

Part 5: On Five-Numbered Characteristics

The Heaviest Five Things On the Balance of Deeds

5-1 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Abbas al-Himady quoted Muhammad ibn Ali al-Sa'eq, on the authority of Amr ibn Sahl ibn Zanjelat al-Razi, on the authority of Al-Walid ibn Muslim, on the authority of Al-O'za'ee, on the authority of Abi Salam al-Aswad, on the authority of Abi Salim – the Prophet's shepherd – that God's Prophet (MGB) said, "The heaviest five things on the Balance of Deeds are *Subhanallah*, *Valhamdulillah*, *La Ilaha illallah*, *Allaho Akbar*¹ and a good child who is patient when a Muslim dies."

The Five Things God Ordered One of His Prophets to Do

5-2 Abul Fazl Tamim ibn Abdullah ibn Tamim al-Qurashi al-Hayri narrated that Abu Ali Ahmad ibn Ali al-Ansari in Neishaboor quoted his father, on the authority of Abul Salt Abdul Salam ibn Salih al-Haravy, that he had heard Ali ibn Musa al-Reza (MGB) say, "The Honorable the Exalted God revealed the following to one of His Prophets: When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth and escape from the fifth. When he first left the house in the morning, he encountered a big black mountain. He said to himself that God –may His Majesty be Exalted– had ordered him to eat it, and he wondered how to do it. Then he thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller

بسرّه وحالّه، فقال: إنه لما قال "رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَى" كان ظاهر هذه اللفظة توهمًا أنه لم يكن يتيقن، فقرره الله عز وجل بسؤاله عنه إسقاطًا للتهمة عنه وتنزيهاً له من الشك.

أربع خصال يبغض الله عز وجل من كن فيه

أخبرني الخليل بن أحمد السجزي القاضي قال: أخبرنا ابن صاعد قال: حدثنا حمزة بن العباس المروزي 147-4 قال: حدثنا يحيى بن نصر بن حاجب قال: حدثنا ورقاء بن عمر، عن الاعمش، عن أبي صالح، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل يبغض الفاحش البذي السائل الملحف.

باب الخمسة

خمس ما أثقلهن في الميزان

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا أبو العباس الحمادي قال: حدثنا محمد بن علي الصائغ قال: 1-5 حدثنا عمرو بن سهل بن زنجلة الرازي قال: حدثنا الوليد بن مسلم، عن الاوزاعي، عن أبي سلام الاسود، عن أبي سالم راعي رسول الله صلى الله عليه وآله أنه قال: سمعت رسول الله صلى الله عليه وآله يقول: خمس ما أثقلهن في الميزان "سبحان الله والحمد لله ولا إله إلا الله والله أكبر" والولد الصالح يتوفى لمسلم فيصبر ويحتسب.

خمسة اشياء امر الله عز وجل فيها نبيا من انبيائه بخمسة اشياء مختلفة

حدثنا أبو الفضل تميم بن عبد الله بن تميم القرشي الحيري قال: أخبرنا أبو علي أحمد بن علي الانصاري 2-5 بنيسابور قال: حدثني أبي قال: حدثنا أبو الصلت عبد السلام بن صالح الهروي قال: سمعت علي بن موسى الرضا عليهما السلام يقول: أوحى الله عز وجل إلى نبي من أنبيائه: إذا أصبحت فأول شيء يستقبلك فكله، والثاني فاكتمه، والثالث فاقبله، والرابع فلا تؤيسه، والخامس فاه رب منه، قال: فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف فقال: أمرني ربي عز وجل: أن أكل هذا وبقي متحيرا، ثم رجع إلى نفسه فقال: إن ربي جل جلاله لا يأمرني إلا بما اطيق، فمشى إليه ليأكله فلما دنى منه صغر حتى انتهى إليه فوجده لقمة فأكلها فوجدها أطيب شيء أكله، ثم مضى فوجد طستا من ذهب فقال: أمرني

it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that the Honorable the Exalted God had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. However, then he noticed that the pan was visible out of the surface of the ground. He said to himself that he had done what the Honorable the Exalted God had ordered him to do and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet (MGB) remembered that God had ordered him to accept this one. He opened his sleeve, and the bird entered it. The falcon told the Prophet (MGB), 'You have caught the prey that I was after for a few days.' Then he remembered that the Honorable the Exalted God had ordered him not to disappoint this one. Then he cut a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that the

Honorable the Exalted God had ordered him to escape from this one, and he escaped from it. When he returned home and went to sleep, he had a dream. He was told, ‘You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?’ He said, ‘No.’ He was told, ‘That mountain was anger. Whenever one gets angry, he doesn’t see himself and doesn’t realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man’s good deeds which are better to hide, but God will make them apparent so that he is adorned by them, and he receives the reward in the Hereafter. However, the bird is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.’”

The five characteristics of combing

5–3 Isma’il ibn Mansoor ibn Ahmad al-Qisar in Furqani narrated that Abu Abdullah Muhammad ibn al-Qasim ibn Muhammad ibn Abdullah ibn al-Hassan ibn Ja’far ibn al-Hassan ibn al-Hassan ibn Ali ibn Abi Talib (MGB) quoted Ahmad ibn Ali al-Ansari Abu Ali, on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Sa’alabat ibn Maymun, on the authority of Abdul Rahman ibn al-Haj’jaj, on the authority of Aba Abdullah as-Sadiq (MGB) regarding the following words of the Honorable the Exalted God, *‘O Children of Adam! Wear your beautiful apparel at every time and place of*

ربي عز وجل أن أكتُم هذا، فحفرله وجعله فيه وألقى عليه التراب، ثم مضى فالتفت فإذا الطست قد ظهر، فقال: قد فعلت ما أمرني ربي عز وجل، فمضى فإذا هو بطير وخلفه بازي فطاف الطير حوله، فقال: أمرني ربي عز وجل أن أقبل هذا، ففتح كفه فدخل الطير فيه، فقال له البازي: أخذت مني صيدي، وأنا خلفه منذ أيام، فقال: أمرني ربي عز وجل أن لا أؤيس هذا فقطع من فخذه قطعة فألقاها إليه، ثم مضى [فلما مضى] فإذا هو بلحم ميتة منتن مدود فقال: أمرني ربي عز وجل أن أهرب من هذا، فهرب منه ورجع، فرأى في المنام كأنه قد قيل له: إنك فعلت ما امرت به فهل تدري ماذا كان؟ قال: لا، قيل له: أما الجبل فهو الغضب إن العبد إذا غضب لم ير نفسه وجهل قدره من عظم الغضب فإذا حفظ نفسه وعرف قدره وسكن غضبه كانت عاقبته كاللحمة الطيبة التي أكلتها، وأما الطست فهو العمل الصالح إذا كتمه العبد وأخفاه أبى الله عز وجل إلا أن يظهره ليزينه به مع ما يدخر له من ثواب الآخرة، وأما الطير فهو الرجل الذي يأتيك بنصيحة فاقبله واقبل نصيحته، وأما البازي فهو الرجل الذي يأتيك في حاجة فلا تؤيسه، وأما اللحم المنتن فهي الغيبة فاهرب منها.

في المشط خمس خصال

حدثنا إسماعيل بن منصور بن أحمد القصار بفرغانة، قال: حدثنا أبو عبد الله محمد بن القاسم بن محمد بن 5–3 عبد الله بن الحسن بن جعفر بن الحسن بن علي بن أبي طالب عليهما السلام قال: حدثنا أحمد بن علي الانصاري أبو علي قال: حدثنا أحمد بن محمد بن خالد البرقي قال: حدثنا الحسن بن علي بن فضال، عن ثعلبة بن

ميمون، عن عبدالرحمن ابن حجاج، عن أبي عبد الله عليه السلام في قول الله عز وجل "... خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ..." قال: المشط [فإن المشط

prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.'² He said, 'Combing attracts the daily sustenance; it improves the hair; it fulfills the needs; it increases the amount of semen; and it reduces the phlegm.'³ He continued, 'God's Prophet (MGB) combed his beard forty times upwards and seven times downwards and said, 'This will improve the mind and stop the phlegm.'"

The Five Signs of a Believer

5-4 Abdullah ibn al-Nazr ibn Sam'an al-Tamimy – may God be pleased with him – narrated that Abul Qasim Ja'far ibn Muhammad al-Maliki quoted Abul Hassan Abdullah ibn Muhammad al-Kharani, on the authority of Salih ibn Ziyad, on the authority of Abi Uthman Abd ibn Maymun al-Sakoony, on the authority of Abdullah ibn Mo'an al-Azodi⁴, on the authority of Imran ibn Suleiman⁵, on the authority of Tavoos ibn al-Yaman, "I heard Ali ibn al-Hussein as-Sajjad (MGB) say, 'There are five signs for a believer.' I asked the Imam (MGB), 'O son of God's Prophet! What are they?' The Imam (MGB) replied, 'Piety in private; charity at times of poverty; perseverance at times of calamity; patience at times of anger; truthfulness at times of fear.'"

Five things are impossible from five

5-5 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady, on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Five things are impossible from five: good advice from a jealous person; mercy from an enemy; sanctity from a corrupt person; loyalty from a woman; and grandeur from a poor person."

