

Part 22: On Forty And above-Numbered Characteristics

The Prayer of the Drunken Is Not Accepted for Forty Days

22-1 Muhammad ibn al-Hassan ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muawiyah

والحائض حتى تطهر قال الله عز وجل: "وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ" والنكاح في الاعتكاف قال الله عز وجل: "وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ".

وأما التي في السنة فالمواقعة في شهر رمضان نهاراً، وتزويج الملاعنة بعد اللعان والتزويج في العدة، والمواقعة في الاحرام، والمحرم يتزوج أو يزوج، والمظاهر قبل أن يكفر، وتزويج المشركة، وتزويج الرجل امرأة قد طلقها للعدة تسع تطليقات، وتزوج الامة على الحرية، وتزوج الذمية على المسلمة، وتزوج المرأة على عمتها وخالتها، وتزوج الامة من غير إذن مولاه، وتزوج الامة على من يقدر على تزويج الحرية، والجارية من السبي قبل القسمة، والجارية المشركة، والجارية المشتراة قبل أن يستبرئها، والمكتابة التي قد أدت بعض المكاتبية.

فرض الله تبارك وتعالى على الناس من الجمعة إلى الجمعة خمسا وثلاثين صلاة

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه عن 21-10 حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: إنما فرض الله عز وجل من الجمعة إلى الجمعة خمسا وثلاثين صلاة، فيها صلاة واحدة فرضها الله في جماعة وهي الجمعة.

شارب الخمر لا تقبل صلاته أربعين يوما

حدثنا محمد بن الحسن بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن معاوية بن 1-22
حكيم، عن محمد بن أبي عمير، عن أبان بن عثمان، عن

ibn Hakim, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban ibn Uthman, on the authority of Al-Fuzayl ibn Yasar that he had heard Aba Ja'far al-Baqir (MGB) say, "The prayers of whoever drinks wine would not be accepted for forty days. If he doesn't say his prayers during these forty days, he will suffer an extra chastisement for not saying his prayers.

In another tradition we read, "The prayers of whoever drinks would be wandering between the heavens and the Earth. They are ascribed to him once he repents."

The Forty Types of Fasting

22-2 (The compiler of the book narrated) that my father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra, "I went to see Ali ibn al-Hussein (MGB). The Imam (MGB) asked, 'Where do you come from?' I said, 'I am coming from the mosque.' The Imam (MGB) asked, 'What were you talking about?' I said, 'We were talking about fasting. My friends and I reached the conclusion that there are no other obligatory fasts except that of the month of *Ramazan*.'

The Imam (MGB) said, 'O Al-Zuhra! It is not so. There are forty types of fasting. Ten of these types are obligatory fasts like that of the month of *Ramazan*. Ten of these types are forbidden. Fourteen of these types are such that one who is of age can either fast on those days or break them. Also there are three types of fasting with permission: fasting for learning; permitted fasting; and fasting during illness or on a journey.'

I said, 'May I be your ransom! Please explain these for me.'

The Imam (MGB) said, 'The obligatory fasts are the fasting for the month of *Ramazan*; and fasting for two consecutive months as a compensation for intentionally breaking one's fast during the month of *Ramazan*; fasting for two consecutive months as a compensation of unintentionally killing a believer in case one cannot find a slave to free. As the Honorable the Exalted God says, '*Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual*

alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is

الفضيل بن يسار قال: سمعت أبا جعفر عليه السلام يقول: من شرب الخمر فسكر منها لم تقبل صلاته أربعين يوماً، فان ترك الصلاة في هذه الايام ضوعف عليه العذاب لترك الصلاة، وفي خبر آخر إن شارب الخمر توقف صلاته بين السماء والارض، فاذا تاب ردت عليه.

الصوم على أربعين وجها

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصفهاني، عن سليمان بن 2-22 داود المنقري، عن سفیان بن عیینة، عن الزهري قال: دخلت على علي بن الحسين عليهما السلام فقال لي: يا زهري من أين جئت؟ قلت: من المسجد، قال: فيم كنتم، قال: تذاكرنا أمر الصوم فأجمع رأيي ورأي أصحابي أنه ليس من الصوم شيء واجب إلا صوم شهر رمضان، فقال: يا زهري ليس كما قلتم إن الصوم على أربعين وجها فعشرة أوجه منها واجبة كوجوب شهر رمضان، وعشرة أوجه منها صيامهن حرام، وأربعة عشر وجها منها صاحبها فيها بالخيار إن شاء صام وإن شاء أفطر، وصوم الاذن على ثلاثة أوجه، وصوم التأديب، وصوم الاباحة، وصوم السفر والمرض. قلت: فسرهن لي جعلت فداك، قال: أما الواجب فصيام شهر رمضان، وصيام شهرين متتابعين لمن أفطر يوماً من شهر رمضان متعمداً، وصيام شهرين متتابعين في قتل الخطأ لمن لم يجد العتق واجب. قال الله عز وجل: "وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ

prescribed) a fast for two months running... "1. Another obligatory fasting is for two consecutive months as a compensation for divorcing one's wife by Zihar² in case one cannot find a slave to free as the Blessed the Sublime God says, 'But those who divorce their wives by Zihar, then wish to go back on the words they uttered, (it is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and God is well-acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other.' 3

Three days of fasting is obligatory for a deliberate oath for the person who cannot feed the poor people as the Blessed the Sublime God says, 'Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.' 4 This fasting should be performed continuously and it cannot be done on various scattered days.

Then there is the fasting for shaving the hair on the head before the offering reaches the place of

sacrifice as the Blessed the Sublime God has ordained, *'And complete the Hajj or Umra in the service of Allah. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice...'*⁵ One is free to perform either of the above three, but if he decides to fast he should fast for three days.⁶

Then there is the fasting as a compensation for not affording to make an offering for *Hajj* in which case one must fast for three days during the *Hajj* and seven days upon his return making it ten days of fasting in all as the Blessed the Sublime God says, *'...He must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all.'*⁷

Then there is the fasting as a compensation for the intentional killing of game while in the sacred precincts or in pilgrim garb as the Blessed the Sublime God says, *'O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will*

مُتَتَابِعِينَ". وصيام شهرين متتابعين في كفارة الظهار لمن لم يجد العتق واجب. قال الله تبارك وتعالى: "وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوَعَّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ. فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا".

وصيام ثلاثة أيام في كفارة اليمين واجب لمن لم يجد الاطعام قال الله تبارك وتعالى: "لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ". كل ذلك متتابع وليس بمتفرق.

وصيام أذى الحلق، حلق الرأس واجب. قال الله تبارك وتعالى: "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ". وصاحبها فيها بالخيار وإن صام صام ثلاثا.

وصوم دم المتعة واجب لمن لم يجد الهدي قال الله تبارك وتعالى: "فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ".

وصوم جزاء الصيد واجب قال الله تبارك وتعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَبْلُغْكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ

have a grievous penalty. O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. 'If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts...' [8](#)

Then the Imam (MGB) asked, 'O Al-Zuhra! Do you know how *'its equivalent in fasts'* can be measured?' I replied, 'No. I do not know.' The Imam (MGB) said, 'They should determine the price of the game (that has been killed) and measure its equivalent in wheat using *As-Sa'* [9](#). They must fast one day for each half of one *As-Sa'*.'

Then there is the obligatory fasting for a vow and seclusion in the mosque (*I'tekaf*).

And the fasts that are forbidden are: fasting on the *Eid ul-Fitr*; fasting on *Eid ul-Azha*; fasting on three days of *Al-Tashriq* [10](#); fasting on a day which is doubtful whether it is the end of *Sha'ban* or the start of *Ramazan*. We have been ordered to fast on that day with the intention that it is the last day of *Sha'ban*. We have been admonished against fasting on that day as one of the days of the month of *Ramazan* when the people are in doubt about that day."

Then I asked, 'May I be your ransom! What should one do who has not fasted at all during the month of *Sha'ban*?' The Imam (MGB) replied, 'He should make the intention to fast for the last day of *Sha'ban* on that night. This would be fine if it turns out to be the first day of *Ramazan*. He would have nothing to lose if it turns out to be the last day of *Sha'ban*.'

Then I asked, 'How would a recommendable day of fasting be counted for an obligatory day of fasting?' The Imam (MGB) replied, 'If anyone unknowingly intends to make a recommendable fast on one of the days of the month of *Ramazan* and then he finds out that it has been in the month of *Ramazan*, that day of fasting counts as fasting on an obligatory day since the fasting on that very same day has been obligatory for him.'

It is also unlawful to join two consecutive days of fasting together – that is fasting during one day and not eating at night and then fasting on the following day. It is unlawful to observe silence fasting. It is unlawful to observe fasting for a vow regarding a sin. It is unlawful to observe fasting all year long.

Then there are the optional fasts which are fasting on Fridays, Thursdays and Mondays and fasting on three days in the middle of each lunar month; fasting on six days in the month of *Shawwal* (except for the first of *Shawwal*

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِالِغِ الْكُفَّةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا."

ثم قال: أو تدري كيف يكون عدل ذلك صياما يا زهري؟

فقلت: لا أدري.

قال: تقوم الصيد قيمة، ثم تفض تلك القيمة على البر، ثم يكال ذلك البر أصواعا فيصوم لكل نصف صاع يوما.

وصوم النذر واجب وصوم الاعتكاف واجب.

وأما الصوم الحرام فصوم يوم الفطر ويوم الاضحى وثلاثة أيام من أيام التشريق وصوم يوم الشك امرنا به ونهينا عنه، امرنا أن نصومه مع شعبان، ونهينا أن ينفرد الرجل بصيامه في اليوم الذي يشك فيه الناس.

قلت: جعلت فداك فإن لم يكن صام من شعبان شيئا كيف يصنع؟

قال: ينوي ليلة الشك أنه صائم من شعبان فإن كان من شهر رمضان أجزا عنه وإن كان من شعبان لم يضر.

قلت: وكيف يجزي صوم تطوع عن فريضة؟

فقال: لو أن رجلا صام يوما من شهر رمضان تطوعا وهو لا يدري ولا يعلم أنه من شهر رمضان، ثم علم بعد ذلك أجزا عنه لان الفرض إنما وقع على اليوم بعينه.

وصوم الوصال حرام وصوم الصمت حرام، وصوم النذر للمعصية حرام، وصوم الدهر حرام.

وأما الصوم الذي صاحبه فيه بالخيار فصوم يوم الجمعة والخميس والاثنين، وصوم أيام البيض، وصوم ستة أيام من شوال بعد شهر رمضان، ويوم عرفة، ويوم

which is *Eid ul-Fitr*); fasting on the Day of *Arafat* on the ninth of *Dhul-Hijja*; and fasting on the day of *Ashura* that is the tenth day of *Muharram*. One is free to fast or not on these days.

And then there is the case of fasts which require permission to do. Wives cannot fast unless with the permission of their husbands; slaves cannot fast unless with the permission of their masters; and guests

cannot fast unless with the permission of their hosts. Regarding a guest who should not fast except with the permission of his host God's Prophet (MGB) has said, 'One who is a guest somewhere should not fast without the consent of his host.' Fasting for learning refers to when a child who is nearly of age is asked to fast in order to learn how to do so. This is considered for learning and is not obligatory. Or the case of one on a journey who eats in the morning then he abstains from eating during the rest of the day. This is a form of fasting that is not obligatory.

And 'permitted' fasts refers to the case of the fasting of one who eats or drinks unintentionally (for having forgotten that he is fasting), or one who vomits unintentionally during his fast. He shall receive the reward of having fasted.

In the case of fasting while you are on a journey or when you are ill, there is some disagreement in public opinion. Some say that one should fast while others say one should break his fast. Still another group say that one is free to choose. He can either fast or break his fast in these conditions. However, we say that one should break his fast in both cases. If one fasts during a journey or when he is ill, he must make it up later as the Honorable the Exalted God says, *'But if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.'*¹¹

[praying for forty brethren before praying for oneself](#)

22-3 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Abdul Jab'bar, on the authority of Muhammad ibn Abi Umayr, on the authority of several of our companions that Aba Abdullah as-Sadiq (MGB) said, "The prayers of whoever prefers forty of his brethren to himself and prays for them before he prays for himself would be accepted."

[One to Whose Goodness Forty Believing Men Testify](#)

22-4 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Ibn Sin'an, on the authority of Abdullah ibn Miskan that

عاشورا كل ذلك صاحبه فيه بالخيار إن شاء صام، وإن شاء أفطر. وأما صوم الاذن فان المرأة لا تصوم تطوعا إلا باذن زوجها، والعبد لا يصوم تطوعا إلا باذن سيده، والضيف لا يصوم تطوعا إلا باذن صاحبه، قال رسول الله صلى الله عليه وآله: "فمن نزل على قوم فلا يصومن تطوعا إلا باذنه". وأما صوم التأديب فإنه يؤمر الصبي إذا راهق بالصوم تأديبا وليس بفرض تأديبا وليس بفرض، وكذلك المسافر إذا أكل من أول النهار، ثم قدم أهله امر بالامساك بقية يومه تأديبا وليس بفرض. أما صوم الاباحة فمن أكل أو شرب ناسيا أو تقياً من غير تعمد فقد أباح الله ذلك له وأجزأ عنه صومه. أما صوم السفر والمرض فإن العامة اختلفت فيه فقال قوم: يصوم، وقال قوم: لا يصوم، وقال قوم: إن شاء صام وإن شاء أفطر، وأما نحن فنقول: يفطر في الحالين جميعا فإن صام في السفر أو في حال المرض فعليه القضاء في ذلك لأن الله عز وجل يقول: "فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ

الْأَخَرِ.

في من قدم أربعين رجلا من إخوانه في دعائه ثم دعا لنفسه

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد 3-22 بن عبد الجبار، عن محمد بن أبي عمير، عن غير واحد من أصحابنا، عن أبي عبد الله عليه السلام قال: من قدم أربعين رجلا من إخوانه فدعا لهم ثم دعا لنفسه استجيب له فيهم وفي نفسه

في من شهد له بعد موته أربعون رجلا من المؤمنين بالخير

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 4-22 بن محمد بن خالد، عن أبيه، عن ابن سنان، عن عبد

Aba Abdullah as-Sadiq (MGB) said, "What would happen when a believer dies and forty believing men stand over his corpse and they say, 'O God! We know nothing but good things bout him and You know him better than we do' is that the Blessed the Sublime God will say, 'I accepted your testimony regarding him and forgive him regarding whatever I know, but you do not know about him.'"

Admonishment Against Not Shaving the Pubic Hair for More than Forty Days

22-5 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Anyone who believes in God and the Hereafter should not postpone shaving the pubic hair for more than forty days. If he doesn't have a razor after forty days, he should borrow one and not put it off."

The Earth Would Become Filthy for Forty Days Due to the Urination of One Who Is Not Circumcised

22-6 (The compiler of the book narrated) that my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Isma'il ibn Muslim al-Sakoony, on the authority of Ja'far ibn Muhammad,

on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "Circumcise your child on the seventh day after his birth. That is much better and it would heal faster. In fact, the Earth becomes filthy for forty days due to the urination of one who is not circumcised."

