

[Home](#) > [Al-Khisal, A Numeric Classification of Traditions on Characteristics](#) > [Part 24: On Seventy and Above-Numbered Characteristics](#) > God granted the intellect seventy-five troops and granted ignorance seventy-five troops

Part 24: On Seventy and Above-Numbered Characteristics

[Imam Ali Has Seventy Characteristics which None Have](#)

24-1 Ahmad ibn al-Hassan al-Qat'tan, Muhammad ibn Ahmad al-Senani, Ali ibn Musa al-Daq'qaq, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib¹ and Ali ibn Abdullah al-Warraq – may God be pleased with them

ونشاط في هدى، وبر في استقامة، وإغماض عند شهوة، وعلم في حلم، وشكر في رفق، وسخاء في حق، وقصد في غنى، وتجميل في فاقة، وعفو في قدرة، وطاعة في نصيحة، وورع في رغبة، وحرص في جهاد، وصلاة في شغل، وصبر في شدة، وفي الهزاهز وقور، وفي المكاره صبور، وفي الرخاء شكور، لا يغتاب ولا يتكبر ولا يبغى، وإن بغى عليه صبر، ولا يقطع الرحم وليس بواهن ولا فظ ولا غليظ، ولا يسبقه بصره، ولا يفضحه بطنه، ولا يغلبه فرجه ولا يحسد الناس، ولا يفتر ولا يبذر ولا يسرف، بل يقتصد، ينصر المظلوم، ويرحم المساكين، نفسه منه في عناء والناس منه في راحة، لا يرغب في عز الدنيا، ولا يجزع من ألمها، للناس هم قد أقبلوا عليه، وله هم قد شغله، لا يرى في حلمه نقص، ولا في رأيه وهن، ولا في دينه ضياع، يرشد من استشاره، ويساعد من ساعده، ويكيع من الباطل والخنى والجهل فهذه صفة المؤمن.

ثواب من حج خمسين حجة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن 3-23 علي بن سيف، عن عبدالمؤمن، عن هارون بن خارجة، عن أبي عبد الله عليه السلام قال: سمعته يقول: من حج خمسين حجة بنى الله له مدينة في جنة عدن فيها مائة ألف قصر في كل قصر حور من حور العين وألف زوجة، ويجعل من رفقاء محمد صلى الله عليه وآله في الجنة.

أبواب السبعين وما فوقه

لامير المؤمنين عليه السلام سبعون منقبة لم يشركه فيها أحد من الامة

حدثنا أحمد بن الحسن القطان، ومحمد بن أحمد السناني، وعلي بن موسى الدقاق، والحسين بن إبراهيم بن 1-24
أحمد بن هشام المكتب، وعلي بن عبد الله الوراق

– narrated that Abul–Ab’bas Ahmad ibn Yahya ibn Zakaria al–Qat’tan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Suleiman ibn Hakeem, on the authority of Soor ibn Yazid, on the authority of Makhul, “The Commander of the Faithful Ali ibn Abi Talib (MGB) said, ‘Indeed those companions of the Prophet who know the whole Quran by heart all know that there is no one amongst them who has any virtues which I do not have, or I may even be surpass him in that respect. However, I have seventy virtues which none of them has.’

I asked, ‘O Commander of the Faithful! Please inform me about those virtues.’ Then Ali (MGB) said,

‘1– I never associated any partners with God – even for a twinkling of an eye. I never worshipped *Lat* and *Uzza*.[2](#)

2– I never drank any alcohol.

3– I have been with God’s Prophet since my childhood when God’s Prophet (MGB) asked my father to become my guardian. From then on I have been with him, eaten and drank with him, associated and talked with him.

4– I am the first person to believe in and submit to Islam.

5– God’s Prophet (MGB) told me, ‘O Ali! Your relationship to me is like that of Aaron’s relationship to Moses (MGB) except that there will be no Prophets after me.’

6– I was the last person who separated from God’s Prophet (MGB) and placed him in his grave.

7– When God’s Prophet (MGB) wanted to go to the cave of Sowr, he put me to sleep in his own bed and covered me up with his blanket. When the polytheists came to his house, they suspected that I was Muhammad (MGB). They woke me up from sleep and asked, ‘What happened to your friend?’ I said, ‘He (MGB) went to take care of something.’ They said, ‘If he had escaped, then Ali would have escaped along with him.’

8– God’s Prophet (MGB) taught me one–thousand gates of knowledge each of which opens up to one–thousand other gates.

9- God's Prophet (MGB) told me, 'When the Honorable the Exalted God resurrects the first up to the last of the people on the Resurrection day, He will install a pulpit for me above that of all the other Prophets and install a pulpit for you above that of all other Trustees. Then you shall climb up it.

10- I heard God's Prophet (MGB) say, 'O Ali! I have not been given anything in the Hereafter unless I asked for the like of it for you.'

رضي الله عنهم قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول: قال: حدثنا سليمان بن حكيم، عن ثور بن يزيد، عن مكحول قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام لقد علم المستحفظون من أصحاب النبي محمد صلى الله عليه وآله أنه ليس فيهم رجل له منقبة إلا وقد شركته فيها وفضلته ولي سبعون منقبة لم يشركني فيها أحد منهم، قلت: يا أمير المؤمنين فأخبرني: بهن، فقال عليه السلام:

إن أول منقبة لي أني لم اشرك بالله طرفة عين ولم أعبد اللات والعزى

والثانية أني لم أشرب الخمر قط

، والثالثة أن رسول الله صلى الله عليه وآله استوهبني عن أبي في صباي وكنت أكيله وشريبه ومونسه ومحدثه

والرابعة أني أول الناس إيماناً وإسلاماً

"والخامسة أن رسول الله صلى الله عليه وآله قال لي: "يا علي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

والسادسة أني كنت آخر الناس عهداً برسول الله ودليته في حفرته

والسابعة أن رسول الله صلى الله عليه وآله أنامني على فراشه حيث ذهب إلى الغار وسجاني ببرده، فلما جاء المشركون ظنوني محمداً صلى الله عليه وآله فأيقظوني وقالوا: ما فعل صاحبك؟ فقلت: ذهب في حاجته فقالوا: لو كان هرب لهرب هذا معه

وأما الثامنة فإن رسول الله صلى الله عليه وآله علمني ألف باب من العلم يفتح كل باب ألف باب ولم يعلم ذلك أحداً غيري

وأما التاسعة فان رسول الله صلى الله عليه وآله قال لي: "يا علي إذا حشر الله عز وجل الأولين والآخرين نصب لي منبر فوق منابر النبيين، ونصب لك منبر فوق منابر الوصيين فترتقي عليه."

"وأما العاشرة فأني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي لا أعطى في القيامة إلا سألت لك مثله"

11- I heard God's Prophet (MGB) say, 'O Ali! You are my brother and I am your brother. Your hand is in my hand until you enter Paradise.'

12- I heard God's Prophet (MGB) say, 'O Ali! Your similitude in my nation is like that of Noah's Ark which whoever boarded was rescued, and anyone who did not was drowned.'

13- God's Prophet (MGB) fastened his blessed turban with his own blessed hands on my head. He also prayed for my victory over God's enemies and thus I was able to defeat them with God's Permission.

14- Once God's Prophet (MGB) told me to touch the dried nipples of a calf so that it may give some milk. I told him (MGB), 'O Prophet of God! It would be better if you do it.' The Prophet (MGB) said, 'O Ali! What you do is just like what I do.' Then I touched its nipple and it gave some milk. I gave some milk to God's Prophet (MGB). Then an old woman came and lamented from thirst. I gave her some milk to drink. God's Prophet (MGB) said, 'I asked the Blessed the Sublime God to bless your hand and he accepted my supplication.'

15- God's Prophet (MGB) made me his Trustee and told me, 'O Ali! No one but you can perform the ablutions for the burial for me. No one but you can see my genitals. Should anyone else see them, their eyes will come out of their eye-sockets.'

I asked, 'O Prophet of God! How can I turn you around by myself?' The Prophet (MGB) replied, 'You will be assisted by the invisible.' I swear by God that whenever I wished to turn one part around (during the ablutions for the deceased), it turned around by itself.

16- When I wanted to undress the Prophet's corpse to perform the ritual ablutions (*wuzu*) for the deceased for the Prophet (MGB), there came a voice which announced, 'O Muhammad's Trustee! Do not undress him. Perform the ritual ablutions (*wuzu*) with his clothes on.' Thus, I performed the ritual ablutions (*wuzu*) for him from over his clothing. I swear to God who honored him with Prophethood that I did not see his private parts. Thus, God made me especial in this regard amongst the Prophet's companions.

17- Even though Abu Bakr and Umar had asked for Fatimah (MGB) to be married to them, the Honorable the Exalted God married her to me from above the seventh heaven. God's Prophet (MGB) said, 'O Ali! May this blessing be pleasant for you. The Honorable the Exalted God has married Fatimah (MGB) who is the Master of Women in Paradise and of my own flesh and blood to you.' Then I asked, 'O

Prophet of God! Am I not of your flesh and blood, too?’ The Prophet (MGB) replied, ‘O Ali! Yes you are from me and I am from you just like the right hand and the left hand. I am not independent of you in this world and the Hereafter.’

وأما الحادية عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت أخي وأنا أخوك يدك في يدي حتى تدخل الجنة".

وأما الثانية عشرة فإني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي مثلك في أمتي كمثلي سفينة نوح من ركبها نجا، ومن تخلف عنها غرق".

وأما الثالثة عشرة فإن رسول الله صلى الله عليه وآله عممني بعمامة نفسه بيده، ودعا لي بدعوات النصر على أعداء الله فهزمتهم بإذن الله عز وجل.

وأما الرابعة عشرة فإن رسول الله صلى الله عليه وآله أمرني أن أمسح يدي على ضرع شاة قد ببس ضرعها فقلت: يا رسول الله بل امسح أنت، فقال: "يا علي فعلك فعلي" فمسحت عليها يدي فدر علي من لبنها فسقيت رسول الله صلى الله عليه وآله شربة، ثم أتت عجوزة فشكت الظماً فسقيتها فقال رسول الله صلى الله عليه وآله: "إني سألت الله عز وجل أن يبارك في يدك ففعل".

وأما الخامسة عشرة فإن رسول الله صلى الله عليه وآله أوصى إلي وقال: "يا علي لا يلي غسلي غيرك، ولا يوارى عورتي غيرك، فانه إن رأى أحد عورتي غيرك تفقأت عيناه، فقلت له: كيف لي بتقليبك يا رسول الله؟ فقال: إنك ستعان" فوالله ما أردت أن اقلب عضو من أعضائه إلا قلب لي.

وأما السادسة عشرة فإني أردت أن أجرده فنوديت "يا وصي محمد لا تجرده فغسله والقميص عليه." فلا والله الذي أكرمه بالنبوة وخصه بالرسالة ما رأيت له عورة، خصني الله بذلك من بين أصحابه.

وأما السابعة عشرة فإن الله عز وجل زوجني فاطمة، وقد كان خطبها أبو بكر وعمر فزوجني الله من فوق سبع سماواته، فقال رسول الله صلى الله عليه وآله: هنيئاً لك يا علي فإن الله عز وجل زوجك فاطمة سيدة نساء أهل الجنة وهي بضعة مني" فقلت: يا رسول الله أولست منك؟ فقال: "بلى يا علي أنت مني وأنا منك كيمياني من شمالي، لا أستغني عنك في الدنيا والآخرة".

18– God’s Prophet (MGB) told me, ‘O Ali! You will be the one carrying the flag called *‘Leva ul-Hamd’*³ in the Hereafter. You will be the one sitting closest to me on the Resurrection Day. They will spread a seat for me and a seat for you. I will be amongst the Prophets and you will be amongst the Trustees. They

will put a crown of light and nobility on your head. Seventy-thousand angels will surround you until the Honorable the Exalted God finishes the Reckoning of the creatures. You will be the first man whose grave will be split apart (for the Resurrection) along with me. You will be the first one to stop on the Bridge (of *Al-Sirat*)⁴ with me. You will be the first one to be dressed when they dress, and brought back to life when they bring back to life. You will be the first one to reside with me in the uppermost Heaven. You will be the first one to drink the sealed drink of Paradise with me which is sealed by musk.'

19- God's Prophet (MGB) told me, 'You will fight with the perfidious party, the deviators, and the apostates⁵ in the near future. For everyone of them who fights with you, you shall intercede on behalf of 100,000 of your followers.' I asked, 'O Prophet of God! Who are in the perfidious party?' The Prophet (MGB) replied, 'They are Talha and Zubayr who pledge allegiance to you in Hijaz, but breach it in Iraq. When they do that, you should fight them until the residents of the Earth get rid of them.' I asked, 'Who are the deviators?' The Prophet (MGB) replied, 'Muawiyah and his companions.' I asked, 'Who are the apostates?'⁶ The Prophet (MGB) replied, 'They will be the companions of Zil-Sadiyeh who will run away from the religion as a bow runs away from an arrow. You should kill them since that would constitute a relief for the residents of the Earth, an abrupt chastisement for them and a savings for you near the Honorable the Exalted God for the Resurrection Day.'

