

Part 26: On from One to One-Hundred Numbered Characteristics

[The Questions of the Jew from Imam Ali](#)

26-1 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Abdul Rahim ibn Ali ibn Sa'id al-Jabali al-Seidani and Abdullah ibn al-Salt, on the authority of Al-Hassan (Muhammad) ibn Nasr al-Khazzaz, on the authority of Amr ibn Talha ibn Asbat ibn Nasr, on the authority of Akrama, on the authority of Abdullah ibn Abbas¹, “Two Jewish brothers who were from the Jewish elders came to Medina. They asked the Muslims, ‘Has there come a Prophet in *Tahameh* who considers the Jewish people to be light-headed and admonishes them against their religion? We are worried that he may turn us away from the religion of our forefathers. Which one of you is that Prophet? If he turns out to be the one whom David (MGB) has previously given us glad tidings of his coming, we will believe in and follow him. However, if he turns out to be just an eloquent speaker who uses poetry and convinces the people with his talks, we will fight with him with our lives and property. Where is this Prophet?’

The Emigrants (*Muhajerin*) and their Helpers (*Ansar*) all said, ‘The Prophet (MGB) has passed away.’ The two Jewish men praised God for hearing the news of the death of the Prophet. Then they asked, ‘Each Prophet (MGB) has a Trustee whom is in charge of religious duties after him. Which one of you is his Trustee?’ The Emigrants (*Muhajerin*) and their Helpers (*Ansar*) all faced Abu Bakr and said, ‘He is his Trustee.’ The Jewish men told Abu Bakr, ‘We will ask you some questions which should be asked from the Trustees. Please respond to them if you are the Trustee.’ Abu Bakr said, ‘Fine. Go ahead and ask. God willing I will respond.’ One of

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسين بن سيف 25-6 [عن سيف] عن سلام بن غانم، عن أبي عبد الله عليه السلام قال: من قال حين يأوي إلى فراشه "لا إله إلا الله" مائة مرة بنى الله بيتاً له في الجنة، ومن استغفر الله حين يأوي إلى فراشه مائة مرة تحاتت ذنوبه كما يسقط ورق

الشجرة.

باب الواحد إلى المائة

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا بكر 1-26 بن عبد الله بن حبيب قال: حدثنا عبد الرحيم ابن علي بن سعيد الجبلي الصيدناني، وعبد الله بن الصلت واللفظ له قالوا: حدثنا الحسن [محمد] بن نصر الخزاز قال: حدثني عمرو بن طلحة بن أسباط بن نصر، عن عكرمة، عن عبد الله بن عباس قال: قدم يهوديان أخوان من رؤساء اليهود بالمدينة فقالا: يا قوم، إن نبينا حدثنا عنه أنه قد ظهر بني بتهمة يسفه أحلام اليهود، ويطعن في دينهم، ونحن نخاف أن يزيلنا عما كان عليه آبائنا. فأياكم هذا النبي؟ فإن يكن الذي بشر به داود آمنا به واتبعناه، وإن لم يكن يورد الكلام على اثتلافه ويقول الشعر ويقهرنا بلسانه جاهدناه بأنفسنا وأموالنا. فأياكم هذا النبي؟ فقال المهاجرون والانصار: إن نبينا صلى الله عليه وآله قد قبض. فقالا: الحمد لله. فأياكم وصيه؟ فما بعث الله عز وجل نبيا إلى قوم إلا وله وصي يؤدي عنه من بعده ويحكي عنه ما أمره ربه. فأومأ المهاجرون والانصار إلى أبي بكر، فقالوا: هو وصيه. فقالا لابي بكر: إنا نلقي عليك من المسائل ما يلقي على الاوصياء، ونسألك عما تسأل الاوصياء عنه. فقال لهما أبو بكر: ألقيا ما شئتما اخبركما

them asked, 'What are you and I considered to be before the Honorable the Exalted God? What is the living creature which was placed in another living creature without there being any ties of kinship between them? Which grave was the one which took what it contained on a trip? From where does the Sun rise? To where does the Sun set? Where was that place upon which the Sun shone only once and never again? Where is Paradise? Where is Hell? Does your God carry loads or does He become loaded? To which direction does your God face? Who are the two things that are always present? What are the two things that are always absent? What are the two things which cannot both be at once? Who is the one? Who are the two? What are the three? What are the four? What are the five? What are the six? What are the seven? What are the eight? What are the nine? What are the ten? What are the eleven? What are the twelve? What are the twenty? What are the thirty? What are the forty? What are the fifty? What are the sixty? What are the seventy? What are the eighty? What are the ninety? What are the one-hundred?'"

Ibn Abbas added, "Abu Bakr could not answer. We became frightened that the people might turn away from the religion. I went to see Ali ibn Abi Talib (MGB) and told him, 'O Ali! Some of the Jewish chiefs have come to Medina. They met Abu Bakr and asked him some questions, but Abu Bakr was unable to respond.' Ali (MGB) smiled and said, 'This is the day which the Prophet of God (MGB) had foretold.' Then Ali (MGB) walked ahead of me just as the Prophet (MGB) did and sat in the Prophet's place. He requested the two Jewish men, 'Come to me and present to me the questions which you asked this old man.' The two Jews asked, 'Who are you?' He (MGB) replied, 'I am Ali Ibn Abi Talib – the brother of the Prophet (MGB), the husband of Fatimah, the father of Hassan and Hussein, the Prophet's Trustee in all issues, and the one who knows all of the Prophet's secrets.' One of the two Jews asked, 'What are you

and I considered to be before the Honorable the Exalted God?’ Ali (MGB) replied, ‘I have been a believer since I have known myself, and you have been an unbeliever since you have known yourself. I do not know about your destiny in the future.’

26-2 The Jew asked, ‘What is the living creature which was placed in another living creature without there being any ties of kinship between them?’ Ali (MGB) replied, ‘It was the Prophet Jonah (‘Yunus) who was eaten up by a large whale.’

The Jew asked, ‘Which grave was the one which took what it contained on a trip?’ Ali (MGB) replied, ‘It was the large whale which moved around at sea when Jonah was in its stomach.’

بجوابه إن شاء الله، فقال أحدهما: ما أنا وأنت عند الله عز وجل؟ وما نفس في نفس ليس بينهما رحم ولا قرابة؟ وما قبر سار بصاحبه؟ ومن أين تطلع الشمس؟ وفي أين تغرب؟ وأين طلعت الشمس ثم لم تطلع فيه بعد ذلك؟ وأين تكون الجنة؟ وأين تكون النار؟ وربك يحمل أو يحمل؟ وأين يكون وجه ربك؟ وما اثنان شاهدان؟ وما اثنان غائبان؟ وما اثنان متباغضان؟ وما الواحد؟ وما الاثنان؟ وما الثلاثة؟ وما الاربعة؟ وما الخمسة؟ وما الستة؟ وما السبعة؟ وما الثمانية؟ وما التسعة؟ وما العشرة؟ وما الاحد عشر؟ وما الاثنا عشر؟ وما العشرون؟ وما الثلاثون؟ وما الاربعون؟ وما الخمسون؟ وما الستون؟ وما السبعون؟ وما الثمانون؟ وما التسعون؟ وما المائة؟

قال: فبقى أبو بكر لا يرد جوابا، وتخوفنا أن يرتد القوم عن الاسلام. فأتيته منزل علي بن أبي طالب عليه السلام فقلت له: يا علي، إن رؤساء اليهود قد قدموا المدينة وألقوا على أبي بكر مسائل فبقى أبو بكر لا يرد جوابا. فتبسم علي عليه السلام ضاحكا، ثم قال: هو اليوم الذي وعدني رسول الله صلى الله عليه وآله. فأقبل يمشي أمامي وما أخطأت مشيته من مشية رسول الله صلى الله عليه وآله شيئا حتى قعد في الموضع الذي كان يقعد فيه رسول الله صلى الله عليه وآله. ثم التفت إلى اليهوديين فقال: يا يهوديان، ادنوا مني وألقيا علي ما ألقيتماه على الشيخ.

فقال اليهوديان: ومن أنت؟ فقال لهما: أنا علي بن أبي طالب بن عبد المطلب، أخو النبي، وزوج ابنته فاطمة، وأبو الحسن والحسين، ووصيه في حالاته كلها، وصاحب كل منقبة وعز، وموضع سر النبي صلى الله عليه وآله.

فقال له أحد اليهوديين: ما أنا وأنت عند الله؟ قال: أنا مؤمن منذ عرفت نفسي، وأنت كافر منذ عرفت نفسك. فما أدري ما يحدث الله فيك يا يهودي بعد ذلك.

فقال اليهودي: فما نفس في نفس ليس بينهما رحم ولا قرابة؟ قال ذاك يونس عليه السلام في بطن الحوت 26-2.

قال: فما قبر سار بصاحبه؟ قال: يونس حين طاف به الحوت في سبعة أبحر.

The Jew asked, 'From where does the Sun rise?' Ali (MGB) replied, 'From between the two horns of Satan?'

The Jew asked, 'To where does the Sun set?' Ali (MGB) replied, 'It sets in a hot spring. My friend, i.e. God's Prophet (MGB) told me not to pray at the times of sunrise or sunset when it is below the size of one or two spears.'

The Jew asked, 'Where was that place upon which the Sun shone only once and never again?' Ali (MGB) replied, 'It was in the depth of the sea which God split up for the Children of Israel to pass² (when they were escaping from Egypt being chased by *Pharaoh*, and where *Pharaoh* and his soldiers were drowned.)'³

The Jew asked, 'Does your God bear things or is He carried?' Ali (MGB) replied, 'My God bears everything and nothing has the endurance to bear the greatness of His load.'

The Jew asked, 'Then what is meant by the following words of the Honorable the Exalted God, 'And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.'⁴ Ali (MGB) replied, 'Don't you know that whatever exists in the heavens and the Earth and in between them and under the Earth belongs to God. Everything is established upon the Earth and the Earth is established upon God's Power and it is indeed His Power which bears everything.'

The Jew asked, 'Where is Paradise? Where is Hell?' Ali (MGB) replied 'Paradise is in the heavens and Hell is on the Earth.'

The Jew asked, 'To which direction does your God face?' Ali ibn Abi Talib told me (Ibn Abbas), 'O Ibn Abbas! Bring some wood and make a fire.' I brought some wood and kindled it. Ali (MGB) put some wood on the fire. Then he (MGB) asked the Jew, 'To which direction does this fire face?' The Jew said, 'It doesn't face any specific direction.' Ali (MGB) said, 'This is similar to the case of the Honorable the Exalted God. To Him belong both the East and the West. To every direction you look, God is there.'