On One who Takes A Female Slave and Doesn't Have Sexual Intercourse with Her Once Every Forty Days as a Result of which She Commits A Forbidden Act

22-7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Ibrahim, on the authority of Al-Hussein ibn al-Mukhtar who linked it up through a chain of narrators to Salman – may God have Mercy upon him, "If one takes a female slave and doesn't have sex with her once every forty days resulting in her committing a forbidden act, he would be held responsible for her sin."

الله بن مسكان، عن أبي عبد الله عليه السلام قال: إذا مات المؤمن فحضر جنازته أربعون رجلا من المؤمنين فقالوا: اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا، قال الله تبارك وتعالى: إني قد أجزت شهادتكم وغفرت له ما علمت مما لا تعلمون.

في النهي عن ترك حلق العانة فوق أربعين يوما

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن هارون بن مسلم، 5-22 عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من كان يؤمن بالله واليوم الآخر فلا يترك حلق عانته فوق الأربعين، فإن لم يجد فليستقرض بعد الأربعين ولا يؤخر.

الارض تنجس من بول الاغلف أربعين صباحا

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الحسين بن يزيد النوفلي، 6-22 إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ختنوا أولادكم يوم السابع فإنه أطهر وأطيب وأسرع لنبات اللحم، فإن الارض تنجس من بول الاغلف أربعين صباحا.

في من اتخذ جارية فلم يأتيها في كل أربعين يوما ثم أنت محرما

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب ابن يزيد، عن محمد بن إبراهيم، 7-22 عن الحسين بن المختار، بأسناده يرفعه إلى سلمان رحمة الله عليه أنه قال في حديث له: من اتخذ جارية فلم يأتيها في كل أربعين يوما، ثم أنت محرما كان وزر ذلك عليه.

22-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Uthman ibn Isa who linked it up through a chain of narrations to Aba Abdullah as-Sadiq (MGB), “If one takes a female slave and doesn’t have sex with her once every forty days, he would be held responsible for her sins.”

Blood-Money for A Hunting Dog

22-9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Abdullah ibn Bakir, on the authority of Abdul Ali ibn A’ayn, on the authority of Aba Abdullah as-Sadiq (MGB), “It is recorded in Ali’s (MGB) book that the blood money for a hunting dog is forty Dirhams.”

22-10 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ibrahim ibn Abdul Hamid, on the authority of Al-Walid ibn Sabih that Aba Abdullah as-Sadiq (MGB) said, “ The blood-money of a hunting dog is forty Dirhams as the Prophet (MGB) ordered the Khozayma tribe.”

God granted a forty year respite to Pharaoh between two words (blasphemous sentences)

22-11 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ibrahim ibn Mahzyar, on the authority of his brother, on the authority of Ali ibn Mahzyar, on the authority of Isa ibn Muhammad, on the authority of some of our companions, on the authority of Abdullah ibn Muhammad, on the authority of Abi Jamileh, on the authority of Zurarah that Abi Ja’far al-Baqir (MGB) said, “The Honorable the Exalted God granted *Pharaoh* a forty year respite between saying the following two blasphemous statements, ‘*I am your Lord, Most High*’¹² and ‘*No god do I know for you but myself.*’¹³.. Then God seized him for the punishment of the world and the Hereafter. And there passed forty years from the time when God, the Almighty and Glorious, said to Moses and Aaron, ‘*Accepted is your prayer*’¹⁴ until the time when God drowned Pharaoh.”

Then the Imam (MGB) added, “Gabriel said, “I pleaded with my Lord strongly in the matter of *Pharaoh* and I said, ‘O Lord, do you leave him alone while he says, ‘*I am your Lord, Most High*’¹⁵? God replied, ‘He is only saying it. He is just another creature like you.’”

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب 8-22 بن يزيد، عثمان بن عيسى، عن ذكره، عن أبي عبد الله عليه السلام قال: من اتخذ جارية فلم يأتها في كل أربعين يوماً كان وزر ذلك عليه.

دية كلب الصيد أربعون درهما

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن الحسن 9-22 بن علي بن فضال، عن عبد الله بن بكير، عن عبد الأعلى بن أعين، عن أبي عبد الله عليه السلام قال: في كتاب علي عليه السلام دية كلب الصيد أربعون درهما.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد 10-22 بن محمد بن خالد، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن عبد الحميد، عن الوليد بن صبيح، عن أبي عبد الله عليه السلام قال: دية كلب الصيد السلوقي أربعون درهما مما أمر رسول الله صلى الله عليه وآله به لبني خزيمة.

أملئ الله تبارك وتعالى لفرعون بين كلمتيه أربعين سنة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا إبراهيم بن مهزيار، عن أخيه، عن علي بن 11-22 مهزيار، عن عيسى بن محمد، عن بعض أصحابنا، عن عبد الله بن محمد، عن أبي جميلة، عن زرارة، عن أبي جعفر عليه السلام قال: أملئ الله عز وجل لفرعون ما بين الكلمتين: قوله: "أَنَا رَبُّكُمُ الْأَعْلَى" "مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي" أربعين سنة، ثم أخذه الله نكال الآخرة والاولى، وكان بين أن قال الله عز وجل لموسى وهارون عليهما السلام: "قَدْ أُجِيبَتْ دَعْوَتُكُمَا" وبين أن عرفه الله تعالى الاجابة أربعين سنة، ثم قال: قال جبرئيل عليه السلام: نازلت ربي في فرعون منازلة شديدة فقلت: يا رب تدعه وقد قال: "أَنَا رَبُّكُمُ الْأَعْلَى" فقال: إنما يقول مثل هذا عبد مثلك

A Form of Repentance By which Forty Major Sins Are Forgiven

22-12 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim that Aba Abdullah as-Sadiq (MGB) said, “God would forgive the sins of any believer who has committed forty major sins in a day and night, but is sorry and repents by saying, ‘I ask for forgiveness from God for which there are no partners; who is Living and Eternal; who

has created the heavens and the Earth; Possessor of Grandeur and Honor. I beseech Him to accept my repentance.”

As-Sadiq (MGB) then added, “There are no hopes for one who commits more than forty major sins in a day and night.”

22-13 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja’far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Abil Hassan Al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “When I was taken up for the Ascension, I saw that a womb was hanging from God's Throne and was complaining to God about another womb. I asked it, ‘How much is the distance between you and him?’ The womb replied, ‘We are related to each other in the fortieth father in our lineage.’”

When the Riser (MGB) Comes Each Shiite Would Be Granted the Strength of Forty Men By God

22-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy, on the authority of Al-Abbas ibn Amer al-Qasbani, on the authority of Rabi’a ibn Muhammad al-Muslemi, on the authority of Al-Hassan ibn Sowir ibn Abi Fakhte, on the authority of his father, on the authority of Ali ibn al-Hussein as-Sajjad (MGB), “When our Riser (MGB) comes, the Honorable the Exalted God would remove any weaknesses from the Shiites, strengthen their hearts to be as strong as a mountain, and would grant each Shia man the strength of forty men. They will become the rulers and the noble ones on the Earth.”

Regarding Anyone who Remembers Forty Traditions

22-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ali ibn Isma’il, on the authority of Ubaydullah al-Dihqan, on the

استغفار يغفر به أربعون كبيرة

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد 22-12
الله البرقي، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: مامن مؤمن يقترب في
يوم وليلة أربعين كبيرة فيقول وهو نادم: "أستغفر الله الذي لا إله إلا هو الحي القيوم، بديع السماوات والأرض،
ذا الجلال والإكرام، وأسأله أن يتوب علي" إلا غفرها الله له، ثم قال: ولا خير فيمن يقارف في كل يوم وليلة أربعين

كبيرة.

الرحم تلتقي في أربعين أبا

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن 13-22 الحسن بن علي الوشاء، عن أبي الحسن الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء رأيت رحما متعلقة بالعرش تشكو رحما إلى ربها، فقلت لها: كم بينك وبينها الله عليه وآله: من أب؟ فقالت: تلتقي في أربعين أبا.

إذا قام القائم جعل الله عز وجل قوة الرجل من الشيعة قوة أربعين رجلا

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 14-22 الحسن بن علي بن عبد الله بن المغيرة الكوفي، عن العباس ابن عامر القصباني، عن ربيع بن محمد المسلي، عن الحسن بن ثوير بن أبي فاختة، عن أبيه، عن علي بن الحسين عليهما السلام قال: إذا قام قائمنا أذهب الله عز وجل عن شيعتنا العاهة، وجعل قلوبهم كزبر الحديد، وجعل قوة الرجل منهم قوة أربعين رجلا، ويكونون حكام الارض وسنامها.

في من حفظ أربعين حديثا

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار عن علي 15-22 بن إسماعيل، عن عبيد الله الدهقان قال: أخبرني موسى

authority of Musa ibn Ibrahim al-Marvazy, on the authority of Abil Hassan (MGB) that God's Prophet (MGB) said, "On the Resurrection Day, God shall raise anyone in my nation as a learned scholar who remembers forty traditions in order to fulfill the needs of the people relating to their religious deeds."

22-16 The jurisprudent Abul Hassan Tahir ibn Muhammad ibn Yunus ibn Hayat – narrated in Balkh that Muhammad ibn Uthman al-Haravy quoted Ja'far ibn Muhammad ibn Sawar, on the authority of Ali ibn Hijr al-Sae'di, on the authority of Sa'id ibn Najih, on the authority of Ata ibn Abi Ribah, on the authority of Ibn Abbas¹⁶ that God's Prophet (MGB) said, "I would intercede on behalf of whoever from my nation who memorizes forty traditions."

22-17 Abul Hassan Tahir ibn Muhammad ibn Yunus narrated that Muhammad ibn Uthman al-Haravy quoted Ja'far ibn Muhammad ibn Sawar, on the authority of Isa ibn Ahmad al-Asqalani, on the authority

of Urwah ibn Marwan al-Barqy, on the authority of Ribah ibn Badr, on the authority of Aban, on the authority of Anas¹⁷ that God's Prophet (MGB) said, "On the Resurrection Day, the Honorable the Exalted God shall raise anyone in my nation who remembers forty traditions regarding his religious affairs for the sake of God and the Hereafter as a learned scholar."

22-18 Ahmad ibn Muhammad al-Haysam al-Ajali, Abdullah ibn Muhammad al-Sa'eq and Ali ibn Abdullah al-Var'raq – may God be pleased with them – narrated that Hamzih ibn al-Qasim al-Alavi quoted Al-Hassan ibn Matil al-Daq'qaq, on the authority of Abu Abdullah Ali ibn Muhammad al-Shazi, on the authority of Ali ibn Yusuf, on the authority of Han'nan ibn Sadeer that he had heard Aba Abdullah as-Sadiq (MGB) say, "On the Resurrection Day, God shall resurrect as a learned scholar whoever memorizes forty traditions regarding what is forbidden and what is allowed and shall not punish him."

22-19 Ali ibn Ahmad ibn Musa al-Daq'qaq, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib¹⁸ and Muhammad ibn Ahmad al-Sin'ani – may God be pleased with them – narrated that Muhammad ibn Aba Abdullah Al-Asady al-Kufy Abul Hussein quoted Musa ibn Imran al-Nakha'ee, on the authority of his uncle Al-Hussein ibn Yazid, on the authority of Isma'il ibn al-Fazl al-Hashemi and Isma'il ibn Abi Zyad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that in some advice to Ali ibn Abi Talib (MGB), God's Prophet (MGB) told him, "O Ali! On the Resurrection Day, God shall resurrect amongst the Prophets, the honest ones, the martyrs, and the good-doers whoever memorizes forty traditions for the sake of God and the Hereafter. How good companions they are!"

بن إبراهيم المروزي، عن أبي الحسن عليه السلام قال: قال رسول الله صلى الله عليه وآله: من حفظ من امتي أربعين حديثاً مما يحتاجون إليه من أمر دينهم بعثه الله يوم القيامة فقيهاً عالماً.

أخبرني أبو الحسن طاهر بن محمد بن يونس بن حيوة الفقيه فيما أجاز له لي ببلخ قال: حدثنا محمد بن 16-22 عثمان الهروي قال: حدثنا جعفر بن محمد بن سوار قال: حدثنا علي بن حجر السعدي، قال: حدثنا سعيد بن نجيع عن ابن جريج، عن عطاء بن أبي رباح، عن ابن عباس، عن النبي صلى الله عليه وآله قال: من حفظ من امتي أربعين حديثاً من السنة كنت له شافعياً يوم القيامة.

أخبرني أبو الحسن طاهر بن محمد بن يونس قال: حدثنا محمد بن عثمان الهروي قال: حدثنا جعفر بن 17-22 محمد بن سوار قال: حدثنا عيسى بن أحمد العسقلاني قال: حدثنا عروة بن مروان البرقي قال: حدثنا ربيع بن بدر، عن أبان، عن أنس قال: قال رسول الله صلى الله عليه وآله: من حفظ عني من امتي أربعين حديثاً في أمر دينه يريد به وجه الله عز وجل والدار الآخرة بعثه الله يوم القيامة فقيهاً عالماً.

حدثنا أحمد بن محمد بن الهيثم العجلي، وعبد الله بن محمد الصائغ، وعلي بن عبد الله الوراق رضي الله 18-22

عنهم قالوا: حدثنا حمزة بن القاسم العلوي قال: حدثنا الحسن بن متيل الدقاق قال: حدثنا أبوعبد الله علي بن محمد الشاذي، عن علي بن يوسف، عن حنان بن سدير قال: سمعت أبا عبد الله عليه السلام يقول: من حفظ عنا أربعين حديثاً من أحاديثنا في الحلال والحرام بعثه الله يوم القيامة فقيها عالماً ولم يعذبه.

حدثنا علي بن أحمد بن موسى الدقاق، والحسين بن إبراهيم بن أحمد ابن هشام المكتب، ومحمد بن أحمد 19-22 السناني رضي الله عنهم قالوا: حدثنا محمد بن أبي عبد الله الاسدي الكوفي أبو الحسين، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين ابن يزيد، عن إسماعيل بن الفضل الهاشمي، وإسماعيل بن أبي زياد جميعاً، عن جعفر ابن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي عليهم السلام قال: إن رسول الله صلى الله عليه وآله أوصى إلى أمير المؤمنين علي بن أبي طالب عليه السلام وكان فيما أوصى به أن قال له: يا علي من حفظ من امتي أربعين حديثاً يطلب بذلك وجه الله عز وجل والدار الآخرة حشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقاً.