20- I heard from the God's Prophet (MGB) who said, 'Your similitude in my nation is like that of the door of Hetteh amongst the Children of Israel. Whoever enters into friendship with you, it is as if he has entered the gate which the Honorable the Exalted God has ordered (people) to enter.'

21- I heard God's Prophet (MGB) say, 'I am the city of knowledge, and Ali is its portal. Whoever wishes to gain knowledge should go through that portal.' Then he (MGB) added, 'O Ali! Soon you will observe my promise and fight in the same manner as I do, but my nation will disagree with you.'

22- I heard God's Prophet (MGB) say, 'The Blessed the Sublime God has created my two (grand)children Al-Hassan and Al-Hussein (MGB) from a light which he has induced into you and Fatimah. They shine just like two earrings that shake in the ear while hanging from the ears. Their brightness is seventy times that of the brightness of martyrs. O Ali! Indeed the Honorable the Exalted God has given promised me to honor them such as He has never honored anyone else except for the Messengers and the Prophets.'

وأما الثامنة عشرة فان رسول الله صلى الله عليه وآله قال لي: "يا على أنت صاحب لواء الحمد في الآخرة، وأنت يوم القيامة أقرب الخلائق مني مجلساً، يبسط لي ويبسط لك فأكون في زمرة النبيين وتكون في زمرة الوصيين، ويوضع على رأسك تاج من النور وإكليل الكرامة، يحف بك سبعون ألف ملك حتى يفرغ الله عز وجل من حساب الخلائق. أنت أول من ينشق عنه القبر معي، وأنت أول من يقف على الصراط معي، وأنت أول من يكسى إذا كسيت ويحيى إذا حييت، وأنت أول من يسكن معي في عليين وأنت أول من يشرب معي من الرحيق المختوم الذي ختامه مسك."

وأما التاسعة عشرة فإن رسول الله صلى الله عليه وآله قال: "ستقاتل الناكثين والقاسطين والمارقين، فمن قاتلك منهم فإن لك بكل رجل منهم شفاعاة في مائة ألف من شيعتك." فقلت: يا رسول الله فمن الناكثون؟ قال: "طلحة والزبير، سيباعانك بالحجاز وينكثانك بالعراق، فإذا فعلا ذلك فحاربهما فإن في قتالهما طهارة لاهل الارض." قلت: فمن القاسطون قال: "معاوية وأصحابه." قلت: فمن المارقون؟ قال: "أصحاب ذي الندية، وهم يمرقون من الدين كما يمرق السهم من الرمية. فاقتلهم فإن في قتلهم فرجا لاهل الارض، وعذابا معجلا عليهم، وذخرا لك عند الله عز وجل يوم القيامة."

وأما العشرون فاني سمعت رسول الله صلى الله عليه وآله يقول لي: "مثلك في امتي مثل باب حطة في بني إسرائيل، فمن دخل في ولايتك فقد دخل الباب كما أمره الله عز وجل."

وأما الحادية والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "أنا مدينة العلم وعلي بابها ولن تدخل المدينة إلا من بابها." ثم قال: "يا علي إنك سترعى ذمتي وتقاتل على سنتي وتخالفك امتي."

وأما الثانية والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "إن الله تبارك وتعالى خلق ابني الحسن والحسين من نور ألقاه إليك وإلى فاطمة. وهما يهتزان كما يهتز القرطان إذا كانا في الاذنين. ونورهما متضاعف على نور الشهداء سبعين ألف ضعف. يا علي إن الله عز وجل قد وعدني أن يكرمهما كرامة لا يكرم بها أحدا ما خلا النبيين والمرسلين."

23- God's Prophet (MGB) gave me his ring, armor and sword-belt in his lifetime and fastened his sword to my waist himself when all his companions and my uncle Abbas were present. Thus, the Honorable the Exalted God has made me especial in this respect, and not them.

24- When the Honorable the Exalted God revealed the following verse, *'O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation..'* ⁷ I had a gold coin. I sold it for ten *Dirhams* and gave it away in charity before my private consultation with God's Prophet (MGB). I swear by God that none of the companions of the Prophet (MGB) did that either before or after me. Then the Honorable the Exalted God revealed the following verse to the Prophet, *'Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and God forgives you, then (at least) establish regular prayer; practise regular charity; and obey God and His Apostle. And God is well-acquainted with all that ye do.'* ⁸ Is it not that *'and God forgives you'* refers to a sin committed for which God forgives them.

25- I heard God's Prophet (MGB) say, 'Paradise is forbidden for the Prophets to enter before I enter it, and it is forbidden upon the Trustees to enter before you enter it. O Ali! The Blessed the Sublime God has given me glad tidings about you which He has not given to any of the Prophets who came before me. He has given me glad tidings that you will be the Master of the Trustees and your two sons Al-Hassan and Al-Hussein (MGB) will be the two Masters of the Youth in Paradise on the Resurrection

Day.'

26- My brother Ja'far will be adorned with two wings made of pearl, ruby and chrysolite and fly along with the angels in Paradise.[9](#)

27- My uncle Hamzih will be the Master of the Martyrs in Paradise.

28- God's Prophet (MGB) said, 'The Blessed the Sublime God has given me a promise about you which will be fulfilled. God has established me as a Prophet and has established you as a Trustee. Soon you shall experience from my nation the same treatment which Moses (MGB) experienced from *Pharaoh*. However, be patient and consider it to be from God until you see me again. I am the friend of your friends and I consider your enemies to be my enemies.'

29- Indeed I heard God's Prophet (MGB) say, 'O Ali! You are the Owner of the Heavenly Pool¹⁰. No one else will own it. Then some people will come to you and ask for water. You will turn them down and say that there is not even a sip of water. They will return with a black face. Then my followers and yours will enter. You will say, 'return while satiated with water.' They will return with a white face.'

وأما الثالثة والعشرون فان رسول الله صلى الله عليه وآله أعطاني خاتمه في حياته ودرعه ومنطقته وقلدني سيفه وأصحابه كلهم حضور وعمي العباس حاضر. فخصني الله عز وجل منه بذلك دونهم

وأما الرابعة والعشرون فان الله عز وجل أنزل على رسوله "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ..." فكان لي دينار فبعته عشرة دراهم فكنت إذا ناجيت رسول الله صلى الله عليه وآله اصدق قبل ذلك بذرهم. والله ما فعل هذا أحد من أصحابه قبلي ولا بعدي. فأنزل الله عز وجل: "أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ..." فهل تكون التوبة إلا من ذنب كان؟

أما الخامسة والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "الجنة محرمة على الانبياء حتى أدخلها أنا وهي محرمة على الاوصياء حتى تدخلها أنت يا علي إن الله تبارك وتعالى بشرني فيك ببشرى لم يبشر بها نبيا قبلي بشرني بأنك سيد الاوصياء وأن ابنك الحسن والحسين سيذا شباب أهل الجنة يوم القيامة"

وأما السادسة والعشرون فان جعفرا أخي الطيار في الجنة مع الملائكة، المزين بالجناحين من در وياقوت وزبرجد

وأما السابعة والعشرون فعمي حمزة سيد الشهداء في الجنة

وأما الثامنة والعشرون فان رسول الله صلى الله عليه وآله قال: "إن الله تبارك وتعالى وعدني فيك وعدا لن يخلفه،

جعلني نبيا وجعلك وصيا، وستلقى من امتي من بعدي ما لقي موسى من فرعون، فاصبر واحتسب حتى تلقاني
فاوالي من والاك، واعادي من عاداك."

وأما التاسعة والعشرون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي أنت صاحب الحوض لا يملكه
غيرك، وسيأتيك قوم فيستسقونك فتقول: لا ولا مثل ذرة، فينصرفون مسودة وجوههم، وسترد عليك شيعتي وشيعتك
فتقول: رووا رواء مرويين فيروون مبيضة وجوههم

30- I heard God's Prophet (MGB) say, 'My nation will be resurrected and become united on the Resurrection Day with five flags. The first flag which will come will be the flag of Muawiyah who is the *Pharaoh* of my nation. The second flag will be that of Amr ibn al-A'as who is the *Sameri*¹¹ of the nation. The third flag will be that of Abu Musa Ash'ari who is like the Catholic Archbishop (*Al-Jaseliq*) of this nation. The fourth flag will be that of Abil A'oar al-Salmy. Yours will be the fifth flag under which all the believers will be gathered while you are their Leader. Then the Blessed the Sublime will tell those four groups: 'Turn back and seek brightness.' Then a wall will be erected in front of them which has a door. In it there is mercy who are my friends and followers. Then those who fought me along with the *Kharajites*¹² those who broke their pledge and the people misled from the straight path will knock at that door – that is the door of mercy being my followers. They will cry out, 'Were we not we with you?' They will reply, 'Yes, you were. However, you deceived yourselves, you were hindered, you doubted and worldly aspirations deceived you until God's order (i.e. death) arrived and pride (i.e. Satan) deceived you. Today nothing will be accepted of you as recompense.' Nothing will be accepted of those who rejected faith, either. Your place shall be in the Fire. It will be the place you shall turn to. What a bad destiny that is! Then my nation and my followers will come to drink and they get satiated from Muhammad's (MGB) Heavenly Pool¹³. A cane will be in my hand made of boxthorn¹⁴ wood with which I drive God's enemies away just as people push others' camels away from drinking water.

31- Indeed I heard God's Prophet (MGB) say, "Were it not from the fear of what the Boasters¹⁵ might say about you similar to what the Christians say about Jesus – the son of Mary (MGB), I would have expressed one of your virtues and then anyone who passed by you would take a piece of the dirt from under your feet for healing."

32- Indeed I heard God's Prophet (MGB) say, "The Blessed the Sublime God helped me regarding fear of enemies. I asked God to help you in the same way in this regard."

33- God's Prophet (MGB) put his head to my ear and taught me whatever has been and whatever there will be up until the Resurrection Day. The Honorable the Exalted God has let me hear this from His Prophet's (MGB) tongue.

34- When the Christians challenged the Prophet (MGB), the Honorable the Exalted God revealed the following in this regard, '*If anyone disputes in this matter with thee, now after (full) knowledge Hath come*

to thee, say:

وأما الثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "يحشر امتي يوم القيامة على خمس رايات، فأول راية ترد علي راية فرعون هذه الامة وهو معاوية، والثانية مع سامري هذه الامة وهو عمرو بن العاص، والثالثة مع جاثليق هذه الامة وهو أبو موسى الاشعري، والرابعة مع أبي الاعور السلمي، وأما الخامسة فمعك يا علي تحتها المؤمنون وأنت إمامهم. ثم يقول الله تبارك وتعالى للاربعة: إِرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا. فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ، وهم شيعتي ومن والاني وقاتل معي الفئة الباغية والناكبة عن الصراط. وباب الرحمة وهم شيعتي، فينادي هؤلاء: أَلَمْ نَكُنْ مَعَكُمْ؟ قَالُوا: بَلَى، وَلَكِنْ كُنْتُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ. فَأَلْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا، مَاؤَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ. ثم ترد امتي وشيعتي فيروون من حوض محمد صلى الله عليه وآله وببيدي عصا عوسج أطردها أطردي طرد غريبة الأبل.

وأما الحادية والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لولا أن يقول فيك الغالون من امتي ما قالت النصراني في عيسى ابن مريم لقلت فيك قولاً لا تمر بملا من الناس إلا أخذوا التراب من تحت قدميك يستشفون به."

وأما الثانية والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "إن الله تبارك وتعالى نصرني بالرعب." فسألت أن ينصرك بمثله فجعل لك من ذلك مثل الذي جعل لي.

وأما الثالثة والثلاثون فان رسول الله صلى الله عليه وآله التقم اذني وعلمني ما كان وما يكون إلى يوم القيامة، فساق الله عز وجل ذلك إلى على لسان نبيه صلى الله عليه وآله.

وأما الرابعة والثلاثون فان النصراني ادعوا أمرا فأنزل الله عز وجل فيه: "فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

*"Come! let us gather together, – our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"*¹⁶ Here 'ourselves' referred to God's Prophet (MGB) himself, 'our women' referred to Fatimah (MGB), 'our sons' referred to Al-Hassan (MGB) and Al-Hussein (MGB). Then the Christians felt sorry and asked God's Prophet (MGB) to forgive them and he (MGB) forgave them. I swear by Him who revealed the Torah to Moses (MGB), and the Quran to Muhammad (MGB) that they would have all been transmuted into monkeys and pigs, if they had engaged in invocation with us."