The Jew asked, 'What are the two things that are always present?' Ali (MGB) replied, 'They are the heavens and the Earth which never disappear.'

The Jew asked, 'What are the two things that are always absent?' Ali (MGB) replied, 'They are life and death which no one can ever see.'

The Jew asked, 'What are the two things which cannot both be at once?' Ali (MGB) replied, 'They are day and night.'

The Jew asked, 'Who is the one?' Ali (MGB) replied, 'The Honorable the Exalted God.'

قال له: فالشمس من أين تطلع؟ قال: من بين قرني الشيطان

قال: فأين تغرب؟ قال: في عين حامية. قال لي حبيبي رسول الله صلى الله عليه وآله: "لا تصل في إقبالها ولا في إدبارها حتى تصير مقدار رمح أو رمحين".

قال: فأين طلعت الشمس ثم لم تطلع في ذلك الموضع؟ قال: في البحر فلقه الله لبني إسرائيل لقوم موسى عليه السلام.

قال له: فربك يحمل أو يحمل؟ قال: إن ربي عز وجل يحمل كل شيء بقدرته ولا يحمله شيء.

قال: فكيف قوله عز وجل: "وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ". قال: يا يهودي، ألم تعلم أن لله ما في السماوات وما في الأرض وما بينهما وما تحت الثرى؟ فكل شيء على الثرى والثرى على القدرة والقدرة تحمل كل شيء.

قال: فأين تكون الجنة وأين تكون النار؟ قال: أما الجنة ففي السماء، وأما النار ففي الأرض.

قال: فأين يكون وجه ربك؟ فقال علي بن أبي طالب عليه السلام لي: يا بن عباس، ائتني بنار وحطب. فأتيته بنار وحطب فأضرمها. ثم قال: يا يهودي، أين يكون وجه هذه النار؟

قال: لا أقف لها على وجه. قال: فإن ربي عز وجل عن هذا المثل، وله المشرق والمغرب فأينما تولوا فثم وجه الله.

فقال له: ما اثنان شاهدان؟ قال: السماوات والأرض لا يغيبان ساعة.

قال: فما اثنان غائبان؟ قال: الموت والحياة لا يوقف عليهما.

قال: فما اثنان متباغضان؟ قال: الليل والنهار.

قال: فما الواحد؟ قال: الله عز وجل.

The Jew asked, 'Who are the two?' Ali (MGB) replied, 'Adam and Eve.'

The Jew asked, 'What are the three?' Ali (MGB) replied, 'The Christians have ascribed lies to the Honorable the Exalted God and said, *'Allah is one of three in a Trinity...5'* But God has no companions

or sons.'

The Jew asked, 'What are the four?' Ali (MGB) replied, 'They are the *Quran*, the *Zabur* (Psalms of David), the *Torah* and the *Bible*.'

The Jew asked, 'What are the five?' Ali (MGB) replied, 'They are the five obligatory prayers.'

The Jew asked, 'What are the six?' Ali (MGB) replied, 'They are the six days during which God created the heavens, the Earth and whatever lies in between.'

The Jew asked, 'What are the seven?' Ali (MGB) replied, 'They are the seven gates of Hell which are identical.'⁶

The Jew asked, 'What are the eight?' Ali (MGB) replied, 'They are the eight gates of Paradise.'⁷

The Jew asked, 'What are the nine?' Ali (MGB) replied, 'They are nine men (of the *Thamud* clan) who made mischief in the land, and would not reform.'⁸

The Jew asked, 'What are the ten?' Ali (MGB) replied, 'They are the 10 days of a third of a month.'

The Jew asked, 'What are the eleven?' Ali ((MGB) replied, 'They refer to the 'eleven stars' about which Joseph told his father as we read in the Holy Quran, '*Behold! Joseph said to his father, 'O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!*'"⁹

The Jew asked, 'What are the twelve?' Ali (MGB) replied, 'They are the twelve months in a year.'

The Jew asked, 'What are the twenty?' Ali (MGB) replied, 'That refers to the twenty *Dirhams* with which Joseph was exchanged.'

The Jew asked, 'What are the thirty?' Ali (MGB) replied, 'Those are the thirty days of fasting in the month of *Ramazan* which is obligatory for every believer unless he is ill or on a journey.'

The Jew asked, 'What are the forty?' Ali (MGB) replied, 'It refers to the term of communion of Moses with his Lord which was thirty nights, and was completed with ten more to become forty nights.'¹⁰

The Jew asked, 'What are the fifty?' Ali (MGB) replied, 'This refers to the appointment of Noah to his people which was for a thousand years less fifty.'¹¹

قال: فما الاثنان؟ قال: آدم وحواء.

قال: فما الثلاثة؟ قال: كذبت النصارى على الله عز وجل فقالوا: "ثالث ثلاثة." والله لم يتخذ صاحبة ولا ولدا.

قال: فما الأربعة؟ قال: القرآن والزبور والتوراة والإنجيل.

قال: فما الخمسة؟ قال: خمس صلوات مفترضات

قال: فما الستة؟ قال: خلق الله السماوات والأرض وما بينهما في ستة أيام

قال: فما السبعة؟ قال: سبعة أبواب النار متطابقات

قال: فما الثمانية؟ قال: ثمانية أبواب الجنة

قال: فما التسعة؟ قال: تسعة رهط يفسدون في الأرض ولا يصلحون

قال: فما العشرة؟ قال عشرة أيام العشر

قال: فما الأحد عشر؟ قال: قول يوسف لأبيه: "يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ."

قال: فما الاثنا عشر؟ قال: شهور السنة

قال: فما العشرون؟ قال: بيع يوسف بعشرين درهما

قال: فما الثلاثون؟ قال: ثلاثون يوما، شهر رمضان صيامه فرض واجب على كل مؤمن إلا من كان مريضا أو على سفر.

قال: فما الأربعون؟ قال: كان ميقات موسى عليه السلام ثلاثون ليلة فأتمها الله عز وجل بعشر، فتم ميقات ربه أربعين ليلة.

قال: فما الخمسون؟ قال: لبث نوح في قومه ألف سنة إلا خمسين عاما

The Jew asked, 'What are the sixty?' Ali (MGB) replied, 'This refers to the 'sixty days of consecutively fasting' or the 'feeding of sixty indigent ones' (for *Zihar*)¹² that the Honorable the Exalted God has established as the expiation of men who divorce their wives by calling them their mothers (*Zihar*) before they can touch each other.'¹³

26-3 The Jew asked, 'What are the seventy?' Ali (MGB) replied, 'This refers to the seventy persons which Moses chose from amongst his family to take to the place of meeting his Lord – the Honorable the Exalted God.'¹⁴ The Jew asked, 'What are the eighty?' Ali (MGB) replied, 'Eighty here refers to the name of a village in an island where Noah boarded his ark and then landed on *Judi*¹⁵ and God drowned his tribe.'

The Jew asked, 'What are the ninety?' Ali (MGB) replied, 'It refers to the Ark in which Noah built ninety compartments for living creatures.'

The Jew asked, 'What are the one-hundred?' Ali (MGB) replied, 'David's (MGB) life was only sixty years, but Adam (MGB) donated forty years of his own life to David (MGB). When Adam's time of death arrived, he denied it. It was from then on that that denying the truth passed on from him unto his progeny.' The Jew said, 'O young fellow! Please describe Muhammad for me as if I am looking at him myself so that I may believe in him.' The Commander of the Faithful Imam Ali (MGB) cried and said, 'O Jew! You have renewed my sorrow. My friend Muhammad – the Prophet of God – was a large-foreheaded man; with joined brows; black eyes; smooth cheeks; a cute nose; tiny lips; dense beard; shiny teeth; with a silver color neck; and a line of hair from the throat down to his belly button like a camphor branch with no hair elsewhere. He was neither too tall nor too short. When he walked his light encompassed everyone around him: he walked firmly as if he was climbing a hill or going down a hill; He had round heels, delicate feet and a thin waist. His turban was *As-Sahab*; his sword *Dhul Fiqar*¹⁶; his mule was *Doldol*¹⁷; his donkey was *Ya'fur*; his camel was *Kaswa*; his horse was *Lizaz*; and his staff was *al-Mamshuq*. He (MGB) was the kindest person with other people. He (MGB) was the most gentle person with other people. The seal of Prophethood was placed between his two shoulders. There were two lines written on that seal. The first line read, 'There is no god but God' and the second line read, 'Muhammad is the Prophet of God. Well. Dear Jewish fellow! These were his characteristics.' The two Jewish men said, 'We bear witness that there is no god but God; Muhammad is the Prophet of God; and you are the Trustee of Muhammad.' They became true Muslims and became companions of Ali (MGB). They were with him (MGB) until the Battle of Jamal when they accompanied Ali (MGB) to Basra. One of them was killed there and the other one survived until he accompanied Ali (MGB) in the Battle of Siffin and was killed in that battle."

قال: فما الستون؟ قال: قول الله عز وجل في كفارة الظهار "فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا". إذا لم يقدر على صيام شهرين متتابعين.

قال: فما السبعون؟ قال: اختار موسى قومه سبعين رجلا لميقات ربه عز وجل، قال: فما الثمانون؟ قال: قرية 3-26 بالجزيرة يقال لها ثمانون منها قعد نوح في السفينة واستوت على الجودي، وأغرق الله القوم، قال: فما التسعون؟ قال: الفلك المشحون اتخذ نوح عليه السلام فيه تسعين بيتا للبهائم، قال: فما المائة؟ قال: كان أجل داود عليه السلام ستين سنة فوهب له آدم عليه السلام أربعين سنة من عمره فلما حضرت آدم الوفاة جحد فجحدت ذريته. فقال له: يا شاب صف لي محمدا كأي أنظر إليه حتى أومن به الساعة، فبكى أمير المؤمنين عليه السلام ثم قال: يا يهودي هيجت أحزاني كان حبيبي رسول الله صلى الله عليه وآله صلت الجبين، مقرون الحجابين، أدعج العينين، سهل الخدين، أقنى الأنف، دقيق المسربة، كث اللحية براق الثنايا، كان عنقه إبريق فضة، كان له شعيرات من لبتة إلى سرتة، ملفوفة كأنه قضيب كافور، لم يكن في بدنه شعيرات غيرها، لم يكن بالطويل الذاهب ولا بالقصير النزر، كان إذا مشى مع الناس غمرهم نوره، وكان إذا مشى كأنه يتقلع من صخر أو ينحدر من صعب، كان مدور الكعبين، لطيف القدمين دقيق الخصر عمامته السحاب، وسيفه ذوالفقار، وبغلته لدل، وحماره اليعفور، وناقته العضباء، وفرسه لزاز، وقضيبه الممشوق، وكان عليه السلام أشفق الناس على الناس، وأرأف الناس بالناس، كان بين كتفيه خاتم النبوة مكتوب على الخاتم سطران أما أول سطر فلا إله إلا الله وأما الثاني فمحمدا رسول الله صلى الله عليه وآله هذه صفته يا يهودي. فقال اليهوديان: نشهد أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله وأنك وصي محمد حقا، فأسلما وحسن إسلامهما ولزما أمير المؤمنين عليه السلام فكانا معه حتى كان من أمر الجمل ما كان، فخرجا معه إلى البصرة فقتل أحدهما في وقعة الجمل، وبقي الآخر حتى خرج معه إلى صفين فقتل بصفين.