Then, Ali (MGB) asked, “O Prophet of God! Would you tell me what these traditions are?” The Prophet (MGB) said, “They are regarding believing in the One God for whom there are no partners; worshipping God and no one else; establishing prayers having made ablutions at the proper times; not postponing the prayers unduly as that would cause the Wrath of the Honorable the Exalted God; paying the alms-tax; fasting during the month of *Ramazan*; going on the *Hajj* pilgrimage to the House of God (*Ka’ba*) when you have the means to do so; not causing your parents to damn you; not oppressively devouring an orphan’s properties; not drinking wine or any other intoxicating drinks; not committing adultery or being gay; not slandering; not falsely swearing by God; not stealing; not bearing any false testimony for anyone whether familiar to you or not; accepting the truth whether it be from a young person or an older one; not trusting any oppressors even if they are closely associated with you; not acting according to your lustful desires; not accusing pious women of fornication; not being hypocritical as the least amount of hypocrisy equals associating partners with the Honorable the Exalted God; not finding faults with other by telling a short person that he is short or by telling a tall person that he is tall; not making fun of any of God’s creatures; being patient at times of difficulty and calamities; being grateful when you are granted blessings; not feeling secure from God’s Chastisement for committing sins; not losing hopes in God’s Mercy; repenting to the Honorable the Exalted God for the sins which you have committed as one who repents from committing a sin is like one who has not committed that sin; not insisting on committing sins and asking for God’s forgiveness; not acting like those who make fun of God, His Signs and God’s Prophets (MGB); knowing that you are sure to get what is meant for you and you are sure to lose what is not meant for you; not raising God’s Wrath in order to please His creatures; not preferring this world over the Hereafter as this world is ephemeral while the Hereafter is perpetual; not being greedy of what your brethrens have; having the same inner and outward appearance; not having a good outward appearance while possessing an evil inner self as then you would be of the hypocrites; not telling lies or associating with liars; not becoming angry when you hear the truth; fostering politeness in yourself, your wife, your children and your neighbors as much as you can; acting according to what you know; not dealing with anyone of the Honorable the Exalted God’s creatures unfairly; behaving well with both the kin and the

strangers; not being oppressive or mean to anyone; often reciting God's glorifications, praises and supplications; remembering death often and remembering the life after death including Resurrection, Paradise and Hell; reading the Quran

فقال علي عليه السلام: يا رسول الله أخبرني ما هذه الاحاديث فقال: أن تؤمن بالله وحده لا شريك له، وتعبده ولا تعبد غيره. وتقيم الصلاة بوضوء سابغ في مواقيتها ولا تؤخرها فان في تأخيرها من غير علة غضب الله عز وجل. وتؤدي الزكاة. وتصوم شهر رمضان. وتحج البيت إذا كان لك مال وكنت مستطيعا. وأن لا تعق والدك، ولا تأكل مال اليتيم ظلما. ولا تأكل الربا. ولا تشرب الخمر ولا شيئا من الاشربة المسكرة. ولا تزني ولا تلوط. ولا تمشي بالنميمة. ولا تحلف بالله كاذبا. ولا تسرق. ولا تشهد شهادة الزور لاحد قريبا كان أو بعيدا. وأن تقبل الحق ممن جاء به صغيرا كان أو كبيرا. وأن لا تركز إلى ظالم وإن كان حميما قريبا. وأن لا تعمل بالهوى. ولا تقذف المحصنة. ولا ترائي فان أيسر الرياء شرك بالله عز وجل. وأن لا تقول لقصير: يا قصير، ولا لطويل: يا طويل تريد بذلك عيبه. وأن لا تسخر من أحد من خلق الله. وأن تصبر على البلاء والمصيبة. وأن تشكر نعم الله التي أنعم بها عليك، وأن لا تأمن عقاب الله على ذنب تصيبه، وأن لا تقنط من رحمة الله. وأن تتوب إلى الله عز وجل من ذنوبك فان التائب من ذنوبه كمن لا ذنب له. ولا تصر على الذنوب مع الاستغفار فتكون كالمستهزئ بالله وآياته ورسله. وأن تعلم أن ما أصابك لم يكن ليخطئك، وأن ما أخطأك لم يكن ليصيبك. وأن لا تطلب سخط الخالق برضى المخلوق. وأن لا تؤثر الدنيا على الآخرة لان الدنيا فانية والآخرة الباقية. وأن لا تبخل على إخوانك بما تقدر عليه، وأن تكون سريرتك كعلانيتك، وأن لا تكون علانيتك سنة وسريرتك قبيحة، فان فعلت ذلك كنت من المنافقين. وأن لا تكذب، وأن لا تخالط الكذابين. وأن لا تغضب إذا سمعت حقا. وأن تؤدب نفسك وأهلك وولدك وجيرانك على حسب الطاقة. وأن تعمل بما علمت. ولا تعاملن أحدا من خلق الله عز وجل إلا بالحق. وأن تكون سهلا لل قريب والبعيد وأن لا تكون جبارا عنيدا، وأن تكثر من التسبيح والتهليل والدعاء وذكر

often and acting accordingly; valuing treating the believers whether they are men or women with kindness and nobility; not wanting for any other believers what you do not want for yourself; not getting tired of doing good deeds; not placing your own burden on the shoulders of other people; not mentioning any act favors to others; considering this world as a prison for yourself until God grants you residence in Paradise. These are the forty traditions. Anyone who maintains them and keeps them for me to be presented to my followers will have God's Mercy and entry into Paradise. He will be considered the most beloved person in the sight of God after the Prophets and their Trustees. God will resurrect him amongst the Prophets, the honest ones, the martyrs and the good-doers on the Resurrection Day. How good companions they are!"

The Neighborhood of a Mosque and its Precincts Are Forty Ells and Forty Houses In Each Direction

22–20 Al-Hassan ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn al-Hassan, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Ali ibn Aqabah ibn Khalid, on the authority of his father Aqabah ibn Khalid, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father

(MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “The neighborhood zone of a mosque is forty ells¹⁹, and the precincts of a mosque span out to forty houses away in each direction.”

On Those who Live for Forty Years or More

22–21 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ibrahim ibn Hashim, on the authority of Muhammad ibn Ali al–Muqar’ri, on the authority of Yahya ibn al–Mobarak, on the authority of Abdullah ibn Jabal’le, on the authority of Ishaq ibn Ammar, on the authority of Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “God will protect anyone who attains the age of forty from insanity, vitiligo²⁰ and leprosy.²¹ God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth.”

الموت وما بعده من القيامة والجنة والنار. وأن تكثر من قراءة القرآن وتعمل بما فيه. وأن تستغنم البر والكرامة بالمؤمنين والمؤمنات. وأن تنظر إلى كل ما لا ترضى فعله لنفسك فلا تفعله بأحد من المؤمنين. ولا تمل من فعل الخير. وأن لا تثقل على أحد. وأن لا تمن على أحد إذا أنعمت عليه. وأن تكون الدنيا عندك سجنًا حتى يجعل الله لك جنة فهذه أربعون حديثًا من استقام عليها وحفظها عني من امتي دخل الجنة برحمة الله وكان من أفضل الناس وأحبهم إلى الله عز وجل بعد النبيين والوصيين، وحشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقًا.

حريم المسجد أربعون ذراعًا والجوار أربعون دارًا من أربعة جوانبها

حدثنا الحسن بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي، عن محمد بن علي بن محبوب، عن 22–20 محمد بن الحسن، عن الحسن بن علي بن فضال، عن علي ابن عقبة بن خالد، عن أبيه عقبة بن خالد، عن أبي عبد الله، عن أبيه، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: حريم المسجد أربعون ذراعًا، والجوار أربعون دارًا من أربعة جوانبها.

في من عمر أربعين سنة فما فوقها

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثني محمد ابن الحسن الصفار، عن 21-22 إبراهيم بن هاشم، عن محمد بن علي المقرئ عن يحيى بن المبارك، عن عبد الله بن جبلة، عن إسحاق بن عمار، عن أبي عبد الله، عن أبيه، عن آبائه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من عمر أربعين سنة سلم من الأنواع الثلاثة من الجنون والجذام والبرص، ومن عمر خمسين سنة رزقه الله الانابة إليه، ومن عمر ستين سنة هون الله حسابه يوم القيامة، ومن عمر سبعين سنة كتبت حسناته ولم تكتب سيئاته، ومن عمر ثمانين سنة غفر له ما تقدم من ذنبه وما تأخر، ومشى على الأرض مغفورا له وشفع في أهل بيته.

22-22 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Salamat ibn al-Khat’tab, on the authority of Ahmad ibn Abdul Rahman, on the authority of Isma’il ibn Abdul Khaliq, on the authority of Muhammad ibn Talha that Aba Abdullah as-Sadiq (MGB) said, “The Honorable the Exalted God honors those who reach forty years of age²² and is shy before those who reach eighty years of age.”

22-23 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn al-Sindy, on the authority of Ali ibn al-Hikam, on the authority of Davood ibn al-Nue’mān, on the authority of Sayf al-Tammar, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, When a servant reaches the age of thirty-three, he has reached perfect maturity. When he reaches the age of forty years, he has attained his ultimate progress. Hence as he enters forty-one his powers are on decline, and it is befitting for one at fifty to consider himself like someone in his death throes.”

22-24 It has been narrated with these documentations and on the authority of Davood ibn al-Nue’mān, on the authority of Sayf, on the authority of Abi Basir that Abu Abdullah as-Sadiq (MGB) said, “Verily, a man has an amplitude [of freedom] until forty years; but when he reaches forty, God the Almighty and Glorious, reveals to His angels, *‘Verily, I have made My servant come of age, so now be strict and severe with him and record and write down his every action, whether it is a minor one or a major one, and whether his works are abundant or sparse.’*”

He added, “Abu Ja’far al-Baqir (MGB) said, ‘When a person reaches forty years of age he is told to watch his actions since he no longer has any excuses. Those who are forty years old do not deserve to bring excuses like those who are only twenty-years old. What seeks either of them is the same thing²³. It is not sleep. Therefore, talk less and work hard due to the fear of death which is approaching.’”

22-25 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Al-Abbas ibn Ma’ruf, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Muhammad ibn al-Qasim, on the authority of Ali ibn al-Muqayrih that Aba Abdullah as-Sadiq (MGB) quoted on the authority of the Prophet (MGB), “The Honorable the Exalted God will protect anyone who attains the age of forty from three diseases: insanity, vitiligo²⁴ and leprosy²⁵. God will ease the Reckoning of anyone who reaches

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني سلمة بن الخطاب، عن أحمد بن 22-22 عبد الرحمن، عن إسماعيل بن عبد الخالق، عن محمد بن طلحة، عن أبي عبد الله عليه السلام قال: إن الله عز وجل ليكرم ابن الأربعين ويستحيي من ابن الثمانين.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى، عن 22-23 محمد بن السندي، عن علي بن الحكم، عن داود بن النعمان، عن سيف التمار، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إذا بلغ العبد ثلاثا وثلاثين سنة فقد بلغ أشده، وإذا بلغ أربعين سنة فقد بلغ منتهاه، فإذا ظعن في إحدى وأربعين فهو في النقصان، وينبغي لصاحب الخمسين أن يكون كمن كان في النزع.

وبهذا الإسناد، عن داود بن النعمان، عن سيف، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إن العبد 22-24 لفي فسحة من أمره ما بينه وبين أربعين سنة، فإذا بلغ أربعين سنة أوحى الله عز وجل إلى ملائكته أني قد عمرت عبدي عمرا [وقد طال] فغلظا وشددا وتحفظا واكتبا عليه قليل عمله وكثيره وصغيره وكبيره.

قال: وقال أبو جعفر عليه السلام: إذا أتت على العبد أربعون سنة قيل له: خذ حذرَكَ فإنك غير معذور، وليس ابن أربعين سنة أحق بالعتذار من ابن عشرين سنة، فإن الذي يطلبهما واحد، وليس عنهما براقِد، فاعمل لما أمامك من الهول، ودع عنك فضول القول.

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن العباس 22-25 بن معروف، عن عبد الرحمن بن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله عليه السلام قال: سمعته يقول: إذا بلغ المرء أربعين سنة آمنه الله عز وجل من الادواء الثلاثة: الجنون والجذام والبرص.

the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent. The companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth.”

In another tradition we read, “When he reaches the age of one-hundred he has reached the worst age.”

In another tradition we read, “When one reaches his worst age, his intellect is like that of a seven year old child.”

22-26 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Salamat ibn al-Khat’tab, on the authority of Ali ibn al-Hussein²⁶, on the authority of Ahmad ibn Muhammad al-Mo’adab, on the authority of Asim ibn Hamid, on the authority of Khalid al-Qalanesi that Aba Abdullah as-Sadiq (MGB) said, “When they bring an old man on the

Resurrection Day for Reckoning, and hand him his Record of Deeds with the side of it showing his sins and evil deeds facing the people, time will pass very slowly for him. He will say, ‘O my Lord! Do you order that I be taken to Hell?’ God – may His Majesty be Exalted – says, ‘O old man! I feel too shy to punish you, since you prayed when you were living in the world. Take My servant to Paradise!’”

22-27 Abu Sa’id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abul Ab’bas Muhammad ibn Yaqoob al-Asim quoted Bakr ibn Sahl al-Damyati, on the authority of Abdullah ibn al-Muhajir (ibn al-Rabih al-Najibi)²⁷, on the authority of Ibn Wahab, on the authority of Hafs ibn Maysara, on the authority of Zayd ibn Aslam, on the authority of Anas that God’s Prophet (MGB) said, “The Honorable the Exalted God will protect anyone who attains the age of forty from the three diseases: insanity, vitiligo²⁸ and leprosy²⁹. God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty an opportunity to repent as God likes him/her and is pleased with him/her. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a person reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth, and his intercession on behalf of his family members would be accepted.”

فاذا بلغ الخمسين خفف الله حسابه، فاذا بلغ الستين رزقه الانابة إليه، فاذا بلغ السبعين أحبه أهل السماء، فإذا بلغ الثمانين أمر الله بآثبات حسناته وإلقاء سيئاته، فاذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وكتب أسير الله في أرضه، وفي حديث آخر فاذا بلغ المائة فذلك أرذل العمر، وروي أن أرذل العمر أن يكون عقله عقل ابن سبع سنين.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن علي بن الحسين، عن 22-26 أحمد بن محمد المؤدب، عن عاصم بن حميد، عن خالد القلانسي، عن أبي عبد الله عليه السلام قال: يؤتى بالشيخ يوم القيامة فيدفع إليه كتابه ظاهرة مما يلي الناس لا يرى إلا مساوي فيطول ذلك عليه، فيقول: يا رب أتامني إلى النار؟ فيقول الجبار جل جلاله: يا شيخ إني أستحيي أن أعذبك، وقد كنت تصلي لي في دار الدنيا، إذهبوا بعبي إلى الجنة.