35– At the Battle of Badr God's Prophet (MGB) sent me to bring him a handful of pebbles. I held the pebbles and smelled them They smelled like musk. I gave them to the Prophet (MGB). He (MGB) took

them and threw them at the atheists. Four of them were from Paradise. One was from the East. One was from the West. And another one was from beneath the Throne. There were one-hundred thousand angels who accompanied each of them to assist us. The Honorable the Exalted God has not honored anyone else with this either before or after that day.

36- I heard God's Prophet (MGB) say, 'O Ali! Woe to your murderer! He is more miserable than Nimrood, more wretched than those who ham-strung the she-camel¹⁷. The Throne of God the Merciful will be shaken up due to your murder. O Ali! I give you glad tidings that you are going to be amongst the sincere friends, martyrs and good-doers.'

37- The Blessed the Sublime God has chosen me amongst the companions of Muhammad (MGB) to know the abrogated and the abolished; the firm and the dubious; and the especial and the general rules. This is an honor granted by God to me and His Prophet (MGB). God's Prophet (MGB) told me, 'O Ali! The Honorable the Exalted God has ordered me to make you near to myself and not to keep you at a distance from me, to teach you and not to speak harshly with you. It is incumbent upon me to obey my Lord and it is incumbent upon you to guard what you learn.'

38- God's Prophet (MGB) chose me for a battle, made supplications for me and made me informed about the affairs that would follow after him. Some of his companions felt bad about this and said, 'If Muhammad had the power he would even establish his cousin as a Prophet.' The Honorable the Exalted God honored me by informing me of this issue from the Prophet's tongue.

39- Indeed I heard God's Prophet (MGB) say, 'Whoever thinks that he loves me but he dislikes Ali is lying. My love and Ali's love will not be united except in a believer's heart. O Ali! Indeed the Honorable the Exalted God has established those who love me and you as the first people in Paradise. God has also established those who hate me and you as the first group of my nation who will be in Hell.'

وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِّلُ فَنَجْعَلُ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ. "ان نفسي نفس رسول الله صلى الله عليه وآله والنساء فاطمة عليها السلام والابناء الحسن والحسين. ثم ندم القوم فسألوا رسول الله صلى الله عليه وآله الاعفاء فأعفاهم والذي أنزل التوراة على موسى والفرقان على محمد صلى الله عليه وآله لو باهلونا لمسخوا قردة وخنازير

وأما الخامسة والثلاثون فان رسول الله صلى الله عليه وآله وجهني يوم بدر فقال: اتتني بكف حصيات مجموعة في مكان واحد فخذتها ثم شممتها فاذا هي طيبة تفوح منها رائحة المسك فأتيته بها فرمى بها وجوه المشركين وتلك الحصيات أربع منها كن من الفردوس، وحصاة من المشرق، وحصاة من المغرب، وحصاة من تحت العرش، مع كل حصاة مائة ألف ملك مددا لنا، لم يكرم الله عز وجل بهذه الفضلة أحدا قبل ولا بعد

وأما السادسة والثلاثون فاني سمعت رسول الله صلى الله عليه وآله يقول: "ويل لقاتلك إنه أشقى من ثمود ومن عاقر الناقة، وإن عرش الرحمن ليهتز لقتلك، فأبشر يا علي فانك في زمرة الصديقين والشهداء والصالحين

وأما السابعة والثلاثون فإن الله تبارك وتعالى قد خصني من بين أصحاب محمد صلى الله عليه وآله يعلم الناسخ والمنسوخ والمحكم والمتشابه والخاص والعام، وذلك مما من الله به علي وعلى رسوله، وقال لي الرسول صلى الله عليه وآله: "يا علي إن الله عز وجل أمرني أن أدنيك ولا أقصيك، وأعلمك ولا أجفوك، وحق علي أن أطيع ربي، وحق عليك أن تعي".

وأما الثامنة والثلاثون فإن رسول الله صلى الله عليه وآله بعثني بعثاً ودعا لي بدعوات واطلعني على ما يجري بعده، فحزن لذلك بعض أصحابه قال: لو قدر محمد أن يجعل ابن عمه نبياً لجعله فشرفني الله عز وجل بالاطلاع على ذلك. على لسان نبيه صلى الله عليه وآله.

وأما التاسعة والثلاثون فإني سمعت رسول الله صلى الله عليه وآله يقول: "كذب من زعم أنه يحبني ويبغض علياً، لا يجتمع حبي وحبه إلا في قلب مؤمن، إن الله عز وجل جعل أهل حبي وحبك يا علي في أول زمرة السابقين إلى الجنة، وجعل أهل بغضي وبغضك في أول زمرة الضالين من امتي إلى النار".

40- In one of the battles, God's Prophet (MGB) sent me after water to a well, but it had no water in it. I returned and reported that to him. He (MGB) asked, 'Does it have any mud?' I replied, 'Yes.' The Prophet (MGB) said, 'Just bring some of its mud.' Then I brought some mud from the well. The Prophet (MGB) said something to the mud and told me to dump it in the middle of a well. I threw the mud in the well. Suddenly water gushed out from the Earth and the well filled up. I went to the Prophet (MGB) and informed him about what had happened. The Prophet (MGB) said, 'O Ali! You succeeded and the water gushed out due to your blessing. This was an especial honor for me and no other one amongst the companions of the Prophet (MGB).

41- Indeed I heard God's Prophet (MGB) say, 'O Ali! I give you the glad tidings that Gabriel (MGB) came to me and said, 'O Muhammad! Indeed the Blessed the Sublime God looked favorably upon your companions and considered your cousin and the husband of your daughter Fatimah to be the best of your companions. God established him as your Trustee and your messenger.'

42- Indeed I heard God's Prophet say, 'O Ali! I give you the glad tidings that your home in Paradise will be in front of my home and you will be with me in the uppermost resting-place in the highest Heaven.' I said, 'O Prophet of God! What is the uppermost Heaven?' He (MGB) replied, 'It is a cupola made of white pearls with 70,000 doors. O Ali! That shall be the place of residence for you and I.'

43- Indeed God's Prophet (MGB) said, 'The Honorable the Exalted God has firmly established my love as well as your love in the hearts of believers as He established my hatred as well as yours in the hearts of the hypocrites. Only pious believers love you and only hypocrite unbelievers despise you.'

44- Indeed I heard God's Prophet (MGB) say, 'None of the Arabs but those born out of fornication despise you. None of the Persians but the miserable ones despise you. None of the women except

those with anal hemorrhage despise you.'

45- Indeed God's Prophet (MGB) called me in when my eyes hurt and threw his saliva into my eyes and said, 'O God! Please cool its heat and heat its coolness.' I swear by God that I have not had any more pains in my eyes since then.

46- God's Prophet (MGB) ordered all his uncles and companions to shut all the doors from the mosque to their homes, except for the one to my house as ordered by the Honorable the Exalted God. No one else has received such an honor.

وأما الاربعون فان رسول الله صلى الله عليه وآله وجهني في بعض الغزوات إلى ركي فاذا ليس فيه ماء، فرجعت إليه فأخبرته، فقال: أفيه طين؟ قلت: نعم، فقال: ائتني منه، فأتيت منه بطين فتكلم فيه، ثم قال: ألقه في الركي فألقيته، فاذا الماء قد نبع حتى امتلا جوانب الركي، فجئت إليه فأخبرته، فقال لي: وفقت يا علي وبركتك نبع الماء. فهذه المنقبة خاصة بي من دون أصحاب النبي صلى الله عليه وآله.

وأما الحادية والاربعون فاني سمعت رسول الله صلى الله عليه وآله يقول: "أبشر يا علي فان جبرئيل أتاني فقال لي: يا محمد إن الله تبارك وتعالى نظر إلى أصحابك فوجد ابن عمك وختنك على ابنتك فاطمة خير أصحابك فجعله". وصيك والمؤدي عنك.

وأما الثانية والاربعون فإني سمعت رسول الله يقول: "أبشر يا علي فإن منزلك في الجنة مواجه منزلي وأنت معي في الرفيق الأعلى في أعلى عليين". قلت: يا رسول الله صلى الله عليه وآله وما أعلى عليون؟ فقال: قبة من درة بيضاء لها سبعون ألف مصراع مسكن لي ولك يا علي.

وأما الثالثة والاربعون فإن رسول الله صلى الله عليه وآله قال: "إن الله عز وجل رسخ حبي في قلوب المؤمنين وكذلك رسخ حبك يا علي في قلوب المؤمنين، ورسخ بغضي وبغضك في قلوب المنافقين، فلا يحبك إلا مؤمن تقي، ولا يبغضك إلا منافق كافر".

وأما الرابعة والاربعون فإني سمعت رسول الله صلى الله عليه وآله يقول: "لن يبغضك من العرب إلا دعي، ولا من العجم إلا شقي، ولا من النساء إلا سلققية".

وأما الخامسة والاربعون فإن رسول الله صلى الله عليه وآله دعاني وأنا رمد العين فتفل في عيني وقال: "اللهم اجعل حرها في بردها وبردها في حرها". فوالله ما اشتكت عيني إلى هذه الساعة.

وأما السادسة والاربعون فإن رسول الله صلى الله عليه وآله أمر أصحابه وعمومته بسد الابواب وفتح بابي بأمر الله

عز وجل فليس لاحد منقبة مثل منقبتى

47– In his will to me God's Prophet (MGB) ordered me to pay back his debts and fulfill his promises. I said, 'O Prophet of God! You know that I do not have any wealth.' The Prophet (MGB) replied, 'God will help you.' God made it easy for me to pay back all his debts and fulfill all his promises. Once I counted that it exceeded eighty-thousand (*Dirhams*). Then I made a will to my son Al-Hassan (MGB) to fulfill what had been left.

48– God's Prophet (MGB) came to my house. We had not had anything to eat for three days. The Prophet (MGB) said, 'O Ali! Do you have anything to eat?' I said, 'I swear by Him who honored you with His Nobility and appointed you to Prophethood that it has been three days now that me, my wife and my children have not had anything to eat.' He (MGB) looked at Fatimah (MGB) and said, 'Go into the room and see if there is anything to eat there?' She (MGB) said, 'I have just come out of there now. There is nothing there to eat.' I said, 'O Prophet of God! Should I go?' He (MGB) said, 'Go in the Name of God.' So I went in and saw that there was a tray of fresh dates in the middle of the room and a bowl of crumbled bread next to it. I brought them to God's Prophet (MGB). The Prophet (MGB) said, 'O Ali! Did you see the one who brought this food?' I said, 'Yes, I did.' The Prophet (MGB) said, 'Can you describe him for me.' I said, 'Yes. He had some redness, greenness and yellowness.' The Prophet (MGB) said, 'These are the colors of Gabriel's wings which have tassels made of pearls and rubies.' We ate from the crumbled bread in broth until we became full. Yet our hands were perfectly clean and there was nothing in them except the lines of our palm and our fingers. Thus, the Honorable the Exalted God honored only me with this Generosity from amongst the companions of the Prophet.

49– The Blessed the Sublime God appointed His Prophet (MGB) to the Prophethood mission and His Prophet (MGB) appointed me to the mission of Trusteeship. Anybody who loves me is fortunate and will be united amongst the Prophets on the Resurrection Day.

50– Indeed God's Prophet (MGB) sent Abu Bakr to propagate the Chapter *Bara'at* (Declaration of Immunity). Once he left, Gabriel (MGB) came down and said, 'O Muhammad! Only someone who is from yourself should propagate this chapter.' Then the Prophet (MGB) sent me on his own camel which was called *Kaswa*. I found Abu Bakr in Zilhalifa and took that chapter from him. Indeed God honored me in this way.

51– On the day of *Qadir Khum* God's Prophet (MGB) appointed me as the Master of all the people and said, 'Whoever I am the Master of, Ali is the Master of. May the oppressive people go far away and be destroyed.'

وأما السابعة والأربعون فإن رسول الله صلى الله عليه وآله أمرني في وصيته بقضاء ديونه وعادته، فقلت: يا رسول الله، قد علمت أنه ليس عندي مال. فقال: سيعينك الله. فما أردت أمراً من قضاء ديونه وعادته إلا يسره الله لي حتى قضيت ديونه وعادته، وأحصيت ذلك فبلغ ثمانين ألفاً وبقي بقية أوصيت الحسن أن يقضيها.

