، أُخْرِجَ مِن صَلُبِهِ أَئِمَّةً يَقُومُونَ بِأَمْرِي وَيَدْعُون إلى سَبِيلِي، بِهِمْ أَدْفَعُ البَلاءَ عَنْ عِبادي وَإِمائي، وَبِهِمْ أُنْذِلُ مَن رَحمَتى

حَدَّثَنا جَعْفَر بْنِ مُحَمَّد بْنِ مَسْرُور رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْن عَبْد اللَّه بْنِ الحِمْيَرِيُّ، عَنْ أَبِيهِ، عَنْ _ 209 إِبْراهيم بْنِ هاشِم، عَنِ الرَّيانِ بْنِ الصَّلْت، قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: يا ابْنَ رَسُولِ اللَّه ما تَقُولُ فِي الْقُرْآنِ؟ فَقالَ: كَلامُ اللَّهِ لا تَتَجاوَزُوهُ، وَلا تَطلُبُوا الهُدى فِي غَيْرِهِ فَتَضِلُوا .

حَدَّثَنَا مُحَمَّد بْنِ إِبْراهِيمِ بْنِ إِسْحاق رحمه الله قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّد بْنِ سَعِيدُ الهَمْدانِيَّ، قالَ: أَخْبَرنا _ 210 عَلِيٍّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: نَحْنُ سادَةٌ عَلِيٌّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: نَحْنُ سادَةٌ عَلِيٌّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: نَحْنُ سادَةٌ عَلِيٌّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ اللهُ قالَ: نَحْنُ سادَةٌ عَلِيٍّ بْنُ مُوسَى الرِّضا عَلَيْهِ السَّلامُ اللهُ قالَ: نَحْنُ سادَةً عَلَيْهُ المَّذِيرَةِ عَلَى اللهُ قالَ: عَنْ أَبِي العَلَيْهِ السَّلامُ اللهُ قالَ: المَّالِ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ اللهِ قالَ: عَنْ أَبِي المَّالِ عَنْ أَبِي السَّلامُ اللهُ قالَ: عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ اللهِ قالَ: عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَلَيْهِ السَّلامُ اللهُ قالَ: المَالِهُ عَنْ أَبِي المَّالِ عَنْ أَبِي المَّالِ عَلَيْهُ المَّالِ عُلَيْ المَّالِ عَنْ أَبْدِيرَةِ عَلَى اللَّذِيرَةِ عَلَى المَّالِ عَلَى المَّالِ عَلَيْهِ السَّالِ عَلَيْهُ المَالَةُ الْمُ المَّالِ عَلَى الْمُلْكِ الْمُلْكِ الْمُلْكِ الْمُسْتَى الْمُلْكِ الْمُلْكِ الْمُلْلُ الْمُلْكِ الْمُلْكِلِي الللهُ الْمُلْكِلِي الْمُلْكِلِيْكُولُ الْمُلْكِ الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي المِلْكِلِي المُلْكِلِي المُلْكِلِي المُلْكِلِي الْمُلْكِلِي الْمُلْكِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِ

حَدَّثَنا مُحَمَّد بنُ عَلِيِّ ماجِيلوَيْه؛ وَأَحْمَدُ بْنُ عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِمٍ، وَالحُسَينِ بنِ إِبْراهِيمِ بْنِ ناتانَةَ _ رَضِيَ _ 211 اللَّهُ عَنْهُمْ _ قالُوا: حَدَّثَني سَيِّدي عَلِيِّ بْنِ مُوسَى اللَّهُ عَنْهُمْ _ قالُوا: حَدَّثَني سَيِّدي عَلِيِّ بْنِ مُوسَى اللَّهُ عَنْهُمْ _ قالُوا: حَدَّثَني سَيِّدي عَلِيِّ بْنِ مُوسَى اللَّهُ عَنْهُمْ لللهُ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: مَن سَرَّهُ أَن الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنْ عَرَسَهُ اللَّه بِيَدِهِ [وَيَكُونَ مُستَمسِكاً بِهِ] فَليَتَوَلَّ عَلِيًا وَالأَئِمَةِ مِن وُلْدِه فَإِنَّهُم يَنْظُرُ إِلَى القَضيبِ الياقُوتِ الأَحمَرِ الَّذِي غَرَسَهُ اللَّه بِيَدِهِ [وَيَكُونَ مُستَمسِكاً بِهِ] فَليَتَوَلَّ عَلِيّاً وَالأَئِمَةِ مِن وُلْدِه فَإِنَّهُم يَنْظُرُ إِلَى القَضيبِ الياقُوتِ الأَحمَرِ الَّذِي غَرَسَهُ اللَّه عَنَّ وَجَلَّ وَصَفَوتُهُ، وَهُمُ المَعْصُومُونَ مِن كُلِّ ذَنبٍ وَخَطيئةٍ وَصَفَوتُهُ، وَهُمُ المَعْصُومُونَ مِن كُلِّ ذَنبٍ وَخَطيئةٍ وَصَفَوتُهُ، وَهُمُ المَعْصُومُونَ مِن كُلِّ ذَنبٍ وَخَطيئةٍ

حَدَّثَنا الحُسَيْن بْنُ إِبْراهِيم بْنِ ناتانَةَرحمه الله قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ عَنْ أَبيهِ، عَنِ الرَّيانِ بْنِ _ 212 الصَّلْتِ قالَ: سَمِعْتُ أَبَا الحَسَن عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ

from the Fire and issue a permit to pass over the Bridge for whoever seeks God's forgiveness by saying

seventy times on each day of the (Arabic) month of *Sha'ban*, *I ask God for forgiveness and to Him I repent.* And God will let him enter the Eternal Residence."

31–213 In the year 354 A.H. (964 A.D.)Abu Ali Ahmad ibn Abi Ja'far al–Bayhaqi in Fayd which is a station on the way back from going on pilgrimage (*Hajj*) to the *Kaaba* narrated that Ali ibn Ja'far al–Madani quoted on the authority of Ali ibn Muhammad ibn Mihrawayh al–Qazvini, on the authority of Dawood ibn Soleiman, on the authority of Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father (a.s.) Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "When the Resurrection Day comes we will be in charge of reckoning for our followers. If there is anything between them and God, we will make a ruling and God will endorse that. If there is anything between them and the people, we will ask the people to forgive them and they will do so on our behalf. And if there is anything between them and us, we will forgive them as we are the ones who most deserve to be forgiving."

31–214 Muhammad ibn Umar ibn Muhammad ibn Salm ibn Al-Bara al-Je'abi narrated that Abu Muhammad Al-Hassan ibn Abdullah ibn Muhammad ibn Al-Abbas al-Razi al-Tamimi quoted on the authority of his master Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Whoever dies without following a Divine Leader from among my progeny is regarded as one of those who died during the Age of Ignorance (before Islam). His deeds are not accepted whether he has performed them during the Age of Ignorance or after the advent of Islam."

31–215 According to the same documentation, God's Prophet (S) said, "On the Resurrection Day, this man – that is Ali – and I will be like these two fingers – (he brought together his two fingers) – and our followers will be with us. Also anyone who helps any oppressed one from our family will be there with us."

السَّلامُ يَقُولُ: مَن قالَ في كُلِّ يَوْمٍ مِن شَعْبانَ سَبْعِينَ مَرَّةً (أَستَغفِرُ اللَّه وَأَسْأَلَهُ التَّوبَةَ) كَتَبَ اللَّه تَعالى لَهُ بَراءَةً مِنَ السَّلامُ يَقُولُ: مَن قالَ في كُلِّ يَوْمٍ مِن شَعْبانَ سَبْعِينَ مَرَّةً (أَستَغفِرُ اللَّه وَأَسْأَلُهُ التَّوبَةَ) كَتَبَ اللَّه تَعالى لَهُ بَراءَةً مِنَ

حَدَّثَنا أَبُو عَلِي أَحْمَدُ بْنُ أَبِي جَعْفَرِ الْبِيْهَةِيُّ بِفَيدً بَعْد مُنصَرَفِي مِن حَجِّ بَيْتِ اللَّه الحَرامِ فِي سَنَةِ أَرْبَعُ _ 213 وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ: حَدَّثَنا عَلِيُّ بْنُ جَعْفَرٍ الْمَدَنِيُّ قالَ: حَدَّثَني عَلِيِّ بْنِ مِهرَوَيهِ القَرْويِنِي قالَ: حَدَّثَني على بْنِ مِهرَوَيهِ القَرْويِنِي قالَ: حَدَّثَني داوُد بْن سُلَيْمان، قالَ: حَدَّثَني عَلِيِّ بْنِ مُوسَى الرِّضا، عَنْ أَبِيهِ، عَنْ مُوسَى بْنِ جَعْفَرٍ وَ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِي بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيّ، عَنْ أَبِيهِ عَلِيّ بْنِ أَبِيهِ اللَّهِ عَلَى بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيّ، عَنْ أَبِيهِ عَلِيّ بْنِ أَبِي طالِب قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا كَانَ يَوْمَ القِيامَةِ وُلِينا حِسابَ شِيعَتِنَا فَمَنْ كَانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوهَ بَناها فَوَهَبِت لَنا، وَمَنْ كانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوهَ عَبناها فَوَهَبِت لَنا، وَمَنْ كانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوهَ عَبناها فَوَهَبِت لَنا، وَمَنْ كانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوهَ عَبناها فَوَهَبِت لَنا، وَمَنْ كانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوه عَبناها فَوَهَبِت لَنا، وَمَنْ كانَتْ مَظَلَمَتُهُ فِيما بَيْنَهُ وَبَيْنَ النَّاسِ استَوه عَبناها فَوَهَبت لَنا، وَمَنْ كانَتْ مُظَلَمَتُهُ عَيْمَا اللهُ عَلَيْهِ فَالْمَتُهُ اللهُ عَلْمَةُ اللهُ عَلَيْهِ الْمَالِمَةُ فَيَما اللهُ عَلْمَ اللهُ عَلْمَتُهُ اللهُ عَلَيْ اللهُ اللهُ عَلَيْهِ الْمَالِمَةُ اللهُ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ الْهِ الْمُلْمَالَةُ اللهُ عَلَى اللهُ اللهُ عَلَيْنِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ الْهَالْمَلَةُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ القِيامِ اللهُ المُن اللهُ ا

حَدَّثَنَا مُحَمَّد بْنِ عُمَر بْنِ مُحَمَّد بْنِ سَلَم بْنِ البَراءِ الجِعابِي قالَ: حَدَّثَني أَبُو مُحَمَّد الحَسَنُ بْنُ عَبْدِ اللَّه بْنِ ـ 214 مُحَمَّد بْنِ العَبَّاسِ الرَّازِيُّ التَمِيمي قالَ: حَدَّثَني سَيِّدي عَلَيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبِي مُوسَى بْنِ جَعْفَرِ قالَ: حَدَّثَني أَبِي الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبِي الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن ماتَ وَلَيْسَ لَهُ إِمام قالَ: حَدَّثَني أَبِي عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن ماتَ وَلَيْسَ لَهُ إِمام مَنْ وَلْدِي ماتَ مَيْتَةً جاهِلِيَّةٍ يُؤخذُ بِما عَمِلَ فِي الجاهِلِيَّةِ وَالإِسْلام

وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا وَهذا _ يَعْنِي عَلِيّاً _ يَوْمَ القِيامَةِ كَهاتَينِ _ وَضَمَّ بَيْنِ _ 215 . وَشِيعَتِنَا مَعَنا، وَمن أَعانَ مَظَلُومَنا كَذلِكَ .

31–216 According to the same documentation, God's Prophet (S) said, "Whoever likes to grab a Reliable Grip should turn to the love for Ali (a.s.) and the members of my Household."

31–217 According to the same documentation, God's Prophet (S) said, "The Imams are from the progeny of Al–Husayn (a.s.). Whoever obeys them it is as if he has obeyed God, and whoever disobeys them it is as if he has disobeyed the Honorable the Exalted God. They are a Reliable Grip and a means towards God."

31–218 According to the same documentation, God's Prophet (S) said, "O Ali! You and your two sons are from the best of the chosen creatures of God."

31–219 According to the same documentation, God's Prophet (S) said, "God created Ali and I from the same light."

31–220 According to the same documentation, God's Prophet (S) said, "The Sublime God will resurrect anyone who loves us (the Members of the Holy Household in a secure state on the Resurrection Day."

31–221 According to the same documentation, it is narrated that God's Prophet (S) told Ali (a.s.), "Whoever loves you will be among the Prophets (a.s.) and with the same rank on the Resurrection Day. Whoever dies while he despises you, it is as if he has died as a Christian or a Jew."

31–222 According to the same documentation, it is narrated that God's Prophet (S) said that the following Words of the Honorable the Exalted God, 'But stop them, for they must be asked, '73 imply that they will be asked about the Mastery of Ali (a.s.).

31–223 According to the same documentation, it is narrated that God's Prophet (S) told Ali (a.s.), (the Blessed Lady) Fatima (a.s.), Al-Hassan (a.s.), Al-Husayn (a.s.), Aqil and Abbas<u>74</u>, "I will fight with whoever fights with you and make peace with whoever makes peace with you."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "It is strange here to see the names of Aqil and Abbas in this tradition. I have not heard their names in this tradition from anyone other than Muhammad ibn Umar al–Je'abi."

31–224 According to the same documentation, it is narrated on the authority of Ali (a.s.) that God's Prophet (S) told him, "You are from me and I am from you."

وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَحَبَّ أَن يَتَمَسَّك بِالعُروَة الوُثقى فَليَتَمَسَّكَ بِحُبِّ عَلِيّ _ 216 .

وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِن وُلْدِ الحُسَيْن، مَن أَطاعَهُم أَطاعَ اللَّه، وَمَن ـ 217 وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ عَلَّى اللَّهِ عَزَّ وَجَلَّ، هُمُ العُرْوَةُ الوُتْقى، وَهُمُ الوَسيلَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ، هُمُ العُرْوَةُ الوُتْقى، وَهُمُ الوَسيلَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صِلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ يا عَلِيُّ وَوَلَداكَ خِيرَةُ اللَّهِ مِن خَلقِهُ _ 218

.وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَلَقتُ أَنَا وَعَلِيّ مِن نُورِ واحدً _ 219

. وَبِإِسْنادهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَحَبنا أَهْلَ البيْت حَشَرَهُ اللَّه تَعالى آمِناً يَوْمَ القِيامَةِ _ 220

وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِعَلِيِّ: مَن أَحَبَّكَ كَانَ مَعَ النَبِيِّين فِي دَرَجَتِهُم، يَوْمَ لِ 221 وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِعَلِيِّ: مَن مَاتَ وَهُوَيُبغَضُكَ فَلا يُبالى ماتَ يَهُوديًا أَوْ نَصْرانِيًا

بِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (وَقِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ) قالَ: _ 222 . عَنْ وِلاَيَةِ عَلِي عَلَيْهِ السَّلامُ

وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِعَلِيّ وَفَاطِمَة وَالحَسَنِ وَالحُسَيْنِ عَلَيْهِمُ السَّلاَمُ العَبَّاسِ _ 223 . بْنِ عَبْدُ المُطَلِّب وَعَقيلِ: أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَسَلمٌ لِمَنْ سَالَمَكُم

قَالَ مُصَنِّفُ هذا الْكِتابِرِحمه الله ذِكرُ عَقِيلٍ وَعَبَّاسٍ غَريبٌ فِي هذا الْحَدِيثِ لَمْ أَسمَعَهُ إِلاّ عَنْ مُحَمَّدِ بْنِ عُمَرَ قَالَ مُصَنِّفُ هذا الْكِتابِرِحمه الله ذِكرُ عَقِيلٍ وَعَبَّاسٍ غَريبٌ فِي هذا الْحَديث .الجعابيّ فِي هذا الْحَديث

. وَبِهِذَا الإِسناد قالَ: قالَ عَلِي عَلَيْهِ السَّالمُ: قالَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّى وَأَنَا مِنْكَ _ 224

31–225 According to the same documentation, God's Prophet (S) said, "O Ali! You are the best of the men. No one but the atheists will have any doubts about you."

31–3 According to the same documentation, God's Prophet (S) said, "I married off my daughter (the Blessed Lady) Fatima only by God's order."

31–227 According to the same documentation, God's Prophet (S) said, "Whoever I am the Master of, Ali is the Master of. O My God! Love whoever loves Ali. Be the enemy of whoever is Ali's enemy. Help whoever helps him. Belittle whoever belittles him. Belittle his enemies. Make him and his progeny sufficient. Make their ending a good one. Bless whatever you grant them. Assist them through the Holy Spirit. Protect them wherever they go on the Earth. Establish the position of Divine Leadership among them. Grant a good reward to whoever obeys them and destroy whoever opposes them. Indeed You are the Near, the Fulfiller."

31–228 According to the same documentation, the Prophet (S) said, "Ali (a.s.) was the first man who followed me. He is the first one whom God will encounter (in the Hereafter."

31–229 According to the same documentation, the Prophet (S) said, "O Ali! You will take over my responsibilities. You are my Representative over my nation after me."

31–230 According to the same documentation, the Prophet (S) said, "The Hour will not come unless the Rightful Riser from us will rise. That is when God grants him permission to do so. Whoever follows him will be saved, but whoever opposes him will be destroyed. O servants of God! Remember God! Go towards him even if he is on snow or ice as he is the Representative of the Honorable the Exalted God on Earth."

31–231 According to the same documentation, God's Prophet (S) was holding Ali's (a.s.) hand and said, "Whoever claims that he loves me but does not love Ali (a.s.) is a liar."

31–232 According to the same documentation, God's Prophet (S) said, "Pulpits will be set up on the Resurrection Day around the Throne for my followers and the followers of the members of my Household – those who are sincerely our friends. The Honorable the Exalted God will say,

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّه صَلَّى اللهُ عَلَيْهِ وَآله: يا عَلَيٌّ أَنْتَ خَيْرُ البَشر، لا يَشُكُّ فيكَ إلاّ كافلٌ _ 225

. وَبِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما زَوَّجِتُ فاطِمَةً إِلاّ لِما أَمَرَنِي اللَّه بتَزويجها _ 226

وَبِهِذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كُنْت مَوْلاهُ فَعَلِيٌّ مَوْلاهُ اَللَّهُمَّ وال مَن والاهُ، وَعادَ _ 227 مَن عاداهُ، وَأَعِنْ مَن أَعانَهُ، وَانصر مَن نَصرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَاخْذُلْ عَدُوهِ وَكُن لَهُ وَلِوُلْدِه، وَاخْلُفهُ فِيهِمْ بِخَيرٍ، مَن عاداهُ، وَأَعِنْ مَن أَعانَهُ، وَانصر مَن نَصرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَاخْذُلْ عَدُوهِ وَكُن لَهُ وَلِولْدِه، وَاخْلُفهُ فِيهِمْ وَاشكُر مَن وَبارَكْ لَهُم فِيما تُعطيهِم، وَأَيَّدهُم بِرُوحُ القُدُس، وَاحفظهُم حَيْثُ تَوَجَّهُوا مِنَ الأَرْض، وَاجْعَل الإِمامَة فِيهِمْ وَاشكُر مَن وَبارَكْ لَهُم فِيما تُعطيهِم، وَأَيَّدهُم بِرُوحُ القُدُس، وَاحفَظهُم حَيْثُ تَوجَّهُوا مِنَ الأَرْض، وَأَجْعَل الإِمامَة فِيهِمْ وَاشكُر مَن وَبارَكْ لَهُم فِيما تُعطيهِم، وَأَيَّدهُم بِرُوحُ القُدُس، وَاحفَظهُم حَيْثُ أَوَ عَلَاهُم وَأَهلك مَن عَصاهُم، إنَّكَ قَريبٌ مُجيبٌ

. وَبِإِسْنادِهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ مَنِ اتَّبَعَني وَهُوَأَوَّل مَن يُصافِحَهُ الحَقِّ _ 228

. وَبهذَا الإسناد قالَ: قالَ النَّبي صلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ أَنْتَ تَبرَأُ ذَمَّتي، وَأَنْتَ خَلِيفَتِي عَلَى أُمَّتي _ 229

وَبِإِسْنادِهِ قالَ: قالَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَقُومُ السَّاعَة حَتَّى يَقُومُ قائِمٌ لِلْحَقِّ مِنَّا، وَذلِكَ حِينَ يَأْذَنُ اللَّه _ 230 عَنَّ وَجَلَّ لَهُ، وَمَن تَبِعَهُ نَجا، وَمَن تَخلَّفَ عَنْهُ هَلَكَ، اللَّه اللَّه عِبادَ اللَّهِ فَأَتُوهُ وَلَوْ عَلَى الثَّلَجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ عَنَّ وَجَلَّ لَهُ، وَمَن تَبِعَهُ نَجا، وَمَن تَخلَّفَ عَنْهُ هَلَكَ، اللَّه اللَّه عِبادَ اللَّهِ فَأَتُوهُ وَلَوْ عَلَى الثَّلَجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ عَنَّ وَجَلَّ لَهُ، وَمَن تَبِعَهُ نَجا، وَمَن تَخلَّفَ عَنْهُ هَلَكَ، اللَّه اللَّه عِبادَ اللَّهِ فَأَتُوهُ وَلَوْ عَلَى الثَّاجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ عَنْ وَجَلَ

وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَآخِذٌ بِيَدِ عَلِي عَلَيْهِ السَّلامُ: مَن زَعَمَ أَنَّهُ يُحِبُّني وَلا _ 231 وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَآخِذٌ بِيَدِ عَلِي عَلَيْهِ السَّلامُ: مَن زَعَمَ أَنَّهُ يُحِبُّني وَلا _ 231

وَبِإِسْنادِهِ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُوضَعُ يَوْمَ القِيامَةِ مَنابِرُ حَولَ العَرْشِ لِشِيعَتِي وَشِيعَة _ 232 أَهْل بَيْتِي الْمَخْلصِينِ فِي ولايَتِنا، وَيَقُولُ اللَّه عَزَّ وَجَلَّ: هَلُمُّوا يا

"O My servants! Rush to me so that I can bestow upon you My Nobility as you experienced much harm in the world."

31–233 According to the same documentation, on the authority of Ali (a.s.), God's Prophet (S) said, "O Ali! God created you from the tree of which I am the root, and you are the trunk. Al–Hassan and Al–Husayn are its branches. Those who love us are the leafs. The Honorable the Exalted God will take to Paradise whoever grabs onto any of the branches!"

31–234 According to the same documentation, on the authority of Al–Hassan ibn Ali (a.s.), on the authority of his father (a.s.), God's Prophet (S) said, "Only those of the Helpers (Ansar) will despise you whose fathers are Jews."

31–235 According to the same documentation, Ali (a.s.) said, "Indeed the Prophet (S) who is illiterate told me that no one likes me but a believer and no one despises me but a hypocrite."

31–236 According to the same documentation, the Prophet (S) said, "No one is allowed to go through this

mosque<u>75</u> except for me, Ali (a.s.), (the Blessed Lady) Fatima (a.s.), Al-Hassan (a.s.), Al-Husayn (a.s.) and whoever is a member of my Household since they are from me."

31–237 According to the same documentation, the Prophet (S) said, "Should anyone but Ali (a.s.) look at my private parts76 he would be an atheist."

31–238 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "On the Resurrection Day, your followers will come while they are not thirsty. However, your enemies will come while they are terribly thirsty and no one will give them any water."

31–239 According to the same documentation, the Prophet (S) said, "Animosity with Ali equals atheism and animosity with the *Hashemites* equals hypocrisy."

31–240 According to the same documentation, Ali (a.s.) said, "The Prophet (S) prayed for me and said, O my God! expand his breast77, strengthen his tongue, and protect him from heat and cold."

31–241 According to the same documentation, Ali (a.s.) said, "I have been appointed to kill the those who breach their covenants (nakitheen), the hypocrites (qasiteen), and the *Kharajites* (mariqeen).

.عِبادي إِلَىَّ لانشِرَ عَلَيْكُمْ كَرامَتي، فَقَدْ أُونيتُم فِي الدُّنْيا

وَبِإِسْنادِهِ عَنْ عَلِيٍّ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خُلِقَت يا عَلِيُّ مِن شَجَرَةٍ خُلِقَت مِنْها، أَنَا _ 233 . أَصلُها وَأَنْتَ فَرعُها وَالحُسَيْن وَالحَسَن أَغصانُها وَمُحِبُّونا وَرَقُها، فَمَنْ تَعَلَّقَ بشَيءٍ مِنْها أَدخَلَهُ اللَّه عَزَّ وَجَلَّ الجَنَّة

وَبِإِسْنادِهِ عَن الحَسَن بْنِ عَلِى، عَنْ أَبِيهِ عَلَيٌ عَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا ــ 234 . يَبغِضنُكَ مِنَ الأَنْصارِ إِلاَّ مَن كانَ أَصلُهُ يَهُوديّاً

وَبِإِسْنادِهِ قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: إِنَّهُ لِعَهَدِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ الأُمِّي إِلَى أَنَّهُ لا يُحِبُّني إِلاَّ مُؤْمِنٌ، ولا _ 235 . يُبغِضُني إلاّ مُنافِقٌ

وَبِإِسْنادِهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَحِلُّ لاحَدٍ يُجِنِبُ فِي هذا الْمَسْجِدِ إِلاّ أَنَا وَعَلِيٌّ وَفاطِمَةُ _ 236 .

. وَبَإِسْنادهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَرى عَوْرَتِي غَيْر عَلِيِّ إلاّ كافِر _ 237

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَرِدُ شِيعَتُكَ يَوْمَ القِيامَةِ رُواءَ غَيرِ _ 238 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَرِدُ شِيعَتُكَ يَوْمَ القِيامَةِ رُواءَ غَيرِ _ 238 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ اللهُ عَلَيْهِ وَآلِهِ: تَرِدُ عَدُوّكَ عِطاشاً يَستَسقُونَ فَلا يُسقَونَ

.وَبِإِسْنادِهِ قالَ: قالَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: بُغض عَلِيّ كُفرٌ وَبُغض بَنِي هاشِم نِفاق _ 239

وَبِإِسْنادِهِ قَالَ: قَالَ عَلِي عَلَيْهِ السَّلامُ دَعا لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ: اَللَّهُمَّ اِهدِ قَلْبَهُ، وَاشْرِح صَدْرَهُ، _ 240 .

. وَيإِسْنادهِ قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: أُمِرتُ بقِتال النّاكِثينَ وَالقاسِطينَ وَالمارقينَ ـ 241

31–242 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Take refuge in God from the well of sorrow."78

31–243 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Only Ali (a.s.) will pay back my debts and only Ali will fulfill my promises."