حدثنا أبوسعيد محمد بن الفضل بن محمد بن إسحاق المذكر قال: حدثنا أبو العباس محمد بن يعقوب 22-27 الاصم قال: حدثني بكر بن سهل الدمياني قال: حدثنا عبد الله بن المهاجر ربيع النجبي قال: حدثنا ابن وهب، عن حفص بن ميسرة عن زيد بن أسلم، عن أنس قال: قال رسول الله صلى الله عليه وآله: ما من معمر يعمر أربعين سنة إلا صرف الله عنه ثلاثة أنواع من البلاء: الجنون والجذام والبرص، فإذا بلغ الخمسين لين الله عليه حسابه، فاذا بلغ الستين رزقه الله الانابة إليه بما يحب ويرضى، فاذا بلغ السبعين أحبه الله وأحبه أهل السماء، فاذا بلغ الثمانين قبل الله حسناته، وتجاوز عن سيئاته، فاذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وسمي أسير الله في أرضه، وشفع في أهل بيته.

22–28 Abu Ahmad Muhammad ibn Ja’far al–Bandar, the jurisprudent in Furqan – narrated that Abul Ab’bas al–Himady quoted Muhammad ibn Ali al–Sa’eq al–Maki in Mecca, on the authority of Ibrahim ibn Monzar al–Haza’ami,³⁰ on the authority of Abdullah ibn Muhammad ibn al–Hussein, on the authority of Muhammad ibn Abdullah ibn Umar ibn Uthman, on the authority of Anas ibn Malik³¹ that God’s Prophet (MGB) said, “The Honorable the Exalted God will protect anyone who attains the age of forty from the three diseases: insanity, vitiligo³² and leprosy. God will ease the Reckoning of anyone who reaches the age of fifty. God will grant anyone who reaches the age of sixty opportunity to repent as the Honorable the Exalted God wills. God and the companions of the heavens love anyone who reaches the age of seventy. God will order the good deeds to be recorded, and the bad deeds to be eliminated for anyone who reaches the age of eighty. Whenever a man reaches the age of ninety, God will forgive all his past and future sins. He will be considered to be one of the slaves of God on Earth and his intercession on behalf of his family members would be accepted.”

22–29 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al–Hussein ibn Abil Khat’tab, on the authority of Abi Ja’far al–Ahval, on the authority of Zakariya al–Mousily – known as Kokab al–Dam³³, on the authority of Al–Abdul Salih (MGB), “Anyone who has gone on the *Hajj* pilgrimage will be told, ‘You may intercede on behalf of whomever you wish.’ One of the gates of Paradise shall be opened up for him and whomever he intercedes for on his behalf.”

The Reasoning of Imam Ali with Abu Bakr Citing Forty–Three Issues

22–30 Ahmad ibn al–Hassan al–Qat’tan narrated that Abdul Rahman ibn Muhammad al–Hassani quoted Abu Ja’far Muhammad ibn Hafs al–Khas’ami, on the authority of Al–Hassan ibn Abdul Vahid, on the authority of Ahmad ibn al–Taqlabi, on the authority of Ahmad ibn Abdul Hameed, on the authority of Hafs ibn Mansoor al–At’tar, on the authority of Abu Sa’id al–Var’raq, on the authority of his father, on the authority of Ja’far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), “When Abu Bakr became the Caliph and the people pledged allegiance to him and abandoned Ali (MGB), Abu Bakr treated Ali (MGB) pleasantly and with a smiling face, but Ali (MGB) did not show happiness. This was hard on Abu Bakr. Therefore, he wanted to visit Ali (MGB) in private, ask him the reason for this, apologize to him for the people having gathered around him and having delegated the task of

حدثنا أبو أحمد محمد بن جعفر البندار الفقيه بفرغانة قال: حدثنا أبو العباس الحمادي قال: حدثنا محمد بن 22–28 علي الصائغ المكي بمكة قال: حدثنا إبراهيم بن المنذر الحزامي قال: حدثني عبد الله بن محمد بن الحسين قال: حدثني محمد بن عبد الله بن عمر بن عثمان، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ما من عبد يعمر في الاسلام أربعين سنة إلا صرف الله عنه ثلاثة أنواع من البلاء: الجنون والجذام والبرص، فإذا بلغ الخمسين لين الله عليه الحساب، فإذا بلغ الستين رزقه الله الاتابة إليه بما يحب الله عز وجل، فإذا بلغ السبعين

أحبه الله وأحبه أهل السماء، فإذا بلغ الثمانين قبل الله حسناته، وتجاوز عن سيئاته، فإذا بلغ التسعين غفر الله له ما تقدم من ذنبه وما تأخر، وسمي أسير الله في أرضه، وشفع في أهل بيته.

ثواب من حج أربعين حجة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب عن أبي 22-29 جعفر الاحول، عن زكريا الموصللي كوكب الدم قال: سمعت العبد الصالح عليه السلام يقول: من حج أربعين حجة قيل له: اشفع فيمن أحببت ويفتح له باب من أبواب الجنة يدخل منه هو ومن يشفع له.

احتجاج أمير المؤمنين عليه السلام على أبي بكر بثلاث وأربعين خصلة

حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن محمد الحسني قال: حدثنا أبو جعفر محمد بن 22-30 حفص الخثعمي قال: حدثنا الحسن بن عبدالواحد قال: حدثني أحمد بن التغلبي قال: حدثني أحمد بن عبدالحميد قال: حدثني حفص ابن منصور العطار قال: حدثنا أبوسعيد الوراق، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: لما كان من أمر أبي بكر وبيعة الناس له وفعلهم بعلي بن أبي طالب عليه السلام ما كان لم يزل أبوبكر يظهر له الانبساط ويرى منه انقباضا فكبر ذلك على أبي بكر فأحب لقاءه واستخراج ما عنده والمعذرة إليه

Caliphate for him. He wanted to tell Ali (MGB) that he had just obeyed them in accepting the rule over the nation, and that he was not that eager to do so. Thus, Abu Bakr went to see Ali (MGB) in private and said, 'O Abal-Hassan! I swear by God that I had no plans for the Caliphate nor did I have any desires for it. I am not eager for that position and do not trust myself to be able to fulfill the needs of this nation. I have no wealth or power; do not have a supporter; and I did not want to get it from someone by force. Why are you upset with me? Why do you look upon me with disdain?' Then Ali (MGB) told him, 'If you had no desire for the position of Caliphate and you were not sure whether you could carry it out, then why did you accept the responsibility for being the Caliph?'

Abu Bakr said, 'The reason for this was a narration which I had heard from the Prophet (MGB) who said, 'Indeed God would not let all my nation unite on an issue that opposes guidance' I accepted the call of the nation. Had I known that there was someone who opposed me, I would not have accepted.'

Ali (MGB) said, 'You cited a narration from the Prophet (MGB) stating 'Indeed God would not let all my nation unite on an issue that opposes guidance'. But wasn't I one of the members of this nation or not?'

Abu Bakr said, 'Yes, you were.'

Ali (MGB) added, 'What about the others who opposed you such as Salman, Ammar, Abuzar, Al-Miqdad, Ibn Ebada and those of the Helpers (*Ansar*) who were with him?'

Abu Bakr said, 'Yes. They were all members of the nation.'

Ali (MGB) said, 'Then how could you rely on that narration from the Prophet (MGB) and the like, while you knew well that the people who opposed you were all of the great companions of the Prophet (MGB)? They are recognized by the nation and have never neglected in wishing well for the cause of the Prophet (MGB).'

Abu Bakr said, 'I did not know at the beginning that they are opposed to me. Later on, after I took charge of the affairs I realized that they are opposed to me. However, I feared that the people might turn back from the religion if I resign. I thought that it would be easier to change your mind and bring you in line with me, rather than have an outbreak of a civil war and some of the people return to atheism. I knew that you are not any less interested in protecting the Muslims and their religion than I am.'

Ali (MGB) said, 'Fine. Can you tell me what attributes should the person who is worthy of the position of Caliphate have?'

لما اجتمع الناس عليه وتقليدهم إياه أمر الامة وقلة رغبته في ذلك وزهده فيه، أتاه في وقت غفلة وطلب منه الخلوة، وقال له: والله يا أبا الحسن ما كان هذا الامر مواطاة مني، ولا رغبة فيما وقعت فيه، ولا حرصا عليه ولا ثقة بنفسي في ما تحتاج إليه الامة ولا قوة لي لمال ولا كثرة العشيرة ولا ابتزاز له دون غيري فمالك تضرر علي ما لم أستحقه منك وتظهر لي الكراهة فيما صرت إليه وتنظر إلي بعين السأمة مني.

قال: فقال له عليه السلام: فما حملك عليه إذا لم ترغب فيه ولا حرصت لعيه ولا وثقت بنفسك في القيام به، وبما يحتاج منك فيه؟

فقال أبوبكر: حديث سمعته من رسول الله صلى الله عليه وآله "إن الله لا يجمع امتي على ضلال". ولما رأيت اجتماعهم اتبعت حديث النبي صلى الله عليه وآله وأحللت أن يكون اجتماعهم على خلاف الهدى وأعطيتهم قود الاجابة ولو علمت أن أحدا يتخلف لامتنعت.

قال: فقال علي عليه السلام: أما ما ذكرت من حديث النبي صلى الله عليه وآله "إن الله لا يجمع امتي على ضلال" أفكنت من الامة أو لم أكن؟

قال: بلى.

قال: وكذلك العصاة الممتنع عليك من سلمان وعمار وأبي ذر والمقداد وابن عباد ومن معه من الانصار؟

قال: كل من الامة

فقال علي عليه السلام: فكيف تحتج بحديث النبي صلى الله عليه وآله وأمثال هؤلاء قد تخلفوا عنك وليس للامة فيهم طعن ولا في صحبة الرسول صلى الله عليه وآله ونصيحته منهم تقصير؟

قال: ما علمت بتخلفهم إلا من بعد إبرام الامر وخفت إن دفعت عني الامر أن يتفاقم إلى أن يرجع الناس مرتدين عن الدين وكان ممارستكم إلي إن أجبتهم أهون مؤونة على الدين وأبقى له من ضرب الناس بعضهم ببعض فيرجعوا كفارا، وعلمت أنك لست بدوني في الإبقاء عليهم وعلى أديانهم.

قال علي عليه السلام: أجل ولكن أخبرني عن الذي يستحق هذا الامر بما يستحقه؟

Abu Bakr said, 'He should be a well-wisher and loyal person, and he should not be unduly generous. He should be polite, just, knowledgeable of the Book, the traditions and the Divine Decrees. He should abstain from the world with little interest in it. He should take the rights of the oppressed from the oppressors, whether they be his relatives or strangers.'

Then Abu Bakr remained silent.

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Do I possess these attributes or do you?'

Abu Bakr said, 'O Abal-Hassan (Ali)! Certainly you possess them.'

Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it I who accepted the Prophet's invitation to Islam before anyone else considered Islam or was it you who did this?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it you who accepted God's Prophet's (MGB) call to Islam before any other men or was it you?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it you who recited the *Bara'at* Chapter (Declaration of Immunity) for the pilgrims and the whole nation during the *Hajj* season, or was it you who did it?' Abu Bakr said, 'Of course, it was you.'

Ali (MGB) said, 'I swear to you by God! Was it I who sacrificed myself to protect the life of God's Prophet (MGB) when he (MGB) took refuge in a cave, or was it you who did it?' Abu Bakr said, 'Of course, it was

you.'

Ali (MGB) said, 'I swear to you by God! Was it I who is the subject of the following verse regarding giving my ring in charity 'your real friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,– those who establish regular prayers and regular charity, and they bow down humbly (in worship)'³⁴ or was it you?' Abu Bakr said, 'Of course, it was revealed regarding you.'

Ali (MGB) said, 'I swear to you by God! Am I the Master of you and all the Muslims according to what God's Prophet (MGB) said on the Day of *Qadir Khum*, or you?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Am I the Prophet's vizier³⁵ and do I have the same rank as Aaron had to Moses (MGB) in relation to the Prophet (MGB), or do you have it?' Abu Bakr said, 'Of course for you.'

Ali (MGB) said, 'I swear to you by God! Did the Prophet (MGB) take me, my family and my children out for the imprecation of the Christian unbelievers, or did he take you and your family out for the imprecation of the unbelievers?' Abu Bakr said, 'Of course, you.'

فقال أبو بكر: بالنصيحة، والوفاء، ورفع المداينة والمحابة، وحسن السيرة، وإظهار العدل، والعلم بالكتاب والسنة وفصل الخطاب، مع الزهد في الدنيا وقلة الرغبة فيها وانصاف المظلوم من الظالم القريب والبعيد. ثم سكت

فقال علي عليه السلام: أنشدك بالله يا أبا بكر أفي نفسك تجد هذه الخصال أم في؟

قال: بل فيك يا أبا الحسن

قال: أنشدك بالله أنا المجيب لرسول الله صلى الله عليه وآله قبل ذكران المسلمين أم أنت؟

قال: بل أنت

قال: فأنشدك بالله أنا الاذان لاهل الموسم ولجميع الامة بسورة براءة أم أنت؟

قال: بل أنت

قال: فأنشدك بالله أنا وقيت رسول الله صلى الله عليه وآله بنفسي يوم الغار أم أنت؟

قال: بل أنت.

قال: أنشدك بالله ألي الولاية من الله مع ولاية رسول الله في آية زكاة الخاتم أم لك؟

قال: بل لك.

قال: أنشدك بالله أنا المولى لك ولكل مسلم بحديث النبي صلى الله عليه وآله يوم الغدير أم أنت؟

قال: بل أنت.

قال: أنشدك بالله ألي الوزارة من رسول الله صلى الله عليه وآله والمثل من هارون من موسى أم لك؟

قال: بل لك.

قال فأنشدك بالله أبي برز رسول الله صلى الله عليه وآله، وبأهل بيتي وولدي في مباهلة المشركين من النصارى أم بك وبأهلك وولدك؟

قال: بل بكم.

Then, Ali (MGB) said, 'I swear to you by God! Was the verse of purity from all abominations *'...And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless'*³⁶ revealed for me, my family and children, or was it revealed for you and your family?' Abu Bakr said, 'Of course, it was revealed for you and the members of your family.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! On the *Kasa* assembly day did the Prophet (MGB) supplicate for me, my family and my children and say, 'O God! These are the members of my Family! Please keep them far away from the fire' or did he supplicate for you?' Abu Bakr said, 'Of course the Prophet (MGB) supplicated for you, your family and children.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Does the following Quranic verse refer to me *'They perform (their) vows, and they fear a Day whose evil flies far and wide'*³⁷ or does it refer to you?' Abu Bakr said, 'Of course, it refers to you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Are you the knight about whom the following was announced from the Heavens 'There is no sword like *Zulfaqar* and there is no true knight but Ali', or me?' Abu Bakr said, 'Of course, it refers to you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who missed his prayer so the sun was returned for you to pray, and then it set, or was it me?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person to whom God's Prophet (MGB) handed his flag on the day of the Battle of the Trench and by whom God brought victory in that Battle, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who relieved the Prophet's sorrow by killing Amr ibn 'Abd Wudd³⁸, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whose leadership of the genies God's Prophet (MGB) acknowledged and the genies accepted it, or was I that person?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whose legitimacy the Prophet praised from Adam to his own father by saying 'Your lineage and mine starting from Adam to Abdul Mitalib and are all the result of wedlock', or was I that person?' Abu Bakr said, 'Of course, it was you.'