وأما الثامنة والاربعون فإن رسول الله صلى الله عليه وآله أتاني في منزلي، ولم يكن طعمنا منذ ثلاثة أيام فقال: يا علي هل عندك من شيء؟ فقلت: والذي أكرمك بالكرامة واصطفاك بالرسالة ما طعمت وزوجتي وابنائي منذ ثلاثة أيام فقال النبي صلى الله عليه وآله: يا فاطمة ادخلي البيت وانظري هل تجدین شيئاً، فقالت: خرجت الساعة، فقلت: يا رسول الله أدخله أنا؟ فقال: ادخل باسم الله، فدخلت فإذا أنا بطبق موضوع عليه رطب من تمر وجفنة من ثريد فحملتها إلى رسول الله صلى الله عليه وآله فقال: يا علي رأيت الرسول الذي حمل هذا الطعام؟ فقلت: نعم، فقال صفه لي، فقلت: من بين أحمر وأخضر وأصفر، فقال: تلك خطط جناح جبرئيل عليه السلام مكللة بالدر والياقوت، فأكلنا من الثريد حتى شبعنا فما رأى إلا خدش أيدينا وأصابنا فخصني الله عز وجل بذلك من بين أصحابه.

وأما التاسعة والاربعون فإن الله تبارك وتعالى خص نبيه صلى الله عليه وآله بالنبوة وخصني النبي صلى الله عليه وآله بالوصية فمن أحبني فهو سعيد يحشر في زمرة الانبياء عليهم السلام.

وأما الخمسون فإن رسول الله صلى الله عليه وآله بعث ببراءة مع أبي بكر فلما مضى أتى جبرئيل عليه السلام فقال: يا محمد لا يؤدي عنك إلا أنت أو رجل منك. فوجهني على ناقته العضباء فلحقته بذئ الحليفة فأخذتها منه فخصني الله عز وجل بذلك.

وأما الحادية والخمسون فإن رسول الله صلى الله عليه وآله أقامني للناس كافة يوم غدیر خم، فقال: "من كنت مولاه فعلي مولاه فبعدا وسحقا للقوم الظالمين".

52- Indeed God's Prophet (MGB) said, 'O Ali! Don't you want me to teach you the words which Gabriel (MGB) has taught me?' I replied, 'O Prophet of God! Yes.' He (MGB) said, 'Then say 'O the Sustainer of the poor! O the Kind to the poverty-stricken! O the Most-Hearing of those who hear! O the Most-Seeing of those who see! O the Beneficent the Merciful! Have mercy upon me and give me my share of daily bread.'

53- Indeed the Blessed the Sublime God will not destroy this world until the Riser (MGB) who is from our progeny rises up. He (MGB) will kill our enemies. He (MGB) will not accept any poll-tax (*Jizya*). He (MGB) will break the crosses and idols. He (MGB) will end the world war, seize the possessions and divide them up equally and treat the peasants with justice.

54- Indeed I heard God's Prophet (MGB) say, 'O Ali! Soon the Umayyads will curse you, but God's angels will return their curse one-thousand fold. When our Riser (MGB) uprises, he (MGB) will curse them for forty years.

55- God's Prophet (MGB) said, 'Several tribes from my nation will be tried regarding you. They will say, 'Why has God's Prophet (MGB) made Ali (MGB) his Trustee although he left nothing? Is not the Book of my Lord - the Glorious Quran the best things after the Honorable the Exalted God? I swear by Him who

appointed me rightfully that if you do not compile the Quran, it will never be compiled.' Thus, did the Honorable the Exalted God honor me in such a way that none of the other companions of the Prophet (MGB) have been honored.

56- The Blessed the Sublime God has granted me the characteristics of those who love Him and obey Him and established me as Muhammad's Trustee. Let this please whomever it may and dismay whomever it may.' He was pointing at Medina with his fingers when he said this.

57- God's Prophet (MGB) faced drought in one of the battles. He (MGB) told me, 'O Ali! Stand up to that rock and say, 'I am the messenger of God's Prophet's! Give me water.' I swear by Him who honored the Prophet (MGB) with Prophethood that once I delivered this message to that rock, there appeared several cow's and water flowed out of each nipple. When I saw this I rushed to the Prophet (MGB) and reported it. He (MGB) said, 'O Ali! Go and fetch water from them.' I went there and other people also came and filled their water-skins with water, fed their quadrupeds, drank themselves and made ablutions. Thus, the Honorable the Exalted God has honored me in such a way that none of the other companions of the Prophet (MGB) have been honored.

58- Water became scarce in one of the battles. God's Prophet (MGB) told me, 'O Ali! Bring a bowl.' I brought a bowl to him. Then he (MGB) placed his right hand along with my hand in the bowl and said, 'Give water!' Water gushed out from the middle of our fingers.

وأما الثانية والخمسون فإن رسول الله صلى الله عليه وآله قال: "يا علي ألا أعلمك كلمات علمنيهن جبرئيل عليه السلام؟" فقلت: بلى. قال: "قل: يا رازق المقلين، يا راحم المساكين، يا أسمع السامعين، يا أبصر الناظرين، يا أرحم الراحمين أرحمني وارزقني".

وأما الثالثة والخمسون فإن الله تبارك وتعالى لن يذهب بالدنيا حتى يقوم منا القائم، يقتل مبغضينا، ولا يقبل الجزية، ويكسر الصليب والاصنام، ويضع الحرب أوزارها، ويدعو إلى أخذ المال فيقسمه بالسوية، ويعدل في الرعية.

وأما الرابعة والخمسون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي سيلعنك بنو امية ويرد عليهم ملك بكل لعنة ألف لعنة، فإذا قام القائم لعنهم أربعين سنة".

وأما الخامسة والخمسون فإن رسول الله صلى الله عليه وآله قال لي: سيفتنن فيك طوائف من امتي فيقولون: إن رسول الله صلى الله عليه وآله لم يخلف شيئا فبماذا أوصى عليا؟ أو ليس كتاب ربي أفضل الاشياء بعد الله عز وجل؟ والذي بعثني بالحق لئن لم تجمععه باتقان لم يجمع أبدا. "فخصني الله عز وجل بذلك من دون الصحابة

وأما السادسة والخمسون فإن الله تبارك وتعالى خصني بما خص به أوليائه وأهل طاعته وجعلني وارث محمد صلى الله عليه وآله فمن ساءه ساءه ومن سره سره وأوماً بيده نحو المدينة.

وأما السابعة والخمسون فإن رسول الله صلى الله عليه وآله كان في بعض العزوات ففقد الماء فقال لي: يا علي، قم إلى هذه الصخرة، وقل: أنا رسول رسول الله انفجري لي ماء. فوالله الذي أكرمه بالنبوة لقد أبلغتها الرسالة فاطلع منها مثل ثدي البقر، فسال من كل ثدي منها ماء، فلما رأيت ذلك أسرع إلى النبي صلى الله عليه وآله فأخبرته فقال: انطلق يا علي فخذ من الماء وجاء القوم حتى ملؤوا قريهم وأدواتهم وسقوا دوابهم وشربوا وتوضؤوا. فخصني الله عز وجل بذلك من دون الصحابة.

وأما الثامنة والخمسون فإن رسول الله صلى الله عليه وآله أمرني في بعض غزواته وقد نفذ الماء فقال: يا علي ائتني بتور فأتيته به فوضع يده اليمنى ويدي معها في التور، فقال: انبع فنبع الماء من بين أصابعنا.

59– In the Battle of Khaybar God's Prophet (MGB) sent me to conquer the castle. When I reached the door of the castle, I saw that it was closed. I shook it hard, pulled it off of its place, threw it forty steps away and entered the castle. Marhab came to fight with us. Even though two of the companions of the Prophet (MGB) [18](#) fought with him and returned defeated, I fought with him. I killed him and the ground got filled with his blood.

60– I killed Amr ibn 'Abd Wudd who was as strong as a thousand men. [19](#)

61– I heard God's Prophet (MGB) say, 'O Ali! Your parable among my nation is like that of the verse, 'Qul Huallahu Ahad. [20](#) Whoever loves you wholeheartedly it is as if he has read one-third of the Quran. Anyone who loves you wholeheartedly and also helps you is like one who has read all of the Quran.'

62– I accompanied God's Prophet (MGB) everywhere and was with him in all the battles. His flag was in my hand.

63– I never fled from the battlefield, killed everyone who fought with me, and filled the Earth with their blood.

64– They brought a roasted heavenly chicken for the Prophet (MGB) from Paradise. He (MGB) asked God to bring the most beloved of his people there. Then the Honorable the Exalted God granted me the Grace to go there and share that chicken with the Prophet (MGB).

65– I was praying in the mosque when a beggar came and asked for something. I gave him my ring which was on my finger. Then the Blessed the Sublime God revealed the following verse, 'Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, – those who establish regular prayers and regular charity, and they bow down humbly (in worship).' [21](#)

66– The Blessed the Sublime God returned the Sun for me twice which He never did for anyone in the nation of Muhammad (MGB).

67– God’s Prophet (MGB) call me ‘The Commander of the Faithful’ during and after his life. He never called anyone else with that title.

68– God’s Prophet (MGB) told me, ‘O Ali! There shall be a call from the inside of the Throne on the Resurrection Day asking, ‘Who is the Master of the Prophets?’ Then I will step forward. Then there will be a call asking, ‘Who is the Master of the Trustees?’ and you will step forward. Then *Rizvan* shall bring me the keys to Paradise, and *Malik* shall bring me the keys to Hell. They will say, ‘God – may His Majesty be Exalted – has ordered us to bring you these keys so that you may hand them over to Ali ibn Abi Talib.’ O Ali! You will be the *Qasim* or the one who divides up Paradise and Hell.’

وأما التاسعة والخمسون فإن رسول الله وجهني إلى خبير فلما أتيته وجدت الباب مغلقا فزعزعته شديدا فقلعته ورميت به أربعين خطوة، فدخلت فبرز إلي مرحب فحمل علي وحملت عليه وسقيت الارض من دمه، وقد كان وجه رجلين من أصحابه فرجعا منكسفين.

وأما الستون فإنني قتلت عمرو بن عبدود، وكان يعد ألف رجل.

وأما الحادية والستون فاني سمعت رسول الله صلى الله عليه وآله يقول: "يا علي، مثلك في امتي مثل (قُلْ هُوَ اللَّهُ أَحَدٌ). فمن أحبك بقلبه فكأنما قرأ ثلث القرآن، ومن أحبك بقلبه وأعانك بلسانه فكأنما قرأ ثلثي القرآن، ومن أحبك بقلبه وأعانك بلسانه ونصرك بيده فكأنما قرأ القرآن كله."

وأما الثانية والستون فإنني كنت مع رسول الله صلى الله عليه وآله في جميع المواطن والحروب وكانت رايته معي.

وأما الثالثة والستون فإنني لم أفر من الزحف قط، ولم يبارزني أحد إلا سقيت الارض من دمه.

وأما الرابعة والستون فإن رسول الله صلى الله عليه وآله اتى بطير مشوي من الجنة فدعا الله عز وجل أن يدخل عليه أحب خلقه إليه. فوقفني الله للدخول عليه حتى أكلت معه من ذلك الطير.

وأما الخامسة والستون فاني كنت اصلي في المسجد فجاء سائل فسأل وأنا راكع فناولته خاتمي من إصبعي، فأنزل "الله تبارك وتعالى في: "إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ".

وأما السادسة والستون فإن الله تبارك وتعالى رد علي الشمس مرتين ولم يردها على أحد من أمة محمد صلى الله عليه وآله غيري.

وأما السابعة والستون فإن رسول الله صلى الله عليه وآله أمر أن ادعى بإمرة المؤمنين في حياته وبعد موته ولم يطلق ذلك لاحد غيري.

وأما الثامنة والستون فإن رسول الله صلى الله عليه وآله قال: "يا علي إذا كان يوم القيامة نادى مناد من بطنان العرش: أين سيد الانبياء؟ فأقوم. ثم ينادي أين سيد الاوصياء؟ فتقوم. ويأتيني رضوان بمفاتيح الجنة، ويأتيني مالك بمقاليد النار فيقولان: إن الله جل جلاله أمرنا أن ندفعها إليك ونأمرك أن تدفعها إلى علي بن أبي طالب. فتكون يا علي قسيم الجنة والنار.

69– Indeed I heard God’s Prophet (MGB) say, ‘O Ali! Were it not for you, the believers could not be distinguished from hypocrites.’

70– Indeed God’s Prophet (MGB) put me, my wife Fatimah (MGB) and our two sons Al-Hassan (MGB) and Al-Hussein (MGB) under a cloak and the Blessed the Sublime God revealed the following verse, ‘...And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.’²² Gabriel (MGB) said, ‘O Muhammad! I am also with you.’ Thus, Gabriel became the sixth of us.