26-4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of his father, on the authority of Ja'far ibn Yahya, on the authority of his father who linked it up to some of the trustworthy followers of the Household of Muhammad (MGB), "Two Jewish men from Khaybar came (to Medina) with an open Torah. They wanted to see the Prophet (MGB). The people told them that the Prophet (MGB) had passed away. They went to see Abu Bakr and said, 'We had come here to see your Prophet and ask him a few questions. However, we realized that he has passed away.' Abu Bakr asked them, 'What are your questions?' They said, 'Please let us know what does one, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety and one-hundred refer to?' Abu Bakr told them, 'I do not have the answer to these questions. Go to see Ali ibn Abi Talib.' The Jews went to see Ali (MGB) and told him what had happened while they held the Torah open in their hand. The Commander of the Faithful Imam Ali (MGB) asked them, 'Will you accept Islam if I give you the answer to these questions?'

They replied, 'Yes.' Ali (MGB) said, 'One refers to God who is only One and He doesn't have any partners. Two refers to what the Honorable the Exalted God said in the following verse, *'Take not (for worship) two gods, for He is just One God.'*¹⁸ Three, four, five, six, seven, eight and nine refer to what the Honorable the Exalted God has said in His Book in the Chapter *Al-Kahf* as follow, *'(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, – doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: 'My Lord knoweth best their number; It is but few that know their (real case).'* Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the

affair of) the Sleepers.'¹⁹

And nine refers to what the Honorable the Exalted God says in His Book, 'There were in the city nine men of a family, who made mischief in the land, and would not reform.'²⁰

And ten refers to what the Honorable the Exalted God said (regarding fasting in case one cannot afford an offering for *Hajj*), '...making ten days in all.'²¹

And twenty refers to what the Honorable the Exalted God says in His Book, 'If there are twenty amongst you, patient and persevering, they will vanquish two-hundred,'²²

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن الحسين بن سعيد، عن أبيه، عن 4-26 جعفر بن يحيى، عن أبيه رفعه إلى بعض الصادقين من آل محمد عليهم السلام قال: جاء رجلان من يهود خيبر ومعهما التوراة منشورة يريدان النبي صلى الله عليه وآله فوجداه قد قبض، فأتيا أبا بكر فقالا: إنا قد جئنا نريد النبي لنسأله عن مسألة فوجدناه قد قبض. فقال: وما مسألتكما؟

قالا: أخبرنا عن الواحد والاثني والثلاث والأربعة والخمسة والستة والسبعة والثمانية والتسعة والعشرة والعشرين والثلاثين والأربعين والخمسين والستين والسبعين والثمانين والتسعين والمائة.

فقال لهما أبو بكر: ما عندي في هذا شيء أتتيا علي بن أبي طالب.

قال: فأتياه فقصا عليه القصة من أولها ومعهما التوراة منشورة، فقال لهما أمير المؤمنين عليه السلام: إن أنا أخبرتكما بما تجدانه عندكما تسلمان؟ قالا: نعم.

قال: أما الواحد فهو الله وحده لا شريك له. وأما الاثنان فهو قول الله عز وجل: "لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهٌ وَاحِدٌ." وأما الثلاثة والأربعة والخمسة والستة والسبعة والثمانية فهن قول الله عز وجل في كتابه في أصحاب الكهف "سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا".

"وأما التسعة فهو قول الله عز وجل في كتابه: "وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ".

"وأما العشرة فقول الله عز وجل: "تِلْكَ عَشْرَةٌ كَامِلَةٌ".

"وَأَمَّا الْعَشْرُونَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ "...إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

Thirty and forty refer to what the Honorable the Exalted God says in His Book, *'We appointed for Moses thirty nights, and completed (the period) with ten (more), thus was completed the term (of communion) with his Lord, forty nights...'*[23](#)

Fifty refers to what the Honorable the Exalted God says in His Book, *'The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty-thousand years:'*[24](#)

Sixty refers to 'sixty days of consecutively fasting' or the 'feeding of sixty indigent ones' that the Honorable the Exalted God has established as the expiation for men who divorce their wives by calling them mothers (*Zihar*), before they can touch each other as the Honorable the Exalted God says in His Book, *'But if any is unable to do so, he should feed sixty indigent ones...'*[25](#)

Seventy refers to the seventy persons which Moses chose from amongst his family to take to the place of meeting his Lord as the Honorable the Exalted God says in His Book, *'And Moses chose seventy of his people for Our place of meeting...'*[26](#)

Eighty refers to the punishment for unduly accusing women of adultery as the Honorable the Exalted God says in His Book, *'And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), – flog them with eighty stripes;...'*[27](#)

Ninety refers to the story of the two disputant brothers who went to seek his judgement regarding their ewes as the Honorable the Exalted God said in His Book, *'This man is my brother, He has nine and ninety ewes,...'*[28](#)

And one-hundred refers to the punishment for adultery or fornication as the Honorable the Exalted God said in His Book, 'The woman and the man guilty of adultery or fornication, – flog each of them with a hundred stripes:...'[29](#)"

The Prophet (MGB) Ascended to the Heavens One-Hundred and Twenty Times

26–5 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Al-Hassan ibn Matil al-Daq'qaq quoted Salma ibn al-Khat'tab, on the authority of Muni'a ibn al-Haj'jaj, on the authority of Yunus, on the authority of Sabah al-Mazny that Aba Abdullah as-Sadiq (MGB) said, "The Prophet (MGB) ascended to Heaven one-hundred and twenty times. Every time, the Honorable the Exalted God recommended the love for Ali (MGB) and the Immaculate Divine Leaders (MGB) more than He recommended the obligatory deeds."

وأما الثلاثون والاربعون فقول الله عز وجل في كتابه: "وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِيقَاتٍ رَبِّهِ". أَرْبَعِينَ لَيْلَةً.

"وأما الخمسون فقول الله عز وجل: "فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"وأما الستون فقول الله عز وجل في كتابه: "...فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا

"وأما السبعون فقول الله عز وجل في كتابه: "وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا

وأما الثمانون فقول الله عز وجل: في كتابه "وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً".

"وأما التسعون فقول الله عز وجل في كتابه: "إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً

"وأما المائة فقول الله عز وجل في كتابه: "الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

عرج النبي صلى الله عليه وآله إلى السماء مائة وعشرين مرة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسن ابن متيل الدقاق قال: حدثنا 5-26 سلمة بن الخطاب، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي عبد الله عليه السلام قال: عرج النبي صلى الله عليه وآله مائة وعشرين مرة ما من مرة إلا وقد أوصى الله عز وجل فيها النبي صلى الله عليه وآله بالولاية لعلي والائمة عليهم السلام أكثر مما أوصاه بالفرائض.

One-Hundred and Twenty Kinds of Fruits

26-6 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah And Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, that someone quoted on the authority of Aba Abdullah as-Sadiq (MGB), "When the Honorable the Exalted God sent Adam (MGB) down from Heaven to the Earth, He sent down one-hundred and twenty branches with him forty of which are both edible inside and outside; forty of which are edible outside but not edible inside; and

forty of which are edible inside but not edible outside. God also sent down to Earth a large sack with him full of every kind of seeds.”

The People of Heaven Are One-hundred and Twenty Groups

26–7 Abu Ahmad Muhammad ibn Ja’far al-Bandar al-Shafe’ee in Furqan narrated that Abul Abbas al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Ubaydullah ibn Amr al-Qavariri, on the authority of Mu’mel ibn Isma’il, on the authority of Sufyan al-Sowri, on the authority of Alqamat ibn Morsed, on the authority of Suleiman ibn Barida, on the authority of his father that God’s Prophet (MGB) said, “The people of Heaven are divided into one-hundred and twenty groups, eighty of which are my followers.”

Anyone who Memorizes The Quran Entirely Receives Two-hundred Dinars from the Treasury

26–8 Abul Hassan Ahmad ibn Muhammad ibn al-Hussein al-Bazzaz narrated that Abu Hamid Ahmad ibn Muhammad ibn Hamuye quoted Abu Ja’far Muhammad ibn Sa’id al-Razi, on the authority of Al-Abbas al-Hamzih, on the authority of Ahmad ibn Ibrahim al-Doraqi, on the authority of Al-Rabi’a ibn Badr, on the authority of Abil Ash’hab al-Nakha’ee that Ali ibn Abi Talib (MGB) said, “Any Muslim who is ready to memorize the Quran deserves to receive two-hundred *Dinars* from the Muslims’ treasury every year. If this is withheld from him in this world, he will receive it on the Resurrection Day when it will even be more beneficial for him.”

There Are Three-Hundred and Sixty Days in a Year

26–9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa’id, on the authority of Al-Hussein ibn Ali ibn Yaqtayn, on the authority of Bakr ibn Ali ibn Abdul Aziz, on the authority of his father, “I asked Aba Abdullah as-Sadiq how many days there are in one year. He (MGB) replied, ‘There are three-hundred and sixty days in a year. God created this world in 6 days. That is why this was subtracted from three-hundred and sixty. Hence there are three-hundred and fifty-four days in a (lunar) year.’”³⁰

الفاكهة مائة وعشرون لونا

حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري 26–6 جميعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن ذكره، عن أبي عبد الله عليه السلام قال: لما أهبط الله عز وجل آدم عليه السلام من الجنة أهبط معه عشرين ومائة قضيب منها أربعون ما يؤكل داخلها وخارجها وأربعون منها ما يؤكل داخلها ويرمى بخارجها، وأربعون منها ما يؤكل خارجها ويرمى بداخلها، وغرارة

فيها بزر كل شيء.