Five As Fifty

5-6 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Qasim Sa'id ibn Ahmad ibn Abi Salim quoted Abu Zakarya Yahya ibn al-Fazl al-Var'raq, on the authority of Yahya ibn Musa, on the authority of Abdul Raz'zaq, on the authority of Mu'amir, on the authority of Al-Zuhra, on the authority of Ans, "On the night of Ascension it became incumbent upon the Prophet (MGB) to say fifty units of prayers. Then it was reduced to five units. There came a call saying, 'O Muhammad! My Orders should not be changed. Saying five units of prayers is as if saying fifty units.'"

5-7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Muawiyah ibn Hakim, on the authority of Ibn Abi Umayr, on the authority of Abil Hassan al-Azodi that Aba Abdullah as-Sadiq (MGB) said, "When the Honorable the Exalted God lightened the prayers to five units for the Prophet (MGB), God revealed to him (MGB), 'O

Muhammad! Five is as fifty.”

يجلب الرزق، ويحسن الشعر، وينجز الحاجة، ويزيد في ماء الصلب، ويقطع البلغم، وكان رسول الله صلى الله عليه وآله يسرح تحت لحيته أربعين مرة، ومن فوقها سبع مرات، ويقول: إنه يزيد في الذهن، ويقطع البلغم.

علامات المؤمن خمس

حدثنا عبد الله بن النضر بن سمعان التميمي رضي الله عنه قال: حدثنا أبو القاسم جعفر بن محمد المكي قال: 4-5 حدثنا أبو الحسن عبد الله بن محمد عمر الخرائي عن صالح بن زياد، عن أبي عثمان عبد بن ميمون السكوني عن عبد الله بن معن الأزدي عن عمران بن سليمان عن طاووس بن اليمان قال: سمعت علي بن الحسين عليهما السلام يقول: علامات المؤمن خمس، قلت: وما هن يا ابن رسول الله؟ قال: الورع في الخلوة والصدقة في القلة، والصبر عند المصيبة، والحلم عند الغضب، والصدق عند الخوف.

خمس من خمسة محال

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي 5-5 عبد الله البرقي، عن أبيه بإسناده يرفعه إلى أبي عبد الله عليه السلام أنه قال: خمس من خمسة محال: النصيحة من الحاسد محال، والشفقة من العدو محال، والحرمة من الفاسق محال، والوفاء من المرأة محال، والهيبة من الفقير محال.

خمس بخمسين

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثني أبو القاسم سعيد بن أحمد ابن أبي سالم قال: حدثنا 5-6 أبو زكريا يحيى بن الفضل الوراق قال: حدثنا يحيى بن موسى قال: حدثنا عبد الرزاق قال: أخبرنا معمر، عن الزهري، عن أنس قال: فرضت على النبي صلى الله عليه وآله ليلة أسري به الصلاة خمسين، ثم نقصت فجعلت خمسا ثم نودي يا محمد إنه لا يبدل القول لدي بأن لك بهذه الخمس خمسين.

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن معاوية بن حكيم، عن ابن أبي عمير، عن 5-7 أبي الحسن الأزدي، عن أبي عبد الله عليه السلام قال: لما خفف الله عز وجل عن النبي صلى الله عليه وآله حتى صارت خمس صلوات أوحى الله إليه يا محمد خمس بخمسين.

The five words by which Adam repented

5–8 Abul Hassan Ali ibn al-Fazl ibn al-Ab'bas al-Baghdady narrated that Ali Ahmad ibn Muhammad ibn Suleiman al-Harith quoted Muhammad ibn Ali ibn Khald al-At'tar, on the authority of Hussein al-Ashqar⁶, on the authority of Amr ibn Abil Meqdam, on the authority of his father, on the authority of Sa'id ibn Jabir, on the authority of Ibn Abbas⁷, "I asked the Prophet (MGB) about the words by which Adam's prayers were accepted when he repented. The Prophet (MGB) replied, "Adam (MGB) asked God to accept his repentance by the rightfulness of Muhammad, Ali, Fatimah, Al-Hassan and Al-Hussein!" This narration has also been recorded by the author in his *Interpretation of the Quran*.

Five Things which Could Result in Vitiligo^{dxiv}

5–9 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Abu Ahmad Muhammad ibn Zyad al-Azodi (who is Ibn Abi Umair), on the authority of Aban ibn Uthman al-Ahmar, on the authority of Aban ibn Taqlib, on the authority of Akrama, on the authority of Ibn Abbas that God's Prophet (MGB) said, "There are five things which could result in vitiligo: applying depilatory⁸ on Wednesdays and Fridays; making ablutions or performing the major ritual ablutions (*ghusl*) using water that has been heated in the sun; eating when you are in a state of major ritual impurity; making love to women during their period; and eating after becoming full."

As-Sadiq (MGB): five things are as I say they are

5–10 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abi Ali ibn Rashid who linked it up through a chain of narrators to Imam as-Sadiq (MGB), "There are five things which are as I say. Greedy persons have no comfort. Jealous persons have no pleasure. Rulers are not loyal. Liars are not manly. Fools will not become masters."

Five traditions related to the head and five to the body

5–11 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Al-Hassan ibn al-Jahm, on the authority of Abul Hassan Musa ibn Ja'far (MGB), "Five traditions are related to the head, and five traditions are related to the body. The five related to the head are: brushing the teeth; shaving the moustache; parting one's hair; gargling; and taking water into the nose. The five traditions related to the body are: circumcision; shaving pubic hair; trimming underarm hair; clipping one's nails; and washing up after going to the toilet."

الكلمات التي تلقاها آدم من ربه فتاب عليه خمس

حدثنا أبو الحسن علي بن الفضل بن العباس البغدادي قال: قرأت على أحمد بن محمد بن سليمان بن الحارث 8-5 قلت: حدثكم محمد بن علي بن خلف العطار قال: حدثنا حسين الأشقر قال: حدثنا عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبير، عن ابن عباس قال: سألت النبي صلى الله عليه وآله عن الكلمات التي تلقاها آدم من ربه فتاب عليه، قال: سأله بحق محمد وعلي وفاطمة والحسن والحسين ألا تبت علي فتاب عليه. وقد أخرجت ما رويته في هذا المعنى في تفسير القرآن.

خمس خصال تورث البرص

حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن 9-5 عامر قال: حدثنا أبو عامر قال: حدثنا أبو أحمد محمد بن زياد الأزدي عن أبان بن عثمان الأحمر، عن أبان بن تغلب، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: خمس خصال تورث البرص: النورة يوم الجمعة ويوم الأربعاء، والتوضي والاعتسال بالماء الذي تسخنه الشمس، والاكل على الجنابة وغشيان المرأة في أيام الحيض، والاكل على الشبع.

قول الصادق عليه السلام خمس هن كما أقول

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن عمر، عن 10-5 أبي علي بن راشد رفعه إلى الصادق عليه السلام أنه قال: خمس هن كما أقول: ليست لبخيل راحة، ولا لحسود لذة، ولا لملوك وفاء ولا لكذاب مروءة، ولا يسود سفيه.

خمس من السنن في الرأس وخمس في الجسد

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 11-5 بن أبي عبد الله، عن الحسن بن علي بن فضال، عن الحسن بن الجهم قال: قال أبو الحسن موسى بن جعفر عليهما السلام خمس من السنن في الرأس وخمس في الجسد فأما التي في الرأس فالسواك وأخذ الشارب وفرق الشعر والمضمضة والاستنشاق، وأما التي في الجسد فالختان وحلق العانة ونتف الابطين وتقليم الاظفار والاستنجاء.

The Prophet: I Shall Not Abandon Five Things Until My Death

5-12 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Abi Umayr and Safvan ibn Yahya, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) narrated that he (MGB) had heard his father (MGB) quote on the authority of his father (MGB), on the authority of his grandfather (MGB) that God's Prophet (MGB) said, "There are five things that I will not abandon until my death. They are: eating on the ground along with other people; riding saddled donkeys, personally milking she-goats; wearing woolen clothes and greeting children. This is done so that these become common practice for them after me."

5-13 Muhammad ibn Umar al-Baghdady al-Hafiz narrated that Abul Qasim Ishaq ibn Ja'far ibn Muhammad ibn Yahya ibn Abdullah ibn Muhammad ibn Umar ibn Ali ibn Abi Talib (MGB) quoted Abi Ja'far ibn Muhammad al-Alavi, on the authority of Ali ibn Muhammad al-Alavi – known as Moshliil, on the authority of Suleiman ibn Muhammad al-Qurashi, on the authority of Isma'il ibn Abi Ziyad al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB) that God's Prophet (MGB) said, "There are five things that I will not abandon until my death. They are: wearing woolen clothes; riding saddled donkeys; eating along with other people; mending my shoes with my own hands; and greeting children. This is done so that these become common practice after me."

Five Things Are Bad Omens For A Traveler

5-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad, on the authority of Bakr ibn Salih, on the authority of Suleiman al-Ja'fari that he had heard Abal-Hassan (MGB) say, "The following five things are considered to be a bad omen if they appear along the path of a traveler: crows making sounds from his right side; a wolf sitting on its tail and howling in his face, while first raising and then lowering its voice for three times; a deer coming from the right side and going to the north; a screaming owl; the private parts of a grey-haired woman; a female donkey whose tail has been chopped off. Anyone who runs into one of these and gets worried should say, 'O my Lord! I seek refuge in You from the evils which I find within me. So please protect me from them.'"