قال: فأنشذك بالله ألي ولاهلي وولدي آية التطهير من الرجس أم لك ولاهل بيتك؟

قال: بل لك ولاهل بيتك.

قال: فأنشذك بالله أنا صاحب دعوة رسول الله صلى الله عليه وآله وأهلي وولدي يوم الكساء "اللهم هؤلاء أهلي إليك لا إلى النار" أم أنت؟

قال: بل أنت وأهلك وولدك.

قال: فأنشذك بالله أنا صاحب الآية "يُؤْفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا" أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنت الفتى الذي نودي من السماء "لا سيف إلا ذو الفقار ولا فتى إلا علي" أم أنا؟

قال: بل أنت.

قال: فأنشذك بالله أنت الذي ردت له الشمس لوقت صلاته فصلاها ثم توارت أم أنا؟

قال: بل أنت.

قال: فأنشذك بالله أنت الذي حباك رسول الله صلى الله عليه وآله برايته يوم خيبر ففتح الله له أم أنا؟

قال: بل أنت.

قال: فأنشذك بالله أنت الذي نفست عن رسول الله صلى الله عليه وآله كربته وعن المسلمين بقتل عمرو بن عبد ود أم أنا؟

قال: بل أنت.

قال: فأنشذك بالله أنت الذي ائتمنك رسول الله صلى الله عليه وآله رسالته إلى الجن فأجابت أم أنا؟

قال: بل أنت.

قال: أنشدك بالله أنت الذي طهرك رسول الله صلى الله عليه وآله من السفاح من آدم إلى أبيك بقوله: "أنا وأنت من نكاح لا من سفاح من آدم إلى عبد المطلب" أم أنا؟

قال: بل أنت.

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person who was chosen by God's Prophet (MGB) to whom he (MGB) married off his daughter Fatimah and said, 'God married you off', or was it you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Am I the father of Al-Hassan and Al-Hussein who are the two sweet basils of the Prophet (MGB) about whom he (MGB) said, 'These two are the Masters of the Youth in Paradise. Their father is better than them', or are you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Is the person who is adorned with two wings with which he flies in Paradise along with the other angels your brother or my brother?' Abu Bakr said, 'Of course he is your brother.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it I who pledged to pay off the Prophet's obligations and declared that during the *Hajj* pilgrimage season or was it you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom God's Prophet (MGB) prayed to 'O my Lord! Please send me your most beloved creature to share this bird with me' when he (MGB) wanted to eat a roasted bird, or was it you?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom the Prophet (MGB) brought the good news of killing the perfidious party (*Nakiseen*), the deviators, and the apostates³⁹ according to the interpretations of the Quran, or was it you?' Abu Bakr said, 'Of course, it was you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was it you who heard the last words of God's Prophet (MGB), performed his ritual ablutions (*wuzu*) for the dead, and buried him (MGB) or was it me?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Were you the person about whom God's Prophet said, 'Ali is the best of the judges amongst you', or did that refer to me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Was I the person about whom the Prophet (MGB) ordered his companions to call as the Commander of the Faithful during his own lifetime, or was it you?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you closer in ties of kinship to God's Prophet (MGB), or was I?' Abu Bakr said, 'Of course, you.'

قال: فأنت بالله أنا الذي اختارني رسول الله صلى الله عليه وآله وزوجني ابنته فاطمة وقال: "الله زوجك" أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله وأنا والد الحسن والحسين ريحانتيه اللذين قال فيهما: "هذان سيدا شباب أهل الجنة وأبوهما خير منهما" أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أخوك المزين بجناحين في الجنة ليطير بهما مع الملائكة أم أخي؟

قال: بل أخوك.

قال: فأنشذك بالله أنا ضمننت دين رسول الله وناديت في الموسم بانجاز مواعده أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنا الذي دعاه رسول الله لطير عنده يريد أكله فقال: "اللهم انتني بأحب خلقك إليك بعدي" أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنا الذي بشرني رسول الله بقتال الناكثين والقاسطين والمارقين على تأويل القرآن أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنا الذي شهدت آخر كلام رسول الله صلى الله عليه وآله ووليت غسله ودفنه أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنا الذي دل عليه رسول الله صلى الله عليه وآله بعلم القضاء بقوله: " علي أقضاكم " أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنا الذي أمر رسول الله صلى الله عليه وآله أصحابه بالسلام عليه بالامرة في حياته أم أنت؟

قال: بل أنت.

قال: فأنشذك بالله أنت الذي سبقت له القرابة من رسول الله صلى الله عليه وآله أم أنا؟

قال: بل أنت.

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person who gave a Dinar to the Prophet (MGB) when he (MGB) needed it and Gabriel pledged allegiance to you? Were you the one who kept the Prophet (MGB) and his family as guests, or was that me?' Then Abu Bakr cried and said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person whom the Prophet (MGB) put on his shoulders to bring down and break the idols of the *Ka'ba* and could even extend his hands to the heavens if he willed, or was it me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the one about whom God's Prophet (MGB) said, 'You are the one to uphold my flag in this world and the Hereafter', or was it me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the one whose door⁴⁰ was left open from the mosque when all the other doors of the companions of family members of the Prophet were shut and the Prophet (MGB) allowed what God had allowed for him, or was it me?' Abu Bakr said, 'Of course, you.'

Ali (MGB) said, 'I swear to you by God! Was it you who gave charity before having a private consultation with God's Prophet (MGB), or was it me? It was at that time that the Honorable the Exalted God blamed a group of people and revealed the following verse, *'Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and God forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-*

acquainted with all that ye do. ⁴¹ Abu Bakr said, 'Of course, you.'

Then Ali (MGB) said, 'O Abu Bakr! I swear to you by God! Were you the person about whom God's Prophet (MGB) explicitly referred to in what he (MGB) told Fatimah, 'I married you off to the first person to have believed and his faith is the most superior of all', or did that refer to me?' Abu Bakr said, 'Of course, you.'

Then Ali (MGB) kept on mentioning the characteristics which the Honorable the Exalted God had given to him and no one else and Abu Bakr kept on saying, 'Of course, you.'

Abu Bakr said, 'That is right. Such are the required characteristics for one to be in charge of the affairs of the nation of Muhammad (MGB)!'.

Then Ali (MGB) told him, 'Then what fooled you so much that you turned away from God, His Prophet (MGB) and His religion? You lack what those who abide by His religion need.'

قال: فأنت الذي حباك الله عز وجل بدينار عند حاجته وباعك جبرئيل وأضفت محمدا صلى الله عليه وآله وأطعمت ولده؟

قال: فبكى أبو بكر وقال: بل أنت

قال: فأنت الذي حملك رسول الله صلى الله عليه وآله على كتفيه في طرح صنم الكعبة وكسره حتى لو شاء أن ينال أفق السماء لنالها أم أنا؟

قال: بل أنت

قال: فأنت الذي قال له رسول الله صلى الله عليه وآله: "أنت صاحب لوائي في الدنيا والآخرة" أم أنا؟

قال: بل أنت

قال: فأنت الذي أمر رسول الله بفتح بابه في مسجده حين أمر بسد جميع أبواب أصحابه وأهل بيته وأحل له فيه ما أحله الله له أم أنا؟

قال: بل أنت

قال: فَأَنْشِدُكَ اللَّهَ أَنْتَ الَّذِي قَدِمَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَدَقَةٌ فَنَاجَاهُ أَمْ أَنَا إِذَا عَاتَبَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا فَقَالَ: أَلَمْ تَقْدِمُوا بَيْنَ يَدَيِ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ؟

قال: بل أنت.

قال: فَأَنْشِدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: "زَوْجَتُكَ أَوَّلُ النَّاسِ إِيمَانًا وَأَرْجَحُهُمْ إِسْلَامًا" فِي كَلَامٍ لَهُ أَمْ أَنَا؟

قال: بل أنت.

فلم يزل عليه السلام يعد عليه مناقبه التي جعل الله عز وجل له دونه ودون غيره ويقول له أبو بكر: بل أنت.

قال: فبهذا وشبهه يستحق القيام بأمور أمة محمد صلى الله عليه وآله.

فقال له علي عليه السلام: فما الذي غرك عن الله وعن رسوله وعن دينه وأنت خلو مما يحتاج إليه أهل دينه؟

Then Abu Bakr cried and said, 'O Abal-Hassan!. You are right. Give me today to think about my affairs and what you said.' Then Ali (MGB) told him, 'O Abu Bakr! Fine. Do as you wish.'

Then Abu Bakr left Ali's presence. He went home and closed the doors upon himself and did not let anyone come in until night time. Umar kept walking amongst the people, since he had heard that Abu Bakr and Ali had held a private meeting.

When Abu Bakr slept he dreamed of the Prophet (MGB) who was sitting in his own place. Abu Bakr rushed to the Prophet (MGB) to greet him, but the Prophet (MGB) turned his face away from him. Abu Bakr asked, 'O Prophet of God! Have you issued any orders which I have not followed?' God's Prophet (MGB) replied, 'You want me to greet you back even though you act against God and His Prophet? And even though you act against the one who is the friend of God and His Prophet? Return the right to its possessor!' Abu Bakr asked, 'Who is its possessor?' The Prophet (MGB) answered, 'It is the same person who blamed you. It is Ali.' Abu Bakr said, 'O Prophet of God! I shall entrust the Caliphate to him according to your orders.'

Then when the morning came Abu Bakr cried and told Ali (MGB), 'Give me your hand.' Then Abu Bakr

pledged allegiance to him and entrusted the Caliphate to him and told him (MGB), 'I shall go to the Prophet's mosque, inform the people about the dream I had last night and tell them what was exchanged between me and the Prophet (MGB) in my dream. I shall resign from the position of the Caliphate in the presence of the people and submit the affairs to you.' Then Ali (MGB) told him, 'Fine.'

Abu Bakr left while he was pale and ran into Umar who was looking for him. Umar told him, 'O Caliph of God's Prophet! How are you?' Then Abu Bakr informed him of what had been exchanged between him and Ali (MGB). Then Umar said, 'O Caliph of God's Prophet (MGB)! I swear to you by God not to be deceived by the Hashemites⁴² witchcraft! This is not the first time which they have used witchcraft.' Umar kept tempting him until he changed his mind, gave up his decision, and became inclined to rule. Umar forced him to return and keep his previous position. When Ali (MGB) went to the mosque at the appointed time he (MGB) did not see either one of them and realized their wicked plans. Then he (MGB) went and sat at the grave of God's Prophet (MGB). Umar passed by and said, 'O Ali! You will never get what you want.' Thus, Ali (MGB) realized what he had done. He (MGB) got up and returned home."

قال: فبكى أبو بكر وقال: صدقت يا أبا الحسن، أنظرني يومي هذا، فادبر ما أنا فيه وما سمعت منك

قال: فقال له علي عليه السلام: لك ذلك يا أبا بكر

فرجع من عنده وخلا بنفسه يومه ولم يأذن لاحد إلى الليل، وعمر يتردد في الناس لما بلغه من خلوته بعلي عليه السلام فبات في ليلته فرأى رسول الله صلى الله عليه وآله في منامه متمثلا له في مجلسه فقام إليه أبو بكر ليسلم عليه فولى وجهه فقال أبو بكر: يا رسول الله هل أمرت بأمر فلم أفعل؟

فقال رسول الله صلى الله عليه وآله: أرد السلام عليك وقد عادت الله ورسوله؟! وعادت من وإلى الله ورسوله؟! رد الحق إلى أهله

قال: فقلت: من أهله؟

قال: من عاتبك عليه وهو علي

قال: فقد رددت عليه يا رسول الله بأمرك

قال: فأصبح وبكى وقال لعلي عليه السلام: ابسط يدك فبايعه وسلم إليه الامر. وقال له: اخرج إلى مسجد رسول الله صلى الله عليه وآله فاخبر الناس بما رأيت في ليلتي وما جرى بيني وبينك فاخرج نفسي من هذا الامر واسلم عليك بالامرة.

قال: فقال له علي عليه السلام: نعم

فخرج من عنده متغيرا لونه، فصادفه عمر وهو في طلبه فقال له: ما حالك يا خليفة رسول الله؟

فأخبره بما كان منه وما رأى وما جرى بينه وبين علي عليه السلام. فقال له عمر: أنشدك بالله يا خليفة رسول الله أن تغتر بسحر بني هاشم، فليس هذا بأول سحر منهم فما زال به حتى رده عن رأيه وصرفه عن عزمه ورغبه فيما هو فيه وأمره بالثبات عليه والقيام به.

قال: فأتى علي عليه السلام المسجد للميعاد فلم ير فيه منهم أحد فأحس بالشر منهم، ففقد إلى قبر رسول الله صلى الله عليه وآله فمر به عمر فقال: يا علي، دون ما تروم خرت القتاد. فعلم بالامر وقام ورجع إلى بيته.

Imam Ali's Arguments against the People on the Consultation Day

22-31 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Abil Jarud, Hisham Abi Sasan and Abi Tareq al-Suraj, on the authority of Amer ibn Vasetat, "On the day on which the (Caliphate) council was set up, I was in the house in which the six-member council held a gathering. I heard Ali (MGB) say, 'The people established Abu Bakr as the Caliph while by God it was my right to be in charge of the affairs and I was more deserving for that position than he was. Moreover, Abu Bakr put Umar in charge of the Caliph while by God it was my right to be in charge of the affairs and I was more deserving for that position than Umar was. Now Umar has placed me as the sixth member of a six-member council without recognizing my nobility over them. If needed, I can bring arguments for them which the Arabs, the non-Arabs, the ones who have pledged, and the atheists cannot deny and I can change everything around with them.'

Then Ali (MGB) added, 'I swear to you by God! Is there anyone amongst you⁴³ who has accepted the Unity of God before me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet

(MGB) has said, 'Your relationship to me is like that of Aaron's relationship to Moses (MGB) except that there will be no Prophets after me' other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you with whom God's Prophet (MGB) has shared his offering for the Lord of the Two Worlds other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you to have gone to the Prophet when upon receiving a roasted bird God's Prophet (MGB) prayed to 'O my Lord! Please send me your most beloved creature to share this bird with me', other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said the following when Umar returned from Fort Khaybar and his companions called him a coward and he called his companions cowards, since he had been defeated there, 'Tomorrow I shall give this flag to one who is not going to flee, whom God and God's Prophet

احتجاج أمير المؤمنين بمثل هذه الخصال على الناس يوم الشورى

حدثنا أبي، ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالوا: حدثنا سعد بن عبد الله قال: حدثنا 31-22 محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود وهشام أبي ساسان، وأبي طارق السراج، عن عامر بن واثلة قال: كنت في البيت يوم الشورى فسمعت عليا عليه السلام وهو يقول: استخلف الناس أبا بكر وأنا والله أحق بالامر وأولى به منه، واستخلف أبو بكر عمر وأنا والله أحق بالامر وأولى به منه، إلا أن عمر جعلني مع خمسة نفر أنا سادسهم لا يعرف لهم علي فضل ولو أشاء لاحتججت عليهم بما لا يستطيع عريبيهم ولا عجميهم المعاهد منهم والمشارك تغيير ذلك.