اهل الجنة عشرون ومائة صنف

حدثنا أبو أحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا أبو العباس الحمادي قال: حدثنا صالح 7-26 بن محمد البغدادي قال: حدثنا عبيد الله بن عمرو القواريري قال: حدثنا مؤمل بن إسماعيل قال: حدثنا سفيان الثوري، عن علقمة بن مرثد، عن سليمان بن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله: أهل الجنة عشرون ومائة صنف. هذه الامة منها ثمانون صنفًا.

من حفظ القرآن فله في كل سنة مائتا دينار في بيت المال

حدثنا أبو الحسن أحمد بن محمد بن الحسين البزاز قال: أخبرني أبو حامد أحمد بن محمد بن حمويه قال: 8-26 أخبرنا أبو جعفر محمد بن أحمد بن سعيد الرازي قال: حدثنا العباس بن حمزة قال: حدثنا أحمد بن إبراهيم الدورقي، قال: حدثنا الربيع بن بدر، عن أبي الأشهب النخعي قال: قال علي بن أبي طالب عليه السلام: من دخل في الاسلام طائعاً وقرأ القرآن ظاهراً فله في كل سنة مائتا دينار في بيت المال المسلمين إن منع في الدنيا أخذها يوم القيامة وافية أحوج ما يكون إليها.

السنة ثلاثمائة وستون يوماً

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين ابن سعيد، عن الحسين بن علي 9-26 بن يقطين، عن بكر بن علي بن عبدالعزيز، عن أبيه قال: سألت أبا عبد الله عليه السلام عن السنة كم يوماً هي؟ قال: ثلاثمائة وستون يوماً، منها ستة أيام خلق الله عز وجل فيها الدنيا فطرح من أصل السنة فصارت السنة ثلاثمائة وأربعة وخمسين يوماً.

Circumambulating Three-hundred and Sixty Times

26-10 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Al-Hussein ibn al-Hassan ibn Aban quoted Al-Hussein ibn Sa'id, on the authority of Fuzalat ibn Ayoob, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, “It is recommended to perform the seven round circumambulation (of the *Ka'ba*) three-hundred and sixty times – that is as many days as there are in a year. However, one may perform the seven round circumambulation (of the *Ka'ba*) as many rounds as he can.”

Some of the characteristics of Religious Decrees

26-11 Ahmad ibn Muhammad al-Haysam al-Ajali, Ahmad ibn al-Hassan al-Qat'tan, Muhammad ibn Ahmad al-Sin'ani, al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib,³¹ Abdullah ibn Muhammad al-Sa'eq and Ali ibn Abdullah al-Var'raq – may God be pleased with them – narrated that Abul Abbas Ahmad ibn Yahya ibn Zakarya al-Qattan quoted Bakr ibn Abdullah al-Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Al-A'amash that Ja'far ibn Muhammad as-Sadiq (MGB) said, "These are the religious decrees. God guides whoever decides to adhere to them. Make ritual ablutions (*wuzu*) just as the Honorable the Exalted God has commanded in His Speaking Book.³² (O ye who believe! when ye prepare for prayer,) wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles...) This is allowed once or twice.

Ritual ablutions (*wuzu*) will only be defiled by defecation, farting, urination, ejaculation, menses and spotting. Whoever washes his feet (during ablutions) from over the slippers God, His Prophet and His Book. His ablutions are not correct and his prayer is not accepted. There are various forms of ritual bathing (*ghusl*) like bathing after the major ceremonial impurity (caused by sexual intercourse or the ejaculation of semen)³³; wet dreams; menstruation; touching the dead after it gets cold; for having washed the dead; on Fridays; on the two *Eids*³⁴; upon entering Mecca; upon entering Medina; going on pilgrimage; entering the state of ritual consecration (or *Ihram*); on the day of *Arafat*³⁵; on the first night of the (Arabic) month of *Ramazan*³⁶; on the 17th night; the 19th night; the 21st night, and the 23rd night of *Ramazan*. (All these are based on traditions.) However, the ritual bathing for major ritual impurity is obligatory as is the ritual bathing for menstruation.

26-12 The obligatory prayers include the noon prayer that is four units; the afternoon prayer that is four units; the evening prayer that is three units; the

الطواف عدد أيام السنة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسين بن الحسن بن أبان، عن 26-10 الحسين بن سعيد، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: يستحب أن تطوف ثلاثمائة وستين اسبوعاً عدد أيام السنة فإن لم تستطع فما قدرت عليه من الطواف.

خصال من شرايع الدين

حدثنا أحمد بن محمد بن الهيثم العجلي، وأحمد بن الحسن القطان، ومحمد بن أحمد السناني، والحسين 26-11

بن إبراهيم بن أحمد بن هشام المكتب، وعبد الله بن محمد الصائغ، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم ابن بهلول قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد عليهما السلام قال: هذه شرائع الدين لمن أراد أن يتمسك بها وأراد الله هداة: إسباغ الوضوء كما أمر الله عز وجل في كتابه الناطق غسل الوجه واليدين إلى المرفقين، ومسح الرأس والقدمين إلى الكعبين مرة مرة ومرتان جائز، ولا ينقض الوضوء إلا البول والريح والنوم، والغائط والجنابة، ومن مسح على الخفين فقد خالف الله ورسوله وكتابه، ووضوؤه لم يتم وصلاته غير مجزية، والاعمال منها غسل الجنابة، والحوض، وغسل الميت وغسل من مس الميت بعد ما يبرد، وغسل من غسل الميت، وغسل يوم الجمعة، وغسل العيدين، وغسل دخول مكة، وغسل دخول المدينة، وغسل الزيارة، وغسل الاحرام، وغسل يوم عرفة، وغسل ليلة سبع عشرة من شهر رمضان، وغسل ليلة تسع عشرة من شهر رمضان، وغسل ليلة إحدى وعشرين وليلة ثلاث وعشرين منه. اما الفرض فغسل الجنابة، وغسل الجنابة والحوض واحد.

وصلاة الفريضة الظهر أربع ركعات والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة 12-26 أربع ركعات، والفجر ركعتان، فجملة الصلاة

night prayer that is four units; and the morning prayer that is two units. These are a total of seventeen units of prayers. The recommendable (supererogatory) prayers consist of thirty-four units. Four units are to be said after the evening prayer, but are omitted while on a journey or in a state of fear. Two units that are to be said while sitting after the night prayer – though they are considered to be one unit. Eight units are the night prayers to be said at dawn. Two units – even (*Al-Shaf'a*) and one unit – odd (*Al-Vatr*)³⁷ are to be said in the morning, and two units for the morning prayer to be said after the one odd unit. Eight units are to be said before the noon prayer, and eight units are to be said before the afternoon prayer. Prayers said at the onset of their established times are nobler. The reward for congregational prayers is twenty-four times that of individual prayers. Do not pray behind a sinful congregational prayer leader. Pray only behind congregational prayer leaders who believe in Divine Leadership³⁸. Do not pray while you are wearing the skins of a dead animal³⁹, even if it has been tanned seventy times. Do not pray while you are wearing skins of beasts. Do not prostrate on anything but the Earth, or what grows on it except for what is edible, cotton and linen⁴⁰. In the opening of the prayer you should say, '*Ta'ala arshak*. It is not permitted to say "*Ta'ala jaddak*.' It is not permitted to say "*As-salamu alaina va ala ebadillah is-saleheen*" in the first *Tashahhud* of the prayer since saying so implies termination of the prayer, and once you say that your prayer ends. Shortening the prayers is valid after you travel eight *Farsakhs* (round trip) or four *Farsakhs*⁴¹ away from your home – that is two way-stops. When prayers are shortened while on a journey, fasting should be broken. It is not acceptable not to shorten the prayers while you are on a journey, since that is similar to adding on something to what God has prescribed.

*Qunut*⁴² in all the obligatory prayers should be said before bowing down and after reciting the (required) verse (of the Holy Quran) in the second unit of the prayer.

There are five times of saying *God is Great*⁴³ required in funeral prayers. Whoever says it fewer times

has opposed the tradition. When the corpse of a man is being put into the grave, they should deliver it slowly with its feet going in first. But when the corpse of a woman is being put into the grave, they should deliver it from her head going in first. Graves should be leveled. Their surfaces should not be tilted.

One should say – ‘In the Name of God’ – aloud in his prayers. There are seven requirements for prayer. They are: the proper time; ablutions; attentiveness; the proper direction (or the *Qibla*), bowing down; prostration; and supplications.

المفروضة سبع عشرة ركعة والسنة أربع وثلاثون ركعة، منها أربع ركعات بعد المغرب لا تقصير فيها في السفر والحضر، وركعتان من جلوس بعد العشاء الآخرة تعدان بركعة، وثمان ركعات في السحر وهي صلاة الليل والشفع ركعتان، والوتر ركعة، وركعتا الفجر بعد الوتر، وثمان ركعات قبل الظهر وثمان ركعات قبل العصر.

.والصلاة يستحب في أول الاوقات

.وفضل الجماعة على الفرد بأربعة وعشرين، ولا صلاة خلف الفاجر، ولا يقتدى إلا بأهل الولاية

ولا يصلى في جلود الميتة وإن دبغت سبعين مرة، ولا في جلود السباع، ولا يسجد إلا على الارض أو ما أثبتت الارض إلا المأكول والقطن والكتان، ويقال في افتتاح الصلاة: "تعالى عرشك"، ولا يقال: "تعالى جدك".

ولا يقال في التشهد الاول: "السلام علينا وعلى عباد الله الصالحين" لان تحليل الصلاة هو التسليم، وإذا قلت هذا فقد سلمت.

والتقصير في ثمانية فراسخ، وهو بريدان، وإذا قصرت أفطرت، ومن لم يقصر في السفر لم تجزء صلاته لانه قد زاد. في فرض الله عز وجل

.والقنوت في جميع الصلوات سنة واجبة في الركعة الثانية قبل الركوع وبعد القراءة

.والصلاة على الميت خمس تكبيرات فمن نقص منها فقد خالف السنة

.والميت يسلم من قبل رجليه سلا، والمرأة تؤخذ بالعرض من قبل اللحد، والقبور تربع ولا تسنم

والاجهار ببسم الله الرحمن الرحيم في الصلاة واجب، وفرائض الصلاة سبع: الوقت، والطهور والتوجه، والقبلة، والركوع، والسجود، والدعاء.