قول النبي صلى الله عليه وآله خمس لا أدعهن حتى الممات

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن 5-12 محمد بن خالد، عن أبيه، عن محمد بن أبي عمير، وصفوان ابن يحيى جميعاً، عن الحسين بن مصعب، عن أبي

عبد الله عليه السلام قال: سمعت أبي يحدث عن أبيه، عن جده عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خمس لا أدعهن حتى الممات الاكل على الحضيض مع العبيد، وركوبي الحمار مؤكفا وحلب العنز بيدي، ولبس الصوف، والتسليم على الصبيان لتكون سنة من بعدي.

حدثنا محمد بن عمر البغدادي الحافظ قال: حدثني أبو القاسم إسحاق ابن جعفر بن محمد بن يحيى بن عبد 13-5 الله بن محمد بن عمر بن علي بن أبي طالب عليه السلام قال: حدثني أبي جعفر بن محمد العلوي قال: حدثني علي بن محمد العلوي المعروف بالمشلل قال: أخبرني سليمان بن محمد القرشي، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه محمد بن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله خمس لست بتاركهن حتى الممات لباس الصوف، وركوبي الحمار مؤكفا، وأكلي مع العبيد، وخصفي النعل بيدي، وتسليمي على الصبيان لتكون سنة من بعدي.

الشؤم للمسافر في خمسة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 14-5 بن محمد، عن بكر بن صالح، عن سليمان الجعفري قال: سمعت أبا الحسن عليه السلام يقول: الشؤم في خمسة للمسافر [في طريقه]: الغراب الناقع عن يمينه، و[الكلب] الناشر لذنبه، والذئب العاوي الذي يعوي في وجه الرجل، وهو مقع على ذنبه يعوي ثم يرتفع ثم ينخفض ثلاثا -، والطبي السانح عن يمين إلى شمال، والبومة الصارخة، والمرأة الشمطاء تلقى فرجها، والاتان العضباء [يعني الجدعاء] فمن أوجس في نفسه من ذلك شيئا فليقل: ^{'''}اعتصمت بك يا رب من شر ما أجد في نفسي فاعصمني من ذلك

The five who cried

5-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Sahl al-Bahrani who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "There are five who cried: Adam (MGB); Jacob (MGB); Joseph (MGB); Fatimah – the daughter of Muhammad (MGB); and Ali ibn al-Hussein as-Sajjad (MGB)." Adam (MGB) cried over Paradise so much that his tears flowed like a creek on his face.

Jacob (MGB) cried for Joseph (MGB) so much that he became blind and he was told, *'By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!'* [9](#)

And Joseph (MGB) cried for Jacob (MGB) so much in the prison that the other prisoners asked him to either cry in the daytime or at night. He (MGB) accepted and only cried once every twenty-four hours.

And Fatimah (MGB) cried over God's Prophet (MGB) so much that the residents of Medina got upset and told her that her crying is bothering them. Then she left the town every day and went to the

graveyards of the martyrs, where she cried and then she returned. Ali ibn al-Hussein as-Sajjad (MGB) cried over Al-Hussein (MGB) for twenty of forty years. He (MGB) cried whenever he wanted to eat or drink until his servant told him, "O (grand)son of God's Prophet! May I be your ransom! I fear that you may perish!" As-Sajjad replied, 'I shall take my sorrow and complaint to God. I know what you do not know. Whenever I remember the martyrdom of the children of Fatimah (MGB) I cry.'

The five major sins

5-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ayoob ibn Nooh and Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of some companions, on the authority of Aba Abdullah as-Sadiq (MGB) that he had seen the following in Ali's (MGB) Book, "There are five major sins: associating others as partners with the Honorable the Exalted God; damnation of parents; usury after having clear proof of its forbiddance¹⁰; escaping from a holy war and emigration from an Islamic environment."

5-17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdul Aziz al-Abdi, on the authority of Ubayd ibn Zurarah, "I asked Aba

البكاؤون خمسة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثني 5-15 العباس بن معروف، عن محمد بن سهل البحراني يرفعه إلى أبي عبد الله عليه السلام قال: البكاؤون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد، وعلي بن الحسين عليهم السلام. فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له: "تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ." وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن فقالوا له: إما أن تبكي الليل وتسكت بالنهار، وإما أن تبكي النهار وتسكت بالليل، فصالحهم على واحد منهما، أما فاطمة فبكت على رسول الله صلى الله عليه وآله حتى تأذى بها أهل المدينة فقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر بمقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي بن الحسين فبكى على الحسين عليه السلام عشرين سنة أو أربعين سنة ما وضع بين يديه طعام إلا بكى حتى قال له مولى له: جعلت فداك يا ابن رسول الله إني أخاف عليك أن تكون من الهالكين، قال: "إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ." إني ما أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة.

الكبائر خمس

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أيوب 5-16

بن نوح، وإبراهيم بن هاشم جميعاً، عن محمد بن أبي عمير عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: وجدنا في كتاب علي عليه السلام: أن الكبائر خمس: الشرك بالله عز وجل، وعقوق الوالدين، وأكل الربا بعد الهجرة، والبينة والفرار من الزحف، والتعرب بعد الهجرة.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن 5-17 عبد العزيز العبدى، عن عبيد بن زرار قال: قلت لأبي

Abdullah as-Sadiq to tell me about the major sins. The Imam (MGB) told me, 'They are related to the following five which God has made incumbent not to do upon you. The Honorable the Exalted God has said, *'Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!'*¹¹ God has also said, *'O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.'*¹² God has also said, *'O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers.'*¹³ And accusing married women of adultery and intentionally killing a believer for his belief."

God Appointed Muhammad (MGB) with Five Swords

5-18 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath on the authority of Aba Abdullah as-Sadiq (MGB), "A man asked Aba Abdullah as-Sadiq (MGB) about the battles of the Commander of the Faithful Imam Ali (MGB). The man was one of those who love us. Aba Abdullah as-Sadiq (MGB) told him, 'Indeed the Honorable the Exalted God appointed five swords to Muhammad (MGB). Three of them were never besheathed until the wars are over in the world. The wars in this world will not end until the sun rises from where it sets. On the day the sun rises from the west, everyone will be safe all over the world. On that day, the belief of those without a previous record of belief or have not done any good deeds, while they had belief would not do them any good. One of those swords is wrapped up and the other one is sheathed. It is meant to be drawn for others, but its control has been entrusted with us. And the other three swords are as follows. The first is the sword drawn upon the Arab unbelievers. The Blessed the Sublime God said, ***'But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful.'***¹⁴ Nothing is accepted from these pagans unless they are killed by the sword, or accept Islam. Once they get killed, their wealth is seized and their children are captured. When the Prophet (MGB) captured any of them, he (MGB) forgave them and took some money for ransom and freed them. The second sword is that which is used for the people who are under the protection of Islam. The Honorable the Exalted God says, *'... speak fair to the people...'*¹⁵ This was changed later and the following verse was revealed,

عبد الله عليه السلام أخبرني عن الكبائر؟ فقال: هن خمس، وهن مما أوجب الله عز وجل عليهن النار، قال الله عز وجل: "إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا". وقال: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ" وقوله: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا..." ورمي المحصنات الغافلات، وقتل المؤمن متعمدا على دينه.

بعث الله النبي صلى الله عليه وآله بخمسة أسياف

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم ابن محمد الاصبهاني، عن سليمان 18-5 بن داود المنقري، عن حفص بن غياث، عن أبي عبد الله عليه السلام قال: سألت رجلا أبا عبد الله عليه السلام عن حروب أمير المؤمنين عليه السلام، وكان السائل من محبيننا فقال له أبو عبد الله عليه السلام: إن الله عز وجل بعث محمدا صلى الله عليه وآله بخمسة أسياف ثلاثة منها شاهرة لا تغمد إلى أن تضع الحرب أوزارها، ولن تضع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم، فيومئذ لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا، وسيف منها ملفوف وسيف منها مغمود سله إلى غيرنا وحكمه إلينا. فأما السيوف الثلاثة الشاهرة: فسيف على مشركي العرب، قال الله تبارك وتعالى "فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا (يعني فان آمنوا) وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ..." فهؤلاء لا يقبل منهم إلا [السيف و] القتل أو الدخول في الاسلام وما لهم فيئ، وذرائعهم سبي على ما سبى رسول الله صلى الله عليه وآله فانه سبى وعفا، وقبل الفداء. والسيف الثاني على أهل الذمة قال الله عز وجل "وَقُولُوا لِلنَّاسِ حُسْنًا" نزلت في أهل الذمة ثم نسخها قوله "فَاتِلُوا"

'Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.' ¹⁶ Those of them who live in a Muslim country should pay the Jizya ¹⁷ (the poll-tax¹⁸) or be killed. If they agree to pay the poll-tax then they cannot be taken as captives; their property is to be safeguarded; and we can marry their women. We cannot accept any poll-tax from those of them who live in an enemy country that are at war with us. We can shed their blood and seize their property, but cannot marry their women. They should either be killed or accept Islam. And the third sword was drawn upon the non-Arab atheists – that is the *Turks*, the *Deilams* and the *Khazars*. The Honorable the Exalted God says, *'Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself)...* ¹⁹ This implies that they should be killed unless they sign a treaty with you and pay ransom. As long as they are at war with the Muslims, no one can marry their women. And the sword that is wrapped up is the sword of the rebellious ones whose deeds would end up in war as the Blessed the Sublime God says, *'If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the Command of God...* ²⁰ the

Honorable the Exalted. Once this verse was revealed, the Prophet of God (MGB) said, 'There is someone who is going to fight against those who transgress after me amongst you.' He was asked, 'Who is that?' The Prophet (MGB) said, 'The one who mends his shoes' while he (MGB) was referring to the Commander of the Faithful Ali (MGB). Am'mar ibn Yasir said,²¹ "I have fought along with the Prophet (MGB) and his household with three groups of unbelievers under this flag and this is the fourth group with whom I fight. I swear by God that even if they drive us back as far away as the date plantations of Hajar,²² we are sure that we are rightful and they are deviated. The way the Commander of the Faithful (MGB) treated the rebellious ones was the same as that of God's Prophet (MGB) with the people of Mecca at the time he (MGB) conquered Mecca. The Prophet (MGB) did not capture their offspring and ordered that anyone who sits in his home and puts his armaments aside is safe; anyone who had entered the house of Abu Sufyan²³ is safe. This was the same way that the Commander of the Faithful

الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ." فمن كان منهم في دار الاسلام لم يقبل منه إلا الجزية أو القتل، فإذا قبلوا الجزية على أنفسهم حرم علينا سبيهم، وحرمت أموالهم، وحل لنا مناكحتهم، ومن كان منهم في دار الحرب حل لنا سبيهم وأموالهم ولم يحل لنا نكاحهم، ولم يقبل منهم إلا القتل أو الدخول في الاسلام.