24–2 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abdul Aziz ibn Yahya al-Jaloodi quoted Abu Hamid al-Taleqani, on the authority of Abdul Aziz ibn al-Khat’tab, on the authority of Tolid ibn Suleiman, on the authority of Layth, that Mujahid said, “Seventy verses (of the Holy Quran) have been revealed about Ali (MGB) in which none of the other noble ones have any part.”

The Reward of One who Implores Forgiveness Seventy Times in the Qunut of Al-Witr Prayer

The Reward of One who Implores Forgiveness Seventy Times in the Qunut²³ of Al-Witr Prayer

24–3 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Umar ibn Yazid, on the authority of someone, on the authority of Aba Abdullah as-Sadiq (MGB), “Whoever says the *Al-Witr* prayers²⁴ at the end of the night and says ‘I ask God for forgiveness and I repent’ (*Istaqfurallah va Atubo ellayh*) seventy times while standing up and perseveres thereon for one year will be recorded amongst those who ask for forgiveness at dawn by God and his forgiveness by God becomes certain.”

The Reward of Whoever Asks for God's Forgiveness Seventy Times After the Dawn Prayer

24-4 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ali ibn al'Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Amr ibn Sahl, on the authority of Harun ibn Kharijah, on the authority of Jabir al-Jo'afy that Abi Ja'far al-Baqir (MGB) said, "Whoever asks God for forgiveness seventy times after the dawn prayer will be forgiven by God on that day even though he commits seventy-thousand sins on that day. However, it will not benefit anyone who commits more than seventy-thousand sins on that day."

In another tradition we read seven-hundred sins instead of seventy-thousand sins."

"وأما التاسعة والستون فاني سمعت رسول الله صلى الله عليه وآله يقول: "لولاك ما عرف المنافقون من المؤمنين

وأما السبعون فإن رسول الله صلى الله عليه وآله نام ونومني وزوجتي فاطمة وابني الحسن والحسين وألقى علينا عباءة قطوانية فأنزل الله تبارك وتعالى فينا: "إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

.وقال جبرئيل عليه السلام: أنا منكم يا محمد. فكان سادسنا جبرئيل عليه السلام

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى الجلودي قال: 2-24 حدثنا أبو حامد الطالقاني قال: حدثنا عبدالعزيز ابن الخطاب، عن تليد بن سليمان، عن ليث، عن مجاهد قال: نزلت في علي عليه السلام سبعون آية ما شركه في فضلها أحد

ثواب من استغفر الله عز وجل في الوتر سبعين مرة

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن أحمد ابن محمد بن عيسى، عن الحسن 3-24 بن محبوب، عن عمر بن يزيد ولا أعلمه إلا عن أبي عبد الله عليه السلام قال: من قال في وتره إذا أوتر: "أستغفر الله وأتوب إليه" سبعين مرة وهو قائم فواظب على ذلك حتى يمضي له سنة كتبه الله عنده من المستغفرين بالاسحار ووجبت له المغفرة من الله عز وجل

ثواب من استغفر الله عز وجل بعد صلاة الفجر سبعين مرة

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن يحيى العطار عن محمد بن أحمد بن 4-24 يحيى بن عمران الأشعري، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن عمرو بن سهل، عن هارون بن خارجة، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: من استغفر الله بعد صلاة الفجر سبعين مرة غفر الله له، ولو عمل ذلك اليوم سبعين ألف ذنب، ومن عمل أكثر من سبعين ألف ذنب فلا خير فيه. وفي رواية أخرى ^{٣٣}سبعمائة ذنب.

The Reward of Whoever Asks Forgiveness from the Exalted God Seventy Times On Each Day of the Month of Sha'ban

24-5 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Musa ibn Ja'far al-Baghdady, on the authority of Muhammad ibn Jumhoor, on the authority of Abdullah ibn Abdul Rahman, on the authority of Muhammad ibn Abi Hamzih, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever says 'I ask for forgiveness by God – who is the Beneficent the Merciful the Living the Standing – and I repent to Him (*'Istaqfurallah al'lazi la illaha illahuval Rahman ar-Rahim al-Hayel Qayyum va Atubu ellayh'*) seventy times on every day of the month of Sha'aban, his name will be recorded on the Clear Horizon.²⁵"

The narrator said, "I asked, 'What is the Clear Horizon?' The Imam (MGB) replied, 'It is a plain in front of the Throne where there are many streams in which is poured as many cups as there are stars.'"

24-6 Al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Samarqandi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted his father, on the authority of Ali ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of Muhammad ibn al-Walid, on the authority of Al-Ab'bas ibn Hilal, "I heard Abal-Hassan Ali ibn Musa al-Reza (MGB)²⁶ say, 'Whoever fasts on one day of the month of Sha'aban to gain the reward of the Honorable the Exalted God will go to Paradise. Whoever asks for God's forgiveness seventy times on every day of the month of Sha'aban would be resurrected amongst the nation of God's Prophet (MGB) on the Resurrection Day, and his being honored becomes certain by God. Whoever gives charity during the month of Sha'aban, even if it be as little as half a date, God will make forbid the Fire from burning his body. Whoever fasts for three days during the month of Sha'ban and continues on fasting into the month of *Ramazan*, God will record the reward of fasting for two consecutive months.'"

The Seventy Long Narrow Piece of the Flag of Praise (Liwa ul-Hamd)

24-7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Al-Hassan ibn Ahmad al-Askif al-Qumi linked up this tradition to Muhammad ibn Ali who narrated that Muhammad ibn Hisan al-Qoosi²⁷ quoted Ali ibn Muhammad ibn al-Ansari al-Marvazy, on the authority of Abdullah ibn Abdul Karim al-Razi known as Abi Dor'at, on the authority of Abdul Hamid al-Himmani, on the authority of Layth, on the authority of Mujahid, on the authority of Ibn Abbas²⁸ that God's Prophet

(MGB) said, "Gabriel came to me while he was very happy. I asked, 'O my friend Gabriel! As happy as you are please tell me what you have to say so that I know what the place of my brother and

ثواب من استغفر الله عز وجل كل يوم من شعبان سبعين مرة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني موسى ابن جعفر البغدادي، عن محمد بن 5-24 جمهور، عن عبد الله بن عبد الرحمن، عن محمد بن أبي حمزة، عن أبي عبد الله عليه السلام قال: من قال في كل يوم من شعبان سبعين مرة: "أستغفر الله الذي لا إله إلا هو الرحمن الرحيم، الحي القيوم، وأتوب إليه" كتب في الآفاق المبين، قال: قلت: وما الآفاق المبين؟ قال: قاع بين يدي العرش فيها أنهار تطرد فيه من القدحان عدد النجوم.

حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه، قال: 6-24 حدثنا علي بن الحسن بن علي بن فضال قال: حدثنا محمد بن الوليد، عن العباس بن هلال قال: سمعت أبا الحسن علي بن موسى الرضا عليهما السلام يقول: من صام من شعبان يوما واحدا ابتغاء ثواب الله دخل الجنة، ومن استغفر في كل يوم من شعبان سبعين مرة حشر يوم القيامة في زمرة رسول الله صلى الله عليه وآله ووجبت له من الله الكرامة، ومن تصدق في شعبان بصدقة ولو بشق تمره حرم الله جسده على النار، ومن صام ثلاثة أيام من شعبان ووصلها من صيام شهر رمضان كتب الله له صوم شهرين متتابعين.

لواء الحمد سبعون شقة

حدثنا أبي رضي الله عنه قال: حدثني الحسن بن أحمد الاسكيف القمي بالري يرفع الحديث إلى محمد بن 7-24 علي قال: حدثنا محمد بن حسان القوسي قال: حدثنا علي بن محمد الانصاري المروزي قال: حدثنا عبيد الله بن عبد الكريم الرازي المعروف بأبي زرعة قال: حدثني أحمد بن عبد الحميد الحمايني، عن ليث، عن مجاهد، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل عليه السلام وهو فرح مستبشر، فقلت: حبيبي جبرئيل مع ما أنت فيه من الفرح ما

cousin Ali ibn Abi Talib (MGB) is in God's presence?' Gabriel said, 'I promise by Him who appointed you to the Prophethood and chose you for that mission that I have only descended down to the Earth for that very same issue. O Muhammad! The Sublime God sends greetings to both of you and says, 'Muhammad is the Prophet of My Mercy and Ali is the Upholder of My Proof. I will not torture anyone who loves Ali even if he commits sins, and I will not have mercy upon Ali's enemies even if they obey Me.'"

Ibn Abbas added that God's Prophet (MGB) said, "When the Resurrection Day comes, Gabriel will come to my presence with the Flag of Praise ('*Leva ul-Hamd*') which has seventy long narrow pieces each of which is wider than the Sun and the Moon. He will come to me when I am sitting on one of the chairs in

Paradise atop one of the many sacred pulpits. I will take the flag and entrust it to Ali ibn Abi Talib.” Then Umar ibn Khat’tab jumped from his place and said, “O Prophet of God! How could Ali stand to hold it with it having seventy pieces each of which is wider than the Sun and the Moon?” Then the Prophet (MGB) replied, “When the Resurrection day comes God will grant Ali (MGB) powers similar to the powers of Gabriel, light similar to the light of Adam, patience similar to the patience of Paradise, beauty similar to the beauty of Joseph, a good voice like the voice of David. Were it not that David is going to be the speaker of Paradise, God would have given David’s voice to Ali (MGB). Indeed Ali will be the first person to drink from the fresh cool water (*Salsabil*) and ginger (*Zanjebil*) Pool. When Ali takes one step on the Bridge,²⁹ his other foot will be held firmly on it. There is such a position and rank for Ali and His followers in God’s presence that the people of the past and the people of the latter times would envy.”

The Seventy Parts of Usury

24–8 Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja’far ibn Muhammad as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God’s Prophet (MGB) told him, “O Ali! Usury is of seventy parts. The punishment of the easiest of which is the same as punishment for committing incest with one’s own mother inside the Holy House of God. O Ali! A single Dirham of usury is more horrible in the sight of God than seventy times of committing incest inside the Holy House of God.”

منزلة أخي وابن عمي علي بن أبي طالب عليه السلام عند ربه؛ فقال: والذي بعثك بالنبوة واصطفاك بالرسالة ما هبطت في وقتي هذا إلا لهذا، يا محمد الله الاعلى يقرء عليكما السلام وقال: محمد نبي رحمتي، وعلي مقيم حجتي، لا اعذب من والاه وإن عصاني ولا أرحم من عاداه وإن أطاعني، قال: ثم قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة يأتيني جبرئيل ومعه لواء الحمد وهو سبعون شقة الشقة منه أوسع من الشمس والقمر، وأنا على كرسي من كراسي الرضوان فوق منبر من منابر القدس فأخذه وأدفعه إلى علي بن أبي طالب عليه السلام، فوثب عمر بن الخطاب فقال: يا رسول الله وكيف يطيق على حمل اللواء وقد ذكرت أنه سبعون شقة الشقة منه أوسع من الشمس والقمر، فقال النبي صلى الله عليه وآله: إذا كان يوم القيامة يعطي الله عليا من القوة مثل قوة جبرئيل، ومن النور مثل نور آدم، ومن الحلم مثل حلم رضوان، ومن الجمال مثل جمال يوسف، ومن الصوت ما يداني صوت داود، ولولا أن يكون داود خطيبا في الجنان لأعطى مثل صوته، وإن عليا أول من يشرب من السلسبيل والزنجبيل لا يجوز لعلي قدم على الصراط إلا وثبتت له مكانها أخرى، وإن لعلي وشيعته من الله مكانا يغبطه به الأولون والآخرون.

الربا سبعون جزءا

حدثنا محمد بن علي بن الشاه قال: حدثنا أبو حامد قال: حدثنا أبو يزيد قال: حدثنا محمد بن أحمد بن صالح 24–8

التميمي، عن أبيه قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي الربا سبعون جزءاً فأيسرها مثل أن ينكح الرجل امه في بيت الله الحرام، يا علي درهم ربا أعظم من سبعين زنية كلها بذات محرم في بيت الله الحرام.

The servant who stays in the Fire for seventy lifetimes

24–9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Al–Hassan ibn Ali al–Kufy, on the authority of Al–Abbas ibn Amer, on the authority of Ahmad ibn Rezzq, on the authority of Yahya ibn Abil–Ala', on the authority of Jabir that Abi Ja'far al–Baqir (MGB) said, “A servant of God will stay in the Fire for seventy lifetimes – each lifetime being seventy years. Then he will call out to the Honorable the Exalted God by Muhammad and his Holy Household to have mercy upon Him. Then the Honorable the Exalted God would reveal to Gabriel to go to His servant and take him out (of Hell). Then Gabriel would ask, ‘O my Lord! How can I descend into Hell?’ God would say, ‘I shall make the fire cool and (a means of) safety for you.’ Gabriel would ask, ‘O my Lord! I do not know where he is?’ God would say, ‘He is imprisoned in a pit.’ Gabriel would cover up his face, descend into Hell and pull him out.