ثم قال: نشدكم بالله أيها النفر هل فيكم أحد وحد الله قبلي؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد ساق رسول الله صلى الله عليه وآله لرب العالمين هديا فأشركه فيه غيري قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد أتى رسول الله صلى الله عليه وآله بطير يأكل منه، فقال: "اللهم ائتني بأحب خلقك إليك يأكل معي من هذا الطير" فجئته أنا، غيري؟ قالوا: اللهم لا

قال: نشدtkم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله حين رجع عمر يجبن أصحابه ويحبوننه قد رد راية رسول الله صلى الله عليه وآله منهزما فقال له رسول الله صلى الله عليه وآله: "لأعطين الراية غدا رجلا ليس بفرار يحبه

love, and he loves God and God's Prophet. He shall not return until by God's help he conquers the Fort.' Indeed the next morning he (MGB) said, 'Bring Ali (MGB) to me.' They told him (MGB), 'O Prophet of God! His eyes hurt so much that he cannot even wink.' The Prophet (MGB) said, 'Bring him to me.' When I went to see God's Prophet (MGB), he spit his blessed saliva into my eyes and said, 'O God! Please cool its heat and heat its coolness.' I swear by God that I have not had any more pains in my eyes since then. I took the flag, and God defeated the atheists. Was that me, or someone other than me?' They replied, 'By God; no. It was you.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has a brother like my brother Ja'far who is adorned with two wings in Paradise with which he can go anywhere he wishes to?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has an uncle like my uncle Hamzih who is the Lion of God and God's Prophet, and the Master of the Martyrs?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has offspring like mine being Al-Hassan and Al-Hussein who are the (grand)children of God's Prophet (MGB) and the Masters of the Youth in Paradise?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has a wife like mine being Fatimah – the daughter of God's Prophet (MGB) who is a piece of the Prophet's own flesh and blood, and the Master of the Ladies in Paradise?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'Whoever abandons you will abandon me. Whoever abandons me has indeed abandoned God', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'The Walia clan⁴⁴ must stop, else I shall dispatch a man towards them who is just like me myself. Obeying him is like obeying me and disobeying him is like disobeying me. He shall kill them with the sword!', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'If my love touches the heart of any Muslim, all his sins shall be wiped out by God. Whoever loves me also loves you. Whoever thinks that he loves me, but dislikes you is telling a lie', other than me?' They replied, 'By God; no.'

الله ورسوله ويحب الله ورسوله، لا يرجع حتى يفتح الله عليه." فلما أصبح قال: ادعوا لي عليا. فقالوا: يا رسول الله هو أرمم ما يطرف. فقال: جيئوني به. فلما قمت بين يديه تفل في عيني وقال: "اللهم اذهب عنه الحر والبرد." فأذهب الله عني الحر والبرد إلى ساعتني هذه. وأخذت الراية فهزم الله المشركين وأظفرتني بهم غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد له أخ مثل أخي جعفر المزين بالجناحين في الجنة يحل فيها حيث يشاء غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد له عم مثل عمي حمزة أسد الله وأسد رسوله وسيد الشهداء غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد له سبطان مثل سبطاي الحسن والحسين ابني رسول الله صلى الله عليه وآله وسيدي شباب أهل الجنة غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد له زوجة مثل زوجتي فاطمة بنت رسول الله صلى الله عليه وآله وبضعة منه وسيدة نساء أهل الجنة غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "من فارقك فارقني ومن فارقني فارق الله" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: لينتهين بنو وليعة أو لأبعثن إليهم رجلا كنفسي طاعته كطاعتي ومعصيته كمعصيتي يغشاهم بالسيف غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "ما من مسلم وصل إلى قلبي حبي إلا كفر الله عنه ذنوبه ومن وصل حبي إلى قلبي فقد وصل حبي إلى قلبي وكذب من زعم أنه يحبني ويبغضك" غيري؟ قالوا: اللهم لا

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'You are my Caliph reigning over my family, children and all the Muslims in my absence. Your enemy is my enemy and my enemy is indeed God's enemy. Your friend is my friend and my friend is God's friend', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'O Ali! Mercy shall overtake whomever loves you and becomes your friend. Damnation shall

overtake whomever despises you and becomes your enemy', other than me?' On that occasion Ayesha said, 'O Prophet of God! Would you please pray for my father and I not to be amongst those who dislike him and are his enemies?' Then the Prophet (MGB) said, 'Be quiet! If you and your father be amongst those who love him and are his friends, then mercy shall overtake you. However, if you and your father be amongst those who despise him and are his enemy, then damnation shall overtake you. Indeed you and your father are wicked. Your father shall be the first one to usurp his rights and oppress him and you shall be the first one to fight him.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'O Ali! You are my brother and I am your brother in this world and in the Hereafter. Your house and my house will be facing each other in Paradise just like two brothers' houses are', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! ! Is there anyone amongst you other than me about whom God's Prophet (MGB) said, 'O Ali! Indeed God has allocated something to you and has honored you with something. No deed is more loved by God than abstinence in this world. You shall not gain anything in this world. Nothing in this world can get a hold of you either. Abstinence shall be the adornment of the good-doers near the Honorable the Exalted God on the Resurrection Day. Then blessed be⁴⁵ the ones who love and acknowledge you. Woe be to the ones who despise and deny you.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you whom God's Prophet (MGB) sent after water other than me? I went, filled up the water container, and put it on my back to carry it back. On the way back a wind started to blow forcing me to turn back and sit down. Then I stood up. Again a wind started to blow forcing me to turn back and sit down. Then I stood up again. Another wind started to blow forcing me to turn back and sit down. Then I stood up and went to the Prophet (MGB) and

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت الخليفة في الأهل والولد والمسلمين في كل غيبة، عدوك عدوي وعدوي عدو الله، ووليك وليي ووليي ولي الله" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "يا علي من أحبك ووالاك سبقت له الرحمة ومن أبغضك وعاداك سبقت له اللعنة." فقالت عائشة: يا رسول الله ادع الله لي ولأبي لا نكون ممن يبغضه ويعاديه. فقال صلى الله عليه وآله: "اسكتي إن كنت أنت وأبوك ممن يتولاه ويحبه فقد سبقت لكما الرحمة، وإن كنتما ممن يبغضه ويعاديه فقد سبقت لكما اللعنة، ولقد جئت أنت وأبوك إن كان أبوك أول من يظلمه وأنت أول من يقاتله" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "يا علي أنت أخي وأنا أخوك

في الدنيا والآخرة، ومنزلك مواجه منزلي كما يتواجه الاخوان في الخلد"؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "يا علي إن الله خصك بأمر وأعطاك، ليس من الاعمال شيء أحب إليه ولا أفضل منه عنده: الزهد في الدنيا فليس تنال منها شيئاً ولا تناله منك، وهي زينة الأبرار عند الله عز وجل يوم القيامة فطوبى لمن أحبك وصدق عليك وويل لمن أبغضك وكذب عليك" غيري؟ قالوا: اللهم لا

قال نشدكم بالله هل فيكم أحد بعثه رسول الله صلى الله عليه وآله ليحيى بالماء كما بعثني فذهبت حتى حملت القربة على ظهري ومشيت بها فاستقبلتني ريح فردتني حتى أجلسني. ثم قمت فاستقبلتني ريح فردتني حتى أجلسني. ثم قمت فجئت إلى رسول الله صلى الله عليه وآله، فقال لي: ما حبسك عني؟ فقصصت عليه

told him (MGB) what had happened. The Prophet (MGB) said, 'Gabriel informed me about this. The first wind was Gabriel accompanied by one-thousand angels who greeted you. The second wind was Michael⁴⁶ accompanied by one-thousand angels who greeted you. The third wind was Isra'fil⁴⁷ accompanied by one-thousand angels who greeted you.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you other than me about whom Gabriel said, 'O Muhammad! Do you see how Ali (MGB) cooperates?' Then the Prophet (MGB) said, 'He is from me and I am from him.' Then Gabriel added, 'And I am from you.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has the following honor other than me? Once when I was recording down something for the Prophet of God (MGB), the Prophet (MGB) closed his eyes. I thought that he was telling me things and I kept taking them down. However, when the Prophet (MGB) woke up, he (MGB) asked me, 'O Ali! Who dictated things for you up until this point?' I said, 'O Prophet of God! It was you who dictated it to me.' The Prophet (MGB) said, 'No. It was Gabriel who dictated it to you.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom the caller from the Heavens has announced, 'There is no sword like Zulfakar and there is no true knight but Ali', other than me? They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'If I were not afraid that the people would start to pick up the dirt under your feet and save it for their progeny I would have said something about you and then everyone would pick some dirt up from under your footsteps' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you other than me about whom God's Prophet (MGB) said, 'Protect my house and do not let anyone come to me since the angels come to visit me.' Then Umar came three times and I returned him telling him that the angels which are so

many in number are visiting God's Prophet (MGB). Then I granted him permission to enter. Once he saw the Prophet (MGB) he told him, 'O Prophet of God! I came to visit you several times, but Ali (MGB) did not let me in and said that you are having so many angels visit you. How could Ali (MGB) see the angels and how did he know how many of them there were?' Then the Prophet (MGB) faced me and asked, 'O Ali! He

القصة. فقال: قد جاءني جبرئيل فأخبرني: أما الريح الاولى فجبرئيل كان في ألف من الملائكة يسلمون عليك، وأما الثانية فميكائيل جاء في ألف من الملائكة يسلمون عليك" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم من قال له جبرئيل: "يا محمد أترى هذا المواساة من علي؟ فقال رسول الله صلى الله عليه وآله: لا. عليه وآله: إنه مني وأنا منه. فقال جبرئيل: وأنا منكما" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد كان يكتب لرسول الله كما جعلت أكتب فأغفى رسول الله صلى الله عليه وآله فأننا أرى أنه يملي علي فلما انتبه قال له: "يا علي من أملى عليك من ههنا إلى ههنا؟ فقلت: أنت يا رسول الله. فقال: لا. ولكن جبرئيل أملاه عليك" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد نادى له مناد من السماء: "لا سيف إلا ذو الفقار ولا فتى إلا علي" غيري؟ قالوا: اللهم لا.

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله وسلم كما قال لي: "لولا أن أخاف أن لا يبقى أحد إلا قبض من أترك قبضة يطلب بها البركة لعقبه من بعده لقلت فيك قولاً لا يبقى أحد إلا قبض من أترك قبضة" غيري؟ فقالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "احفظ الباب فإن زواراً من الملائكة يزوروني فلا تأذن لأحد منهم." فجاء عمر فرددته ثلاث مرات وأخبرته أن رسول الله صلى الله عليه وآله محتجب وعنده زوار من الملائكة وعدتهم كذا وكذا، ثم أذنت له. فدخل فقال: يا رسول الله إني قد جئتكم غير مرة كل ذلك يردني علي ويقول: إن رسول الله صلى الله عليه وآله محتجب وعنده زوار من الملائكة وعدتهم كذا وكذا. فكيف علم بالعدة أعينهم؟ فقال له

is right! How did you know how many angels there were here?' I replied, 'I heard their various sounds and counted their number based on their sound.' Then the Prophet (MGB) said, 'You are right! You have one of the traditions of my brother Jesus (MGB).' Then Umar left while he was repeatedly saying, 'The Prophet (MGB) considered him to be similar to the son of Mary (Jesus (MGB)).' Then the Honorable the Exalted God revealed the following verses, 'When (Jesus) the son of Mary is held up as an example,

behold, thy people raise a clamor thereat (in ridicule)! And they say, 'Are our gods best, or he?' This they set forth to thee, only by way of disputation, yea, they are a contentious people. He was no more than a servant, We granted Our favor to him, and We made him an example to the Children of Israel. And if it were Our Will, We could make angels from amongst you, succeeding each other on the Earth. [48](#)' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, *Tooba* [49](#) is the name of a Heavenly tree which is rooted in Ali's house. There are branches of this tree in the homes of all the believers' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'You fight according to my tradition and compensate for my obligations', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you to whom God's Prophet (MGB) said, 'You will fight the perfidious party, the deviators, and the apostates [50](#)' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has gone to God's Prophet (MGB) when the Prophet's head was on Gabriel's lap about whom Gabriel told the Prophet (MGB), 'Go to you cousin since he is closer to you than I am' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has had the opportunity of holding the Prophet's head on his lap (while the Prophet (MGB) was asleep) and not said the afternoon prayers until sunset. Then when the Prophet (MGB) woke up and asked, 'O Ali! Did you say the afternoon prayer?' and I replied, 'No' the Prophet (MGB) prayed and then the light of the sun returned allowing me to say my prayer and then it set other than me?' They replied, 'By God; no.'

يا علي قد صدق. كيف علمت بعدتهم؟ فقلت: اختلفت علي التحيات وسمعت الاصوات فأحصيت العدد. قال: صدقت فإن فيك سنة من أخي عيسى. فخرج عمر وهو يقول: ضربه لابن مريم مثلاً. فأنزل الله عز وجل: وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ. (قال: يضجون) وَقَالُوا أَلَّهِئُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ. إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ. وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ. "غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله كما قال لي: "إن طوبى شجرة في الجنة أصلها في دار علي ليس من مؤمن إلا وفي منزله غصن من أغصانها" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "تقاتل على سنتي وتبر ذمتي" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله "تقاتل الناكثين والقاسطين والمارقين" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد جاء إلى رسول الله صلى الله عليه وآله ورأسه في حجر جبرئيل فقال لي: "ادن من ابن عمك فأنت أولى به مني" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد وضع رسول الله صلى الله عليه وآله رأسه في حجره حتى غابت الشمس ولم يصل العصر فلما انتبه رسول الله صلى الله عليه وآله قال: يا علي صليت العصر؟ قلت: لا. فدعا رسول الله صلى الله عليه وآله فرددت الشمس ببضاء نقية، فصليت ثم انحدرت، غيري؟ قالوا: اللهم لا

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you with the following honor. When God's Prophet (MGB) sent the *Bara'at* Chapter (Declaration of Immunity) with Abu Bakr, the Honorable the Exalted God sent Gabriel and said, 'O Muhammad! No one but either you or someone who is from your own family should propagate this chapter.'