وسيف على مشركي العجم يعني الترك والديلم والخزر، قال الله عز وجل في سورة الذين كفروا: "فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فِئَامًا مِّنَّا بَعْدَ وَإِمًا فِدَاءً..." يعني المفاداة بينهم وبين أهل الاسلام فهؤلاء لا يقبل منهم إلا القتل أو الدخول في الاسلام، ولا يحل لنا نكاحهم ماداموا في دار الحرب. وأما [السيف] الملفوف فسيف على أهل البغي والتأويل قال الله تبارك وتعالى: "وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَكَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ" عز وجل ولما نزلت هذه الآية قال رسول الله صلى الله عليه وآله: إن فيكم من يقاتل بعدي على التأويل كما قاتلت على التنزيل، قيل: يا رسول الله من هو؟ قال: خاصف النعل يعني أمير المؤمنين عليه السلام وقال عمار بن ياسر: قاتلت تحت هذه الراية مع رسول الله صلى الله عليه وآله وأهل بيته ثلاثا وهذه [هي والله] الرابعة، والله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أنا على الحق وأنهم على الباطل وكانت السيرة فيهم من أمير المؤمنين ما كان من رسول الله في أهل مكة يوم فتح مكة، فإنه لم يسب لهم ذرية، وقال: من أغلق بابه وألقى سلاحه أو دخل دار أبي سفيان

Ali (MGB) ordered in Basra during the Battle of Jamal: do not capture the rebellions' offspring; do not kill their injured ones and do not pursue those who escape. Whoever closes the door of his house²⁴ and puts his armaments aside is a safe. And the sword which is left in its sheath is the sword with which punishment by the law of retaliation is to be performed as the Honorable the Exalted God says, '...Life for life...'.²⁵ This sword is meant to be for the relatives of the person who has been killed, but the ruling over it has been entrusted with us. These were the swords which the Honorable the Exalted God appointed to His Prophet. Whoever denies them or denies any of the decrees regarding them has indeed rejected whatever God has revealed to Muhammad (MGB)."

The Five Conditions of Friendship

5-19 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi quoted Abdul Aziz ibn Umar al-Vaseti, on the authority of Abi Khalid al-Sejestani, on the authority of Yazid ibn Khalid al-Neishaboory that Aba Abdullah as-Sadiq (MGB) said, "Friendship has certain conditions. Do not consider one who doesn't have these conditions to be your perfect friend. Whoever doesn't have any of these conditions has no basis for being your friend. The first condition is that he should be so honest with you that his hidden personality and his evident personality are the same for you. The second condition is that he should consider your good name as his own good name and your badness as his own badness. The third condition is that he should not change when he gets some wealth or a position. The fourth condition is that he should not withhold from you what he can. And the fifth condition is that he should not leave you alone at times of hardship."

A believer rolls in five types of light

5-20 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih, on the authority of A-Muqayrih, on the authority of Talha ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, "A believer rolls in five types of light: There is light from where he comes; there is light from where he leaves; there is light in his knowledge; there is light in his speech and there is light in him on the Resurrection Day."

The five pillars upon which Islam is founded

5-21 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Qasim ibn al-Hassan ibn Ali ibn Yaqtayn, on the authority of Ibn Abi Najran, and Ja'far ibn Suleiman, on the authority of Al-Ala' ibn

فهو آمن، وكذلك قال أمير المؤمنين عليه السلام فيهم يوم البصرة: لا تسبوا لهم ذرية ولا تجهزوا على جريح ولا تتبعوا مدبرا، ومن أغلق بابه وألقى سلاحه فهو آمن. وأما السيف المغمود فالسيف الذي يقام به القصاص قال الله عز وجل "النَّفْسَ بِالنَّفْسِ" فسله إلى أولياء المقتول وحكمه إلينا، فهذه السيوف التي بعث الله عز وجل بها نبيه صلى الله عليه وآله فمن جردها أو جحد شيئا [منها أو] من سيرها وأحكامها فقد كفر بما أنزل الله على محمد صلى الله عليه وآله.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الهيثم بن أبي مسروق النهدي، عن 19-5 عبدالعزيز بن عمر الواسطي، عن أبي خالد السجستاني، عن يزيد بن خالد النيسابوري عن أبي عبد الله عليه السلام قال: الصداقة محدودة، فمن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومن لم يكن فيه شيء من تلك الحدود فلا تنسبه إلى [شيء من] الصداقة، أولها أن يكون سريره وعلايته لك واحدة، والثانية أن يرى زينك زينته، وشينك شينه، والثالثة [أن] لا يغيره مال ولا ولاية، والرابعة [أن] لا يمنعك شيئاً مما تصل إليه مقدرته، والخامسة أن لا يسلمك عند النكبات.

المؤمن يتقلب في خمسة من النور

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 20-5 الحسن بن علي بن عبد الله بن المغيرة، عن طلحة بن زيد، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

الدعائم التي بني عليها الاسلام خمس

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن عيسى، عن 21-5 القاسم بن الحسن بن علي بن يقطين، عن ابن أبي

Razin, on the authority of Abi Hamzih al-Sumaly that Abu Ja'far al-Baqir (MGB) said, "Islam is founded upon five pillars: saying the prayers; giving the alms-tax; going on the *Hajj* pilgrimage to the House of God; fasting in the month of *Ramazan*; and the Mastery of us – the members of the Holy Household. God has granted permission regarding four of them, but has not granted any permission regarding Mastery. Whoever doesn't have any property doesn't have to pay the alms-tax. Whoever doesn't have any money doesn't have to go on the *Hajj* pilgrimage. Whoever is ill can postpone saying his prayers and not fast during the month of *Ramazan*. However, our Mastery holds whether you are ill or not and whether you have property or not, it is necessary (and incumbent.)"

The Five Names of Mecca

5-22 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aiman ibn Mohraz, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, "Mecca has five names. They are, '*Ummul Qura*²⁶, Mecca, *Becca*, *Bassasa* since anyone who performed any acts of oppression there was deported from it and

destroyed, and *'Umma Ruhm*²⁷ since they had mercy with whomever took refuge there.”

God made it incumbent upon His servants to pray five times

5-23 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hammad ibn Isa, on the authority of Aba Abdullah as-Sadiq (MGB), “In fact, the Honorable the Exalted God has made it incumbent upon you to pray five times at the noblest times. I advise you to say supplications after you say your prayers.”

The five who made fun of God's Prophet

5-24 Ahmad ibn Ziyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aba ibn (Uthman) al-Ahmar who linked it up through a chain of narrators to Al-Saqafy, “Those who made fun of God's Prophet (MGB) were five: They were al-Walid ibn Muqayrih al-Makhzoomi, al-As ibn Va'el al-Sahmi, Al-Aswad ibn Abdeh Yaqouth al-Zohri, Aswad ibn Abdul Mutalib and al-Tala'talat al-Saqafy.”

5-25 Ahmad ibn al-Hassan al-Qat'tan narrated that Abul Qasim Abdul Rahman ibn Muhammad al-Hassani quoted Abul Abbas Muhammad ibn Ali al-Khorasani, on the authority of Abu Sa'id Sahl ibn Salih al-Ab'basi on the

نجران، وجعفر بن سليمان، عن العلاء بن رزين، عن أبي حمزة الثمالي قال: قال أبو جعفر عليه السلام: بني الاسلام على خمس: إقامة الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان والولاية لنا أهل البيت، فجعل في أربع منها رخصة، ولم يجعل في الولاية رخصة من لم يكن له مال لم يكن عليه الزكاة، ومن لم يكن عنده مال فليس عليه حج، ومن كان مريضاً صلى قاعداً وأفطر شهر رمضان. والولاية صحيحاً كان أو مريضاً أو ذا مال أو لا مال له [فهي لازمة واجبة].

أسماء مكة خمسة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن أحمد بن 5-22 محمد بن أبي نصر البزنطي قال: حدثنا أيمن بن محرز عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: أسماء مكة خمسة: أم القرى، ومكة وبكة، والبساسة كانوا إذا ظلموا بها بستهم أي أخرجتهم وأهلكتهم، وأم رحم كانوا إذا لزموها رحموا.