31–244 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told the *Hashemites*, "After me you will be weak."

31–245 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The best wealth and treasure of a man is his charity."

31–246 According to the same documentation, the Prophet (S) said, "I forgo the alms-tax on horses and slaves."

31–247 According to the same documentation, the Prophet (S) said, "Ali is my best brother, and Hamza and Abbas are my best uncles."

31–248 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Two or more make up a congregational prayer."

31–249 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Those who say the call to prayer will be taller than others on the Resurrection Day."

31–250 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "A believer sees using God's light."

31–251 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Start your workday activities by giving charity. This will aid in your prayers not being rejected."

31–252 According to the same documentation the Prophet (S) said, "Al-Hassan and Al-Husayn (a.s.) are the best people on the Earth after me and their father. Their mother is the best of the women on the Earth."

31–253 According to the same documentation, the Prophet (S) said, "The best of the women of the *Quraysh* (tribe) who ride camels are the ones who are kind to their husbands."

31–254 According to the same documentation, it is narrated that the Prophet (S) said, "Whenever someone comes and tries to make disunion in the society and oppressively takes over the affairs of the society, you should kill him. Indeed the Honorable the Exalted God has granted this permission."

. وَبِإسْنادهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَعُوذُوا باللَّهِ مِن جُبِّ الحُزن _ 242

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يُؤَدِّي عَنِّي إِلاَّ عَلِيٌّ، وَلا يَقضِي عَداتِي _ 243 . إلاَّ عَلَيٌّ عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يُؤَدِّي عَنِّي إِلاَّ عَلِيٌّ، وَلا يَقضِي عَداتِي _ 243 . إلاَّ عَلَيٌّ

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَن النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَّهُ قالَ لِبَني هاشِم: أَنْتُمْ المُستَضعَفُونَ بَعْدي _ 244

. وَبِإِسْناده عَنْ عَلَى عَلَيْه السَّلامُ قالَ: قالَ النَّبي صلَّى اللهُ عَلَيْه وَآله: خَيْرُ مال المَرْءِ وَذَخائره الصَّدَقَة _ 245

. وَبِإِسْنادِهِ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: عَفَوتُ لَكُمْ عَنْ صَدَقَةِ الخَيلِ وَالرَّقيقِ _ 246

وَبِإِسْنادِهِ عَنِ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: خَيْرُ إِخْوانِي عَلِيٌّ، وَخَيْرُ أَعْمامِي حَمْزَةُ، وَالعَبَّاسُ صِنُوا _ 247 . أَبى

. وَبِإسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي صِلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: الإثنانِ وَما فَوقَهُما جَماعَةٌ _ 248

. وَبِإسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي عَلَيْهِ السَّلامُ قالَ: المُؤَذَّنُونَ أطُولُ النَّاسِ أَعناقاً يَوْمَ القِيامَةِ _ 249

. وَبِإسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي صِلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: المُؤمِنُ يَنْظُرُ بِنُورِ اللَّه _ 250

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: باكِرُوا بِالصَّدَقَةِ، فَمَنْ باكَرَ بِها لَمْ ـ 251 .

وَبِإِسْنادِهِ قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الحَسَنُ وَالحُسَيْنُ خَيْرُ أَهْلِ الأَرْض بَعْدي وَبَعْد أَبيهُما، وَأُمُّهُما _ 252 . أَفْضَلُ نساء أَهْل الأَرْض .

. وَبِإِسْنادِهِ عَنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: خَيْرُ نِساءٍ رَكِبنَ الإِبِلَ نِساءُ قُرَيْشٍ أَحناهُنَّ عَلَى زَوْجِهِنَّ _ 253

وَبِإِسْنادِهِ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: مَن جاءَكُم يُرِيدُ أَن يُفَرِقَ الجَماعَةِ وَيَغصِبَ الأُمَّةَ أَمْرَها وَيَتَولَى _ 254 . من غَيْر مَشورَةٍ فَاقتُلُوهُ، فَإِنَّ اللَّهَ عَنَّ وَجَلَّ قَدْ أَذَنَ ذَلِكَ

31–255 According to the same documentation, it is narrated that God's Prophet said that the following verse has been revealed about Ali (a.s.), 'Those who (in charity) spend of their goods by night and by day, in secret and in public...'79"

31–256 According to the same documentation, on the authority of Ali (a.s.), "Regarding the Honorable the Exalted God's words in the following verse, '... (that should hear the tale and) retain its memory should bear its (lessons) in remembrance, '80 God's Prophet said, 'I asked God to establish that to be your ears.'"

31–257 According to the same documentation, on the authority of Ali (a.s.), "I have never seen anyone more broad–shouldered than God's Prophet (S)."

31–258 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The first thing that a servant (i.e. a person) will be questioned about is the love for us – the Members of the Holy Household."

31–259 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "I leave two important things with you – God's Book and my 'Itra81. They will not separate from each other until they return to me at the Pool."

31–260 According to the same documentation, on the authority of Ali (a.s.), "The Prophet (S) used to offer two grey sheep with horns (on 'Eid ul-Adha)."

31–261 According to the same documentation, on the authority of Ali (a.s.), "The Prophet (S) prayed for me to be protected from heat and cold."

31-262 According to the same documentation, on the authority of Ali (a.s.), "I am God's servant and the

brother of His Messenger (a.s.). Whoever claims anything else is a liar."

31–263 According to the same documentation, it has been narrated that Ali (a.s.) said that the Prophet (S) told him, "Your position relative to me is like that of Aaron's position relative to Moses (a.s.)."

31–264 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told him, "There is a similitude between you and Jesus (a.s.). The Christians loved Jesus (a.s.) so much that they became atheists, and the Jews opposed him so much that they became atheists."

وَبِإِسْنادِهِ عَن رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: نَزَلتَ هذهِ الآيَةُ: (الَّذِينَ يُنْفِقُونَ أَمْوالهُمْ بِاللَّيْلِ وَالنَّهارِ سِرّاً _ 255 .

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي قَوْلَهُ عَنَّ وَجَلَّ: (وَتَعِيَها أُذُنَّ واعِيَةٌ) _ 256 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: عَالَ: دَعَوْتُ اللَّه أَن يَجعَلَها أُذُنَكَ يا عَلِيُّ

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: ما رَأَيتُ أَحَداً أَبْعَدَ ما بَيْنَ المَنكَبين مِن رَسُولَ اللَّهِ _ 257

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَوَّل ما يَسأَلُ عَنْهُ العَبْدِ حُبُّنا أَهْلَ البَيتِ _ 258

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنِّي تارِكٌ فِيكُم الثَّقَلَيْنِ: كِتاب اللَّه _ 259 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّهِ عَلَي الحَوضَ . وَعِتْرَتِي، وَلَنْ يَفْتَرِقا حَتَّى يَرِدا عَلَي الحَوضَ

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يُضَحِّي بِكَبشَين أَمَلَحَينِ أَقرَنينِ _ 260

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ دَعا لي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَن يَقِينيَ اللَّه عَزَّ وَجَلَّ الحَرَّ وَالبَردَ _ 261

. وَبِإِسْناده عَنْ عَلِي عَلَيْه السَّلامُ قالَ: أَنَا عَبْدُ اللَّه، وَأَخُو رَسُوله، لا يَقُولَها بَعْدى إلاّ كَذَّابٌ _ 262

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَنتَ مِنّي بِمَنزِلَةِ هارُونَ مِن مُوسَى عَلَيْهِ عَلَيْهِ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ السَّلامُ السَّلامُ السَّلامُ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِيكَ مَثَلٌ مِن عِيسَى أَحَبَّهُ النَّصارى ـ 264 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِيكَ مَثَلٌ مِن عِيسَى أَحَبَّهُ النَّهُودُ حَتَّى كَفَرُوا فِي بُغضِهِ .

31–265 According to the same documentation, the Prophet (S) said, "(The Blessed Lady) Fatima (a.s.) is chaste. Therefore, God forbade the Fire from touching her progeny."

31–266 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told him, "Those who love you love me, and those who despise you despise me. (Whoever despises me indeed despises God)."

31–267 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Only believers love Ali (a.s.) and only atheists despise him."

31–268 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "People are from different trees. You and I are from the same tree."

31–269 According to the same documentation, it is narrated that Ali (a.s.) said, "The Prophet (S) wore his ring on his right hand."

31–270 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "A rebellious group will kill Ammar.82"

31–271 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, "May God's Curse of God, the angels, and all the people be upon whoever chooses a leader other than his true leader, or chooses a master other than his true master."

31–272 According to the same documentation, it is narrated that Ali (a.s.) said, "The Prophet (S) admonished men against making love with pregnant women until they deliver."

31–273 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The Imams (a.s.) are all going to be from the *Quraysh* (tribe)."

31–274 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Whoever's last words consist of sending blessings and peace upon me and Ali will enter Paradise."

31–275 According to the same documentation, it is narrated that Ali (a.s.) said, "If you abandon me you will be attacked. Do not abandon me since I am a follower of Muhammad's (a.s.) religion."

31–276 According to the same documentation, on the authority of Ali (a.s.),

. وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ فاطِمَة أُحصَنَت فَرجَها، فَحَرَّم اللَّهُ ذُرِّيَّتَها عَلَى النَّارِ _ 265

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مُحِبُّكَ مُحِبِّي وَمُبغِضُكَ مُبغِضي مُبغض اللَّهُ عَلَيْهِ وَآلِهِ: مُحِبُّكَ مُحِبِّي وَمُبغضي مُبغض اللَّهُ . [[وَمُبغضي مُبغض اللَّهُ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يُحِبُّ عَلِيّاً إِلاّ مُؤْمِنٌ وَلا يُبغِضُهُ إِلاّ ـ 267 . كافرٌ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النَّاسُ مِن أَشجارٍ شَتَى وَأَنَا وَأَنْتَ عَلِيِّ ـ 268 . مِن شَجَرَةٍ واحِدةٍ

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِنَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَتَخَتَّمُ فِي يَمِينِه _ 269

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَقتُلُ عَماراً الفِئَّةُ الباغِيَةُ _ 270

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن تَوَلِّى غَيْرَ مَوالِيهِ فَعَلَيْهِ لَعنَةُ اللَّهِ _ 271 وَالمَلائِكَة وَالنَّاس أَجْمَعِين .

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: نَهَى النَّبِيُّ صلَّى اللهُ عَلَيْهِ وَآلِهِ: عَنْ وَطي الحُبالى حَتّى يَضَعنَ _ 272

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِن قُرَيْشٍ _ 273

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كانَ آخِرُ كَلامِهِ الصَّلاةَ عَلِيّ وَعَلَى ـ 274 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِنَّكُم سَتُعرَضُونَ عَلَى الْبَراءَة مِنِّي، فَلا تَتَبَرَّوُ الْ مِنِّي، فَإِنِّي عَلَى دِينِ مُحَمَّدٍ _ 275 مَلَى اللهُ عَلَيْه وَآله مَا للهُ عَلَيْه وَآله مَا للهُ عَلَيْه وَآله

وَبِإِسْنادهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: لَقَدْ عِلْمَ المُستَحفِظُونَ مِنْ أَصْحاب مُحَمَّد أَن -276

"The loyal companions of Muhammad remember that God cursed the people of Saffayn by means of the

tongue of His Prophet. It does not matter if anyone lies about this."

31–277 According to the same documentation, it is narrated that Ali (a.s.) said that God's Prophet (S) told him, "Whatever road you take, Satan will go the opposite way."

31–278 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The most wicked member of this nation will kill Al–Husayn (a.s.). Whoever denounces Al–Husayn's (a.s.) progeny has denounced me."

31–279 Muhammad ibn Umar al–Hafiz narrated that Al–Hassan ibn Abdullah al–Tamimi quoted on the authority of his father, on the authority of his Master Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of (the Blessed Lady) Fatima – the daughter of God's Prophet (S) that the Prophet – May Peace and Blessings be upon him – said the following about Ali (a.s.), "Whoever I am the Master of, Ali (a.s.) is his Master of. Whoever I am the Divine Leader of, Ali is the Divine Leader of."

31–280 According to the same documentation, it is narrated that Ali (a.s.) said, "On the day of the Battle of Khaybar, the Prophet (S) handed me the flag. I did not stop fighting until God made us win the Battle of Khaybar by means of my hands."

31–281 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, "I was ordered to fight with the people until they declared *There is no god but God* and then their lives and property was secured."

31–282 According to the same documentation, on the authority of Ali (a.s.), "God's Prophet (S) never ate a full meal of whole–wheat bread for three days in a row for as long as he lived."

31–283 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "Salman is one of the Members of the Holy Household."

. أَهْلَ صِفِّينَ قَدْ لَعَنَهُمُ اللَّه عَلَى لِسانِ نَبيِّهِ، وَقَدْ خابَ مَنِ افْتَرى

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما سَلَكتَ طَرِيقاً وَلا فَجَّا إِلاَّ سَلَكَ _ 277 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّيْطانُ غَيْر طَريقكَ وَفَجّكَ .