The obligatory alms-tax on *Dirhams* (silver money) is five *Dirhams* if it reaches a total of two-hundred *Dirhams*. And if the quantity of silver doesn't reach the aforesaid amount, it is not obligatory to pay any alms-tax on it. It is not obligatory to pay any alms-taxes, unless one whole year is passed from the time of ownership. Alms-tax should only be paid to the needy ones who are followers of the Divine Mastery and Divine Recognition. One should pay alms-tax on gold when gold reaches twenty *mithqals* (one *mithqal* being equal to 3.456 grams). Then the amount of alms-tax to be paid is one-half a Dinar. One should pay alms-tax on wheat, barley, dates and raisins when they reach the amount of five *Wasq*⁴⁴. The alms-tax would be one-tenth of it if it is irrigated by rain water and it would be one-twentieth of it if it has been irrigated by a well. Each *Wasq* equals four *as-Sa's* while each *as-Sa* equals four *mad's*. One should pay alms-tax on sheep when the number he owns reaches forty-one. Then one sheep should be given as alms. If they reach one-hundred and twenty-one in number, one should give two sheep as alms. If they reach two-hundred and one in number, one should give three sheep as alms. If they reach three-hundred and one in number, one should give four sheep as alms. For each one-hundred more sheep one should give another sheep as alms.

One should pay alms-tax on cows when the number he owns reaches thirty. Then a one-year old cow should be given as alms. If they reach forty in number, he should give a female calf which has entered its third year of life as alms. If they reach sixty in number, he should give two calves which have entered the second year of their life. If they reach ninety in number, he should give three calves which have entered their second year of life as alms. And similarly, as the number of the cows increases, he should calculate either in thirties or in forties or from thirty and forty, and should pay the alms in accordance with the rule explained above.⁴⁵

One should pay alms-tax on camels when the number he owns reaches five. Then one sheep should be given as alms. When the number of camels he owns reaches ten he should give two sheep as alms. When the number of camels he owns reaches fifteen he should give three sheep as alms. When the number of camels he owns reaches twenty he should give four sheep as alms. When the number of camels he owns reaches twenty-five he should give five sheep as alms. When the number of camels he owns is one more – that is it reaches twenty-six, then he should give a camel that has entered its second year of life as alms. When the number of camels he owns reaches thirty-five and a new one is added – that is it reaches thirty-six, then he should give a camel that has entered its third year of life as alms.

والزكاة فريضة واجبة على كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك من الفضة.

ولا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه.

ولا يحل أن تدفع الزكاة إلا إلى أهل الولاية والمعرفة.

ويجب على الذهب الزكاة إذا بلغ عشرين مثقالا، فيكون فيه نصف دينار.

وتجب على الحنطة والشعير والتمر والزبيب – إذا بلغ خمسة أوساق العشر إن كان سقي سحيا، وإن سقي بالدوالي فعليه نصف العشر، والوسق ستون صاعا، والصاع أربعة أمداد.

وتجب على الغنم الزكاة إذا بلغت أربعين شاة وتزيد واحدة فتكون فيها شاة إلى عشرين ومائة، فإن زادت واحدة ففيها شاتان إلى مائتين، فإن زادت واحدة ففيها ثلاث شياه إلى ثلاثمائة، وبعد ذلك يكون في كل مائة شاة شاة.

وتجب على البقر الزكاة إذا بلغت ثلاثين بقرة تبعة حولية فيكون فيها تبيع حولي إلى أن تبلغ أربعين بقرة، ثم يكون فيها مسنة إلى ستين [فإذا بلغت ستين ففيها تبيعتان إلى سبعين، ثم فيها تبعة ومسنة إلى ثمانين وإذا بلغت ثمانين] فتكون فيها مسنتان إلى تسعين ثم يكون فيها ثلاث تبائع، ثم بعد ذلك يكون في كل ثلاثين بقرة تبيع، وفي كل أربعين مسنة.

وتجب على الإبل الزكاة إذا بلغت خمسا فيكون فيها شاة، فإذا بلغت عشرة فشاتان، فإذا بلغت خمس عشرة فثلاث شياه، فإذا بلغت عشرين فأربع شياه، فإذا بلغت خمسا وعشرين فخمس شياه، فإذا زادت واحدة ففيها بنت مخاض، فإذا بلغت خمسا وثلاثين وزادت واحدة ففيها ابنة لبون.

When the number of camels he owns reaches forty-five and a new one is added – that is it reaches forty-six, then he should give a camel that has entered its fourth year of life as alms. When the number of camels he owns reaches sixty and a new one is added – that is it reaches sixty-one, then he should give a camel that has entered its fifth year of life as alms. When the number of camels he owns reaches seventy-five and a new one is added – that is it reaches seventy-six, then he should give two camels that have entered their third year of life as alms. When the number of camels he owns reaches ninety and a new one is added – that is it reaches ninety-one, then he should give two camels that have entered their fourth year of life as alms. When the number of camels he owns reaches ninety and a new one is added – that is it reaches ninety-one, then he should give two camels that have entered their fourth year of life as alms. If the number of camels he owns reaches one-hundred and twenty-one camels and above, he should either calculate the camels on group of forty each, and give for each set of forty camels a camel which has entered the third year of its life as alms; or calculate them on groups of

fifty each and give for every fifty camels, a camel which has entered the fourth year of its life as alms, or he may calculate them in the groups of forty and fifty.⁴⁶ Payment of the alms-tax for fasting is obligatory for everyone, whether they are young or old; free or a slave; male or female. It equals four handfuls of wheat, barley, dates and raisin. That is a whole grain dry measure being called one 'as-Sa. This should be given to the needy ones who are followers of the Divine Mastery and Divine Recognition.”

Menstruation is Ten Days Maximum and Three Minimum

26-13 A woman's menstruating days is a maximum of ten days and a minimum of three days. A semi-menstruating woman should use cotton pads and perform the ritual bathing before she performs any prayers. The menstruating woman quits saying her prayers, and doesn't have to make up the prayers that she misses during her period of menstruation. She quits fasting, however, she should make up for the days of fasting that she misses.

Fasting should be observed during the (Arabic) month of *Ramazan* only when the new moon is seen, and should be stopped when the new moon (of the next month) is seen. It is invalid to offer the recommendable prayers in congregations as this would be an innovation (in religion). All innovations in religion result in our loss and we end up in the Fire. It is a recommendable tradition to fast during three days of every month: two Thursdays with a Wednesday in between. The first Thursday would be during the first ten days. The Wednesday would be during the middle ten days, and the next

فاذا بلغت خمسا وأربعين وزادت واحدة ففيها حقة.

فاذا بلغت ستين وزادت واحدة ففيها جذعة إلى ثمانين

فان زادت واحدة ففيها ثني إلى تسعين

فاذا بلغت تسعين ففيها ابنتا لبون

فان زادت واحدة إلى عشرين ومائة ففيها حقتان طروقتا الفحل

فاذا كثرت الابل ففي كل أربعين بنت لبون، وفي كل خمسين حقة

ويسقط الغنم بعد ذلك ويرجع إلى أسنان الابل

وزكاة الفطرة واجبة علي كل رأس صغير أو كبير، حر أو عبد، ذكر أو انثى أربعة أمداد من الحنطة، والشعير والتمر والزبيب وهو صاع تام، ولا يجوز دفع ذلك أجمع إلا إلى أهل الولاية والمعرفة.

وأكثر أيام الحيض عشرة أيام وأقلها ثلاثة أيام، والمستحاضة تغتسل وتحتشي وتصلّي 13-26.

والحائض تترك الصلاة ولا تقضيها وتترك الصوم وتقضيه.

وصيام شهر رمضان فريضة يصام لرؤيته ويفطر لرؤيته.

ولا يصلى التطوع في جماعة لان ذلك بدعة وكل بدعة ضلالة وكل ضلالة في النار.

وصوم ثلاثة إيام في كل شهر سنة وهو صوم خميسين بينهما أربعاء، الخميس الاول في العشر الاول والاربعاء من العشر الاوسط والخميس من العشر الاخير،

Thursday would be during the last ten days of the month. It is recommendable for anyone who can fast, to fast during the (Arabic) month of *Sha'ban* because good people fast or wish to fast during that month. God's Prophet (MGB) fasted during the two months of *Sha'ban* and *Ramazan*. It is acceptable to make up the missed days of fasting of *Ramazan* in different days, but it would be better if you could make them up successively. The performance of the *Hajj* pilgrimage to the *Ka'ba* is obligatory upon everyone who has the ability to do so. This ability applies to the provisions for the expenses for the trip (to Mecca), the means to take the trip (riding on an animal, by vehicle, or by airplane), healthiness, maintenance to be left for one's household and the provisions for returning from Mecca to one's homeland.

Any form of *Hajj* except for that of *Tamatu Hajj* is not allowed⁴⁷ (except for the people of Mecca and those present there.) It is also not allowed to opt for *Hajj Ifra'ad* or *Hajj Al-Kiran* except for the people who live around the *Al-Haram Mosque*. Entering the state of ritual consecration (or wearing *Ihram*⁴⁸) is not allowed before reaching the *miqat*. It is also not allowed to put off entering the state of ritual consecration after reaching the *miqat* unless it be due to illness or concealing faith⁴⁹. The Sublime God says, "And complete the *Hajj* or *Umra* in the service of God..."⁵⁰ What is meant by 'complete the *Hajj*' in this verse is not sleeping with one's spouse, not telling lies and not fighting. It is not allowed to offer a castrate sheep for sacrifice because it is imperfect. It is permissible to offer for sacrifice a sheep with damaged testicles only if you cannot get any others. The following are the obligatory acts during the *Hajj* pilgrimage: the state of ritual consecration (*Ihram*), *Talbih* that is saying: (Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and

Dominion! Thou art without partner!')⁵¹

And circumambulating around the *Ka'ba* during the *Umra* (supererogatory) pilgrimage is obligatory.⁵² And saying two units of prayer at the Station of Abraham is obligatory. Walking between *Safa*⁵³ and *Marva*⁵⁴ is obligatory.⁵⁵ Circumambulation of the *Haji* is obligatory. Saying two units of prayers at the Station is obligatory. Then walking between *Safa* and *Marva* is obligatory. The *Al-Nisa* Circumambulation⁵⁶ is obligatory. Saying two units of prayers at the Station is obligatory. There is no more walking between *Safa* and *Marva*. Stopping at the *Mash'ar* (Sacred Monument) is obligatory. Offering for sacrifice is obligatory for anyone who goes on the *Tamatu Haji*. Staying in *Arafat* is obligatory.⁵⁷ And cutting the hair is a tradition.⁵⁸ Stoning at the Devil (*Jamrah*) is a tradition."⁵⁹

وصوم شعبان حسن لمن صامه لأن الصالحين قد صاموه أو رغبوا فيه، وكان رسول الله صلى الله عليه وآله يصل شعبان بشهر رمضان.