فرض الله عز وجل على العباد في اليوم والليلة خمس صلوات

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود 5-23 المنقري قال: حدثنا حماد بن عيسى، عن أبي عبد الله عليه السلام قال: إن الله عز وجل فرض عليكم الصلوات الخمس في أفضل الساعات، فعليكم بالدعاء في أدبار الصلوات.

المستهزؤون بالنبي صلى الله عليه وآله خمسة

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن 5-24 محمد بن أبي عمير، عن أبان بن عثمان [الاحمر رفعه قال: الثقفى]. المستهزؤون برسول الله صلى الله عليه وآله خمسة: الوليد بن المغيرة المخزومي، والعاص ابن وائل السهمي، والاسود بن عبد يغوث الزهري، والاسود بن المطلب، والحارث ابن الطلائة الثقفى.

حدثنا أحمد بن الحسن القطان، قال: حدثنا أبو القاسم عبدالرحمن بن محمد الحسني قال: حدثنا أبو العباس 5-25 محمد بن علي الخراساني قال: حدثنا أبو سعيد سهل

authority of his father and Ibrahim ibn Abdul Rahman al-E'lee²⁸, on the authority of Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Muhammad ibn Ali, on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that in response to a question asked by a Syrian Jew who was one of the learned men of the Syrian Jews, the Commander of the Faithful Imam Ali (MGB) told him, "Regarding those who make fun of us it is enough to note what the Honorable the Exalted God says, *'For sufficient are We unto thee against those who scoff'*²⁹ God killed all five of them on one day. One day Al-Walid ibn Muqayrih passed a man from the *Khaza'eh* clan who had spread his arrows on the ground and was sharpening them. One of the arrows flew up, hit him, cut his jugular vein and blood ran down his neck until he died, while he was yelling 'Muhammad's God killed me!' Al-As ibn Va'el al-Sahmi went out of his house to *Arafat*³⁰ in order to fulfill his needs. A pebble rolled under his foot and he fell down. He died while he was yelling 'Muhammad's God killed me!' Al-Aswad ibn Abdeh Yaquouth went out with his servant to meet his son Zameh. He rested under the shadow of a tree which was on the slope of a hill. Gabriel (MGB) came down, grabbed his head and beat it against the tree. Then he told his servant, 'Save me from this man!' His servant replied, 'I do not see anyone there. You are beating your head on the tree yourself.' He died while he was yelling 'Muhammad's God killed me!'

The compiler of the book – may God be pleased with him – said, 'In another tradition it has been narrated that the Prophet (MGB) had cursed Al-Aswad (ibn Abdeh Yaquouth) and had wished that God make him blind and kill his child. On the day when he reached that place, Gabriel (MGB) touched him with a green leaf which made him blind. He survived until the Honorable the Exalted God took away the life of his son in the Battle of Badr and then he himself died.'

And Al-Harith ibn al-Tala'talat left his house when a hot wind was blowing. The wind blew upon him until he became like an Ethiopian man since he had become very black-faced. When he returned home, he was asked, 'Who are you?' He said, 'I am Al-Harith.' However, they did not believe him. They became so angry with him that they killed him. He died while he was yelling 'Muhammad's God killed me!'

Al-Aswad ibn Abdul Motalib³¹ ate a salty fish. He became very thirsty. He drank a lot of water and his stomach swelled up. He died while he was yelling 'Muhammad's God killed me!' All this happened at the same time. That was because they had gone to God's Prophet (MGB) and said, 'If you

بن صالح العباسي، عن أبيه، وإبراهيم بن عبدالرحمن الايلي قال: حدثنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب قال: حدثني أبي محمد بن علي قال: حدثني أبي علي بن الحسين قال: حدثني أبي الحسين بن علي عليهم السلام: أن أمير المؤمنين عليه السلام قال ليهودي من يهود الشام وأحبارهم فيما أجابه عنه من جواب مسائله، فأما المستهزؤون فقال الله عز وجل له "إننا كفيناك المستهزئين" فقتل الله خمستهم، قد قتل كل واحد منهم بغير قتلة صاحبه في يوم واحد: أما الوليد بن المغيرة فإنه مر بنبل لرجل من بني خزاعة قد راشه في الطريق فأصابته شظية منه فانقطع أكله حتى أدماه فمات، وهو يقول: قتلني رب محمد. وأما العاص بن وائل السهمي فإنه خرج في حاجة له إلى كداء فتدهده تحته حجر فسقط، فتقطع قطعة قطعة، فمات وهو يقول: قتلني رب محمد.

وأما الاسود بن عبد يغوث فإنه خرج يستقبل ابنه زمعة ومعه غلام له فاستظل بشجرة تحت كداء فأتاه جبرئيل عليه السلام فأخذ رأسه فطحن به الشجرة، فقال لغلامه: امنع هذا عني، فقال: ما أرى أحدا يصنع بك شيئا، إلا نفسك، فقتله وهو يقول: قتلني رب محمد.

قال مصنف هذا الكتاب رضي الله عنه: ويقال في خبر آخر في الاسود قول آخر يقال: إن النبي صلى الله عليه وآله كان قد دعا عليه أن يعمى الله بصره وأن يثكله ولده فلما كان في ذلك اليوم جاء حتى صار إلى كداء فأتاه جبرئيل عليه السلام بورقة خضراء فضرب بها وجهه فعمى وبقي حتى أكله الله عز وجل ولده يوم بدر ثم مات.

وأما الحارث بن الطلائع فإنه خرج من بيته في السموم فتحول حبشيا فرجع إلى أهله فقال: أنا الحارث فغضبوا عليه فقتلوه، وهو يقول: قتلني رب محمد.

وأما الاسود بن المطلب فإنه أكل حوتا مالحا فأصابه غلبة العطش فلم يزل يشرب الماء حتى انشقق بطنه فمات، وهو يقول قتلني رب محمد، كل ذلك في ساعة واحدة، وذلك أنهم كانوا بين يدي رسول الله صلى الله عليه وآله فقالوا له: يا محمد، ننتظر

put aside what you claim until noon, it is fine. If not we will kill you.' The Prophet (MGB) returned home while he was sad and had locked himself up. At that time, Gabriel (MGB) descended to him and said, 'O

Muhammad! God greets you and says ‘Openly attend to what you have been ordered to do.’ This means that he (MGB) should publicly announce his call to the people of Mecca and ‘turn away from the atheists.’ The Prophet (MGB) had said, ‘O Gabriel! How should I deal with those who make fun of me and those who are my enemies?’ Gabriel (MGB) had replied, ‘The Exalted God says, *‘For sufficient are We unto thee against those who scoff.* [32](#)’ Then the Prophet (MGB) said, ‘They were all with me recently and threatened me.’ Gabriel (MGB) said, ‘We will get rid of them!’ It was then that the Prophet (MGB) openly invited people to Islam.”

This is a long narration. I have already included as much of it as necessary here. I have presented the full tradition at the end of the fourth section of my book *Kitab al-Nabuwat*.

There Are Five Takbirs In the Prayer Over the Dead

5-26 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Umar ibn Abdul-Malik al-Hazrami, on the authority of Abu Bakr al-Hazrami, “Abi Ja’far al-Baqir (MGB) asked me, ‘O Abu Bakr! Do you know how the prayer over the dead is?’ I answered, ‘No.’ The Imam (MGB) said, ‘There are five *Takbirs* (saying God is Great) in the prayer over the dead. Do you know why there are five?’ I said, ‘No.’ The Imam (MGB) said, ‘The five has been derived from the five daily prayers – one *Takbir* from each.’”

5-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Yunus ibn Yaqoob, on the authority of Sufyan ibn al-Samt that Aba Abdullah as-Sadiq (MGB) said, “When Adam (MGB) became ill, he asked for some fruit. His son Seth³³ entitled Habbatullah went to find some fruit for him. Then Gabriel (MGB) went to him and asked, ‘Where are you going?’ Seth replied, ‘Adam is ill and wants some fruit.’ Gabriel told him, ‘Return home since the Honorable the Exalted God already took his life.’ Seth returned and saw that the Honorable the Exalted God had taken away his father’s life. The angels performed the ritual ablutions (*wuzu*) for the deceased, and placed his corpse near Seth. Seth was ordered to stand in the front and pray over the corpse. He stood in front and the angels stood behind him and prayed for Adam (MGB). The Honorable the Exalted God revealed upon Seth to say five *Takbirs* (God is Great) for him, dictate to him (*Talqin*),³⁴ put him (MGB) in the grave and even out the grave with the soil. Then God said, ‘Always treat your dead ones this way.’”

بك [إلى] الظهر فإن رجعت عن قولك وإلا قتلناك فدخل النبي صلى الله عليه وآله منزله فأغلق عليه بابه مغتما بقولهم فأتاه جبرئيل عليه السلام ساعته فقال له: يا محمد السلام يقرئك السلام وهو يقول: "فاصدع بما تؤمر" يعني أظهر أمرك لاهل مكة وادع "وأعرض عن المشركين" قال: يا جبرئيل كيف أصنع بالمستهزئين وما أوعدونني؟ قال له: "إنا كفيناك المستهزئين" قال: يا جبرئيل كانوا عندي الساعة بين يدي؟ فقال: قد كفيتهم، فأظهر أمره عند ذلك.