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقْتُلُ الحُسَيْنَ شَرُّ الْأُمَّةِ، وَيَتَبَرَّأُ مِن وُلْدِهِ _ 278 . مَن يَكَفُّرُ بى

حَدَّثَنَا مُحَمَّد بْنِ عمر الحافِظُ قالَ: حَدَّثَنَا الحَسَن بْنِ عَبْدِ اللَّه التَمِيمي قالَ: حَدَّثَني أَبِي قالَ: حَدَّثَني سَيِّدي _ 279 عَلِيِّ بْنِ مُوسَى الرِّضا، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر، عَنْ أَبِيهِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِيِّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر، عَنْ أَبِيهِ مَكَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ الحُسَيْن، عَنْ فاطِمَة بِنْت رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ النَّبِيِّ عَلَيْهِ الصَّلامُ قاللَ لِعَلِي عَلَيْهِ عَلَيْهِ الصَّلامُ قاللَ لِعَلِي عَلَيْهِ . السَّلامُ: مَن كُنْتُ وَلِيَّهُ فَعَلِيُّ وَلِيْهُ، وَمِن كُنْتُ إِمامَهُ فَعَلِيٍّ إِمامُهُ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: دَفَعَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الرَّايَةَ يَوْمَ خَيبَرَ إِلَىَّ، فَما بَرِحتُ حَتّى ـ 280 .

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُمِرتُ أَن أُقاتِلَ النَّاسِ حَتَّى يَقُولُوا: لا إِلهَ _ 281 . [لاّ اللَّهِ، فَإِذا قالُوها فَقَدْ حُرِّمَ عَلَىَّ دِماؤُهُمْ وَأَمْوالُهُمْ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: ما شَبِعَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن خُبزِ بُرِّ ثَلاثَةَ أَيَّامٍ حَتَّى مَضى _ 282 . لسَبيلِهِ

. وَبِإِسْنَادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صلَّى اللهُ عَلَيْهِ وَآلِهِ: سَلْمانُ مِنَّا أَهْل البِيْت _ 283

31–284 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "Abu Tharr is a friend of this nation."

31–285 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Whoever kills a snake, it is as if he has killed an atheist."

31–286 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "O Ali! If you look upon an unfamiliar woman unintentionally83, do not look again. Only that first unintentional look does not matter."

31–287 According to the same documentation, it is narrated that Ali (a.s.) said, "When the Prophet (S) sent me to take over the post of the governor of Yemen, he (a.s.) said, 'Whenever you are faced with a case to judge, do not make a ruling before you hear what the other side has to say in his own defense.' From then on I never had any doubts about my judgements."

31–288 According to the same documentation, on the authority of Ali (a.s.), "God's Curse be upon those who fight with the believers over God's religion. They are also cursed by His Prophet (S)."

31–289 According to the same documentation, it is narrated that Ali (a.s.) said, "The following verse was revealed about me, 'And those Foremost (in Faith) will be Foremost (in the Hereafter).' 84 He said the same thing about what the Honorable the Exalted God's said, 'These will be the heirs, who will inherit

Paradise: they will dwell therein (forever). '85

31–290 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "Reciting the verse al-Kursi one-hundred times is as if you have worshipped God all life long."

31–291 According to the same documentation, on the authority of Ali (a.s.), God's Prophet (S) said, "The best of you are those who talk well, feed (others) and pray at night when the people sleep."

31–292 According to the same documentation, it is narrated that Ali (a.s.) talked about Kufa and said, "Some people are going to fend off calamities from Kufa, as they defended the tents of the Prophet (S)."

31–293 According to the same documentation on the authority of Ali (a.s.), "Whoever denies the intercession of God's Prophet (S) will not benefit from it."

. وَبِإِسْنادهِ عَنْ عَلِي عَلَيْهِ السَّالامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَبُو ذَرّ صِدّيقُ هذهِ الأُمَّةِ _ 284

. وَبِهِذَا الإِسناد عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَتَلَ حَيَّةً، فَقَدْ قَتَلَ كافِرَاً _ 285

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ لا تُتبِعِ النَّظَرَةَ النَّظرَةَ فَلَيْسَ لَكَ _ 286.

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِنَّ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا وَجَّهَنِي إِلَى الَيمَنِ قالَ: إِذَا تُحُوكُم إِلَيكَ _ 287 . فَلا تَحكُم لاحَدِ الخَصمينِ دؤنَ أَن تَسمَعَ مِنَ الآخَرِ، قالَ: فَما شَكَكُتُ فِي قِضاءِ بَعْدَ ذلِكَ

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: لَعَنَ اللَّهُ الَّذِينَ يُجادِلُونَ فِي دِينِهِ، أُولئِكَ مَلعُونُونَ عَلَى لِسانِ نَبِيّهِ _ 288

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: (وَالسَّابِقُونَ السَّابِقُونَ السَّابِقُونَ ...) فِي نَزَلَت، وَقالَ عَلَيْهِ السَّلامُ فِي قَوْلَهُ عَزَّ _ 289 . وَجَلَّ: (أُولئِكَ هُمُ الْوارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ) فِي نَزَلَت

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَرَأً آيَةَ الكُرسِيِّ مائَةٍ مَرَّةٍ كَمَن عَبْدَ _ 290 . اللَّهَ طُولَ حَياته . اللَّهَ طُولَ حَياته

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَيْرُكُم مَن أَطابَ الكَلامَ، أَطعَمَ الطَّعامُ ــ 291 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى باللَّيل وَالنَّاسِ نِيامٌ .

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ أَنَّهُ ذَكَرَ الكُوفَةَ، فَقَالَ: يُدفَعُ عَنْها البَلاءُ كَما يُدفَعُ عَنْ أَخبِيَةِ النَّبِيُ صَلَّى اللهُ ــ 292 .

. وَيإسْنادهِ عَنْ عَلِي عَلَيْهِ السَّالامُ قالَ: مَن كَذَّبَ بشَفاعَةِ رَسُولَ اللَّهِ لَمْ تَنَلهُ _ 293

31–294 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "The world will not end until one from the progeny of Al–Husayn (a.s.) rises and spreads justice all over the world which oppression and force have covered up with darkness."

31–295 According to the same documentation, it is narrated that Ali (a.s.) was seen drinking water while he was standing up and said, "I saw the Prophet (S) do this."

31–296 According to the same documentation, on the authority of Ali (a.s.), "A believer seeks knowledge as hard as he would seek his lost ones."

31–297 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, "I despise whoever cheats Muslims when they seek his counsel."

31–298 According to the same documentation, on the authority of Ali (a.s.), "No one is comparable to us – the Members of the Holy Household – since the Qur'an has been revealed to us and the source of Prophethood is in our Household."86

31–299 According to the same documentation on the authority of Ali (a.s.), God's Prophet (S) said, "I am the city of knowledge and Ali is its portal. (Whoever wishes to gain knowledge should go through that portal.)

31–300 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "Indeed the Honorable the Exalted God looked upon the people of the Earth once and chose me. Then He took another look and chose you (Ali). He established you in charge of the affairs of my nation after me. There will be no one like us after us."

31–301 According to the same documentation, Ali (a.s.) said the following regarding what the Honorable the Exalted God said in verse 24 of the Chapter 'Al–Rahman87, "What is meant by Al–Jawari al–Monsha'at is ships."

31–302 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, "Once Ammar is killed, when he is caught between the two factions – one who abides by my way and traditions, while the other faction has departed from my religion – he is adhering to the right religion."

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صِلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَذْهَبُ الدُّنْيا حَتّى يَقُومَ رَجُلٌ مِن وُلْد _ 294

الحُسَيْنِ يَملَوُّها عَدْلاً كَما مُلِئَّتْ ظُلْماً وَجَوراً

. وَبِإسْنادهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، أَنَّهُ شَرِبَ قائِماً وَقالَ: هكذا رَأَيْتُ النَّبي صلَّى اللهُ عَلَيْهِ وَآلِهِ فَعَلَ _ 295

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّالامُ قالَ: العِلْمُ ضالَّةُ المُؤمِنِ _ 296

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن غَشَّ الْمُسْلِمِينَ فِي مَسُورَةٍ بَرِئتُ _ 297 منْهُ .

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: نَحْنُ أَهْلَ البِيْتِ لا يُقاسُ بِنا، أَحَدٌ فِينا نَزَلَ الْقُرْآنَ فِينا مَعْدِنُ الرِّسالَةِ _ 298

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ العِلْمِ وَعَلِيُّ بابُها [فَمَن _ 299 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدينَةُ العِلْمِ وَعَلِيُّ بابُها [فَمَن _ 299 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَتاتِ البابَ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَى أَهْلِ الأَرْضِ _ 300 [اِطِّلاعَةً] فَاخْتارَنِي، ثُمَّ اطَّلَعَ التَّانِيَةَ فَاخْتارَكَ بَعْدي، فَجَعَلَكَ القَيِّمَ بأَمْر أُمَّتِي من بَعْدي، ولَيْسَ أَحَدٌ بَعْدَنا مِثلَنا

وَبِهِذَا الْإِسناد عَنْ عَلِي عَلَيْهِ السَّلامُ فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (وَلَهُ الْجِوارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالأَعْلامِ) قالَ: _ 301 . السُّقُنُ

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَمَّارٌ عَلَى الحَقِّ حِينَ يُقْتَلُ بَيْنِ الفِئَتَيْنِ ، _ 302 . إحدى الفِئتَيْنِ عَلَى سَبِيلِي وَسُنَّتي؛ وَالأُخْرى مارِقَةٌ مِنَ الدِّينِ، خارِجَةٌ عَنْهُ

31–303 According to the same documentation, the Prophet (S) said, "Shut all the doors from the mosque to the homes except for the one to Ali's (a.s.) home."

31–304 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "(O Ali!) Once I die, the animosities hidden in the hearts of some people will show up and they will unite together against you and prevent you from getting what is rightfully yours."

31–305 According to the same documentation, the Prophet (S) said, "Ali's hand is the same as my hand."88

31–306 According to the same documentation, on the authority of Al-Husayn ibn Ali (a.s.), "During the time of God's Prophet (S) we could not recognize the hypocrites except by their animosity towards Ali (a.s.) and his progeny."

31–307 According to the same documentation, on the authority of Al-Husayn ibn Ali (a.s.) God's Prophet (S) said, "(O Ali!) Paradise is eager to see you, Ammar, Salman, Abu Tharr and al-Miqdad89."

31–308 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "Soon my nation will treat you with treachery and the good and the bad will all follow them."

31–309 According to the same documentation, the Prophet (S) said, "Whoever swears at Ali has indeed sworn at me, and whoever swears at me has indeed cursed God."

31–310 According to the same documentation, the Prophet (S) said, "O Ali! You will be in Paradise and both ends of it are under your control."

31–311 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "The Commander of the Faithful (a.s.) delivered a sermon for us and said, 'Ask me about the Qur'an so that I may inform you regarding to whom the verses have been revealed and where the verses have been revealed."

31–312 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "I desire for you what I desire for myself and dislike for you what I dislike for myself."

. وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سُدُّوا الأَبُوابَ الشَّارِعَةَ فِي الْمَسْجِدِ إِلاّ بابَ عَلِي عَلَيْهِ السَّلامُ _ 303

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا مِتُّ ظَهَرَت لَكَ ضَغائِنُ فِي صَدُورِ ــ 304 وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا مِتُّ ظَهَرَت لَكَ صَنَعائِنُ فِي صَدُورِ ــ 304

. وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُّ صلَّى اللهُ عَلَيْهِ وَآلِهِ: كُفَّ عَلِيٍّ كَفِّي _ 305

وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: ما كُنَّا نَعرِفُ المُنافِقِينَ عَلَى عَهْدِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ ـ 306 وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ السَّلامُ السَّلامُ السَّلامُ

وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الجَنَّةُ تَشْتاقُ إِلَيْكَ إِلَى عَمَّارٍ _ 307 وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الجَنَّةُ تَشْتاقُ إِلَيْكَ إِلَى عَمَّارٍ _ 307 وَبِلْمِقْداد .

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ أُمَّتِي سَتَغْدِرُ بِكَ بَعْدي وَيَتَبَعُ ذلِكَ بَرُّها _ 308 .

. وَيإسْنادهِ قالَ: قالَ النَّبِيُ صِلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن سَبَّ عَلِيّاً، فَقَدْ سَبَّني وَمَن سَبّني فَقَدْ سَبّ اللّه _ 309

. وَبِإِسْنادهِ قالَ: قالَ النَّبِيُّ صلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ يا عَلِيُّ فِي الجَنَّة وَأَنْتَ ذُو قَرنيها _ 310

وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: خَطَبَنا أَمِيرُ الْمُؤْمِنِين عَلَيْهِ السَّلامُ فَقالَ: سَلُّونِي عَن القُرآنِ _ 311 . أَخْبَركُم عَنْ آياتِه فِيمَنْ نَزَلَت وَأَيْنَ نَزَلَت وَأَيْنَ نَزَلَت وَأَيْنَ نَزَلَت وَأَيْنَ نَزَلَت

وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنِّي أُحِبُّ لَكَ ما أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ _ 312 .

31–313 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "Burayda told me that God's Prophet (S) ordered that they (the people) call my father the Commander of the Faithful (a.s.)."

31–314 According to the same documentation on the authority of Al–Husayn ibn Ali (a.s.), God's Prophet (S) told Ali (a.s.), "Give your followers the glad tidings that I will intercede on their behalf on the Resurrection Day – the Day on which nothing will benefit them except for my intercession."

31–315 According to the same documentation on the authority of Ali (a.s.), God's Prophet (S) said, "The center of Paradise is for me and the members of my Household."