Then the Honorable the Exalted God would say, ‘O My servant! For how long did you stay in the stay in the Fire and call out to me?’ The servant would say, ‘O my Lord! You know best.’ God would say, ‘I swear by My Majesty that I would forgive all the sins of my servants who call me by Muhammad and his Holy Household to have mercy upon them – all that only they themselves and I know about. And I forgive your sins today.’

The Nation Will Divide Up Into Seventy–Two Sects

24–10 Abu Ahmad Muhammad ibn Ja'far al–Bandar al–Shafe'ee in Furqan narrated that Mujahid ibn A'ayn ibn Davood quoted Muhammad ibn al–Fazl, on the authority of Ibn Lahay'at, on the authority of Sa'id ibn Abi Hilal, on the authority of Anas ibn Malik³⁰ that God's Prophet (MGB) said, “After Jesus (MGB) the Children of Israel divided up into seventy–one sects. Seventy sects will be ruined and only one will be saved. My nation will divide up into seventy–two sects. Seventy–one sects will be ruined and only one sect will be saved.” They asked, “O Prophet of God! Who are the sect that will be saved?” The Prophet (MGB) replied, “The assembly.” And repeated it three times.

The compiler of the book – may God be pleased with him – said, “What is meant by ‘the assembly’ here is the true men of God even though they may only be a few as it has been narrated on the authority of the Prophet (MGB) who said, ‘A believer is by himself a proof and a believer is by himself the assembly.’

حديث العبد الذي مكث في النار سبعين خريفا

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى، عن 9-24 الحسن بن علي الكوفي، عن العباس بن عامر، عن أحمد ابن رزق، عن يحيى بن أبي العلاء، عن جابر، عن أبي جعفر عليه السلام قال: إن عبدا مكث في النار سبعين خريفا والخريف سبعون سنة ثم إنه سأل الله عز وجل بحق محمد وأهل بيته إلا رحمتني، فأوحى الله عز وجل إلى جبرئيل عليه السلام أن اهبط إلى عبدي فأخرجه، قال: يا رب وكيف لي بالهبوط في النار؟ قال: إن قد أمرتها أن تكون عليك بردا وسلاما، قال: يا رب فما علمي بموضعه؟ قال: إنه في جب من سجين، قال: فهبط في النار وهو معقول على وجهه فأخرجه فقال عز وجل: يا عبدي كم لبثت تناسدني في النار؟ فقال: ما أحصي يا رب، فقال: أما وعزتي لولا ما سألتني به لاطلت هوانك في النار، ولكنه حتم على نفسي أن لا يسألني عبد بحق محمد وأهل بيته إلا غفرت له ما كان بيني وبينه، وقد غفرت لك اليوم

الامة تفترق على اثنتين وسبعين فرقة

حدثنا أبو أحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا مجاهد ابن أعين بن داود قال: حدثنا 10-24 محمد بن الفضل قال: حدثنا ابن لهيعة، عن سعيد بن أبي هلال، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إن بني إسرائيل تفرقت على عيسى إحدى وسبعين فرقة فهلك سبعون فرقة وتخلص فرقة، وإن امتي ستفترق على اثنتين وسبعين فرقة يهلك إحدى وسبعون ويتخلص فرقة، قالوا: يا رسول الله صلى الله عليه وآله من تلك الفرقة؟ قال: الجماعة الجماعة الجماعة

قال مصنف هذا الكتاب رضي الله عنه: الجماعة أهل الحق وإن قلوا، وقد روي عن النبي صلى الله عليه وآله أنه قال: "المؤمن وحده حجة، والمؤمن وحده جماعة"

The Nation Will Divide Up Into Seventy-Three Sects

24-11 Ahmad ibn Muhammad al-Haysam al-Ajali – may God be pleased with him – narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Suleiman ibn Mihran, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his father Al-Hussein ibn Ali ibn Abi Talib (MGB) that he (MGB) had heard God's Prophet (MGB) say, "Indeed the nation of Moses (MGB) divided up into seventy-one sects after him. One sect shall be saved and the other seventy sects will go to Hell. The nation of Jesus (MGB) divided up into seventy-two sects after him. One sect shall be saved and the other seventy-one sects will go to Hell. My nation will be divided up into seventy-three sects after me. One sect will be saved and the other seventy-two sects will go to Hell."

Seventy-Three Decrees Regarding Women Differing from Those for Men

24-12 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Abu Abdullah Muhammad ibn Zakariya al-Basry, on the authority of Ja'far ibn Muhammad ibn Ammara, on the authority of his father, on the authority of Jabir ibn Yazid al-Jo'afy that he had heard Aba Ja'far Muhammad ibn Ali al-Baqir (MGB) say, "Women are not required to say the general and the specific calls to prayer. They are not required to attend the Friday or the congregational prayers. Women are not required to visit the ill, nor are they required to attend funeral processions. Women are not required to say the *Takbirs* aloud nor are they required to run between the *Saffa* and the *Marva* hills in Mecca. Women are not required to kiss the Black Stone nor are they required to enter the *Ka'ba*. Women are not required to shave their heads. Rather, they may shorten their hair. Women should not be in charge of the position of the judge nor should they be in charge of leadership or counselor. Women should not slaughter unless at times of necessity. Women should start to make ablutions by washing from the interior part of the hand while men should wash the exterior part. Women are not required to wash their feet and head as men do when making ablutions. Rather, they should uncover their head for washing their hair as part of the ablutions for prayer for the morning and evening prayers, and only put their hands under their veils to wet their hair for making ablutions for other prayers. When women stand up to say their prayers they should put the two feet together and stick their upper arms to their breast. They should stick their two hands to their thighs when

من روى أن الامة ستفرق على ثلاث وسبعين فرقة

حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا 24-11 القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبو معاوية، عن سليمان بن مهران، عن جعفر بن محمد، عن أبيه عن جده، عن أبيه الحسين بن علي بن أبي طالب عليهم السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: إن أمة موسى افترقت بعده على إحدى وسبعين فرقة، فرقة منها ناجية وسبعون في النار، وافترقت أمة عيسى عليه السلام بعده على اثنتين وسبعين فرقة، فرقة منها ناجية وإحدى وسبعون في النار، وإن أمتي ستفرق بعدي على ثلاث وسبعين فرقة، فرقة منها ناجية واثنان وسبعون في النار.

ثلاث وسبعون خصلة في آداب النساء والفرق بين أحكامهن وأحكام الرجال

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي العسكري قال: حدثنا أبو عبد الله محمد بن 24-12 زكريا البصري قال: حدثنا جعفر بن محمد بن عمار، عن أبيه عن جابر بن يزيد الجعفي قال: سمعت أبا جعفر محمد بن علي الباقر عليهما السلام يقول: ليس على النساء أذان ولا إقامة، ولا جمعة، ولا جماعة، ولا عيادة

المريض، ولا اتباع الجنائز، ولا إجهار بالتلبية، ولا الهرولة بين الصفا والمروة، ولا استلام الحجر الاسود، ولا دخول الكعبة، ولا الحلق إنما يقصرن من شعورهن، ولا تولى المرأة القضاء، ولا تولى الامارة، ولا تستشار، ولا تذبح إلا من اضطرار، وتبدء في الوضوء بباطن الذراع والرجل بظاهره، ولا تمسح كما يمسح الرجال بل عليها أن تلقى الخمار من موضع مسح رأسها في صلاة الغداة والمغرب، وتمسح عليه وفي سائر الصلوات تدخل إصبعها فتمسح على رأسها من غير أن تلقى عنها خمارها فاذا قامت في صلاتها ضمت رجليها ووضعت يديها على صدرها، وتضع

bowing down. When they want to go to the position of prostration, they should sit down first and then they should stick to the ground when they prostrate. When they lift their head up from prostration, they should first sit down and then attempt to stand up. When they sit down to say the *Tashahhud*, they should stick their thighs together. Women should count the glorifications which they say using their fingers since they are responsible. When women want to ask the Honorable the Exalted God for something, they can go to the roof of their house, say two units of prayers, and raise their head up towards the sky. Once they do that the Honorable the Exalted God would not turn them down and fulfill their needs. Women are not required to perform the Friday ritual ablutions (*wuzu*) while they are on a journey. However, they should not abandon it when they are in their homeland. Women cannot be relied upon as witnesses in any issues punishable by religious law³¹. Women cannot be relied upon as witnesses in issues regarding divorce or seeing the new moon. However, they could be relied upon as witnesses in other affairs in which men are not allowed to investigate by looking (such as the issue of menstruation or virginity). Women should not walk in the middle of the walkways. Rather they should walk on the sides. Women are not allowed to settle in the upper chambers over-looking the roads. It is not necessary for women to learn how to write. It is good for them to learn wheel-spinning and the Chapter *Nur*.³² It is not advisable for them to learn the Chapter *Yusuf*.³³ If a woman commits apostasy³⁴ and renounces her religious faith, then she should be asked to repent. It would be fine if she repents. However, if she doesn't accept to repent, then she should be held in custody. She should not be killed as men of a similar status should be. She should be forced to work hard in prison and given minimal nourishment of food and water. She should be given rough clothes to wear and beaten up until she prays and fasts. Women are not required to pay the *Jizya*³⁵ (the poll-tax³⁶). Other women should be asked to leave the room when the time for giving birth to a child arrives for a woman, so that they do not unnecessarily look at her private parts. It is not proper for women who are menstruating or impure due to sex be present when a dead person is being dictated to (*Talqin*)³⁷ since the angels would be disturbed. It is also not proper for such women to place the dead in the grave. A man should not sit at the place where a woman has been sitting before some time passes by, and that place is no longer warm due to her sitting there.

The holy war for a woman is to take good care of her husband. A woman's husband has the most rights incumbent upon her than anyone else. A woman's husband is the best person to say prayers upon her (his wife) dead

يديها في ركوعها على فخذيها، وتجلس إذا أرادت السجود سجدت لاطئة بالارض، وإذا رفعت رأسها من السجود

جلست ثم نهضت إلى القيام، وإذا قعدت للتشهد رفعت رجليها وضمت فخذيهما، وإذا سبحت عقدت بالانامل لانهن مسؤولات، وإذا كانت لها إلى الله عز وجل حاجة صعدت فوق بيتها وصلت ركعتين وكشفت رأسها إلى السماء فإنها إذا فعلت ذلك استجاب الله لها ولم يخبها، وليس عليها غسل الجمعة في السفر، ولا يجوز لها تركه في الحضر، ولا يجوز شهادة النساء في شيء في الحدود، ولا يجوز شهادتهن في الطلاق، ولا في رؤية الهلال، وتجوز شهادتهن فيما لا يحل للرجل النظر إليه، وليس للنساء من سروات الطريق شيء ولهن جنبتهن، ولا يجوز لهن نزول الغرف، ولا تعلم الكتابة، ويستحب لهن تعلم المغزل، وسورة النور، ويكره لهن تعلم سورة يوسف، وإذا ارتدت المرأة عن الاسلام استتيبت، فإن تابت وإلا خلدت في السجن، ولا تقتل كما يقتل الرجل إذا ارتد، ولكنها تستخدم خدمة شديدة، وتمنع من الطعام والشراب إلا ما تمسك به نفسها، ولا تطعم إلا جشبت الطعام ولا تكسى إلا غليظ الثياب وخشنها، وتضرب على الصلاة والصيام، ولا جزية على النساء، وإذا حضر ولادة المرأة وجب إخراج من في البيت من النساء كيلا يكن أول ناظر إلى عورتها، ولا يجوز للمرأة الحائض ولا الجنب الحضور عند تلقين الميت لان الملائكة تتأذى بهما، ولا يجوز لهما إدخال الميت قبره، وإذا قامت المرأة من مجلسها فلا يجوز للرجل أن يجلس فيه حتى يبرد، وجهاد المرأة حسن التبعل وأعظم الناس حقا عليها زوجها، وأحق الناس بالصلاة

body. It is not allowed for a Muslim woman to become naked in front of a Jewish or Christian woman, because they may describe her looks for their husbands. A woman is not allowed to put on perfume when she leaves home. It is not allowed for a woman to make herself look like men, since God's Prophet (MGB) has cursed men who make themselves up to look like women and women who make themselves up to look like men. A woman should not remain without an adornment even if it be just a string which she wears on her neck. A woman should not leave her fingers plain white and should at least dye them with henna³⁸. However, a woman should not dye her hands while she is menstruating since there is the fear that Satan may bother her. When a woman has a need during her prayers she should clap her hands together. However, when a man needs something during his prayers he can point at it with his head and hand and say God's glorifications. A woman is not allowed to pray without a veil except for a female slave who can say her prayers without a veil. Women are allowed to put on fine silk and heavy brocade clothes when they are not praying or not in a state of ritual consecration wearing the *Ihram*.³⁹ However, men are forbidden to do so unless they are attending a holy war. Women are allowed to wear gold rings and pray with them on. However, men are forbidden to do so (unless they are attending a holy war).