والحديث طويل أخذنا منه موضع الحاجة وقد أخرجته بتمامه في آخر الجزء الرابع من كتاب النبوة

الصلاة على الميت خمس تكبيرات

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 5-26 بن محمد بن عيسى، عن علي بن الحكم، عن عمر بن عبد الملك الحضرمي، عن أبي بكر الحضرمي، عن أبي جعفر عليه السلام قال: قال لي: يا أبا بكر أتدري كم الصلاة على الميت؟ قلت: لا، قال: خمس تكبيرات، أفتردي من أين أخذت الخمس قلت: لا، قال: أخذت الخمس من خمس صلوات من كل واحدة تكبيرة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، وأحمد بن أبي عبد 5-27 الله جميعا، عن الحسن بن علي بن فضال، عن يونس بن يعقوب، عن سفيان بن السمط، عن أبي عبد الله عليه السلام قال: إن آدم عليه السلام اشتكى فاشتهدى فأكهة، فانطلق هبة الله يطلب له فأكهة، فاستقبله جبرئيل فقال له: أين تذهب يا هبة الله؟ فقال: إن آدم يشتكي وإنه اشتهدى فأكهة، قال له: فارجع فإن الله عز وجل قد قبض روحه، قال: فرجع فوجده قد قبضه الله، فغسلته الملائكة، ثم وضع وأمر هبة الله أن يتقدم ويصلي عليه، فتقدم وصلى عليه والملائكة خلفه وأوحى الله عز وجل إليه أن يكبر عليه خمسا وأن يسله، وأن يسوي قبره، ثم قال: هكذا فاصنعوا بموتاكم.

The Five Forms of Fear

5-28 There are five types of fear: 'fear'; 'truly fear'; 'Feeling a tremor in one's heart'; 'Reverence'; 'Awesomeness.' Fear is for those who commit sins. 'Truly fearing' is for the knowledgeable ones. 'Feeling a tremor in one's heart' is for those inclined to God. 'Reverence' is for the worshippers and 'Awesomeness' is for the learned ones. Regarding fear, the Honorable the Exalted God says, *'But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens.'* [35](#)

'Truly fear' refers to the fact that they consider themselves to be at fault as the Honorable the Exalted God says, *'Those truly fear God, among His Servants, who have knowledge:...'* [36](#)

'Feeling a tremor in one's heart' is for when one has not been of enough service as the Honorable the Exalted God says, *'... those who, when God is mentioned, feel a tremor in their hearts,...'* [37](#)

'Reverence' implies that one sees himself to be at fault as the Honorable the Exalted God says, *'... they used to call on Us with love and reverence,...'* [38](#)

'Awesomeness' is for witnessing the truth when God's secrets are clarified and found out from the hearts of the learned ones. And what the Honorable the Exalted God said, *'...But God cautions you (to*

remember) Himself... ³⁹ also refers to this point.

It has been narrated that the Prophet's heart could be heard that sounded like the boiling of a pan due to God's fear when he (MGB) prayed. Abu Muhammad Abdullah ibn Hamed has also cited a similar narration which he has linked up through a chain of narrators to some of the good-doers.

Five characteristics which God and His Prophet love

5-29 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim, on the authority of Abi Ubaydat al-Haza'a that Abi Ja'far al-Baqir (MGB) said, "They brought several captives to the Prophet (MGB). He ordered all but one off them to be killed. That captive asked, 'O Prophet of God! Why did you free me from amongst us?' The Prophet (MGB) said, 'Gabriel informed me that God – may His Majesty be Exalted – said that you have five characteristics which God and His Prophet (MGB) love: serious zeal about your family, generosity, being good-tempered, honesty, and bravery.' When the man heard this, he accepted Islam and became a good Muslim. He accompanied the Prophet in a holy war, really fought hard and was martyred."

أنواع الخوف خمسة

خوف، وخشية، ووجل، ورهبة، وهيبة. فالخوف للعاصين، والخشية للعالمين والوجل للمخبتين، والرهبة 5-28
للعابدين، والهيبة للعارفين. أما الخوف فلاجل الذنوب قال الله عز وجل: "وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

والخشية لاجل رؤية التقصير، قال الله عز وجل: "إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ". وأما الوجل فلاجل ترك
الخدمة، قال الله عز وجل: "الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ". والرهبة لرؤية التقصير، قال الله عز وجل: "وَيَدْعُونَآ
رَغَبًا وَرَهَبًا". والهيبة لاجل شهادة الحق عند كشف الاسرار أسرار العارفين قال الله عز وجل: "وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ"
يشير إلى هذا المعنى.

وروي عن النبي صلى الله عليه وآله أنه كان إذا صلى سمع لصدره أزيز كأزيز المرجل من الهيبة. حدثنا بذلك أبو
[محمد] عبد الله بن حامد رفعه إلى بعض الصالحين عليهم السلام.

خمس خصال يحبها الله عز وجل ورسوله صلى الله عليه وآله

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن أبي عبد الله البرقي، عن الحسن 5-29

بن محبوب، عن هشام بن سالم، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: أتى النبي صلى الله عليه وآله بأسارى، فأمر بقتلهم وخلقى رجلا من بينهم، فقال الرجل: يا نبي الله كيف أطلقت عني من بينهم؟ فقال: أخبرني جبرئيل عن الله جل جلاله أن فيك خمس خصال يحبها الله ورسوله: الغيرة الشديدة على حرمك، والسخاء، وحسن الخلق، وصدق اللسان، والشجاعة، فلما سمعها الرجل أسلم وحسن إسلامه وقاتل مع رسول الله صلى الله عليه وآله قتالا شديدا حتى استشهد.

Wealth Cannot Be Accumulated without Five Characteristics

5-30 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Bot'tat quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Bazi'a that he had heard Al-Reza (MGB) say, "Wealth cannot be accumulated unless through five deeds: extreme jealousy; high aspirations; a lot of greed; cutting off ties of kinship; and preferring this world to the Hereafter."

The Reward of Performing the Hajj Pilgrimage Five Times

5-31 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Yahya al-Mu'azi, on the authority of Muhammad Khalid al-Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami, "I asked Aba Abdullah as-Sadiq (MGB), 'What is the reward of someone who performs the *Hajj* pilgrimage five times?' He (MGB) replied, 'God will never punish one who performs the *Hajj* pilgrimage five times.'"

God will try five groups of people on the Resurrection Day

5-32 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn Isma'il, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God would try the following five groups of people on the Resurrection Day: children who have died; those who died during the period of time between two consecutive Prophets (and were not given an ultimatum); those who lived at the time of the Prophet (MGB), but did not have enough intellect (to recognize his religious duties); the deaf; the dumb; and the insane ones. Each of these will ask the Honorable the Exalted God for a Proof on the Resurrection Day. God will then appoint a Prophet for them who shall light a fire and tell them, 'God has ordered you to go through the fire.' The fire will cool down for anyone who goes through it and he will come out of it healthy. However, those who rebel would go to Hell."

The compiler of the book – may God be pleased with him – said, "Some of the learned men deny this tradition and say, 'There shall be no duties and trials imposed on the Resurrection Day in the final

abode.' However, the final abode for the believers is Paradise and that of unbelievers is Hell. However, the trials of these people by the Honorable the Exalted God mentioned above is neither in Paradise nor Hell. Thus, God will not charge them to perform some acts in their final abode. Rather God tries them to see whether they obey Him or disobey Him. Therefore, there is no basis to deny the above tradition. There is no power but in God.

لا يجتمع المال الا بخصال خمس

حدثنا أحمد بن هارون الفامي قال: حدثنا محمد بن جعفر بن بطة قال: حدثنا محمد بن علي بن محبوب، عن 30-5 محمد بن عيسى، عن محمد بن إسماعيل بن بزيع قال: قال: سمعت الرضا عليه السلام يقول: لا يجتمع المال إلا بخصال خمس: ببخل شديد، وأمل طويل، وحرص غالب، وقطيعة الرحم، وإيثار الدنيا على الآخرة.

ثواب من حج خمس حجج

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد بن يحيى بن عمران 31-5 الاشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: قلت لأبي عبد الله عليه السلام: ما لمن حج خمس حجج؟ قال: من حج خمس حجج لم يعذبه الله أبدا.

يحتج الله عز وجل يوم القيامة على خمسة

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد عن علي بن إسماعيل، عن 32-5 حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: إذا كان يوم القيامة احتج الله عز وجل على خمسة: على الطفل والذي مات بين النبيين والذي أدرك النبي وهو لا يعقل، والابله، والمجنون الذي لا يعقل، والاصم والابكم. فكل واحد منهم يحتج على الله عز وجل قال: فبيعت الله عليهم رسولا فيؤجج لهم نارا فيقول لهم: ربكم يأمركم أن تثبوا فيها، فمن وثب فيها كانت عليه بردا وسلاما، ومن عصى سيق إلى النار.

قال مصنف هذا الكتاب رضي الله عنه: إن قوما من أصحاب الكلام ينكرون ذلك، ويقولون: إنه لا يجوز أن يكون في دار الجزاء تكليف. ودار الجزاء للمؤمنين إنما هي الجنة، ودار الجزاء للكافرين إنما هي النار، وإنما يكون هذا التكليف من [عند] الله عز وجل [لهم] في غير الجنة والنار، فلا يكون كلفهم في دار الجزاء، ثم يصيرهم إلى الدار التي يستحقونها بطاعتهم أو معصيتهم فلا وجه لانكار ذلك، ولا قوة إلا بالله.