31–316 Muhammad ibn Umar al–Je'abi al–Hafidh al–Baghdadi narrated that Abu Ja'far Muhammad ibn Abdullah ibn Ali ibn Al–Husayn ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) quoted on the authority of his father (a.s.), on the authority of Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father Musa (a.s.), on the authority of his brother Isma'il, on the authority of his father, on the authority of his forefathers, on the authority of Al–Husayn ibn Ali (a.s.), on the authority of Ali (a.s.), on the authority of the Prophet (S), on the authority of Gabriel that the Sublime God said, "Whoever treats my friends with animosity has undoubtedly come to fight with Me. My Punishment will overtake whoever fights with the Members of the Holy Household of My Prophet. My Wrath will overtake whoever chooses others (than the Members of the Holy Household) for his friends, and whoever disturbs them has indeed disturbed Me. The Fire is destined for whoever disturbs Me."

31-317 Muhammad ibn Umar al-Hafiz al-Baghdadi narrated that Abu Abdullah Ja'far ibn Muhammad

Al-Husayni quoted on the authority of Isa ibn Mihran, on the authority of Abu Salt Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad (a.s.), on the authority of his father Al-Husayn (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Whenever a man cannot pray standing up, he should say his prayers while sitting down. If he cannot say them sitting down, he can say them while lying on his back with his legs stretched out toward the *Qibla*."

وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِمَا السَّلاَمُ قالَ: قالَ لي بُرَيدَةُ أَمَرَنا رَسُولَ اللَّهِ أَن نُسَلِّمَ عَلَى أَبِيكَ بِأَمرَة ـ 313 . المُؤْمِنِينَ

وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: بَشِّرَ لِشيعَتِكَ _ 314 وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ: بَشِّرَ لِشيعَتِكَ _ 314 .

. وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَسَطُ الجَنَّة لي وَلاهْلِ بَيْتِي _ 315

حَدَّثَنَا مُحَمَّد بْنِ عُمَرَ الجِعابِيُّ الحافِظُ البَغدادي قالَ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّد بْن عَلِيّ بْنِ الحُسَيْن بْنِ زَيْدَ بْنِ – 316 عَلِيّ بْنِ الحُسَيْن بْنِ عَلِيّ بْنِ الْحُسَيْن بْنِ عَلِيّ بْنِ مُوسَى الرِّضا قالَ: حَدَّثَنِي عُلِي عَلَيْهِمُ السَّلاَمُ، عَن النَّبِيُ أَبِي مُوسَى قالَ: حَدَّثَنِي أَخِي إِسْمَاعِيلُ، عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنِ الحُسَيْنِ بْنِ عَلِي، عَن عَلِي عَلَيْهِمُ السَّلاَمُ، عَن النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَنْ جِبْرَئِيل، عَن اللَّه تَعالى قالَ: مَن عادى أَوْلِيائِي فَقَدْ بارَزَنِي بالْمحارِبَةِ، وَمَن حارَبَ أَهْلَ بَيْتِ مَنَ عَلَيْهِ وَآلِهِ، عَنْ جَبْرَئِيل، عَن اللَّه تَعالى قالَ: مَن عادى أَوْلِيائِي فَقَدْ بارَزَنِي بالْمحارِبَةِ، وَمَن حارَبَ أَهْلَ النَّارِ عَلَيْهِ فَقَدْ حَلِّ عَلَيْهِ عَذَابِي وَمَن تَوَلِّى غَيْرَهُم فَقَدْ حَلَّ عَلَيْهِ غَضَبِي، وَمَن أَعَنَّ غَيْرَهُم فَقَدْ آذَانِي، وَمَن آذَانِي فَلَهُ النَّارِ

حَدَّثَنا مُحَمَّد بْنِ عَمَر الحافِظُ البَغدْادِيُّ قالَ: حَدَّثَني أَبُو عَبْدِ اللَّه جَعْفَرُ بْنُ مُحَمَّدِ الحُسَيْنِيِّ قالَ: حَدَّثَني عَلِيُّ بْنُ مُوسَى، عِيْد السَّلامُ بْنِ صالِح قالَ: حَدَّثَني عَلِيُّ بْنُ مُوسَى الرِّضا، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ مَوسَى، عَنْ أَبِيهِ مَحَمَّد، عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْن، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ عَنْ أَبِيهِ مَحَمَّد، عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْن، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ عَنْ أَبِيهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذَا لَمْ يَسْتَطِع الرَّجُلُ أَن يُصَلِّي قائِماً فَليُصَلِّ جَالِساً، فَإِنْ لَمْ يَسْتَطِع أَن يُصَلِّيَ جالِساً . فَإِنْ لَمْ يَسْتَطِع أَن يُصَلِّي جالِساً . فَايُصَلِّ مَسْتَلِقياً ناصِباً رَجَلَيهِ حِيالَ القِبْلَةَ يُومئ إِيماءً . فَلَيُصَلِّ مُسْتَلِقياً ناصِباً رَجَلَيهِ حِيالَ القِبْلَةَ يُومئ إِيماءً

31–318 Abu Bakr Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf ibn Zariq al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa – a servant of Al-Rashid – quoted on the authority of Darim ibn Qabaysa ibn Nahshal ibn Majma al-Nahsheli al-Sa'eh in Samarra that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefather (a.s.), on the authority of Ali (a.s.), that the Prophet (S) said, "Do good to all people whether they deserve it or not. If the one to whom you do good does not deserve it, you deserve to do good yourself."

31–319 According to the same documentation, God's Prophet (S) said, "Whoever pleases a ruler by displeasing God has abandoned the Honorable the Exalted God's religion."

31–320 According to the same documentation, on the authority of Ali ibn Musa Ar–Ridha' (a.s.), "I heard my father narrate on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of Jabir ibn Abdullah, "God's Prophet (S) was at the Dome of Adam90. I saw Bilal Habashi come out with the water leftover from the Prophet (S) making his ablutions. The people gathered around him and each took some of that water with which he washed his face. Whoever could not get any water would touch the other people and get wet and then rub his hands on his face. They used to do the same thing with the water leftover from Ali's (a.s.) ablutions."

31–21 According to the same documentation, God's Prophet (S) said, "Wash the dirt off of your children's faces since Satan will sense it and cause your children to be afraid while they are asleep. Then the guardian angels appointed for your children will be hurt."

31–322 According to the same documentation, God's Prophet (S) said, "Whenever one of the servants of God spends forty days in sincerity, springs of wisdom will flow from of his tongue."

31–323 According to the same documentation, God's Prophet (S) said, "Recite the Qur'an in a beautiful tone as this will add to the goodness of the Qur'an for the one who hears it." Then the Prophet (S) recited the following verse, '...He adds to Creation as He pleases: for God has power over all things.'91"

حَدَّثَنا أَبُو بَكْرٍ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسُف بْنِ زُرَيقٍ البَغْدُادي قالَ: حَدَّثَني عَلِيُّ بْنُ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ يُوسُف بْنِ زُريقٍ البَغْدُادي قالَ: حَدَّثَنا عَلِي مُنْ مُحَمَّدِ بْنِ قبيصة بْنِ نِهشل بْنِ مجمع النهشلي السائح _ بسرمن رَأَى _ قالَ: حَدَّثَنا عَلِي مُنْ النَّبِي صَلَّى اللهُ عَلَيْهِ عَنْ جَدِّهِ عَنْ عَلِي عَنْ جَدِّهِ عَنْ عَلِي عَنْ عَلِي عَلَيْهِ السَّلامُ عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ عَنْ جَدِّهِ عَنْ عَلِي عَنْ جَدِه عَنْ عَلِي عَلَيْهِ السَّلامُ عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ عَلْ بُنِ مُوسَى الرِّضِا عَلَيْهِ السَّلامُ عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ عَنْ جَدِّهِ عَنْ عَلِي عَنْ جَدِه عَنْ عَلِي عَلَيْهِ السَّلامُ عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ فَإِنْ كَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَإِنَّ كَانَ أَهْلِهِ فَهُوَ أَهْلِهِ وَإِن لَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَإِنَّ كَانَ أَهْلِهِ فَهُوَ أَهْلِهِ وَإِن لَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَإِنَّ كَانَ أَهْلِهِ فَإِنْ لَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَإِنْ كَانَ أَهْلِهِ فَإِنْ لَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَانَ المِعْرُوف إِلَى أَهْلِهِ فَأَنْ كَانَ أَهْلِهِ فَإِنْ كُنْ أَهْلِهِ فَأَنت أَهْلِهِ فَاللهُ عَلَيْهِ السَّالِمُ لَهُ اللهُ عَلَيْهِ السَّالِمُ مُنْ اللهُ عَلَيْهِ السَّلَامُ عَالَاهُ عَلَيْهِ السَّالِمُ فَالِهُ لَعْلِهِ فَاللّهِ فَاللّهِ عَلَى اللهُ عَلَيْ السَّعِلَامِ وَاللّهِ عَلَيْهِ السَّالِمُ اللهُ عَلْمُ اللهُ عَلْمَ اللّهِ عَلْمُ اللّهِ عَلْمُ اللّهِ عَلْمُ اللّهِ عَلْمَ اللّهُ عَلْمَ اللّهِ السَّلَامُ اللّهُ اللّهِ عَلْمَ اللهُ اللّهُ اللّهِ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهِ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ اللّهُ ا

وَبِهِذَا الْإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: من أَرْضِي سلطاناً بِما يسخط اللَّه خَرَجَ عَنْ دين اللَّه _ 319 .

وَبِهِذَا الإسناد عَنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ سَمِعْتُ أَبِي يَحْدُثَ عَنْ أَبِيهِ عَنْ جَدِّه عَلَيْهِ السَّلامُ ـ 320 عَنْ جَابِر بْنِ عَبْدِ اللَّه قالَ: كانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي قُبَّة أَدم وَرَأَيْت بلال الحبشي وَخَرَجَ من عنْدَهُ وَمَعْهُ فَصْل وضوء رَسُولَ اللَّهِ فابتدره النَّاسِ فَمَنْ أصاب مِنْهُ شَيْئاً يمسح بِهِ وَجْهُهُ وَمن لَمْ يصب مِنْهُ شَيْئاً أَخَذ من . . يَدي صاحبهِ فمسح بهِ وَجْهُهُ وَكَذلِكَ فَعَلَ بفضل وضوء أَمِير الْمُؤْمِنين عَلَيْهِ السَّلامُ

وَبِهِذَا الْإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اغسلوا صبيانكم من الغمر فَإِنَّ الشَّيْطان يشم الغمر _ 321 . فيفزع الصبي فِي رقاده وَيتأذى بِها الكاتبان

وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما أخلص عَبْد لِلَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ صباحا إلا جرت _ 322 . ينابيع الحكمة من قَلْبه عَلَى لِسانِه

وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حسنوا الْقُرْآنِ بأصواتكم فَإِنَّ الصَّوْت الحَسَن يَزِيد _ 323 . الْقُرْآنِ حسنا وَقرأ وَاللَّه يَزِيدُ فِي الْخَلْقِ ما يَشاءُ

31–324 Abu Bakr Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf Zariq al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasat – a servant of Al-Rashid – quoted on the authority of Darim and Nu'aym ibn Salih al-Tabari that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his grandfather Muhammad ibn Ali (a.s.), (on the authority of Ali ibn Al-Husayn (a.s.)), on the authority of his father (a.s.) and Muhammad ibn Al-Hanifiyat, on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "One of the rights of a guest is that you see him off until he leaves the area of your house near the door."

31–325 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasat quoted on the authority of Al-Qasim ibn Muhammad ibn Al-Abbas ibn Musa ibn Ja'far al-Alawi and Darim ibn Qabaysat an-Nahshali that Ali ibn Musa Ar-Ridha' (a.s.) narrated that he had heard his father (a.s.) quote on the authority of his father (a.s.), on the authority of his grandfather Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) and Muhammad ibn al-Hanafiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "The good-doers are called 'al-Abrar' since they do good to their fathers, children and brethren."

31–326 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad quoted on the authority of Abul Qasim Muhammad ibn Al-Abbas ibn Musa ibn Ja'far al-Alawi and Darim ibn Qabeesa an-Nahshali that Ali ibn Musa Ar-Ridha' (a.s.) narrated that he had heard his father (a.s.) quote on the authority of his father (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) and Muhammad ibn al-Hanifiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.s.) that he had heard God's Prophet (S) say, "Wear agate rings as they come from the first mountain which confessed to the Unity of the Sublime God, the Prophethood of My Prophet, and the Trusteeship of you, O Ali! (and for your followers in Paradise.)"

31–327 According to the same documentation, God's Prophet (S) said, "Remember death that is what will often interrupt pleasures."

31–328 According to the same documentation, God's Prophet (S) said, "At the Bridge over Hell on the Resurrection Day, God will inform everyone about whoever belittles a believer for being poor."