The Prophet (MGB) said, 'O Ali! Do not wear gold since that is what will be your adornment in Paradise. Do not wear silk clothes since that will be your clothes in Paradise.' A woman is not allowed to give charity of free her own slaves unless with her husband's permission. A woman is not allowed to fast the recommendable fasts unless with her husband's permission. A woman is not allowed to shake hands with unfamiliar men unless her hands are covered up. A woman is not allowed to make pledge of allegiance with her hands unless her hands are covered up. A woman is not allowed to go to recommendable *Haji* without her husband's permission. A woman should not go to a bath house since this is forbidden for her. A woman should not ride on a saddle unless it is absolutely necessary or on a trip. A woman's inheritance will be half of that of a man. The blood money for a woman will be half of that of a man. In retribution for injury to, or loss of, bodily organs men and women shall be treated

equally unless the blood money for the lost organ is a third or more than a third of the full blood money, in which case a woman's blood money shall be half of a man's.

When a woman stands to pray alone with a man she should stand up behind him not by his side.

عليها إذا ماتت زوجها، ولا يجوز للمرأة أن تنكشف بين يدي اليهودية والنصرانية، لانهن يصفن ذلك لازواجهن، ولا يجوز لها أن تتطيب إذا خرجت من بيتها، ولا يجوز لها أن تتشبه بالرجال لان رسول الله صلى الله عليه وآله لعن المتشبهين من الرجال بالنساء ولعن المتشبهات من النساء بالرجال، ولا يجوز للمرأة أن تعطل نفسها ولو أن تعلق في عنقها خيطا، ولا يجوز أن ترى أظافيرها بيضاء، ولو أن تمسحها بالحناء مسحاً، ولا تخضب يديها في حيضها لانه يخاف عليها الشيطان، وإذا أرادت المرأة الحاجة وهي في صلاتها صفقت بيديها والرجل يومي برأسه وهو في صلاته ويشير بيده ويسبح، ولا يجوز للمرأة أن تصلي بغير خمار إلا أن تكون أمة فإنها تصلي بغير خمار مكشوفة الرأس، ويجوز للمرأة لبس الديباج والحرير في غير صلاة وإحرام، وحرم ذلك على الرجال إلا في الجهاد، ويجوز أن تتختم بالذهب وتصلي فيه، وحرم ذلك على الرجال [إلا في الجهاد] قال النبي صلى الله عليه وآله "يا علي لا تتختم بالذهب فانه زينتك في الجنة، ولا تلبس الحرير فإنه لباسك في الجنة" ولا يجوز للمرأة في مالها عتق ولا بر إلا باذن زوجها، ولا يجوز لها أن تصوم تطوعاً إلا باذن زوجها، ولا يجوز للمرأة أن تصافح غير ذي محرم إلا من وراء ثوبها، ولا تباع إلا من وراء ثوبها، ولا يجوز أن تحج تطوعاً إلا باذن زوجها، ولا يجوز للمرأة أن تدخل الحمام فان ذلك محرم عليها، ولا يجوز للمرأة ركوب السرج إلا من ضرورة، أو في سفر، وميراث المرأة نصف ميراث الرجل، وديتها نصف دية الرجل وتقابل المرأة الرجل في الجراحات حتى تبلغ ثلث الدية فإذا زادت على الثلث ارتفع الرجل وسفلت المرأة، وإذا صلت المرأة وحدها مع الرجل قامت خلفه ولم تقم بجنبه، وإذا ماتت المرأة وقف المصلي

When a woman dies they should pray for her while standing at her chest whereas when a man dies they should pray for him while standing at his head. When they place a woman in the grave her husband should stand in a place from which he can take her thighs and bury her. There will be no intercession on behalf of a woman with her Lord unless her husband is pleased with her.

When Fatimah (MGB) passed away, the Commander of the Faithful (MGB) stood up next to her and said, 'O God! I am pleased with her – the daughter of your Prophet. O God! Indeed I am Fearful. So please calm her down. O God! She departed us to join him (MGB). O God! She was oppressed. You be the Judge as you are the best of all the judges!'

God granted the intellect seventy-five troops and granted ignorance seventy-five troops

24–17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah and Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Ali ibn Hadid, on the authority of Soma'at ibn Mihran narrated that once he and some friends of Imam as-Sadiq (MGB) were with Imam as-Sadiq (MGB) when they started to talk about intelligence and ignorance. Imam as-Sadiq (MGB) said, "Get to know intelligence and its troops, and ignorance and its troops to be guided." Soma'at said, "O! May I be your devoted servant. We know

nothing except for what you teach us.” Imam as-Sadiq (MGB) said, “God, Exalted is His Praise created the intellect. It was one of His first creatures which He created using His own Light from the right side of the Throne. Then He ordered it to go back, and it did. Then He ordered it to come forward, and it did. God said, “I created you as a great creature, and honored you above all My creatures.” Then God created ignorance and told it to go back and it did. Then God ordered it to come forward, but it did not accept. God said, “You rebelled.” Then God cursed it. God then established seventy-five troops for the intellect. When ignorance saw God’s grant to the intellect, it became its enemy and said, “O’ God! You created it and honored it and strengthened it. It is a creature like me. I am opposed to it and have no power over it. So please grant me of the troops you grant it.” God said, “Ok I will, but if you disobey I will throw you and your troops out of the domain of My Mercy.” Ignorance said it was pleased, and it was also granted seventy-five troops. The seventy-five troops are as follows: Goodness is the minister for the intellect, and evil is the minister for ignorance; faith for the intellect, and infidelity for ignorance; acceptance for the intellect, and rejection for ignorance; hope for the intellect, and despair for ignorance; justice for the

عليها عند صدرها ومن الرجل إذا صلى عليه عند رأسه، وإذا دخلت المرأة القبر وقف زوجها في موضع يتناول وركها، ولا شفيح للمرأة أنجح عند ربها من رضا زوجها، ولما ماتت فاطمة عليها السلام قام عليها أمير المؤمنين عليه السلام وقال: "اللهم إني راض عنه ابنة نبيك اللهم إنها قد أوحشت فأنسها، اللهم إنها قد هجرت فصلها، اللهم إنها قد ظلمت فاحكم لها وأنت خير الحاكمين".

اعطى الله العقل خمسة وسبعين جنداً وأعطى الجهل خمسة وسبعين جنداً

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري قالوا: حدثنا أحمد بن 17-24 محمد بن خالد البرقي، عن علي بن حديد، عن سماعة ابن مهران قال: كنت عند أبي عبد الله عليه السلام وعنده جماعة من مواليه فجرى ذكر العقل والجهل فقال أبو عبد الله عليه السلام: اعرفوا العقل وجنده والجهل وجنده تهتدوا، قال سماعة: فقلت: جعلت فداك لا نعرف إلا ما عرفتنا، فقال أبو عبد الله عليه السلام: إن الله جل ثناؤه خلق العقل وهو أول خلق خلقه من الروحانيين عن يمين العرش من نوره، فقال له: أقبل فأقبل، ثم قال له: أدبر فأدبر، فقال الله تبارك وتعالى: خلقتك خلقاً عظيماً وكرمتك على جميع خلقي، قال: ثم خلق الجهل من البحر الاجاج ظلماً، فقال له: أدبر فأدبر، ثم قال له: أقبل فلم يقبل، فقال له: استكبرت فلعنه. ثم جعل للعقل خمسة وسبعين جنداً، فلما رأى الجهل ما أكرم الله به العقل وما أعطاه أضمر له العداوة، فقال الجهل: يا رب هذا خلق مثلي خلقتة وكرمته وقويته وأنا ضده ولا قوة لي به فأعطني من الجند مثل ما أعطيته، فقال: نعم، فان عصيت بعد ذلك أخرجتك وجندك من رحمتي قال: قد رضيت فأعطاه خمسة وسبعين جنداً فكان مما أعطى العقل من الخمسة والسبعين الجند: الخير وهو وزير العقل وجعل ضده الشر، وهو وزير الجهل، والإيمان وضده الكفر، والتصديق

intellect, and oppression for ignorance; contentment for the intellect, and discontent for ignorance; gratitude for the intellect, and ingratitude for ignorance; lack of hope (in God’s Mercy) for the intellect, and greed (in God’s Mercy) for ignorance; reliance on God for intellect, and greed for ignorance;

kindness for the intellect, and ruthlessness for ignorance; mercy for the intellect, and anger for ignorance; knowledge for the intellect, and ignorance for ignorance; understanding for the intellect, and stupidity for ignorance; chastity for the intellect, and vulgarity for ignorance; abstinence for the intellect, and materialism for ignorance; kindness for the intellect, and violence for ignorance; solemnity for the intellect, and insolence for ignorance; humbleness for the intellect, and haughtiness for ignorance; calm for the intellect, and rush for ignorance; patience for the intellect, and being feeble-minded for ignorance; silence for the intellect, and being talkative for ignorance; compliance for the intellect, and conceit for ignorance; submission for the intellect, and being oppressive for ignorance; forgiveness for the intellect, and animosity for ignorance; amiability for the intellect, and ruthlessness for ignorance; certitude for the intellect, and doubt for ignorance; perseverance for the intellect, and anxiety for ignorance; pardon for the intellect, and revenge for ignorance; self-sufficiency for the intellect, and poverty for ignorance; pondering for the intellect, and neglect for ignorance; memorizing for the intellect, and forgetting for ignorance; loving for the intellect, and enmity for ignorance; obeying for the intellect, and rebelling for ignorance; contentment for the intellect, and greed for ignorance; justice for the intellect, and injustice for ignorance; friendship for the intellect, and enmity for ignorance; loyalty for the intellect, and treachery for ignorance; humbleness for the intellect, and arrogance for ignorance; right for the intellect, and wrong for ignorance; health for the intellect, and affliction for ignorance; love for the intellect, and hate for ignorance; honesty for the intellect, and telling lies for ignorance; trustworthiness for the intellect, and treason for ignorance; sincerity for the intellect, and corruption for ignorance; bravery for the intellect, and stupidity for ignorance; understanding for the intellect, and ignorance for ignorance; recognition for the intellect, and denial for ignorance; putting up with other people's minor mistakes for the intellect, and divulging other people's minor mistakes for ignorance; keeping other's secrets for the intellect, and divulging other's secrets for ignorance; hiding for the intellect, and divulging for ignorance; praying for the intellect, and neglecting (prayers) for ignorance; fasting for the intellect, and breaking fast for ignorance; engaging in *Jihad* (Holy War) for the intellect, and refusal to testify for

وضده الجحود، والرجاء وضده القنوط، والعدل وضده الجور، والرضا وضده السخط، والشكر وضده الكفر، والطمع وضده اليأس، والتوكل وضده الحرص، والرأفة وضدها الغرة، والرحمة وضدها الغضب والعلم وضده الجهل، والفهم وضده الحمق، والعفة وضدها التهلك، والزهد وضده الرغبة، والرفق وضده الخرق، والرهبة وضدها الجرأة، والتواضع وضده التكبر، والتؤدة وضدها التسرع، والحلم وضده السفه، والصمت وضده الهذر والاستسلام وضده الاستكبار، والتسليم وضده التجبر، والعفو، وضده الحقد، والركة وضدها القسوة، واليقين وضدها الشك، والصبر وضده الجزع، والصفح وضده الانتقام، والغنى وضده الفقر، والتفكر وضده السهو، والحفظ وضده النسيان، والتعطف وضده القطيعة، والقنوع وضده الحرص، والمواساة وضدها المنع، والمودة وضدها العداوة، والوفاء وضده الغدر، والطاعة وضدها المعصية، والخضوع وضده التناول، والسلامة وضدها البلاء، والحب وضده البغض، والصدق وضده الكذب، والحق وضده الباطل، والأمانة وضدها الخيانة، والاخلاص وضده الشوب، والشهامة وضدها البلادة، والفهم وضده الغباوة والمعرفة وضدها الانكار، والمداراة وضدها الكاشفة، وسلامة الغيب وضدها المماكرة، والكتمان وضده الافشاء، والصلاة وضدها الاضاعة والصوم وضده الافطار، والجهاد وضده النكول، والحب وضده نيز الميثاق

ignorance; pilgrimage for the intellect, and breaking covenant for ignorance; keeping secrets for the intellect, and slandering for ignorance; being kind to parents for the intellect, and being cursed by parents for ignorance; truth for the intellect, and hypocrisy for ignorance; good for the intellect, and evil for ignorance; covering oneself for the intellect, and playing up a woman's charms for ignorance; covering up for the intellect, and making up oneself for ignorance; concealment for the intellect and divulging for ignorance; being fair for the intellect, and siding with the wrong for ignorance; making up for the husband for the intellect, and fornication for ignorance; cleanliness for the intellect, and filthiness for ignorance; shyness for the intellect, and taking off clothing for ignorance; assuming a mediators position for the intellect, and aggression for ignorance; comfort for the intellect, and hard work for ignorance; easiness for the intellect, and hardship for ignorance; abundance of blessings for the intellect, and scarcity for ignorance; health for the intellect, and affliction for ignorance; reasonable wealth for the intellect, and hoarding for ignorance; wisdom for the intellect, and selfish desires for ignorance; dignity for the intellect, and humility for ignorance; prosperity for the intellect, and ruin for ignorance; repentance for the intellect, and insistence on sin for ignorance; asking for forgiveness for the intellect, and being too proud for ignorance; protection for the intellect, and neglect for ignorance; performing supplications for the intellect, and abandoning supplications for ignorance; joy for the intellect, and boredom for ignorance; happiness for the intellect, and sorrow for ignorance; intimacy for the intellect, and anger for ignorance; generosity for the intellect, and stinginess for ignorance. All the characteristics which are the troops of the intellect will only be present in the Prophet (MGB) or the Imams (MGB) or a believer who has tested his heart with faith. However, other friends of ours have some of these and can slowly attain the rest and avoid the troops of ignorance. Then they will reach the high ranks of the Prophets and the Imams. This prosperity is only obtained by the recognition of the intellect and its troops, and by avoiding ignorance and its troops. May God assist both you and us in obeying and pleasing Him."