والفائت من شهر رمضان إن قضى متفرقا جاز وإن قضى متتابعاً فهو أفضل.

وحج البيت واجب لمن استطاع إليه سبيلاً، وهو الزاد والراحلة مع صحة البدن، وأن يكون للانسان ما يخلفه على عياله وما يرجع إليه بعد حجة.

ولا يجوز الحج إلا تمتعاً، ولا يجوز القران والافراد إلا لمن كان أهله حاضري المسجد الحرام.

ولا يجوز الاحرام قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لمرض أو تقية.

وقد قال الله عز وجل: "وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ". وتامها اجتناب الرفث والفسوق والجدال في الحج.

ولا يجزي في النسك الخصى لانه ناقص، ويجوز الموجوء إذا لم يوجد غيره.

وفرائض الحج: الاحرام والتلبية الاربع وهي "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ".

والطواف بالبيت للعمرة فريضة، وركعتاه عند مقام إبراهيم عليه السلام فريضة، والسعي بين الصفا والمروة فريضة، وطواف الحج فريضة، وركعتاه عند المقام فريضة، وبعده السعي بين الصفا والمروة فريضة، وطواف

النساء فريضة، وركعتاه عند المقام فريضة، ولا يسعى بعده بين الصفا والمروة، والوقوف بالمشعر فريضة،
والهدي للمتمتع فريضة.

فأما الوقوف بعرفة فهو واجبة، والحلق سنة، ورمي الجمار سنة.

Jihad (the Holy War) is obligatory only under the leadership of a just leader. Whoever gets killed for defending his wealth is considered to be a martyr. It is not allowed to kill any atheists or imposters during their concealment of the faith, except for murderers or aggressors who cause corruption; and only when you have no fear for the safety of yourself and your companions guaranteed from the aftermath. The concealment of faith is obligatory when needed. There is no expiation for telling lies in order to fend off oppression from oneself as a part of concealment of faith.

Divorce is valid only when it is implemented according to Islamic laws that the Honorable the Exalted God mentioned in His Book, or according to the tradition of the Prophet (MGB). Any other form of divorce is invalid, including the forms that oppose the Book. Similarly, any form of marriage that opposes the Book is invalid. It is not allowed for a man to marry more than four free women at the same time. You cannot re-marry your wife if you divorce her thrice, until after she marries someone else. Moreover, the Prophet (MGB) said, 'Stay away from women who were divorced three times at once, for they are still married women.'[60](#)

It is obligatory to send blessings upon the Prophet (MGB) in every situation, including when one sneezes, the blowing of the wind, and so on.[61](#)

It is obligatory to cherish the friends of the Sublime God and to hate and disavow their enemies who oppressed the members of the Household of Muhammad (MGB), tore their curtain of respect; took the tract of land called Fadak[62](#) away from Fatimah (MGB); withheld her inheritance from her; usurped her right and her husband's right by force; tried to put her house on fire; established oppression; and changed the traditions of the Prophet of God (MGB). It is obligatory to hate the perfidious party, the deviators, and the apostates[63](#).

It is obligatory to hate those guilty of perjury in Jamal, oppressors in the Battle of Siffin, and those who abandoned the religion in Nahravan. It is obligatory to hate the murderers – from the first to the last. It is obligatory to hate those who mistreated the she-camel sent to the *Thamud* clan.[64](#) It is obligatory to hate the murderer of the Commander of the Faithful (MGB).

It is obligatory to hate all those who murdered the members of the Household of the Holy Prophet (MGB). It is obligatory to love those believers who did not turn away from the religion after the demise of the Prophet (MGB) such as: Salman Farsi; Abuzar Qaffari; Miqdad ibn al-Aswad al-Kindi; Ammar ibn Yaser; Jabir ibn Abdullah Ansari; Haziqat ibn al-Yaman; Abil Haysam ibn Tayhan; Sahl ibn Hanif; Abi Ayoob Al-Ansari; Abdullah ibn Samet; Ebadat ibn Samet; Khuzayma ibn Sabit Zul-Shuhadatayn; Abi

Sa'id al-Khidry; and others who followed their way and acted as they did. It is obligatory to love those who used them as their models and followed them.

والجهاد واجب مع إمام عادل، ومن قتل دون ماله فهو شهيد، ولا يحل قتل أحد من الكفار والنصاب في دار التقية إلا قاتل أو ساعي في فساد، وذلك إذا لم تخف على نفسك ولا على أصحابك. واستعمال التقية في دار التقية واجب، ولا حنث، ولا كفارة على من حلف تقية يدفع بذلك ظلماً عن نفسه.

والطلاق للسنة على ما ذكره الله عز وجل في كتابه وسنة نبيه صلى الله عليه وآله ولا يجوز طلاق لغير السنة، وكل طلاق يخالف الكتاب فليس بطلاق كما أن كل نكاح يخالف الكتاب فليس بنكاح، ولا يجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة للعدة ثلاث مرات لم تحل للزوج حتى تنكح زوجاً غيره، وقد قال عليه السلام: "اتقوا تزويج". المطلقات ثلاثاً في موضع واحد، فانهن ذوات أزواج.

والصلاة على النبي صلى الله عليه وآله واجبة في كل المواطن وعند العتاس والرياح وغير ذلك.

وحب أولياء الله والولاية لهم واجبة، والبراءة من أعدائهم واجبة ومن الذين ظلموا آل محمد عليهم السلام وهتكوا حجابهم فأخذوا من فاطمة عليها السلام فذك، ومنعوا ميراثها وغصبوها وزوجها حقوقهما، وهما باحراق بيتها، وأسسوا الظلم وغيروا سنة رسول الله، والبراءة من الناكثين والقاسطين والمارقين واجبة.

والبراءة من الانصاب والازلام: أئمة الضلال وقادة الجور كلهم أولهم وآخرهم واجبة.

والبراءة من أشقى الأولين والآخرين شقيق عاقر ناقة ثمود قاتل أمير المؤمنين عليه السلام واجبة، والبراءة من جميع قتلة أهل البيت عليهم السلام واجبة.

والولاية للمؤمنين الذين لم يغيروا ولم يبدلوا بعد نبينهم صلى الله عليه وآله واجبة مثل سلمان الفارسي، وأبي ذر الغفاري والمقداد بن الاسود الكندي، وعمار بن ياسر، وجابر بن عبد الله الانصاري، وحذيفة بن اليمان، وأبي الهيثم بن التيهان، وسهل بن حنيف، وأبي أيوب الانصاري وعبد الله ابن الصامت، وعبادة بن الصامت، وخزيمة بن ثابت ذي الشهادتين، وأبي سعيد الخدري، ومن نحاحوهم، وفعل مثل فعلهم، والولاية لاتباعهم والمقتدين بهم وبهداهم واجبة.

26–14 Doing good to one's parents is obligatory.⁶⁵ However, if they are polytheists, do not obey either of them nor anyone else regarding sins, because there is no necessity to obey people by disobeying the Creator! The Prophets and their Trustees never commit any sins, since they are sinless and innocent.

The two temporary issues which the Prophet established are both legitimate since the Honorable the Exalted God revealed them in His Book and God's Prophet practiced them. They are the temporary *Hajj* or *Mutat al-Hajj* and the temporary marriage with women that is *Mutat al-Nisa*. The inheritance laws are as ordained by the Blessed the Sublime God. Boys and girls should be shaved when they are seven days old. On the seventh day after their birth, they should be named, their head should be shaved and alms in the form of silver or gold equal in weight to their hair should be given as charity. The Honorable the Exalted God doesn't place a burden on anyone more than he/she can bear.

God has measured the servants (people's) voluntary acts but he has not established them. God is the creator of everything. There is neither authorization, nor predestination. (Rather there is something in between.)⁶⁶ The Honorable the Exalted God would not call to account an innocent person for the deeds of a sinful person. The Honorable the Exalted God would not punish a child for the crimes committed by his father as He has said in His strong Book, '*...no bearer of burdens can bear the burden of another...*'⁶⁷

The Honorable the Exalted God has also said, '*That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight:*'⁶⁸

The Honorable the Exalted God forgives and grant favors. The Honorable the Exalted God would not oppress. The Honorable the Exalted God has not demanded His servants to obey an oppressor whom God knows would fool and oppress you. God would not chose as a Messenger or appoint as a Prophet one whom He knows to be an unbeliever and has chosen the servitude of Satan instead of God's servitude. God would not establish anyone as His Proof unless he is innocent and immaculate.

Being Muslim is different from being Mu'min. All believers are Muslims, but all Muslims are not believers. A thief is not a believer while he is stealing. An adulterer is not a believer while he is committing adultery. Those who receive Divinely ordained punishments (are punished by religious decrees) are Muslims, but they are neither believers nor unbelievers.

The Blessed the Sublime God has promised Heaven to the believers. God would not take them to Hell. God would never take unbelievers out of Hell, since He has promised to take them to Hell. God would forgive any sins other than unbelief for anyone He wishes.

وبر الوالدين واجب، فان كانا مشركين فلا تطعهما ولا غيرهما في المعصية، فانه لا طاعة لمخلوق في 14-26
معصية الخالق.

والانبياء والاوصياء لا ذنوب لهم لانهم معصومون مطهرون

وتحليل المتعتين واجب كما أنزلهما الله عز وجل في كتابه وسنهما رسول الله صلى الله عليه وآله: متعة الحج

.ومتعة النساء

والفرائض على ما أنزل الله تبارك وتعالى. والعقيقة للولد الذكر والانثى يوم السابع، ويسمى الولد يوم السابع، ويحلق رأسه ويصدق بوزنه شعره ذهباً أو فضة. والله عز وجل لا يكلف نفساً إلا وسعها ولا يكلفها فوق طاقتها.

وأفعال العباد مخلوقة خلق تقدير، لا خلق تكوين، والله خالق كل شيء، ولا يقول بالجبر ولا بالتفويض ولا يأخذ الله عز وجل البرئ بالسقيم، ولا يعذب الله عز وجل الاطفال بذنوب الآباء، فانه قال في محكم كتابه: "وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى".

"وقال عز وجل: "وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى. وَأَنْ سَعْيُهُ سَوْفَ يُرَى

ولله عز وجل أن يعفو ويتفضل، وليس له عز وجل أن يظلم، ولا يفرض الله عز وجل على عباده طاعة من يعلم أنه يغويهم ويضلهم، ولا يختار لرسالته ولا يصطفى من عباده من يعلم أنه يكفر به ويعبد الشيطان دونه، ولا يتخذ على خلقه حجة إلا معصوماً.