حَدَّثَنا أَبُو بَكْرِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف زريق البَغْدْادي قالَ عَلِيّ بْنِ مُحَمَّدِ بْنِ عنبسة مَوْلى ــ 324 الرَّشِيد قالَ: حَدَّثَنا دارِم وَنُعَيْم بْنِ صالِح الطبري قالا حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ، عَنْ جَدّهِ، الرَّشِيد قالَ: حَدَّثَنا دارِم وَنُعَيْم بْنِ صالِح الطبري قالا حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ عَنْ مُحَمَّدِ بْنِ عَلِي، عَنْ أَبِيهِ وَمُحَمَّدِ بْنِ الحَنَفَيّة عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ عَنْ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ السَّلامُ أَن رَسُولَ اللّهِ صَلَّى اللهُ عَلَيْهِ السَّادِ عَلَيْهِ السَّلامُ أَن رَسُولَ اللّهِ صَلَّى اللهُ عَلَيْهِ السَّادِ عَلَيْهِ السَّادِ عَلَيْهِ السَّادِ عَلَيْهِ السَّادِ عَلَيْهِ السَّادِ مَنْ أَبِيهِ وَمُحَمَّدِ بْنِ الْمِ اللهُ عَلَيْهِ السَّادِ مَنْ اللهُ عَلَيْهِ السَّادِ مَنْ أَبِيهِ وَمُحَمَّدِ بْنِ اللهُ عَلَيْهِ السَّادِ مَنْ اللهُ عَلَيْهِ السَّادِ مَنْ مَا اللهُ عَلَيْهِ السَّادِ مَلْ مَنْ مُوسَى مَعَهُ فَتَخْرِجُهُ مِن حَريمك إلى الباب

حَدَّثَنَا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِ عنبسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَر العَلَوِي وَدارِم بْنِ قَبيصةِ النَهشلي قالا: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ الْعَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَر العَلَوِي وَدارِم بْنِ عَلِي عَلَيْهِ السَّلامُ عَنْ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ عَنْ السَّلامُ عَنْ السَّلامُ عَنْ عَلِي بْنِ الحُسَيْن عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّد بْنِ الصَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ إِنَّمَا سَمُوا الأَبْرارِ أَبِيهِ وَمُحَمَّد بْنِ الحَنفية عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ إِنَّمَا سَمُوا الأَبْرارِ وَالْمَاهِ وَالْإِبْنَاء وَالْمُسْتَ

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُحَمَّد قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُحَمَّد بْنِ العَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَر العَلَوِي وَدارِم بْنِ قبيصة النهشلي قالا: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ مُحَمَّد بْنِ عَلِي بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ سَمِعْتُ أَبِيهِ وَمُحَمَّد بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: تَختُمُوا بِالعَقيقِ فَإِنَّهُ الحَنفية عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: تَختُمُوا بِالعَقيقِ فَإِنَّهُ الطَّابُوقَة لَكَ يَا عَلِيِّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَلِي بِالْبُوَّة لَكَ يَا عَلِيٍّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَلِي بِالنَّبُوَّة لَكَ يَا عَلِيٍّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَالْسِعَتِك بِالْجَنَّةِ وَلْي بِالنَّبُوَّة لَكَ يَا عَلِيٍّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَالْمُ سَمِعْتُ لِللَّهُ وَلِي بِالنَّبُوَّة لَكَ يَا عَلِيٍّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَالْمَامُ قَالَ سَمِعْتُ لِهُ الْوَحِدانيَّة وَلِي بِالنَّبُوَّة لَكَ يَا عَلِيٍّ بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّةِ وَالْمَامُ قَالَ سَمِعْتُ لَيْ الْوَحِدانيَّة وَلِي بِالنَّبُوّة لَكَ يَا عَلِي بِالْوَصِيَّة وَلِشيعَتِك بِالْجَنَّة

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَكْثَرُوا مَن ذكْر هادم اللّذّات _ 327

وَبِهِذَا الْإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَذَلَ مُؤْمِنا أَقْ حقره لِفَقرهُ وَقِلَّة ذاتَ يَدِهِ شَهْرِه _ 328 . اللَّه عَلَى جَسَرَ جَهَنَّم يَوْمَ القِيامَةِ.

31–329 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Abul Hassan Bakr ibn Ahmad ibn Muhammad ibn Ziyad ibn Musa ibn Malik al-Ashajj al-Asri, on the authority of Fatima – the daughter of Ali ibn Musa (a.s.), "I heard that my father (a.s.) narrated on the authority of his father (a.s.), on the authority of Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.) and his uncle Zayd, on the authority of their father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) and his uncle (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "It is not allowed for a Muslim to scare another Muslim."

31–330 According to the same documentation, the Prophet (S) said, "God will turn away His Punishment from whoever controls his wrath. God will raise whoever makes his temper good to the ranks of those who fast and stay up at night for worship."

31–331 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (a.s.) narrated on

the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "When God's Prophet (S) saw the new moon, he (a.s.) said, "O the obedient creature that is in constant predestined motion in the vast heavens by destiny. Your Lord and my Lord is God." The Prophet (S) would then pray and say, "O my God! Please make us see another new moon in security, safety, health, submission and goodness. Grant us a chance to see its end as you gave us enough life to see its beginning. Please establish it as a blessed month for us. Please remove our evil deeds and record good deeds instead. O the One with the greatest Goodness! Please raise our ranks in this month."

31–332 According to the same documentation, it has been narrated that whenever the (Arabic) month of *Sha'ban* arrived, God's Prophet (S) fasted three days in the beginning, three days in the middle and three days near the end of that month. He would not fast when two days were left before the (Arabic) month of *Ramadhan*. Then whenever *Ramadhan* came, he fasted."

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِ عنبسة قالَ حَدَّثَنَا قَالَ: حَدَّثَنَا مُحَمَّد بْنِ الْحُسَيْنِ بْنِ إِبْراهِيم بْنِ زِياد بْنِ مُوسَى بْنِ مالِكَ الأشج العصري قالَ: حَدَّثَنَا فاطِمَة بِنْتِ عَلِيِّ بْنِ مُوسَى عُلَيْهِ السَّلامُ قَالَتْ: سَمِغْتُ أَبِي عَلِيًّا يَحْدُثُ عَنْ أَبِيهِ عَنْ جَعْفَر بْنِ مُحَمَّد عَنْ أَبِيهِ وَعَمِّهِ زَيْد، عَنْ أَبِيهِما عَلِيِّ مُصلماً أَن يَروع مُسلِماً .

. بْنِ الحُسَيْن، عَنْ أَبِيهِ وَعَمِّهِ عَنْ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: لا يَحِلُّ لِمُسلم أَن يَروع مُسلِماً .

بِهِذَا الإسناد عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: مَن كَفَّ غَضَبِهِ كَفَّ اللَّه عَنْهُ عَذابه وَمَن حُسن خُلقِه بلغه _ 330 . اللَّه دَرَجَة الصائم الْقائم

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِعنبِسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ أَبِي قَلِيٍّ بْنِ أَبِي قَلِيٍّ بْنِ أَبِي مَوسَى الرِّضِا عَلَيْهِ السَّلامُ قالَ: حَدَّثَنَا أَبِي جَعْفَر عَلَيْهِ السَّلامُ عَنْ آبائه عَنْ عَلِيِّ بْنِ أَبِي قَالِب عَلَيْهِ السَّلامُ قالَ كَانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذَا رَأَى الهلال قالَ أَيُّهَا الخلق المطيع الدائب السريع طالِب عَلَيْهِ السَّلامُ قالَ اللهِ عَلَيْنا بالأمن وَالإيمان وَالسلامة وَالإِسْلام وَالإحسان وَكَما المتصرف فِي ملكوت الجبروت بالتقدير رَبِّي ربك اللَّهُ أَهْلِهِ عَلَيْنا بالأمن وَالإيمان وَالسلامة وَالإِسْلام وَالإحسان وَكَما بلغتنا أَوَّلُهُ فبلغنا آخِرَه وَاجعله شَهْراً مباركاً تمحو فِيهِ السيئات وَتثبت لَنا فِيهِ الحسنات وَترفع لناالدَّرَجات عَظِيم الخَيْرات

وَبِهِذَا الْإسناد قالَ كَانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذَا دَخَلَ شَهْرِ شَعْبانَ يصومه فِي أَوَّلُهُ ثَلاثاً وَفِي _ 332 وسطه ثَلاثاً وَفِي آخِرَه ثَلاثاً وَإِذَا دَخَلَ شَهْر رَمَضان يفطر قَبْلِهِ بيومين ثُمَّ يصوم.

31–333 According to the same documentation, God's Prophet (S) said, "Rajab is the month of God. It is a quiet month in which there is a constant flow of God's Mercy upon His servants. So is the (Arabic) month of Sha'ban in which there is a flow of goodness. On the first night of the (Arabic) month of Ramadhan the troops of Satan are chained down. Seventy–thousand sinners are forgiven each night.

When the night of Qadr arrives, God will forgive as many people as He has forgiven during the months of *Rajab*, *Sha'ban* and *Ramadhan* up until that day, except for any two men who have are enemies with each other. Then the Honorable the Exalted God will say, "Give them a chance to make up."

31–334 According to the same documentation, God's Prophet (S) said, "The Honorable the Exalted God revealed to the 'al-Kiram al-Barara' who are the guardian angels appointed for man, not to record any slippages of My servants after they say their afternoon prayers."

31–335 According to the same documentation, God's Prophet (S) said, "There is indeed a rooster for the Honorable the Exalted God whose crown is under the Throne and its feet are in the seventh level depth of the Earth. When the last one–third part of the night arrives, it starts to sing the glorifications of God such that all creatures but man and the genies can hear. The roosters in this world sing after they hear it sing."

31–336 According to the same documentation, it is narrated that the Prophet (S) used to eat dates along with the date palm pith 92 and said, "Indeed Satan – may God's Curse be upon him – will get angry at the descendants of Adam and say, 'He is eating the fresh parts and the old parts together."

31–337 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I was sitting near the *Kaaba* (the House of God) when a bent–over old man – so old that his eyebrows covered up his eyes – with a cane in his hand and wearing a red hat and woolen clothes approached the Prophet (S). The Prophet (S) was standing with his back towards the *Kaaba*. The old man said, 'O Prophet of God! Please pray for me to be forgiven.' The Prophet said, 'O old man! Your efforts are useless. Your deeds are corrupt.' Then when the old man turned around God's Prophet (S) asked me, 'O Abal Hassan (Imam Ali)! Did you recognize him?' Ali (a.s.) said, 'By God! I did not.' The Prophet (S) said, 'It was the damned Satan.' Ali (a.s.) added, "I ran after him quickly and reached him. I captured him,

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رَجَب شَهْرِ اللَّه الأصم يصب اللَّه الرَّحْمَة عَلَى عِبادهِ _ 333 وَشَهْرِ شَعْبانَ تنشعب فِيهِ الخَيْرات وَفِي أُوَّل لَيْلَة من شَهْرِ رَمَضان تغل المردة من الشَّياطِين وَيغفر فِي كُلِّ لَيْلَة سَبْعِينَ أَلفا فَإِذا كَانَ فِي لَيْلَة القدر غفر اللَّه بِمِثْلِ ما غفررجب وَشَعْبانَ وَشَهْرِ رَمَضان إلى ذلِكَ الْيَوْمَ إلا رَجُلاً بَيْنَهُ وَسَبْعِينَ أَلفا فَإِذا كَانَ فِي لَيْلَة القدر غفر اللَّه بِمِثْلِ ما غفررجب وَشَعْبانَ وَشَهْرِ رَمَضان إلى ذلِكَ الْيَوْمَ إلا رَجُلاً بَيْنَهُ وَسَبْعِينَ أَلفا فَإِذا كَانَ فِي لَيْلَة القدر غفر اللَّه بِمِثْلِ ما غفررجب وَشَعْبانَ وَشَهْرِ رَمَضان إلى ذلِكَ الْيَوْمَ إلا رَجُلاً بَيْنَهُ وَلَى اللهُ عَنَّ وَجَلَّ أَنظروا هوُلاء حَتِّى يصطلحوا

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يوحى اللَّه عَزَّ وَجَلَّ إِلَى الحفظة الكرام البررة لا _ 334 . تكتبوا عَلَى عَبْدي وَأُمَّتِي ضجرهم وَعثرتهم بَعْد العصر

وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِن لِلَّهِ عَزَّ وَجَلَّ ديكا عَرَّفَهُ تَحْتَ العَرْش ورَجُلاه فِي _ 335 تخوم الأَرْض السَّابِعَة السفلى إِذا كانَ فِي الثلث الأخير من اللَّيْل سبح اللَّه تَعالى ذكره بصوت يسمعه كُلِّ شَيءِ ما . خلا الثَّقَلَيْن الجنِّ وَالإِنْس فتصيح عِنْدَ ذلِكَ ديكة الدُّنْيا

وبِإِسْنادِهِ قالَ كانَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَأْكُلُ الطلع وَالجمار بالتمر وَيَقُولُ إِن إبليس لعنه اللَّه يشتد _ 336 . غَضَبهِ وَيَقُولُ: عاش ابْن آدَم حَتَّى أَكَلَ العتيق بالْحَديثُ

وَبِهِذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ كُنْت جالِساً عِنْدَ الكَعْبَة وَإِذَا شَيْخٌ محدودب قَدْ سَقَطَ _ 337 حاجباه عَلَى عَيْنَيْهِ من شدة الكبر وَفِي يَدِهِ عكازة وَعَلَى رَأْسِهِ برنس أحمر وَعَلَيْهِ مدرعة من الشِّعْرَ فدناً إلى النَّبِي صلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَمسند ظَهَره إلى الكَعْبَة فَقَالَرَسُولَ اللَّهِ أُدْعُ لي بالمغفرة فَقَالَ النَّبِي صلَّى اللهُ عَلَيْهِ وَآلِهِ: حاب سعيك يا شَيْخٌ وَضل عَمَلِكَ فَلَمَّا تولى الشَّيْخُ قَالابَا الحَسَن أتعرفه قُلْتُ اللَّهُمَّ لا قالَ ذلِكَ اللعين إبليس. قالَ علي المَّرْض عَملِك يا شَيْخٌ وَضل عَملِك فَلَمَّا تولى الشَّيْخُ قالابَا الحَسَن أتعرفه قُلْتُ اللَّهُمَّ لا قالَ ذلِكَ اللعين إبليس. قالَ عَلِيْ عَلَيْهِ السَّلامُ: فعدوت خلفه حَتّى لحقته وصرعته إلى الأَرْض

threw him on the ground and sat on his chest. I put my hands on his throat to choke him.' The old man said, "O Ali! Do not do that since I have been given an opportunity until an appointed time. By God! I like you. No one despises you unless I (a.s.atan) was a partner with his father in making his mother pregnant with him and he was born out of adultery.' Ali (a.s.) added, "Then I laughed and let him go."