وصدق الحديث وضده النميمة، وبر الوالدين وضده العقوق والحقيقة وضدها الرياء، والمعروف وضده المنكر، والستر وضده التبرج، والتقية وضدها الاذاعة، والانصاف وضده الحمية، والتهئية وضدها البغي، والنظافة وضدها القذر، والحياء وضده الخلع والقصد وضده العدوان، والراحة وضدها التعب، والسهولة وضدها الصعوبة، والبركة وضدها المحق، والعافية وضدها البلاء، والقوام وضده المكاثرة والحكمة وضدها الهوى، والوقار وضده الخفة، والسعادة وضدها الشقاء، والتوبة وضدها الاصرار، والاستغفار وضده الاعتزاز، والمحافظة وضدها التهاون، والدعاء وضده الاستنكاف، والنشاط وضده الكسل، والفرح وضده الحزن، والالفة وضدها الفرقة والسخاء وضده البخل. فلا تجتمع هذه الخصال كلا من أجناد العقل إلا في نبي أو وصي نبي أو مؤمن امتحن الله قلبه للايمان، وأما سائر ذلك من موالينا فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل وينقى من جنود الجهل فعند ذلك يكون في الدرجة العليا مع الانبياء والاصياء عليهم السلام، وإنما يدرك الفوز بمعرفة العقل وجنوده ومجانبة الجهل وجنوده، وفقنا الله وإياكم لطاعته ومرضاته.

1. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.

2. The two idols worshipped before "Have ye seen Lat and 'Uzza." [The Holy Quran: Najm 53: 19]

3. See No. 24-7.

4. 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a

sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

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

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[7.](#) The Holy Quran: Mujadila 58: 12.

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

[9.](#) When the two arms of one of Ja'far Tayyar – the Prophet's bravest follower and the brother of Ali (MGB) were cut off in the battle of Mauta and he was martyred, and the news reached the Holy Prophet (MGB), the Prophet (MGB) cried and prayed for Ja'far's soul. Then the angel Gabriel came down and consoled the Prophet (MGB) and said, 'Ja'far was a brave and loyal soldier. God has given him everlasting life, and in place of the two arms which were cut off in the battle, God has given him a pair of wings'.

[10.](#) Al-Kauthar

[11.](#) Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray." [The Holy Quran: Ta-Ha 20:85].

[12.](#) Mareqeen

[13.](#) Al-Kauthar

[14.](#) Boxthorn is also mentioned in the biblical Book of Proverbs as we read in Proverb 22:5, "In the paths of the wicked lie thorns and snares, but he who guards his soul stays far from them."

[15.](#) "Boasters" refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka'ba.

[16.](#) The Holy Quran: Al-i-Imran 3:61.

[17.](#) Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art an apostle (of Allah.!"[The Holy Quran: Al-A'raf 7:77].

[18.](#) Umar and Abu Bakr.

[19.](#) In some versions we also read, 'Then God's Prophet (MGB) said, 'Ali's blow on the day of the Battle of Khandaq was better than all the deeds of all men and jinn.' He (MGB) also said, 'All of Islam encountered all of atheism!'

[20.](#) Say: He is Allah, the One and Only; [The Holy Quran: Al-Ikhlâs 112:1].

[21.](#) The Holy Quran: Al-Maaida 5:55.

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

[23.](#) Hand-raised supplications in prayer.

[24.](#) Al-Vatr prayer is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims.

[25.](#) Ufuq al-Mobeen

[26.](#) Imam Reza (MGB)

[27.](#) In some versions we read 'Muhammad ibn Hissan al-Muqadasi.'

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

[29.](#) 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

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

[31.](#) Hodud is the plural form of Hadd which is a punishment whose kind, extent, and quality are defined in the religious law (shari'a).

[32.](#) The Holy Quran: Chapter 24.

[33.](#) The Holy Quran: Chapter 12.

[34.](#) Apostasy is the unbelief of a Muslim who had publicly confessed faith in Islam willingly, according to his knowledge of the fundamentals of Islam, by professing the two main articles of faith (Al-shahadatain): "There is no god but God. Muhammad is the Prophet of God." Apostasy can occur by an explicit declaration, such as, "I associate other gods alongside Allah" ('mushrek billah), or by a claim that results in blasphemy, such as, "Allah has a material substance or a shape just like other substances or shapes" ('kufr), or by an action that clearly resembles blasphemy, such as carelessly discarding a Quran, or parts of it, or even a word of it, as well as burning the Quran out of contempt, and every manner of soiling it (such as putting it in a holy place that has become dirty, or staining it with an unclean substance. The same holds true for "the most beautiful names of God," the Hadith collections (traditions), the works of Islamic law and theology, when the religious laws ('Shari'a) and its regulations are treated with disrespect or contempt, as well as the names of the Prophets. The same holds true when a Muslim enters a church, worships an idol, or learns and practices magic, for by magic one glorifies a name other than God and ascribes predestination, knowledge and control of fate to someone other than God. A Muslim loses his faith when he says that the world has always existed from eternity (qadim), for this assumption denies the existence of the Creator, or when he says that the world is everlasting and without end, since this is a denial of Resurrection – even if he himself believes in the Resurrection. A Muslim also becomes an unbeliever and blasphemer when he denies the existence of God, believes in reincarnation as this is a denial of Resurrection, or when he denies a decision agreed upon unanimously by the Islamic community, such as the obligatory necessity of prayer and fasting or the prohibition of adultery. He also becomes a blasphemer when he denies that which is allowed (halal) – things over which the scholars of law agree, concerning what can be definitively concluded according to religion based on the Quran and the unbroken, traditional Sunnah (the path, lifestyle and manners) of the Prophet. A Muslim loses his faith when he suggests the possibility of Prophethood being acquired through spiritual exercise, since that would imply the possible arising of a Prophet after Muhammad (MGB). The same holds true when he curses a Prophet or denigrates an angel whose positions are unanimously upheld by the consensus of the 'Umma. Apostasy has many other forms such as when he accuses a Prophet of having a deficiency – even a physical one, such as a limp or paralysis – or if he questions the perfection of that Prophet's knowledge, since each Prophet is the most knowledgeable person of his age. Furthermore, a Muslim becomes an apostate if he defames a Prophet's character, morals, virtues, or religion, if he accuses angels of having bad qualities, or if he questions the efficacy of a Prophet's asceticism. Muslim scholars (imams) have said, "Apostasy must be determined by the testimony of two upright adult witnesses whose accounts agree."

[35.](#) Tribute, a poll-tax levied on those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim state.

[36.](#) Poll-tax is a form of tax that is taken from non-Muslims who live under the protection of Islam. They pay this tax so that the Islamic government can protect their lives and their property. Some people believe that the origin of the Arabic word used for poll-tax is derived from ancient Persia. At that time, a certain type of tax was levied to strengthen the army. Others believe it to be a purely Arabic word that refers to tax taken to provide security for religious minorities.

[37.](#) After the body has been laid in the grave properly Talqin is recited. The person reciting the talqin should hold with his right hand the right shoulder of the dead body and should place his left hand tightly on its left shoulder and take his mouth near its ear and shaking its shoulders should say thrice:

Isma' ifham ya(here the name of the dead person and his father should be called).

Hal anta 'alal 'ahdil lazi farqtana 'alayhi min shahadati an la ilaha illa lahu wahdahu la sharika lah va anna Muhammadan sallal lahu 'alayhi va Alihi 'abduhu va Rasuluhu va sayyidun nabiyyina va khatamul mursalina va anna 'Aliyyan Amirul mu'minina va sayyidul wasiyyina va imamu nif taradhallahu ta'tahu 'alal 'alamina va annal Hasana wal Husayna va 'Aliyyabnal Husayni va Muhammadabna 'Aliyyin va Ja'farabna Muhammadin va Musabna Ja'farin va 'Ali ibne Musa va Muhammadabna 'Aliyyin va 'Aliyyabna Muhammadin wal Hasanabna 'Aliyyin wal Qa'imal hujjatal Mahdi salawatullahi 'alayhim a'immatul mu'minina va hujajullahi 'alal khalqi ajma'ina va a'immatuka a'immatu hudan abrar ya(here the name of the dead person and his father should be called) and then the following words should be said: Iza atakal malakanil

muqarraabani Rasulayni min 'indillahi tabaraka va ta'ala va sa'alaka 'an Rabbika va 'an Nabiyyika va 'an dinika va 'an Kitabika va 'an Qiblatika va 'an A'immatika fala takhaf va la tahzan wa'qul fi jawabi hima, Allahu Rabbi va Muhammadun sallal lahu 'alayhi va Alihi nabiyyi wal Islamu dini wal Quranu kitabi wal Kabatu Qiblata va Amirul mu'minina 'Aliyybnu Abi Talib imami wal Hasanubnu 'Aliyyi nil Mujtaba imami wal Husaynubnu 'Aliyyi nish-shahidu bi-Karbala imami va 'Aliyyun Zaynul 'Abidina imami va Muhammadu nil Baqiru imami va Ja'faru nis Sadiqu imami va Musal Kazimu imami va 'Aliyyu-nir Riza imami va Muhammadu nil Jawadu imami va 'Aliyyu nil Hadi imami wal Hasanul 'askari imami wal Hujjatul muntazar imami ha ula'i salawatullahi 'alayhim ajma'in A'immati va sadati va qadati va shufa-a'i bihim atawalla va min a'daihim atabarra'u fid dunya wal akhirati thumma i'lam ya here the name of the dead person and his father should be called and thereafter it should be said: Annal laha tabaraka va ta'ala ni'mar-Rabb va anna Muhammadan sallal lahu 'alayhi va Alihi ni'mar Rasul va anna 'Aliyyabna Abi Talib va awladahul ma'suminal A'immatat ithna 'asharah ni'mal A'immah va anna ma ja'a bihi Muhammadun sallal lahu 'alayhi va Alihi haqqun va annal mawta haqqun va suwala munkarin va nakirin fil qabri haqqun wal ba'tha haqqun wan nushura haqqun wassirata haqqun wal mizana haqqun va tatayiral kutubi haqqun va annal jannata haqqun wan-nara haqqun va annas sa'ata a'tiyatun la rayba fiha va annallaha yab'athu man fil qubur. Then the following words should be said: Afahimta ya (here the name of the dead person should be called) and thereafter the following should be said: Thabbatakallahu bil qawli thabit va hadakallahu ila siratim mustaqim 'arrafallahu baynaka va bayna awliya'ika fi mustaqarrim min rahmatih. Then the following words should be uttered: Alla humma jafil arza 'an jambayhi va'sad biruhihi ilayka va laqqihi minka burhana Alla humma 'afwaka 'afwaka. After burial Talqin is recited once more over the grave.

[38.](#) A type of plant; reddish-orange dye or cosmetic made from this plant; traditional Middle Eastern pre-wedding celebration honoring a bride and groom.

[39.](#) The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.

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