Eating five parts of sheep is disliked

5-33 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Hilal, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers that Ali (MGB) said, “God’s Prophet (MGB) disliked eating five parts of sheep: the spleen; the penis; the balls; the vagina; and the corners of the heart.”

One who Lacks Five Characteristics Shall Not Be Beneficial

5-34 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Abu Abdullah al-Razi, on the authority of Sajada, on the authority of Durost, on the authority of Abi Khalid al-Sejestani that Aba Abdullah as-Sadiq (MGB) said, “One who doesn’t have the following five characteristics shall not be beneficial: being loyal; being a good manager; being modest; having a good temper and the last one is being a freedom-lover which is the combination of all the previously mentioned characteristics.”

5-35 He (MGB) also said, “Anyone who doesn’t have one of the following will always have an incomplete life; be unwise and always worried: health, security; abundance of daily bread; a sympathetic companion.” He (MGB) was asked, “Who would constitute a sympathetic companion?” He (MGB) replied, “A good wife; a good child or a good friend. And the last thing which includes all the others is comfort.”

The five instances for renewing one’s prayer

5-36 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa’id, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Aba Abdullah as-Sadiq (MGB) said, “Do not say your prayer again except for five issues: purity; proper time; the proper direction (of the *Qibla*) to which you turn to pray; the bowing down; and the prostration.” Then he (MGB) added, “Reciting, the *Tashahhud*[40](#) and the *Takbir* (saying God is Great) are due to the Prophet’s tradition. What is done based on the Prophet’s tradition is not contradictory to God’s ordinance.”

5-37 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Isa, on the authority of Uthman ibn Isa, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan that Aba Abdullah as-Sadiq (MGB) said, “No less than five characteristics are distributed among the servants of God: certitude, contentment, perseverance, gratitude, and intelligence which perfects them all.”

يكره أكل خمسة أشياء من الشاة

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد، عن أحمد بن 33-5 هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن آبائه، عن علي عليهم السلام قال: إن رسول الله صلى الله عليه وآله كان يكره أكل خمسة: الطحال، والقضيب، والانتئين، والحياء، وآذان القلب.

خمس خصال من لم تكن فيه واحدة منهن فليس فيه كثير مستمتع

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثني أبو عبد الله 34-5 الرازي، عن سجادة، عن درست، عن أبي خالد السجستاني عن أبي عبد الله عليه السلام قال: خمس خصال من لم تكن فيه خصلة منها فليس فيه كثير مستمتع أولها الوفاء، والثانية التدبير، والثالثة الحياء، والرابعة حسن الخلق، والخامسة وهي تجمع هذه الخصال الحرة.

وقال عليه السلام: خمس خصال من فقد واحدة منهن لم يزل ناقص العيش، زائل العقل، مشغول القلب: 35-5 فأولها صحة البدن، والثانية الامن، والثالثة السعة في الرزق، والرابعة الانيس الموافق . قلت: وما الانيس الموافق؟ قال الزوجة الصالحة، والولد الصالح، والخليط الصالح . والخامسة وهي تجمع هذه الخصال: الدعة.

لا تعاد الصلاة الا من خمسة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسين بن 36-5 سعيد، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي عبد الله عليه السلام قال: لا تعاد الصلاة إلا من خمسة: الطهور، والوقت، والقبلة والركوع، والسجود ثم قال عليه السلام: القراءة سنة، والتشهد سنة، والتكبير سنة، ولا تنقض السنة الفريضة.

لم يقسم بين العباد أقل من خمس خصال

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن عيسى، عن 37-5 عثمان بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله عليه السلام قال: لم يقسم بين العباد أقل من خمس: اليقين والقنوع والصبر والشكر والذي يكمل له هذا كله العقل.

Satan Cannot Control Five

5-38 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Ahmad ibn Aba Abdullah Al-Barqy, on the authority of his father, on the authority of Safvan ibn Yahya who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “The damned Satan says that there are five types of people which he cannot deceive while he has full control over others. The first type consists of those who sincerely take refuge in God and rely on Him in all their affairs. The second type consists of those who recite the praises of their Lord often in daytime and at night. The third type are those who like for their believing brothers whatever they like for themselves. The fourth type consists of those who do not lose their calmness at times of calamities. The fifth type are those who are content with what God has given them and do not grieve about their share of daily bread.”

A business man must avoid five things

5-39 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, “Whoever engages in buying and selling should avoid the following five things. He should not do any business if he cannot do so. They are as follows: usury; swearing to something or someone; covering up the defects of his goods; praising the goods while selling them, and finding faults with goods while buying them.”

Five things will break one's fast

5-40 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “Five things will break one's fast: to eat; to drink; to have sexual intercourse; to submerge the whole body in water; and to ascribe lies to God, His Prophet (MGB) and the Immaculate Imams (MGB).”

Ali (MGB) said five things are especially for them

5-41 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Muhammad ibn Khalilan ibn Ali al-Ab'basi, on the authority of Abi Khalilan, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers that Ali ibn Abi Talib (MGB) said, “Five things are especially ours: eloquence in speech, beautifulness, generosity, nobility and benefiting from women.”

خمسة أشياء ليس لابليس لعنه الله فيهن حيلة

حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة قال: حدثنا أحمد بن أبي 38-5 عبد الله البرقي، عن أبيه، عن صفوان بن يحيى يرفعه إلى أبي عبد الله عليه السلام أنه قال: قال إبليس: خمسة [أشياء] ليس لي فيهن حيلة وسائر الناس في قبضتي: من اعتصم بالله عن نية صادقة واتكل عليه في جميع اموره، ومن كثر تسبيحه في ليله ونهاره، ومن رضي لآخيه المؤمن بما يرضاه لنفسه، ومن لم يجزع على المصيبة حين تصيبه، ومن رضي بما قسم الله له ولم يهتم لرضقه.

من اتجر فليجتنب خمس خصال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم ابن هاشم، عن النوفلي، عن 39-5 السكوني، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من باع واشترى فليجتنب خمس خصال وإلا فلا يبيع ولا يشتري: الربا، والحلف، وكتمان العيب، والمدح إذا باع والذم إذا اشترى.

خمسة أشياء تفطر الصائم

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن أبي عبد الله 40-5 البرقي، عن أبيه محمد بن خالد باسناده رفعه إلى أبي عبد الله عليه السلام قال: خمسة أشياء تفطر الصائم: الاكل، والشرب، والجماع، والارتماس في الماء، والكذب على الله وعلى رسوله وعلى الأئمة عليهم السلام.

قول علي عليه السلام خصصنا بخمسة

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي 41-5 قال: حدثنا محمد بن خليلان بن علي العباسي قال: حدثنا أبي خليلان، عن أبيه، عن جده، عن آبائه قال: قال علي بن أبي طالب عليه السلام: خصصنا بخمسة: بفصاحة، وصباحة، وسماحة، ونجدة، وحظوة عند النساء.

Five groups have a naughty nature

5-42 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari who linked it up through a chain of narrators to

Aba Abdullah as-Sadiq (MGB), “Five groups have a naughty nature: those who are unusually tall, those who are unusually short; the dark-eyed ones whose eyes are somewhat green, those born with an apophysis,⁴¹ and the deformed ones.”

Five groups of people to avoid under all conditions

5-43 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn Sin'an, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost, on the authority of Abi Ibrahim Al-Kazim (MGB) that God's Prophet (MGB) said, “You should avoid the following five groups of people under all circumstances: those who have leprosy; those who have vitiligo; the insane; those born of adultery; and the Bedouin Arabs.”

The Five Ranks of Knowledge

5-44 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that that a man asked God's Prophet (MGB), “O Prophet of God! What are the ranks of knowledge?” The Prophet (MGB) replied, “Being silent in front of a wise one.” The man asked, “What is next?” The Prophet (MGB) replied, “Listening to the knowledgeable ones.” The man asked, “And what is next?” The Prophet (MGB) replied, “Remembering what they say.” The man asked, “And what is next?” The Prophet (MGB) replied, “Acting accordingly.” The man asked, “And what is next?” The Prophet (MGB) said, “Expressing it and telling it to others.”

Five Jobs Are Undesirable

5-45 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Isa, on the authority of Ubaydullah al-Dihqan, on the authority of Durost, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan Musa ibn Ja'far al-Kazim (MGB), “A man went to see the Prophet (MGB) and

خمسة خلقوا ناريين

حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس 5-42 جميعا، عن محمد بن أحمد بن يحيى بن عمران الأشعري بإسناده رفعه إلى أبي عبد الله عليه السلام قال: خمسة خلقوا ناريين: الطويل الذاهب، والقصير القمي، والازرق بخضرة، والزائد، والناقص.

خمسة يجتنبون على كل حال

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 43-5 سهل بن زياد، عن محمد بن سنان، عن عبيد الله بن عبد الله الدهقان، عن درست، عن أبي إبراهيم عليه السلام قال: قال رسول الله صلى الله عليه وآله: خمسة يجتنبون على كل حال: المجذوم، والابصر، والمجنون، وولد الزنا، والاعرابي.

درجات العلم خمسة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن جعفر 44-5 بن محمد بن عبيد الله، عن عبد الله بن ميمون القداح، عن جعفر ابن محمد، عن أبيه عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله ما العلم؟ قال: الانصات، قال: ثم مه؟ قال: الاستماع له، قال: ثم مه؟ قال: الحفظ له، قال: ثم مه؟ قال: العمل به، قال: ثم مه؟ قال: ثم نشره.