31–328 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa an-Nahshali, on the authority of Ali ibn Musa Ar-Ridha' (a.s.)⁹³ and Muhammad ibn Ali (a.s.), 'We heard Al-Ma'mun narrate on the authority of his father Ar-Rashid, on the authority of al-Mansoor, on the authority of his father, on the authority of his grandfather that Ibn Abbas told Mo'awiya, 'Do you know why (the Blessed Lady) Fatima (a.s.) was called Fatima?' Mo'awiya said, 'No I do not know.' Ibn Abbas said, 'It is because she and her followers have been ablactated from the Fire.' This I heard form God's Prophet (S)."

31–339 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al-Hassan ibn Soleiman al-Malti in the place of martyrdom of Ali ibn Abi Talib (a.s.), on the authority of Muhammad ibn Al-Qasim ibn Al-Abbas ibn Musa al-Alawi in Ibn Hobayra's palace, and Darim ibn Qabaysa ibn Nahshal an-Nahshali that Ali ibn Musa ibn Ja'far (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "O Ali! I asked God for you whatever I asked Him for myself, except for Prophethood since God has said, There will be no Prophets after you. You are the seal of the Prophets, and Ali is the seal of the Trustees."94

31–340 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (al-Baqir) (a.s.), on the authority of his father Ali ibn Al-Husayn (as-Sajjad) (a.s.), on the authority of his father Ali (a.s.), "I went to see the Prophet of God (a.s.) once and he (a.s.) had a quince in his hand. The Prophet (S) started to eat it and fed me some and said, 'O Ali! Eat. This is a gift

وَجَلَسَتْ عَلَى صَدْرِهِ وَوضعت يَدِيَ فِي حلقه لأخنقه لي لا تَفْعَلَ يا أَبَا الحَسَن فَإِنِّي من المنظرين إلى يَوْمَ الوَقْت المَعْلُوم وَوَاللَّه يا عَلِيِّ إِنِّي لأحبك جدا وَما أبغضك أحد إِلا شركت أَباهُ فِي أُمُّهُ فَصِارَ وُلْدِ الزناء فضحكت وَحَلَّيْتُ . سَبيلِهِ

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِ عنبسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ الصَّلامُ وَمُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قالا سمعنا الْمَأْمُون قبيصة النهشلي قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَمُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قالا سمعنا الْمَأْمُون يَحْدُثَ عَنْ الرَّشِيد عَنْ المَهْدِيُّ عَنْ المنصور عَنْ أَبِيهِ عَنْ جَدِّهِ قالَ: قالَ ابْنِ عَبَّاس لِمُعاوِيَة أَتَدْرِي لَمْ سُمِّيَتُ فاطِمَة يَحُدُثَ عَنْ المَاهُدِيُّ عَنْ المنصور عَنْ أَبِيهِ عَنْ جَدِّهِ قالَ: قالَ ابْنِ عَبَّاس لِمُعاوِيَة أَتَدْرِي لَمْ سُمِّيَتُ فاطِمَة .

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِعنبِسة قالَ: حَدَّثَنَا الْحَسَن بْنِ مُوسَى العَلَوِي سُلَيْمان الملطي فِي مَشْهَد عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: حَدَّثَنَا مُحَمَّد بْنِ القاسِم بْنِ العَبَّاسِ بْنِ مُوسَى العَلَوِي بقصر ابْنِ هبيرة وَدارِم بْنِ قبيصة بْنِ نهشل النهشلي قالُوا حَدَّثَنَا عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ آبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيِّ مَا سَأَلْت أَنَا رَبِّي شَيْئًا إِلاَ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيِّ مَا سَأَلْت أَنَا رَبِّي شَيْئًا إِلاَ مَالِبَ عَلَيْهِ السَّلامُ قالَ لا نبوة بعدك أَنْتَ خاتَم النَبِيِّين وَعَلِيِّ خاتَم الوَصِيِين

حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغذادي قالَ: حَدَّثَنا عَلِيِّ بْنِعنبسة قالَ: حَدَّثَنا دارِم بْنِ _ 340 قبيصة قالَ حَدَّثَني عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَر عَنْ أَبِيهِ عَلِيٍّ عَنْ أَبِيهِ الحُسَيْن عَلَيْ بِنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَر عَنْ أَبِيهِ عَلِيٍّ عَنْ أَبِيهِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ دَخَلت عَلَى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوْماً وَفي يَدِهِ سَفَرِجلة فجعل يَأْكُلُ وَلِهِ عَلِي عَلَيْهِ السَّلامُ قالَ دَخَلت عَلَى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوْماً وَفي يَدِهِ سَفَرِجلة فجعل يَأْكُلُ ويَطعمنى

from the Omnipotent to you and I.' The Commander of the Faithful (a.s.) added, 'I found much pleasure in that quince. The Prophet (S) then said, 'O Ali! Whoever eats quince first thing in the morning for three days, his mind would become clear, his heart would be filled with wisdom and knowledge and he would be safe from Satan and his agents."

31–341 According to the same documentation, on the authority of Ali ibn Abi Talib (a.s.) the Prophet (S) said, "O Ali! Whenever you cook something (for charity), make more soup as it is one of the dishes made with meat and more of the neighbors can benefit from it. If they do not get a share of the meat, they can get some of the soup."

31–342 According to the same documentation on the authority of Ali ibn Abi Talib (a.s.), God's Prophet (S) said, "O Ali! People have been created from different trees, but you and I have been created from the same tree. I am the root and you are the trunk. Al–Hassan and Al–Husayn are its branches. The Shiites are the leafs. God will take to Paradise whoever grabs onto any of the branches!"

31–343 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al-Hassan ibn Soleiman al-Malti and No'aym ibn Salih that Al-

Mattiri and Darim ibn Qabeesa An-Nahshali that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari that God's Prophet (S) said, "I am the Treasure of Knowledge and Ali is its Key. Whoever wants the Treasure should go to its Key."

31–344 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of No'aym ibn Salih al-Matiri that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The best things are gifts since they are the keys to the hearts."

31–345 According to the same documentation, God's Prophet (S) said, "Giving presents would remove grudges from the heart."

31–346 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of

وَيَقُولُ كُلِّ يا عَلِيٍّ فَإِنَّها هدية الجَبَّارِ إِلى وَإِلَيكَ قالَ فوجدت فِيها كُلِّ لذة فَقالَ: يا عَلِيٍّ من أَكَلَ السفرجلة ثَلاثَةَ أَيَّام وَيَقُولُ كُلِّ يا عَلِيٍّ من أَكَلَ السفرجلة ثَلاثَةَ أَيَّام عَلَى الريق صفا ذهنه امتلأ جوفه حلما وَعلما وَوقى من كيد إبليس وَجنوده

وَبِهِذَا الْإسناد عَنْ عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قَالَ: قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَا عَلِيّ إِذَا طَبَحْت شَيئًا _ 341 وَبِهِذَا الْإسناد عَنْ عَلِيّ بِنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قَالَ: قَالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَا عَلِيّ إِذَا طَبَحْت شَيئًا _ 341 .

بِهِذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ خلق _ 342 النَّاس من شجر شتى وَخلقت أَنَا وَأَنْتَ من شَجَرَة واحِدة أَنَا أصلها وَأَنْتَ فرعها وَالحَسَن والحُسَيْن أغصانها وَالنَّاس من شجر شتى وَخلقت أَنَا وَأَنْتَ من شَجَرَة واحِدة أَنَا أصلها وَأَنْتَ فرعها وَالحَسَن والحُسَيْن أغصانها وَشَيْعَتِنَا أوراقها فَمَنْ تعلق بغصن من أغصانها أَدْخِلْهُ اللَّه الجَنَّة

حَدَّثَنَا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِ عنبسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ عنبسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ سُلَيْمان الملطي وَنُعَيْم بْنِ صَالِح المطيري وَدارِم بْنِ قبيصة النهشلي قالُوا حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ عَنْ جَابِر بْنِ عَبْدِ اللَّه الأَنْصارِي قالَ: قالَ عَنْ أَبِيهِ عَلَيْ السَّلامُ وَعَلِي عَلَيْهِ السَّلامُ عَنْ جَابِر بْنِ عَبْدِ اللَّه الأَنْصارِي قالَ: قالَ . رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا خزانة العِلْمُ وَعَلِيِّ مِفْتاحها وَمِن أَرادَ الخزانة فليأت المفتاح . رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا خزانة العِلْمُ وَعَلِيٍّ مِفْتاحها وَمِن أَرادَ الخزانة فليأت المفتاح

حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلَى بنعنبسة قالَ حَدَّثَني نُعَيْم بْنِ صالِح _ 344 المطيري قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرِّضا عَنْ أَبِيهِ عَنْ آبائِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ المطيري قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرِّضا عَنْ أَبِيهِ عَنْ آبائِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ .

. وَبِهِذَا الْإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الهدية تَذْهَبُ الضغائن من الصُّدُور _ 345

حَدَّثَنا مُحَمَّد بْن أَحْمَد بْن الحُسَيْن بْن يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْن _ 346

Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Seek good from the pleasant-looking people as they are more likely to do good deeds than the mean-looking people."

31–347 According to the same documentation, God's Prophet (S) said, "I am the seal of the Prophets and Ali is the seal of the Trustees."

31–348 According to the same documentation, God's Prophet (S) said, "Do not establish Friday as the only day of the week to fast."

31–349 According to the same documentation, God's Prophet (S) said, "One who repents from committing sins is like one who has not committed any sins."

31–350 According to the same documentation, God's Prophet (S) said, "Put out the lights at night as some bugs might cause the flames to move and set your house and whatever in it on fire."

31–351 According to the same documentation, God's Prophet (S) said, "*Hedysarum*95 is one of the Manna96 which God sent down to the Children of Israel. It is a healing for the eyes. Also a form of date called '*Ajwah*' in Arabic is from Paradise97. It is a healing for being poisoned."

31–352 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "An intersexual person<u>98</u> is recognized by the genitalia (for the purposes of determining their share of inheritance).

- 1. In the Khorasan province in the Northeast of Iran
- 2. Bint means 'Daughter of'.
- 3. Ali Al-A'ala or Ali the Highest referring to God
- 4. This word was in Hebrew.
- 5. This word was in Hebrew.
- 6. A houri is one of the beautiful maidens that in Muslim belief live with the blessed in Paradise.
- 7. This is one of the titles given to Fatima in the literature.
- 8. This means that Ali (a.s.) will be the one to let people enter Heaven or Hell. This is also supported in several other traditions. Once when Imam As–Sadiq (a.s.) was asked about this he said, "Since the love for Ali (a.s.) equals faith, and despise for him equals atheism, and Paradise is for the faithful ones and Hell is for the atheists, then that is why Ali (a.s.) is said to be the one who will allocate Heaven and Hell." A similar tradition has also been narrated from Imam Ar–Ridha' (a.s.) in response to a question from Al–Ma'mun.
- 9. 'Tooba is the name of a Heavenly tree which is rooted in the Prophet's (a.s.) house according to some traditions and is rooted in the house of the Commander of the Faithful (a.s.) according to some other traditions. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if

someone races under them with a fast horse for even one hundred years, he will not leave their shade. If a crow starts from the trunk of the tree and tries to fly towards the top, it can never reach the top until it gets old.