Then God's Prophet (MGB) sent me to take it from Abu Bakr. I went, took it from Abu Bakr and propagated it. God has considered me to be of the Prophet's family. Has anyone else amongst you attained this nobility other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'You are the Divine Leader of whomever obeys me. You are the source of light for my friends. You are the word to which the pious ones are accustomed', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'Whoever likes to live as I live, die as I die, reside in Paradise which my Lord has promised – the Paradise in which God has planted the trees with His own Hands – should love Ali ibn Abi Talib (MGB) and his progeny who shall be the Divine Leaders and the Trustees to whom God grants my knowledge and understanding. They shall not let you enter the gates of loss and shall not let you leave the gates of guidance. You should not try to teach them their duties since they will be more knowledgeable than you are. The truth shall be wherever they are', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'It has been decreed and recorded that no one but believers shall love you and no one but atheists shall detest you' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said something similar to what he (MGB) said about me, 'On the Resurrection Day, those who

are your friends shall rise up from their graves and ride white camels with the fasteners of their saddles being bright lights, and the roads will be paved for them. All difficulties will be eased for them. They shall be granted immunity. They will have no sorrow until they reach the Threshold of the Merciful. A table shall be spread out in front of them from which they can eat until the Reckoning ends. The people shall be frightened while they will not. The people shall be sad while they will not.” They replied, ‘By God; no.’

قال: نشدتكم بالله هل فيكم أحد أمر الله عز وجل رسوله أن يبعث ببراءة فبعث بها مع أبي بكر فأتاه جبرئيل فقال: "يا محمد، إنه لا يؤدي عنك إلا أنت أو رجل منك." فبعثني رسول الله صلى الله عليه وآله فأخذتها من أبي بكر فمضيت بها وأديتها عن رسول الله صلى الله عليه وآله وأثبت الله على لسان رسوله أنني منه، غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنت إمام من أطاعني، ونور أوليائي، والكلمة التي ألزمتها المتقين" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: من سره أن يحيى حياتي ويموت موتي ويسكن جنتي التي وعدني ربي جنات عدن، قضيب غرسه الله بيده، ثم قال له: كن فكان، فليوال علي بن أبي طالب عليه السلام وذريته من بعده، فهم الأئمة وهم الأوصياء أعطاهم الله علمي وفهني لا يدخلونكم في باب ضلال ولا يخرجونكم من باب هدى، لا تعلموهم فهم أعلم منكم، يزول الحق معهم أينما زالوا" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "قضى فأنقضى إنه لا يحبك إلا مؤمن ولا يبغضك إلا كافر منافق" غيري؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "أهل ولايتك يخرجون يوم القيامة من قبورهم على نوق بيض، شراك نعالهم نور يتلأأ، قد سهلت عليهم الموارد، وفرجت عنهم الشدائد واعطوا الأمان، وانقطعت عنهم الأحزان حتى ينطلق بهم إلى ظل عرش الرحمن، توضع بين أيديهم مائدة يأكلون منها حتى يفرغ من الحساب، يخاف الناس ولا يخافون ويحزن الناس ولا يحزنون" غيري؟ قالوا: اللهم لا

Then Ali (MGB) said, ‘I swear to you by God! Is there anyone amongst you who has the honor of being married to Fatimah the way I was? As you know when Abu Bakr went to ask the Prophet (MGB) to allow him to marry Fatimah (MGB), the Prophet (MGB) turned him down. Also when Umar went to ask the Prophet (MGB) to allow him to marry Fatimah (MGB), the Prophet (MGB) turned him down. Then when I asked the Prophet (MGB) to allow me to marry Fatimah (MGB), the Prophet (MGB) married her off to me. Then both Abu Bakr and Umar went to see the Prophet (MGB) And said, ‘You did not marry her off to us, but you married her off to him!’ The Prophet (MGB) replied, ‘I did not turn you down and I did not marry her off to Ali. It was God who turned both of you down and married her off to Ali.’ They replied, ‘By God; no.’

Then Ali (MGB) said, 'I swear to you by God! Have you heard God's Prophet (MGB) say, 'All ties of kinship and nationality will be cut off on the Resurrection Day except for ties of kinship with me and my nation.' Which ties are better than mine and which nationality is better than mine? My father and the Prophet's father were brothers. My two (grand)sons of the Prophet Al-Hassan (MGB) and Al-Hussein (MGB) (the Masters of the Youth in Paradise) are my sons. Fatimah (MGB) who is the daughter of God's Prophet (MGB) and the Master of the Ladies in Paradise is my wife. Is there anyone amongst who with a better nationality and ties of kinship than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you other than me about whom God's Prophet (MGB) said, 'Indeed God created the people and has divided them up into two groups. He has placed me in the better of the two groups. Then God divided up the people into several branches and placed me in the best branch. Then He divided them up into many tribes and placed me in the best tribe. Then He divided them up into many families and placed me in the best family. Then God chose me and He chose Ali and Ja'far from my family and made me the best of the three. I was sleeping between the two sons of Abi Talib (i.e. Ali and Ja'far) when Gabriel came along with an angel. The angel asked Gabriel, 'To which of the three have you been sent?' Gabriel replied, 'To that one.' Then Gabriel took my hand and had me sit down.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you other than me whose door (of his house) was left open from the mosque when all the other doors were shut. On that occasion Abbas and Hamzah went to see God's Prophet (MGB) and said, 'You forced us out and let him stay in the mosque?' The Prophet (MGB) replied, 'I did not force you out and

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله حين جاء أبو بكر يخطب فاطمة عليها السلام فأبى أن يزوجه، وجاء عمر يخطبها فأبى أن يزوجه، فخطبت إليه فزوجني، فجاء أبو بكر وعمر فقالا: أبيت أن تزوجنا وزوجته؟ فقال رسول الله صلى الله عليه وآله: "ما منعكما وزوجته، بل الله منعكما وزوجه" غيري؟ قالوا: اللهم لا.

قال: نشدكم بالله هل سمعتم رسول الله صلى الله عليه وآله يقول: "كل سبب ونسب منقطع يوم القيامة إلا سببي ونسبي" فاي سبب أفضل من سببي وأي نسب أفضل من نسبي؟ إن أبي وأبا رسول الله لاخوان وإن الحسن والحسين ابني رسول الله صلى الله عليه وآله وسيدي شباب أهل الجنة ابناي، وفاطمة بنت رسول الله صلى الله عليه وآله زوجتي سيدة نساء أهل الجنة، غيري؟ قالوا: اللهم لا.

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "إن الله خلق الخلق ففرقهم فرقتين فجعلني من خير الفرقتين، ثم جعلهم شعوبا فجعلني في خير شعبه، ثم جعلهم قبائل فجعلني في خير قبيلة، ثم جعلهم بيوتا فجعلني في خير بيت، ثم اختار من أهل بيتي أنا وعلياً وجعفر فجعلني خيرهم، فكنيت نائماً بين ابني أبي طالب فجاء جبرئيل ومعه ملك فقال: يا جبرئيل إلى أي هؤلاء أرسلت؟ فقال: إلى هذا. ثم أخذ بيدي فأجلسني. غيري؟ قالوا: اللهم لا.

قال: نشدtkم بالله هل فيكم أحد سد رسول الله صلى الله عليه وآله أبواب المسلمين كلهم في المسجد ولم يسد بابي فجاءه العباس وحمزة وقالا: أخرجتنا وأسكنته؟ فقال

I did not let him stay. It was God who forced you out and let him stay. The Honorable the Exalted God revealed the following to my brother Moses (MGB), 'Prepare a pure mosque and house yourself, Aaron and Aaron's children in it.' The Honorable the Exalted God revealed the following to me too, 'Prepare a pure mosque and house yourself, Ali and Ali's children in it.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said, 'The truth is with Ali (MGB) and Ali (MGB) is with the truth. These Two will be inseparable until they come to me at the Heavenly Pool', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who protected the life of God's Prophet (MGB) with his own life when the polytheists came and wanted to kill the Prophet (MGB) other than me? I slept in his bed and God's Prophet (MGB) went to the cave of Sowr. When the polytheists came to his house, they suspected that I was Muhammad (MGB). They woke me up from sleep and asked, 'What happened to your cousin?' I said, 'I do not know.' They beat me up to the point of death.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) said what he (MGB) said about me as follows, 'Indeed God has ordered me about the Mastery of Ali. His Mastery is the same as my Mastery. My Mastery is the same as the Mastery of my Lord! This is a covenant which my Lord has made with me and has made me responsible to declare it to you? Did you hear it?' The people said, 'Yes, we heard that.' Then the Prophet (MGB) said, 'However, there are those amongst you who say 'we heard' with his tongue, but carried the people on his shoulders and acts out of enmity with Ali.' The people said, 'O Prophet of God! Please introduce them to us.' The Prophet (MGB) replied, 'Indeed my Lord has ordered me to turn away from them due to what is destined and each one of you should suffice with what truly goes on in your hearts.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who killed nine of the champions of the Abdudar clan?⁵¹ Then their slave Sawab al-Habashi went to the field and yelled, 'I swear by God that I shall kill Muhammad in revenge for the blood of my masters.' Water was running out of his mouth and his eyes looked like two bowls filled with blood due to anger. Everyone was scared of him and stayed back. I went in front of him. He was as tall as a castle. There were two strikes of swords exchanged between the two of us and I cut him up into two pieces from his belly. The lower half of his body was still standing on his two feet, and all the Muslims were looking on and laughing at him.' They replied, 'By God; no.'

لهما: "ما أنا أخرجتكم وأسكنته، بل الله أخرجكم وأسكنه إن الله عز وجل أوحى إلى أخي موسى عليه السلام أن اتخذ مسجدا طهورا وأسكنه أنت وهارون وابنا هارون وإن الله عز وجل أوحى إلي أن اتخذ مسجدا طهورا وأسكنه

أنت وعلي وابنا علي" غيري؟ فقالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "الحق مع علي وعلي مع الحق لا يفترقان حتى يردا علي الحوض" غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد وقى رسول الله صلى الله عليه وآله حيث جاء المشركون يريدون قتله فاضطجعت في مضجعه وذهب رسول الله صلى الله عليه وآله نحو الغار وهم يرون أنني أنا هو فقالوا: أين ابن عمك؟ فقلت: لا أدري فضرّبوني حتى كادوا يقتلونني، غيري؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله كما قال لي "إن الله أمرني بولاية علي فولايته ولايتي وولايتي ولاية ربي، عهد عهدي إلي ربي وأمرني أن اببلغكموه فهل سمعتم؟ قالوا: نعم قد سمعنا. قال: أما إن فيكم من يقول: قد سمعت وهو يحمل الناس على كتفيه ويعاديه. قالوا: يا رسول الله، أخبرنا بهم. قال: أما إن ربي قد أخبرني بهم وأمرني بالاعراض عنهم لامر قد سبق وإنما يكتفي أحدكم بما يجد لعلني في قلبه" غيري؟ قالوا: اللهم لا.

قال: نشدكم بالله هل فيكم أحد قتل من بني عبدالدار تسعة مبارزة غيري، كلهم يأخذ اللواء ثم جاء صوّاب الحبشي مولاهم، وهو يقول: والله لا أقتل بسادتي إلا محمداً قد ازبد شدقاه واحمرتا عيناه فاتقيتموه وحدثم عنه وخرجت إليه فلما أقبل كأنه قبة مبنية، فاختلفت أنا وهو ضربتين فقطعته بنصفين وبقيت رجلاه وعجزه وفخذه قائمة على الأرض ينظر إليه المسلمون ويضحكون منه، غيري؟ قالوا: اللهم لا

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has killed as many polytheists from the Quraysh as I have?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who went to fight with Amr ibn 'Abd Wudd⁵² when he came into the field and challenged someone to fight with other than me? You were all scared. It was I who stood up. God's Prophet (MGB) asked me, 'Where are you going?' I replied, 'To fight this corrupt person!' The Prophet (MGB) said, 'This is Amr ibn 'Abd Wudd!' I said, 'O Prophet of God! If he is Amr ibn 'Abd Wudd, I am Ali ibn Abi Talib.' The Prophet (MGB) said the same thing to me again. I gave him (MGB) the same response. Then the Prophet (MGB) said, 'Go in the name of God!' Once I went there and approached him, he asked me, 'Who are you?' I said, 'I am Ali ibn Abi Talib!' He said, 'O cousin! You are a noble fighter. Please return! I was friends with your father and I was his companion. I do not like to kill you.' I told him, 'O Amr! You have made a covenant with god to honor one of three proposals presented to you by anyone.' Amr said, 'Go ahead and propose!' I said, 'Bear witness that there is no god but God, Muhammad is God's Prophet and confess to what he has brought to us from God.' Amr said, 'Present your second proposal.' I said, 'Return to your own house.' Amr said,

'By God, the women of Quraysh are going to say that I was scared and ran away from the battlefield.' Then I said, 'Get off your horse and let's fight.' He accepted this proposal and got off his horse. We started to fight and two strikes were exchanged between us. His strike ruptured my armor and his sword reached my head, but I chopped off his legs with my strike. God had him killed by my hands. Is there anyone amongst you to have done this?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who dared to face Marhab when he stepped forward and said, 'I am he whose mother has named him Marhab. I am a well-experienced champion – armed from head to foot. I attack, sometimes with the spear and sometimes with the sword,' other than me? He struck me and I struck him. On his head was a covering carved from stone, since his head was so big that his helmet did not fit his head. I split open this covering and my sword hit his head killing him. Is there anyone amongst you who has performed such a feat?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God revealed the following known as the verse of purity upon His Prophet (MGB), '*...And God only wishes to remove all abomination from*

قال: نشدتكم بالله هل فيكم أحد قتل من مشركي قريش مثل قتلي؟ قالوا: اللهم لا

قال نشدتكم بالله هل فيكم أحد جاء عمرو بن عبدود ينادي هل من مبارز، فكعتم عنه كلكم فقممت أنا فقال لي رسول الله صلى الله عليه وآله: إلى أين تذهب، فقلت: أقوم إلى هذا الفاسق. فقال: إنه عمرو بن عبد ود. فقلت: يا رسول الله صلى الله عليه وآله إن كان هو عمرو بن عبد ود فأنا علي بن أبي طالب. فأعاد علي عليه السلام الكلام، وأعدت عليه. فقال: إمض على اسم الله، فلما قربت منه قال: من الرجل؟ قلت: علي بن أبي طالب. قال: كفو كريم! ارجع يا ابن أخي فقد كان لأبيك معي صحبة ومحادثة فأنا أكره قتلك. فقلت له: يا عمرو، إنك قد عاهدت الله ألا يخيرك أحد ثلاث خصال إلا اخترت إحداهن. فقال: اعرض علي. قلت: تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقر بما جاء من عند الله. قال: هات غير هذه. قلت: ترجع من حيث جئت. قال: والله لا تحدث نساء قريش بهذا أني رجعت عنك. فقلت: فأنزل فاقتلك. قال: أما هذه فنعم. فنزل فاختلفت أنا وهو ضربتين فأصاب الحجة وأصاب السيف رأسه وضربته ضربة فانكشف رجليه فقتله الله على يدي. ففيكم أحد فعل هذا [غيري]؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد حين جاء مرحب وهو يقول: أنا الذي سمتني امي مرحب، شك السلاح بطل مجرب، أظعن أحيانا وحينما أضرب. فخرجت إليه فضربني وضربته وعلى رأسه نقيير من جبل لم تكن تصلح على رأسه بيضة من عظم رأسه. فقلبت النقيير ووصل السيف إلى رأسه فقتلته، ففيكم أحد فعل هذا؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد أنزل الله فيه آية التطهير على رسوله صلى الله عليه وآله "إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً"