والاسلام غير الايمان، وكل مؤمن مسلم، وليس كل مسلم مؤمن، ولا يسرق السارق حين يسرق وهو مؤمن، ولا يزني الزاني حين يزني وهو مؤمن، وأصحاب الحدود مسلمون لا مؤمنون ولا كافرون.

فإن الله تبارك وتعالى لا يدخل النار مؤمناً وقد وعده الجنة، ولا يخرج من النار كافراً وقد أوعده النار والخلود فيها، ويغفر ما دون ذلك لمن يشاء.

Those who are subjected to the Divinely ordained chastisements are neither believers, nor unbelievers. They will not stay in Hell forever. One day they will be taken out of Hell. They can benefit from intercession on their behalf. So can the oppressed people if the Honorable the Exalted God is pleased with their religion. The Quran is God's sayings; it is neither the Creator nor the created. Today Muslim countries are considered to be *Darotaqieh* (that is where one must conceal his faith). They are *Daroislam* (home of Islam). They are neither *Darolkofr* (home of unbelief) nor are they *Daroliman* (home of faith).

Enjoining good and admonishing against evil is obligatory upon whoever has the means to do so.

Faith consists of performing the obligatory deeds and abstaining from the major sins. "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly. It also consists of belief in and testifying to the torture of the grave, *Munkar* and *Nakir*⁶⁹, Resurrection after death, the Reckoning, the

Bridge⁷⁰, and the Balance (of Deeds). You cannot have faith unless you hate the enemies of the Honorable the Exalted God.

It is obligatory to say the *Takbir* prior to the start of the prayers on the prayers of the two *Eids*. It should be said after the five prayers which begin with the night prayer of the evening of *Eid ul-Azha* and end with the afternoon prayer of the *Eid ul-Azha*. It consists of saying, “God is Great, God is Great, God is Great. There is no god but God, God is Great, God is Great, and to Him goes all gratitude and thanks.’ This is done since God has guided us since the Honorable the Exalted God said, ‘(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.’⁷¹

It is obligatory to say the *Takbir* after the prayers on the prayers of the *Eid ul-Azha*. On *Eid ul-Azha*, in towns away from Mecca, it should be said after ten prayers which begin with the prayer before the *Eid* day and end with the morning prayer of the third day, while in *Mina* it should be said after fifteen prayers which begin with the noon prayer of the *Eid* day and end with the morning prayer of the fourth day⁷². Moreover, the following should be added to the *Takbir* of *Eid ul-Azha* prayers, ‘Allah is the Greater for what He has given us from the cattle,’ at *Mina*.

Women should not rest in childbed for more than twenty days. They may even get purified earlier than that. If you do not become purified by then you must perform the major ritual ablutions (*ghusl*) and act as menstruating women do.

Drinking wine and anything which makes you drunk is forbidden – whether it be a little or a lot.

وأصحاب الحدود فساق لا مؤمنون ولا كفرون ولا يخلدون في النار، ويخرجون منها يوما

والشفاعة جائزة لهم وللمستضعفين إذا ارتضى الله عزو جل دينهم

والقرآن كلام الله ليس بخالق ولا مخلوق

والدار اليوم دار تقية وهي دار إسلام لا دار كفر ولا دار إيمان

والامر بالمعروف والنهي عن المنكر واجبان على من أمكنه ولم يخف على نفسه ولا على أصحابه

والايمان هو أداء الفرائض واجتناب الكبائر. والايمان هو معرفة بالقلب وإقرار باللسان وعمل بالاركان والاقرار

بعذاب القبر ومنكر ونكير والبعث بعد الموت والحساب والصراط والميزان. ولا إيمان بالله إلا بالبراءة من أعداء الله عز وجل.

والتكبير في العيدين واجب؛ أما في الفطر ففي خمس صلوات يبدأ به من صلاة المغرب ليلة الفطر إلى صلاة العصر من يوم الفطر، وهو أن يقال: "الله أكبر الله أكبر، لا إله إلا الله والله أكبر، ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبلانا." لقوله عز وجل: "وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

وفي الاضحى بالامصار في دبر عشر صلوات يبدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الثالث، وبمنى في دبر خمس عشرة صلاة يبدأ به من صلاة الظهر يوم النحر إلى صلاة الغداة يوم الرابع.

"ويزاد في هذا التكبير "وَاللهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ

والنفساء لا تقعد أكثر من عشرين يوماً إلا أن تطهر قبل ذلك، وإن لم تطهر بعد العشرين اغتسلت واحتشمت وعملت عمل المستحاضة.

والشراب فكل ما أسكر كثيره فقليله وكثيره حرام.

It is forbidden to eat the meat of any beast that has a canine tooth or any bird that has claws. It is forbidden to eat the spleen since there is blood in it. It is also forbidden to eat all floating (dead) fish, eels, sheatfish⁷³, and scaleless fish. It is allowed to eat eggs whose tips are not the same, but it is forbidden to eat eggs whose tips are the same. It is allowed to eat any locusts which can fly. However, it is forbidden to eat any sea locusts which cannot fly. For fish and locust to be allowed for eating they must be caught alive.

26–15 “And the major sins are as follows: associating partners with the Honorable the Exalted God; murdering someone which is prohibited by the Honorable the Exalted God; disrespecting parents’ rights; fleeing from holy war; oppressively devouring an orphan’s property; taking usury after knowing its unlawfulness; unduly ascribing adultery to chaste women; committing adultery; sodomizing; stealing; eating flesh of dead animals; drinking blood; eating pork; eating what has been offered for anyone other than God; eating ill–gotten property⁷⁴; selling underweight goods; gambling; falsely testifying; losing hope in God’s Forgiveness; feeling secure from God’s Plots; abandoning helping of the oppressed; relying on oppressors; false swearing; blocking (people’s due) rights; Haughtiness; oppressing one’s inferiors; telling lies; wastefulness; overspending; treachery; underestimating the *Hajj* pilgrimage; fighting with the friends of the Honorable the Exalted God. Moreover engaging in whatever would keep one far

from God's remembrance such as singing or playing musical instruments and persisting in doing minor sins is admonished against.”

Then As-Sadiq (MGB) added, “This is sufficient for the servants who are obedient.”

The compiler of the book added, “There are seven absolutely major sins. However, the sins mentioned thereafter are more major than minor sins, and are less severe than the major sins. This is what As-Sadiq (MGB) intended to say by naming more than seven major sins here. There is no power save in God.”

وكل ذي ناب من السباع وذئب مخلب من الطير فأكله حرام، والطحال حرام لأنه دم، والجري والمار ماهي والطافي والزمير حرام، وكل سمك لا يكون له فلوس فأكله حرام ويؤكل من البيض ما اختلف طرفاه ولا يؤكل ما استوى طرفاه، ويؤكل من الجراد ما استقل بالطيران ولا يؤكل منه الدبى لأنه لا يستقل بالطيران وذكاة السمك والجراد أخذه.

والكبائر محرمة وهي الشرك بالله عز وجل، وقتل النفس التي حرم الله، وعقوق الوالدين، والفرار من 15-26 الزحف، وأكل مال اليتيم ظلماً، وأكل الربا بعد البينة، وقذف المحصنات وبعد ذلك الزنا واللواط والسرقعة، وأكل الميتة والدم ولحم الخنزير وما أهل لغير الله به من غير ضرورة، وأكل السحت، والبخس من المكيال والميزان، والميسر، وشهادة الزور، واليأس من روح الله، والأمن من مكر الله، والقنوط من رحمة الله، وترك معاونة المظلومين والركون إلى الظالمين، واليمين الغموس وحبس الحقوق من غير عسر، واستعمال الكبر والتجبر والكذب والاسراف والتبذير، والخيانة، والاستخاف بالحج، والمحاربة لاولياء الله عز وجل، والملاهي التي تصد عن ذكر الله تبارك وتعالى مكروهة كالغناء وضرب الاوتار، والاصرار على صفائر الذنوب.

ثم قال عليه السلام: إن في هذا لبلاغاً لقوم عابدين.

قال مصنف هذا الكتاب رضي الله عنه: الكبائر هي سبع وبعدها فكل ذنب كبير بالاضافة إلى ما هو أصغر منه، وصغير بالاضافة إلى ما هو أكبر منه. وهذا معنى ما ذكره الصادق عليه السلام في هذا الحديث من ذكر الكبائر الزائدة على السبع ولا قوة إلا بالله.

¹. See footnote for 1-21.

². We took the Children of Israel (with safety) across the sea...[The Holy Quran: Al-A'raf 7:138]

³. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong![The Holy Quran: Al-Qasas 28:40].

⁴. The Holy Quran: Al-Haaqqa 69: 17.

⁵. They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. [The Holy Quran: Al-Maeda 5:73].

⁶. And verily, Hell is the promised abode for them all! To it are seven gates: for each of those gates is a (special) class (of

sinners) assigned. [The Holy Quran: Al-Hijr 15:43-44]

7. Sahl bin Sa'd reported that the Prophet (MGB) said, "Paradise has eight gates, and one of this is called Ar-rayyaan, through which none will enter but those who observe fasting." [Al-Bukhari]

8. There were in the city nine men of a family, who made mischief in the land, and would not reform. [The Holy Quran: Al-Naml 27:48].

9. The Holy Quran: Yusuf 12:4.

10. We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief." [The Holy Quran: Al-Araf 7: 142].

11. We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin. [The Holy Quran: Al-Ankaboot 29: 14]

12. If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be your mother. If Zihar were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognized in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty that would be as follows: to get a slave his freedom, whether it is your own slave or you purchase his freedom from another; if that is not possible, to fast for two months consecutively (in the manner of the Ramazan fast); if that is not possible, to feed sixty poor.

13. But those who divorce their wives by Zihar, then wish to go back on the words they uttered, - (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty. [The Holy Quran: Al-Mujadila 58:3-4].

14. And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive." [The Holy Quran: Al-Araf 7: 155].

15. The name of the rock that Noah's ark landed on. (Sakhret al- Judi).

16. This is the sword of the Commander of the Faithful Ali ibn Abi Talib (MGB).

17. Doldol (or Doldul, in Ar. lit., "large porcupine"), name of a female mule that Moqawqes, governor of Egypt, sent to the Prophet Muhammad (MGB) as a gift. Towards the end of his life the Prophet (MGB) donated it and his armor to Ali ibn Abi Talib (MGB).