- 10. Imam As-Sadiq's father Imam Al-Baqir (a.s.)
- 11. Qur'an, 5:42
- 12. This perhaps implies not to wed a good girl to a stupid irreligious man
- 13. See tradition No. 23–1 in Volume 1 regarding the meaning of Itrat where God's Prophet said, "I am leaving among you two weighty things God's Book and my progeny; my family. They will not depart each other until they will join me at the Divine Pool.
- 14. "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" [Qur'an, 67:3]
- 15. See the footnote for Qarun in Tradition No. 24-1
- 16. He was the Prime Minister of Pharaoh. In Chapter al-Ankabut, after mentioning `Ad, Thamud, Pharaoh, Haman and Qarun, the Almighty God says, "(Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them: "They injured (and oppressed) their own souls." [Qur'an, 29:39–40]. The one who was swallowed by the earth was Qarun, and those who were drowned were Pharaoh, Haman and their troops because they were sinful.
- 17. Al-Boraq refers to the creature which carried God's Prophet (S) from the Al-Haram Mosque (the Kaaba) in Mecca to the Al-Aqsa Mosque in Jerusalem. But the Arabic word Al-Boraq comes from the word Barq which means light. We also know that the angels are created from light and therefore this might imply that the ascension was a transportation based on the speed of light, as we see in the modern theory of relativity by Albert Einstein.
- 18. Qur'an, 39:30
- 19. Qur'an, 29:57
- 20. They were of the great companions of the Prophet (S). The fruits of the Prophet's (a.s.) training are Ali, Abu Tharr, and Salman. These are among the very few two-dimensional human beings of the world. These were men of politics and war, who struggled for a better existence. They spent a lifetime in the battlefields, military training, scientific inquiry and discussion. They were also virtuous on par with the monks and theosophists of the East. Today, with the information available on his meditations on God, Abu Tharr is the best guide to knowing the Quran. A look at the Prophet's companions indicates that all were just, sensitive warriors, and constructive individuals who were concerned with building a better society and establishing justice.
- 21. "Unless he repents, believes, and works righteous deeds, for God will change the evil of such persons into good, and God is Oft–Forgiving, Most Merciful." [Qur'an, 25:57].
- 22. Qur'an, 17:71
- 23. Their disease might be transferred to the baby through the milk.
- 24. This implies that we should try not to let any bread be wasted when we eat.
- <u>25.</u> Any of various garden hybrids with solitary white, yellow, or purple often variegated flowers resembling but smaller than typical pansies.
- 26. This implies that they purify the body. The pomegranate is a popular exotic fruit whose origins are from the Middle East and Asia. Also known as the Granada, grenade, and the Chinese apple, pomegranates are now commonly grown in Africa, India, Malaysia, southern Europe, and in the United States, in Arizona and California. Pomegranates typically thrive well when grown in regions where the temperature is mild and where there is little humidity. Pomegranates are the fruits that are produced from the pomegranate tree, which is a tree that can grow to heights of up to 25 feet. Pomegranate trees live for many years and produce many fruits. The pomegranate tree is also an attractive tree that bears white and red flowers. Once a pomegranate tree is planted, its fruit begins to develop after approximately one year. Pomegranates are also very anti–parasitic in property. As stated in the March 2001 edition of Nutrition Science News, "Pomegranates are a top antioxidant."
- 27. It is one of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness.

- 28. A sharp-pointed and commonly 2-edged surgical instrument used to make small incisions; also called the blood-letting lancet..
- 29. Any of a family (Cucurbitaceae, the gourd family) of chiefly herbaceous tendril-bearing vines including the cucumber, melon, squash, and pumpkin.
- <u>30.</u> Any of a family (Cucurbitaceae, the gourd family) of chiefly herbaceous tendril-bearing vines including the cucumber, melon, squash, and pumpkin.
- 31. This tradition seems to be made up and some of its narrators are not reliable.
- 32. Qur'an, 102:8
- 33. One of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness
- <u>34.</u> A aromatic gum resin obtained from various Arabian or East African trees; formerly valued for worship and for embalming and fumigation
- 35. Abu Johayfa Wahab ibn Abdullah as-Sova'ee
- 36. Here the Imam (a.s.) wanted to teach the proper use of the sword.
- 37. Their function is to process the waste products and excess fluid in the blood. Our bodies produce several kinds of wastes, including sweat, carbon dioxide gas, feces (also known as stool), and urine. These wastes exit the body in different ways. Sweat is released through pores (tiny holes) in the skin. Water vapor and carbon dioxide are exhaled (breathed out) from the lungs. And undigested food materials are formed into feces in the intestines and excreted from the body as solid waste in bowel movements. Urine, which is produced by the kidneys, contains the by–products of our body's metabolism salts, toxins, and water that end up in our blood. The kidneys and urinary tract (which includes the ureters, bladder, urethra, and the kidneys) filter and eliminate these waste substances from our blood. Without the kidneys, waste products and toxins would soon build up in the blood to dangerous levels.
- 38. Lentils are a low calorie, low fat and protein rich food as well as being inexpensive. Lentils provide more folic acid than any other food. Lentils are also an important source of iron. Eating lentils with foods rich in Vitamin C, such as tomatoes, green peppers, broccoli etc. helps the body absorb iron more efficiently. Soluble fiber found in lentils decreases blood glucose and cholesterol and decreases insulin requirements for people with diabetes.
- 39. Pulses, including lentils, are increasingly being used in health-conscious diets to promote general well-being and reduce the risk of illness. They are low in fat, high in protein, and are an excellent source of both soluble and insoluble fibre, complex carbohydrates, vitamins (especially B vitamins) and minerals (especially potassium, phosphorus, calcium, magnesium, copper, iron and zinc). Lentils are an inexpensive, high quality source of protein. Since lentils are high in fibre, low in fat and are cholesterol free, they are an excellent heart healthy food that may be beneficial to the prevention of coronary and cardiovascular disease. Eating lentils may help lower blood cholesterol levels due to their high content of soluble fibre and vegetable protein. Lentil consumption can be beneficial in the management of type-2 diabetes because lentils have a low glycemic index of 55 or less, indicating that their effect on blood glucose is less than that of many other carbohydrate containing foods. Lentils also have other health effects, such as reducing blood lipids, that may help some serious complications of diabetes. Flour made from lentils is gluten free and is a very nutritious option for people with celiac disease. Lentils fit well in vegetarian diets as they are a good source of iron and protein, and complement the amino acid profile of cereal grains and nuts. Insoluble dietary fibre consumption can be beneficial to a healthy colon and has been associated with reducing the risk of colon cancer. In addition, diets high in fibre have demonstrated beneficial effects on weight loss because they deliver more bulk and less energy. Lentils contain non-nutritional components called phytochemicals which have demonstrated favourable effects in the prevention and treatment of numerous chronic conditions including cancer, diabetes, cardiovascular disease and hypertension.
- <u>40.</u> One of the best things to use to prevent lice is the right shampoo. Coconut oil and olive oil contain fatty acids that break down the bodies (exoskeletons) of the lice and kill them.
- 41. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the

flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

- 42. Qur'an, 62:10
- 43. Any of various trees or shrubs (genus Sorbus) of the rose family with pinnate leaves and red or orange-red fruits.
- 44. The Imam (a.s.) means that the seller has no right to slaughter the camel.
- 45. This is the name of a highly ranked book in which all the deeds of the believers are recorded.
- 46. "... Say not to them a word of contempt, nor repel them, but address them in terms of honor." [Qur'an, 17:23]
- 47. Qur'an, 12:24
- 48. Ibid.
- 49. This implies that the Prophet (S) said the prayers for the dead over Hamzeh's body, then he (a.s.) said the prayers over other martyrs that were brought there later and placed alongside Hamza's corpse.
- 50. Qur'an, 2:237
- 51. Since it is obligatory to obey one's parents according to what is not forbidden by God.
- <u>52.</u> "The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth!" [Qur'an, Tauba 9:30]
- 53. The Arabic word 'fatim' means ablacation: "the act of substituting other food for the mother's milk in the diet of a child or young mammal."
- 54. The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them." [Qur'an, 4:145]
- 55. 'Al-anza, al-bateen' are the Arabic words for 'the free, the full.'
- 56. Hemiplegia is total paralysis of the arm, leg, and trunk on the same side of the body.
- 57. A cosmetic for temporary removal of undesired hair.
- 58. Al-Boraq refers to the creature which carried God's Prophet (S) from the Al-Haram Mosque (the Kaaba) in Mecca to the Al-Aqsa Mosque in Jerusalem.
- 59. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying, "O Salih! bring about thy threats, if thou art an apostle (of God)!"[Qur'an, 7:77].
- 60. The Umayyad house was one of the major clans of the Quraysh tribe. Technically, Uthman, the third Caliph was the first Umayyad caliph. During his tenure (644–655 A.D.), he appointed members of his clan to various posts; in particular, Mu'awiya b. Abi Sufyan was given the governorship of Syria. Upon the accession of Ali (a.s.) to the caliphate, Mu'awiya refused to pay him allegiance, and in 658 A.D. the Syrians acknowledged Mu'awiya as caliph. That same year he gained control of Egypt; following Ali's (a.s.) martyrdom in 661 A.D., he subdued Iraq and then formally established himself as caliph. The Umayyads dynasty ruled from 661 A.D. until 750 A.D.
- 61. Israfil, Archangel of the Trumpet-blast
- 62. There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from 1960 to 1980 which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address

http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm [1]

- 63. Qur'an, 56:1-5.
- 64. Qur'an, 20:104-107.
- 65. The fruits of the Prophet's (a.s.) training are Ali, Abu Tharr, and Salman. These are among the very few two-dimensional human beings of the world. These were men of politics and war, who struggled for a better existence. They spent a lifetime in the battlefields, military training, scientific inquiry and discussion. They were also virtuous on par with the monks and theosophists of the East. Today, with the information available on his meditations on God, Abu Tharr is the best guide to knowing the Quran. A look at the Prophet's companions indicates that all were just, sensitive warriors, and constructive individuals who were concerned with building a better society and establishing justice.
- 66. This tradition seems to have been made up by the Sufis as the chain of narrations shows.
- 67. This means that his personality can be discovered from what he says.
- 68. Qur'an, 75:34-35
- 69. Note that one washes himself with the left hand
- 70. Muslims wash themselves with their left hands and wear the holy rings on their right hands.
- 71. Meaning men and women.
- <u>72.</u> A bulbous Mediterranean plant (Hyacinthus orientalis) having narrow leaves and a terminal raceme of variously colored, usually fragrant flowers, with a funnel-shaped perianth. Also called jacinth.
- 73. Qur'an, 37:24
- 74. In the year 26 after the migration of the Prophet Muhammad (S) from Mecca to Medina, Abbas (a.s.) was born. His mother was an honorable lady. She was the daughter of Hezam Ibn Khalid Ibn Rabee' Ibn Aamer al–Kalbi and her nickname was "Ommul Banin". Some years after the martyrdom of Fatima (a.s.), Imam Ali (a.s.) asked his brother Aqil to offer the marriage proposal to a woman from a brave progeny. Being so knowledgeable in this regard, Aqil wooed Fatima al–Kelabiyya (Ommul Banin) for the Imam (a.s.) and they got married. Imam Ali (a.s.) had four sons by her. Their names were as follows: Abbas, Othman, Ja'far, and Abdullah. Abbas (a.s.) who was the eldest son. All four were loyal to Imam Al–Husayn (a.s.) and they sacrificed themselves on the day of Ashura (the 10th day of the (Arabic) month of Muharram on which the martyrdom of Imam Al–Husayn (a.s.) took place in Karbala).
- 75. Referring to the Masjid al-Nabi or the Prophet's Mosque
- 76. During the ablutional washing of an individual after death in preparation for burial
- 77. See verse 9:25 of the Holy Quran. The breast is reputed to be the seat of knowledge and affection. The gift of the highest spiritual insight is being asked for. The Prophet Muhammad (S) was asked about the meaning of this verse when it was revealed. He said, "It is a light that is lit in a believer's heart which leads to his enlightenment." Then he (a.s.) was asked, "Are there any signs for this?" The Prophet (S) replied, "Yes. The signs are an attachment to the Eternal Abode, detachment from this world and preparedness for death when it arrives." [Majmaul Bayan, vol.4, p.363].
- 78. This refers to a well in Hell. Whoever falls in it will take refuge to God a hundred times each day.
- 79. Qur'an, 2:274
- 80. Qur'an, 69:12
- <u>81.</u> See tradition No. 23–1 in Volume 1regarding the meaning of Itrat where God's Prophet said, "I am leaving among you two weighty things— the Book of God and my progeny; my family. They will not depart each other until they will join me at the Divine Pool."
- 82. One of the Prophet's companions.
- 83. A woman you are not allowed to look upon. Here the word unfamiliar is used for one who is not 'Mahram. In this sense, for women, those men except their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar, as expressed in a verse of the Holy Quran.
- 84. Qur'an, 56:10
- 85. Qur'an, 23:10-11
- 86. Referring to the fact that they are the descendants of the Prophet Abraham (a.s.)

- 87. And His are the Ships sailing smoothly through the seas, lofty as mountains: "[Qur'an, 55:24].
- 88. This implies that making a pledge of allegiance to Ali (a.s.) is equal to making a pledge of allegiance to God's Prophet (S).
- 89. Close companions of the Prophet (S)
- 90. The Dome upon the Mount of Mercy which is called "The Dome of Adam"
- 91. Qur'an, 35:1
- <u>92.</u> Pith: a usually continuous central strand of spongy tissue in the stems of most vascular plants that probably functions chiefly in storage.
- 93. Imam Ar-Ridha' (a.s.)
- 94. The fact that Ali (a.s.) is the seal of the Trustees is not in contradiction with the position of Trusteeship of Al-Hassan (a.s.) and Al-Husayn (a.s.) and the rest of the Imams (a.s.). There were no Trustees of the Prophet after Ali (a.s.). Ali (a.s.) was the seal of the Trustees of the Prophet (S) as the Prophet (S) was the seal of the Prophets. However, the other Imams (a.s.) were the Trustees of Ali (a.s.).
- 95. Genus of herbs of north temperate regions
- <u>96.</u> "And We gave you the shade of clouds and sent down to you Manna and quails, saying, 'Eat of the good things We have provided for you:' (But they rebelled); to us they did no harm, but they harmed their own souls." [Qur'an, 2:57].
- <u>97.</u> In other traditions we read that the palm–tree from which the Blessed Mary (a.s.) ate produced heavenly dates called 'Ajvah'. "And shake towards thyself the trunk of the palm–tree: It will let fall fresh ripe dates upon thee." [Qur'an, Mary 19:25]
- 98. A person who is born between (inter) sexes, having partially or fully developed pairs of female and male sex organs: Also called Hermaphrodite.

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