*you, ye members of the Family, and to make you pure and spotless*⁵³ and then, the Prophet (MGB) took his cloak and covered me under it along with Fatimah (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) and said, 'O my Lord! These are the members of my Family. Please remove all abomination from them and make them pure and spotless.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom the Prophet said, 'I am the Master of all the Children of Adam. O Ali! You are the Master of the Arabs' other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you who has been the subject of the following. Once when God's Prophet (MGB) was looking at the sky when he was in the mosque, he (MGB) saw that they were bringing something. Then he (MGB) saw that they were bringing something there. He rushed to that direction. His companions reached there after him. There were four black fellows who were carrying a coffin. The Prophet (MGB) told them, 'Put it down.' They put the coffin on the ground. The Prophet (MGB) said, 'Open it up.' They opened it up. There was a black slave in the coffin who had iron chains on his neck. God's Prophet (MGB) asked, 'Who is this?' They answered, 'He is a wicked and corrupt slave of the *Riyaheen* who has fled. We have been ordered to bury him with these chains on his neck as you can see.' I looked at him and said, 'O Prophet of God (MGB)! Whenever he saw me he said, 'I swear by God that I love you. I swear by God that only believers love you and only atheists detest you.' God's Prophet (MGB) said, 'O Ali! He has attained such a great reward from God just due to this belief that now seventy different tribes of angels each of which has one-thousand branches are praying over his corpse.' God's Prophet (MGB) opened up the chains from around his neck, prayed over his corpse and buried him.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom God's Prophet (MGB) has said about me, 'Last night I was granted permission to supplicate. My Lord granted to me everything which I asked for. I asked God to grant you whatever I asked Him to grant me.' Then I said, 'Praise be to God.' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Do you know that after God's Prophet (MGB) dispatched Khalid ibn al-Walid to the Jadhimah clan and he did to them what he did,⁵⁴ God's Prophet (MGB) climbed up the pulpit and said the following thrice, 'O my Lord! I am disgusted with what Khalid ibn al-Walid did.' Then he (MGB) said, 'O Ali! You go.' Then I went and gave

فأخذ رسول الله صلى الله عليه وآله كساء خيبريا فضمني فيه وفاطمة عليها السلام والحسن والحسين ثم قال: "يا رب هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيرا"؟ قالوا: اللهم لا

قال: نشدكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله: "أنا سيد ولد آدم وأنت يا علي سيد العرب"؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد كان رسول الله صلى الله عليه وآله في المسجد إذ نظر إلى شيء ينزل من السماء فبادره ولحقه أصحابه فانتبهى إلى سودان أربعة يحملون سريرا، فقال لهم: ضعوا فوضعوا فقال: اكشفوا عنه فكشفوا فإذا أسود مطوق بالحديد فقال رسول الله صلى الله عليه وآله: من هذا؟ قالوا: غلام للرياحيين كان قد أبق عنهم خبثا وفسقا فأمرونا أن ندفنه في حديد كما هو فنظرت إليه، فقلت: يا رسول الله ما رأيك قط إلا قال: "أنا والله احبك والله ما أحبك إلا مؤمن ولا أبغضك إلا كافر." فقال رسول الله صلى الله عليه وآله: "يا علي لقد أثابه الله بذا، هذا سبعون قبيلة من الملائكة كل قبيل على ألف قبيل قد نزلوا يصلون عليه. ففك رسول الله صلى الله عليه وآله حديدته وصلى عليه ودفنه؟ قالوا: اللهم لا

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله مثل ما قال لي: "أذن لي البارحة في الدعاء فما سألت ربي شيئا إلا أعطانيه، وما سألت لنفسي شيئا إلا سألت لك مثله وأعطانيه" فقلت: الحمد لله؛ قالوا: اللهم لا.

قال: نشدتكم بالله هل علمتم أن رسول الله صلى الله عليه وآله بعث خالد بن الوليد إلى بني جذيمة ففعل ما فعل فصعد رسول الله صلى الله عليه وآله المنبر

them compensation, and asked them by God to tell me if there was anything else to be compensated for? They said, 'Yes. Since you asked us by God to tell you, the compensation for the dishes for our dogs and the knee-caps for our camels is still left.' Then I gave them compensation for that, too. I also gave them a lot of gold which I had and told them, 'This is expiation from God's Prophet (MGB) to compensate for whatever you know or do not know and for any fears that your women and children may have experienced.' Then I returned to God's Prophet (MGB) and informed him (MGB) of what I had done. The Prophet (MGB) said, 'I swear by God that I am more pleased of what you have done than red-haired camels.⁵⁵' They replied, 'By God. Yes.'

Then Ali (MGB) said, 'I swear to you by God! Did you hear God's Prophet (MGB) say, 'O Ali! They had my nation march in front of me last night. Once those who carry the flags passed by me, I prayed to God to forgive you and your followers.'" They replied, 'By God. Yes.'

Then Ali (MGB) said, 'I swear to you by God! Did you hear God's Prophet (MGB) say, 'O Abu Bakr! Go and chop off the neck of the person who is in such and such place.' Then when Abu Bakr returned, the Prophet (MGB) asked him, 'Did you kill him?' Abu Bakr replied, 'No. I found him praying.' Then the Prophet (MGB) said, 'O Umar! Go and kill him.' Then when Umar returned the Prophet (MGB) asked him, 'Did you kill him?' Umar replied, 'No. I found him praying.' Then the Prophet (MGB) said, 'I ordered you to kill him and you come back telling me that you found him praying?'

Then the Prophet (MGB) said, 'O Ali! Go and kill him.' Once I started to go, the Prophet (MGB) told me, 'Kill him if you find him there.' Once I returned I said, O Prophet of God (MGB)! I did not find anyone there.' Then the Prophet (MGB) said, 'Would you have killed him if you found him there?'" They replied,

'By God. Yes.'

Then Ali (MGB) said, 'I swear to you by God! Is there anyone amongst you about whom the Prophet (MGB) said, 'Your friends are in Paradise and your enemies are in Hell', other than me?' They replied, 'By God; no.'

Then Ali (MGB) said, 'I swear to you by God! Do you know that Ayesha told God's Prophet (MGB), 'Ibrahim (the son of Mariya al-Qabti) is not your son. He is the son of so and so Al-Qabti.' The Prophet (MGB) told me, 'O Ali! Go and kill him!' Then I asked God's Prophet (MGB), 'Are you sending me there as a heated iron to execute this decree as soon as I get there, or do you want me to discover the truth?' The Prophet (MGB) replied, 'No. Go and discover the truth.' Then I went after that Al-Qabti man. Once he saw me, he ran away into a garden. I followed him into the garden. Then he climbed

فقال: "اللهم إني أبرأ إليك مما صنع خالد بن الوليد، ثلاث مرات. ثم قال: اذهب يا علي. فذهبت فوديتهم ثم ناشدتهم بالله هل بقي شيء؟ فقالوا: إذ نشدتنا بالله فمیلغة كلابنا وعقال بعيرنا. فأعطيتهم لهما وبقي معي ذهب كثير فأعطيتهم إياه وقلت: هذا لزمة رسول الله صلى الله عليه وآله ولما تعلمون ولما لا تعلمون ولروعات النساء والصبيان. ثم جئت إلى رسول الله صلى الله عليه وآله فأخبرته، فقال: والله ما يسرني يا علي أن لي بما صنعت حمير النعم؟ قالوا: اللهم نعم.

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله يقول: "يا علي، لقد عرضت علي امتي البارحة فمر بي أصحاب الرايات فاستغفرت لك ولشيعتك؟" فقالوا: اللهم نعم.

قال: نشدتكم بالله هل سمعتم رسول الله صلى الله عليه وآله قال: يا أبا بكر، اذهب فاضرب عنق ذلك الرجل الذي تجده في موضع كذا وكذا. فرجع، فقال: قتلته؟ قال: لا، وجدته يصلي. قال: يا عمر، اذهب فاقتله. فرجع، فقال: قتلته؟ قال: لا، وجدته يصلي. فقال: آمركما بقتله فتقولان وجدناه يصلي؟! قال: يا علي، اذهب فاقتله. فلما مضيت قال: إن أدركه قتله. فرجعت فقلت: يا رسول الله لم أجد أحدا. فقال: صدقت، أما إنك لو وجدته لقتلته؟ قالوا: اللهم نعم.

قال: نشدتكم بالله هل فيكم أحد قال له رسول الله صلى الله عليه وآله كما قال لي: "إن وليك في الجنة وعدوك في النار؟" قالوا: اللهم لا.

قال: نشدتكم بالله هل علمتم أن عائشة قالت لرسول الله صلى الله عليه وآله: إن إبراهيم ليس منك وإنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله، فقلت: يا رسول الله إذا بعثتني أكون كالمسمار المحمى في الوبر أو أتثبت؟ قال: لا، بل تثبت. فذهبت فلما نظر إلي استند إلى حائط فطرح نفسه فيه فطرحت نفسي على أثره.

up a date palm tree. I pursued him to the top of the tree. Once he realized that I was chasing him, he took off his under shorts and I noticed that he had been totally castrated. Then I returned and told the Prophet about it. The Prophet (MGB) said, 'Thanks God for removing this accusation from the Household.' Wasn't it done by me?' They replied, 'By God. Yes.'

Then Ali (MGB) said, 'O God! Please be a witness to this.'"

[1.](#) The Holy Quran: Al-Nisaa 4:92.

[2.](#) If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be your mother.

[3.](#) The Holy Quran: Mujadila 58:3-4.

[4.](#) The Holy Quran: Al-Ma'ida 5:89.

[5.](#) The Holy Quran: Baqara 2:196.

[6.](#) If one who is in the state of ritual consecration (a Muhrim) is forced to shave his head during the state of Ihram because of scalp illness or severe headache, he can do so provided that he should in compensation, either fast, or feed the poor, or offer sacrifice. Thus, according to the explanation of the Prophet, the Muhrim has to fast three days, offer a sacrifice to the poor, or feed six separate poor people. If, due to reasons of health, one is obliged to wear sewn or tightly tailored clothing for fear of cold or heat, he has to observe the rules followed by the Muhrim who suffers from scalp disease. Thus he is to fast three days, offer a sacrifice, or feed six different poor persons.

[7.](#) The Holy Quran: Baqara 2:196.

[8.](#) The Holy Quran: Maida 5:95.

[9.](#) Imam Al-Reza (MGB) said, "One As-Sa equals six Medina Artals and nine Iraqi Artals. It equals 1,170 Durhams." [Uyun Akhbar Al-Reza, Tradition No. 28-68]

[10.](#) The 11th, 12th and 13th of Dhul-Hijja are called the days of Tashriq.

[11.](#) The Holy Quran: Baqara 2:184.

[12.](#) The Holy Quran: Naziat 79:24.

[13.](#) The Holy Quran: Qasas 28:38.

[14.](#) The Holy Quran: Yunus 10:89.

[15.](#) The Holy Quran: Naziat 79:24.

[16.](#) See footnote for 1-21.

[17.](#) Anas ibn Malik ibn Nadar al-Khazraji was a well-known companion of the Prophet Muhammad (MGB). He was an Ansar of the Khazraj clan. He was born to Umm Sulayem (of the Najjar clan) and Malik ibn Nadr. After the father of Anas died as a non-Muslim, his mother remarried a new convert called Abu Talha, and Anas ibn Malik received a step-brother, Abdullah ibn Abu Talha. He had been presented to the Prophet Muhammad (MGB) by his mother at an early age.

[18.](#) Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.

[19.](#) An obsolete unit of length. In order to get a feeling for it, you can find a male adult of roughly average size. Measure the distance from his shoulder to his wrist. You should find that it is about 22-23 inches (56-58 cm). That's one of the oldest ways to define an ell, once the usual measure in large parts of Europe for textiles such as woolen cloth. It was considered to be roughly equal to six hand-breadths - a hand was 4 inches, a unit still used for measuring the heights of horses, which would make an ell about 24 inches. In Old English, ell meant the arm, so that the elbow is the arm bend. There was even an saying 'give him an inch and he will take an ell'; when the ell was replaced by the yard, the saying changed, too.

[20.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

[21.](#) Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or

because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

[22.](#) In some versions we read 'who reach seventy years of age.'

[23.](#) Death.

[24.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

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[26.](#) He seems to be Ali ibn al-Hassan al-Tatari.

[27.](#) Or Abdullah ibn Muhammad ibn Ramh ibn al-Muhajir al-Tajibi al-Misry.

[28.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

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[30.](#) Who is Ibrahim ibn al-Monzar ibn Abdullah ibn Haza'am al-Asadi al-Haza'ami.

[31.](#) See footnote for 1-103.

[32.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

[33.](#) He is Abu Yahya al-Mousily.

[34.](#) The Holy Quran: Al-Ma'ida 5:55.

[35.](#) Minister

[36.](#) The Holy Quran: Al-Ahzab 33:33.

[37.](#) The Holy Quran: Al-Insan 76:7.

[38.](#) At the Battle of the Trench

[39.](#) The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.

[40.](#) Of his house

[41.](#) The Holy Quran: Mujadila 58:13.

[42.](#) Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.

[43.](#) He (MGB) was referring to the members of the council being Zubayr, Talha, Uthman, Abdul Rahman ibn Oaf and Sa'd ibn Vaqas.

[44.](#) The Jewish Kindites in Yemen.

[45.](#) In the Arabic text, the word Tooba is used which is translated to mean "blessedness" here. Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this."

[46.](#) Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.' [The Holy Quran: Al-Baqara 2:98]

[47.](#) It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.

[48.](#) The Holy Quran: Zukhruf 43:57-59.

[49.](#) In Arabic, the word Tooba is usually translated to mean 'blessedness.' However, Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. In this narration the Prophet (MGB) has said that it is rooted in Ali's house in Paradise.

[50.](#) The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muaviyah and the apostates refers to the Kharajites from Nahravan who were followers of Imam Ali (MGB), but left him and became his enemies.

[51.](#) In the Battle of Uhud

[52.](#) At the Battle of the Trench (Khandaq)

[53.](#) The Holy Quran: Al-Ahzab 33:33.

[54.](#) When Khalid ibn al-Walid led an expedition against the Jadhimah clan, he persuaded them to disarm by acknowledging that they had become Muslims, and then killed some of them. When Muhammad heard of this, he declared to God that he was innocent of what Khalid had done, and sent 'Ali ibn Abi Talib to pay the survivors' compensation (blood-money).

[55.](#) Implying the best worldly possessions.

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