18. The Holy Quran: Nahl 16:51.

19. The Holy Quran: Kahf 18:22.

20. The Holy Quran: Al-Naml 27:48.

21. And complete the Hajj or Umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the Umra on to the Hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the Hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment [The Holy Quran: Baqara 2: 196].

22. The Holy Quran: Anfal 8:65.

23. The Holy Quran: A'raf 7: 142.

24. The Holy Quran: Ma'arij 70:4

25. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if

any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.[The Holy Quran: Mujadila 58:4].

[26.](#) The Holy Quran: A'raf 7:155.

[27.](#) The Holy Quran: Nur 24:4.

[28.](#) This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech" [The Holy Quran: Sad 38:23].

[29.](#) The Holy Quran: Nur 24:2.

[30.](#) The Islamic calendar is a lunar calendar with 354 days in a year. A lunar month contains 29½ days. Twelve lunar months of 29½ days add up to 354 days in a year.

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

[32.](#) O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.[The Holy Quran: Al-Maeda 5:6].

[33.](#) Junub or Janabah

[34.](#) 'Eid ul-Fitr and 'Eid ul-Azha: 'Eid means Festival

[35.](#) The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.

[36.](#) The month of fasting

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

[38.](#) Wilaya which has various meanings in Arabic. It may refer to leadership, loyalty...etc. In this regard, it refers to believing in the Divine Leadership of the twelve Immaculate Imams (MGB).

[39.](#) A skin of an animal cannot be tanned and worn unless that animal is dead. However, 'dead animal', here, stands for the animals whose flesh is legally eatable but were not slaughtered according to the Islamic Law, such as the animals that are found dead.

[40.](#) Linen is a material made from the fibers of the flax plant.

[41.](#) A unit of length equal to 6.24 kilometers: league, parasang.

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

[43.](#) Takbir

[44.](#) One Wasq equals approximately 60 as-Sa's of measured grain that equals 180 Kilograms.

[45.](#) However, he should calculate in such a way, that there should be no remainder, and in case there is a remainder, it should not exceed nine. For example, if he has seventy cows, he should calculate at the rate of thirty and forty and should pay Zakat for thirty of them at the rate prescribed for forty of them, because if he calculates at the rate of thirty, ten cows will be left without Zakat being paid on them.

[46.](#) However, in every case he should calculate in such a way that there should be no balance, and even if there is a balance, it should not exceed nine. For example, if he has one-hundred and forty camels he should give for one-hundred camels, two such camels as have entered the fourth year of their life, and for the remaining forty camels, he should pay one camel which has entered the third year of its life.

[47.](#) There are three types of Hajj as follows: 1- Hajj Al-Kira'an; 2-Hajj Tamatu; 3-Hajj Ifra'ad. They are as follows: 1- Hajj Al Kira'an: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja). After performing Umra he stays in Ihram till he finishes all the steps of Hajj and on tenth of Dhul-Hijja removes his/her Ihram. 2- Hajj Tamatu: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja). After performing Umra he removes the Ihram and then puts it on again on the eighth of Dhul-Hijja when he leaves for Mina.

3– Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the 'Miqat) puts on the Ihram (the two cloths) and goes directly to Mina on the eight of Dhul-Hijja. Those who do Hajj Ifra'ad will not sacrifice an animal on the tenth of Dhul-Hijja.

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

[49.](#) 'Taqiye

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

[51.](#) When the people enter the state of ritual consecration (or put on Ihram) the Honorable the Exalted God addresses them and says, 'O My servants and slaves! I forbid the Fire from you as you forbade things for yourselves.' Then they say 'Labayk Allahuma Labayk' implying that they have accepted God's call and are responding to it.(Al-Reza (MGB) cited from Uyun Akhbar al-Reza 32–21.)

[52.](#) Tawaf is one of the Islamic rituals of pilgrimage. During the Hajj and Umra, Muslims are to circumambulate the Ka'ba seven times, in a counter-clockwise direction.

[53.](#) A small knoll approximately 200 yards from the Ka'ba inside the Masjid Al-Haram.

[54.](#) A small knoll located approximately one-hundred and fifty yards from the Ka'ba.

[55.](#) The devotional act of walking seven times between the knolls of Safa and Marwa. This act retraces the footsteps of Hajar, wife of Prophet Abraham (MGB), during her desperate search for water for her infant son Ishmael (MGB) after they were left in the desert by Prophet Abraham (MGB) in response to a Divine vision.

[56.](#) Without this circumambulation called Tawaf al-Nisa one is not allowed to have sex.

[57.](#) After leaving Mina, the pilgrim heads toward Arafat. Arafat is a desert location approximately nine miles from Mecca. Pilgrims do not have to get crowded on the Mount of Rahmah (Mountain of Mercy). They can stay in any place within the boundaries of Arafat.

[58.](#) The pilgrims shave/trim the hair. The hair may be shaved or trimmed for men. It is recommended to start from the right side. For women, trimming only a fingertip's length is required.

[59.](#) Stoning of the Devil or stoning of the jamarat (Arabic: ramy al-jamarāt) is part of the annual Islamic Hajj pilgrimage to the holy city of Mecca in Saudi Arabia. Muslim pilgrims fling pebbles at three walls called jamarat in the city of Mina just east of Mecca. It is one of a series of ritual acts that must be performed in the Hajj. Traditionally the three jamarat (singular: jamrah) were tall pillars. However, after the 2004 Hajj, Saudi authorities replaced the pillars with 26-meter-(85 ft) long walls to ease performance of the ritual and make it less dangerous to pilgrims. The jamarat are named (starting from the east) the first or smallest jamrah (Arabic: al-jamrah al-ula or al-jamrah as-sughra), the middle jamrah (al-jamrah al-wusta), and the largest jamrah or jamrah of Aqaba (al-jamrah al-kubra or jamrat al-`Aqabah). Before 2004 the distance between the small and middle jamrah was 150 meters; between the middle and large jamrah it was 225 meters. To allow easier access to the jamarat a single tiered pedestrian bridge called the Jamarat Bridge was built around them so pilgrims could throw stones from either the ground level or from the bridge. On the tenth day of Dhul-Hijja (Eid ul-Azha), pilgrims fling seven pebbles at the large jamrah only. On each of the following two days they fling seven pebbles at each of the three walls, going in order from east to west. Thus a minimum of 49 pebbles are needed for the ritual. However, pilgrims may miss a wall with some of their throws; in order to hit each wall seven times successfully, they may need more than seven pebbles for each wall. Furthermore, some pilgrims stay at Mina for an additional day and must again stone each wall seven times, requiring at least 21 additional pebbles. The pebbles used in the stoning are traditionally gathered at Muzdalifah, a plain southeast of Mina, on the night before the first throwing. Pebbles can also be collected at Mina if necessary.

[60.](#) This means that it is not proper to divorce women three times at once in order to get totally rid of them. The above requirement was designed for when a man divorces his wife on three separate occasions. One should not marry women who have been divorced thrice at once, and they are still considered to be married. Imam Al-Reza (MGB) said the following in this regard, 'That tradition applies to women whose husband is a Shiite – not those whose husband is a Sunni – since whoever accepts a religion is bound to abide by its rules.'

[61.](#) 'God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.' [The Holy Quran: Al-Ahzab 33:56]

[62.](#) Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.

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

[64.](#) And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).[The Holy Quran: Al-Isra 17:59].

[65.](#) God says, "And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." [The Holy Quran: Luqman 31: 14–15].

[66.](#) Tamaym ibn Abdullah ibn Tamaum al-Qurayshi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Yazid ibn Umayr ibn Muaviyah ash-Shami that he went to see Ali ibn Musa al-Reza (MGB) in the town of Marv and told him, "O son of God's Prophet (MGB)! It has been narrated on the authority of As-Sadiq Ja'far ibn Muhammad (MGB) that 'There is neither authorization, nor predestination. Rather there is something in between.' Yazid asked, 'What does that mean?' The Imam (MGB) said, 'Whoever thinks that God does our deeds and then punishes us for doing them believes in predestination. Whoever thinks that the Honorable the Exalted God has authorized the provision of the daily sustenance for the creatures to His Proofs (MGB) believes in authorization. Whoever believes in predestination is an atheist and whoever believes in authorization is a polytheist.' Then I asked the Imam (MGB), "O son of God's Prophet! Then what is meant by 'The affairs are something in between.'"

The Imam (MGB) said, "The way is open to do what God has ordered to be done, and to avoid what He has forbidden." Then I asked him (MGB), "Is it not that the Honorable the Exalted God's Will and Volition is applicable regarding the servants' deeds?" The Imam (MGB) replied, "God's Will and Volition regarding the servants' acts of obedience applies to God's Order and His Consent regarding such acts. God's Will and Volition regarding the servants' acts of disobedience applies to God's Wrath and His Forbiddance of such acts of disobedience, plus His not assisting the servants regarding such acts." I asked, "Does God judge about the servants' deeds?" The Imam (MGB) replied, "Yes. Whatever the servants do whether it be a good or a bad deed will be judged by God." I asked the Imam (MGB), "What does this mean?" The Imam (MGB) said, "It means that God will make a ruling as to what reward or punishment they deserve to receive in this world and in the Hereafter for their deeds." [Uyun Akhbar Al-Reza Tradition No. 11–17].

[67.](#) Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah. He will tell you the truth of the things wherein ye disputed." [The Holy Quran: Al-An'am 6: 164]

[68.](#) The Holy Quran: An-Najm 53:39–40.

[69.](#) Munkar and Nakir are the angels who test the faith of the dead in their graves. After death, a person's soul passes through a stage called Barzakh, where it exists in the grave (even if the person's body was destroyed, the soul will still rest in the earth near its place of death). Nakir and Munkar prop the deceased soul upright in the grave and ask three questions, "Who is your Lord? Who is your Prophet? What is your religion?" A righteous believer will respond correctly, saying that his Lord is Allah, that Muhammad is his Prophet and that his religion is Islam. If the deceased answers correctly, the time spent awaiting the Resurrection is pleasant. Those who do not answer as described above are chastised until the Day of Judgment. Muslims believe that a person will correctly answer the questions not by remembering the answers before death but by his faith and deeds such as praying and shahadah(witnessing). Munkar is sometimes referred to under the name of

Munkir.

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

[71.](#) The Holy Quran: Baqara 2: 185.

[72.](#) This being the last of the days of Mina.

[73.](#) a kind of fish called Zamir in Arabic.

[74.](#) See 6-25, 6-26.

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