خمس صناعات مكروهة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد 45-5 بن أبي عبد الله البرقي، عن محمد بن عيسى، عن عبيد الله الدهقان، عن درست، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى

said, 'O Prophet of God! I have taught my son how to write. What should he engage in now?' The Prophet (MGB) replied, 'Have him do any job but the following five: selling shrouds for the dead; working as a goldsmith⁴²; slaughtering quadrupeds; selling wheat; and selling slaves. The reason behind this is as follows. One who sells shrouds for the dead would wish the death of his people, while even a baby from my followers is superior to all the people on the Earth in my sight. A goldsmith would plan to have the people lose their money. When a slaughterer of quadrupeds kills the quadrupeds, he will not forgive others wholeheartedly. A wheat-seller would hoard up the wheat and withhold it from my followers. It would be better if one has stolen something when he meets God, than having hoarded up food for forty days (in order to sell it at a higher price). Selling slaves is a bad job since once Gabriel descended to me and said, 'Those who sell slaves are the worst people amongst your followers.'"

Five People Should Not Be Given Alms

5-46 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya

al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Ishaq Ibrahim ibn Hashim, on the authority of Abi Talib Abdullah ibn al-Salt al-Qumi, on the authority of some companions who linked it up to Aba Abdullah as-Sadiq (MGB), "Five people should not be given alms as follows: one's offspring; one's parents; one's wife and one's servant, since one must pay for their expenses anyways."

A Congregation Is Not Formed with Less Than Five

5-47 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad Abi Nasr al-Bizanti, on the authority of Asim ibn Abdul Hamid al-Han'nat, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "A congregation is not formed with less than five."

There Are Five Heavenly Fruits in This World

5-48 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn Suleiman al-Kufy, on the authority of Ahmad ibn Yahya al-Tahan, on the authority of someone who quoted Aba Abdullah as-Sadiq (MGB), "There are five heavenly fruits in this world. They are pomegranates, apples, quince, grapes, and ripe dates."

The Prophet Has Admonished Against Five Things

5-49 (The compiler of the book narrated) that his father –may God be pleased with him– narrated that Sa'ed ibn Abdullah quoted Ahmad and Abdullah

بن جعفر عليهما السلام قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: يا رسول الله قد علمت ابني هذا الكتابة في أي شيء أسلمه؟ قال: أسلمه لله أبوك ولا تسلمه في خمس: لا تسلمه سباء، ولا صايغا، ولا قصابا، ولا حنطا، ولا نخاسا. فقال: يا رسول الله وما السباء؟ فقال: الذي يبيع الاكفان ويتمنى موت امتي وللمولود من امتي أحب إلي مما طلعت عليه الشمس، وأما الصايغ فإنه يعالج غبن امتي. وأما القصاب فإنه يذبح حتى تذهب الرحمة من قلبه. وأما الحنط فإنه يحتكر الطعام على امتي، ولأن يلقى الله العبد سارقا أحب إليه من أن يلقاه قد احتكر طعاما أربعين يوما. وأما النخاس فإنه قد أتاني جبرئيل عليه السلام فقال: يا محمد إن شرار امتك الذين يبيعون الناس

خمسة لا يعطون من الزكاة

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد، عن أبي 5-46 إسحاق إبراهيم بن هاشم، عن أبي طالب عبد الله بن الصلت القمي، عن عدة من أصحابنا يرفعونه إلى أبي عبد الله عليه السلام أنه قال: خمسة لا يعطون من الزكاة: الولد، والوالدان، والمرأة، والمملوك لأنه يجبر [الرجل] على النفقة

عليهم

لا يكون جماعة بأقل من خمسة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن عيسى، عن أحمد بن محمد 5-47
أبي نصر البزنطي، عن عاصم بن عبد الحميد الحنط، عن أبي بصير، عن أبي جعفر عليه السلام قال: لا تكون
جماعة بأقل من خمسة.

خمس من فاكهة الجنة في الدنيا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أحمد بن 5-48
سليمان الكوفي، عن أحمد بن يحيى الطحان، عن حدثه عن أبي عبد الله عليه السلام قال: خمس من فاكهة الجنة
في الدنيا: الرمان الامليسي والتفاح، والسفرجل، والعنب، والرطب المشان

نهى رسول الله صلى الله عليه وآله عن خمسة أشياء

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد، وعبد الله ابني محمد بن عيسى، عن محمد 5-49
بن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي

ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman, on the authority of al-Halabi, on the authority of Aba Abdullah as-Sadiq (MGB) that Ali (MGB) said, "The Prophet (MGB) has admonished us (Imams) against five things. I am not saying that he (MGB) has admonished you against them. They are as follows: wearing a gold ring on the fingers; wearing silk clothes from Egypt; wearing red clothes; using highly reddish blankets; and reciting the Quran while bowing down."

The compiler of the book – may God be pleased with him – said, "What is meant by silk clothes from Egypt is clothes made from a fabric which is woven with silk and comes from Egypt."

No One Is Aware of Five Things

5-50 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ibrahim ibn Hashim, on the authority of Abdul Rahman ibn Himad, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abi Usamah, "Aba Abdullah as-

Sadiq (MGB) asked me, 'Do you want me to inform you about five things which no one is aware of?' I said, 'Yes.' He (MGB) replied, 'Verily the knowledge of the Hour is with God (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with God is full knowledge and He is acquainted (with all things).'"⁴³

The Perfection of a Muslim's Faith Can Be Recognized By Five Things

5-51 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Vilad (al-Hinat), on the authority of Aba Abdullah as-Sadiq (MGB) that Ali ibn al-Hussein as-Sajjad (MGB) said, "Indeed the perfection of a Muslim's faith can be recognized by the following five things: not saying absurd things; quarrelling rarely; having perseverance; being patient and being good-tempered."

On what requires the one-fifth levy (Khums)

5-52 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Am'mar ibn Marvan, "I heard Aba Abdullah as-Sadiq (MGB) say, 'There is one-fifth levy on what is extracted from mines and the sea; on booties; on what is illegally obtained and is mixed with what is legally earned and no one knows its owner; and on treasures.'"

عبد الله عليه السلام قال: قال علي عليه السلام: نهاني رسول الله صلى الله عليه وآله ولا أقول نهاكم عن التختم بالذهب، وعن ثياب القسي وعن مياثر الأرجوان، وعن الملاحف المقدمة، وعن القراءة وأنا راكع. قال: مصنف هذا الكتاب رضي الله عنه: ثياب القسي هي ثياب يؤتى بها من مصر يخالطها الحرير.

خمسة لم يطلع الله عليها أحدا من خلقه

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم 5-50 بن هاشم، عن عبدالرحمن بن حماد، عن إبراهيم بن عبد الحميد، عن أبي اسامة، عن أبي عبد الله عليه السلام قال: قال لي أبي: ألا أخبرك بخمسة لم يطلع الله عليها أحدا من خلقه، قلت: بلى، قال: "إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ".

يعرف كمال دين المسلم بخمس خصال

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن 51-5
محمد بن عيسى، عن الحسن بن محبوب، عن أبي ولاد [الحناط]، عن أبي عبد الله عليه السلام قال: كان علي بن
الحسين عليهما السلام يقول: إن المعرفة بكمال دين المسلم تركه الكلام فيما لا يعنيه، وقلة المراء وحلمه وصبره
وحسن خلقه.

ما يجب فيه الخمس

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أحمد بن محمد بن محمد بن عيسى، عن 52-5
الحسن بن محبوب، عن عمار بن مروان قال: سمعت أبا عبد الله عليه السلام يقول: فيما يخرج من المعادن،
والبحر، والغنيمة، والحلال المختلط بالحرام إذا لم يعرف صاحبه، والكنوز، الخمس.

5-53 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that
Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Al-Hussein ibn
Yazid al-Nawfaly, on the authority of Al-Yaqoobi, on the authority of Isa ibn Abdullah al-Alavi, on the
authority of his father, on the authority of his grandfather, on the authority of Ja'far ibn Muhammad ibn Ali
As-Sadiq (MGB), "I swear by God – the One that has no substitute to be worshipped – who made
charity illegal for us that He has established the one-fifth levy for us. Therefore, giving charity to us is
forbidden, giving the alms to us is obligatory, and giving gifts to us is allowed."

5-54 Ahmad ibn Ziyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn
Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of
several others that Aba Abdullah as-Sadiq (MGB) said, "There is one-fifth levy on five things: treasures,
mines, what is extracted from the sea; and booties." Ibn Abi Umayr forgot the fifth.

The compiler of the book – may God be pleased with him – said, "I think that the fifth item which Ibn Abi
Umayr had forgotten is what a man inherits, but knows that it consists of both legally earned and illegally
earned wealth and he doesn't know the owner of what is illegally earned. Also the illegal property is not
exactly known. That is why he pays the one-fifth levy on it."

The Five Rivers which Gabriel Made Flow with His Feet

5-55 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that
Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Hafs
ibn al-Bakhtari that Aba Abdullah as-Sadiq (MGB) said, "Indeed Gabriel made the following five rivers
flow with his feet and the head of the rivers followed him: the Euphrates, the Tigris, the Nile, the Indus,
and the Oxus river. The Imam (MGB) possesses wherever they water and the oceans around the world."

The Offering of a Cow Suffices For Five As Those of the Israelites whom God Ordered to Offer A Cow Were Five

5-56 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid, "I asked Abal-Hassan Al-Kazim (MGB), 'For how many people does the offering of a camel suffice?' The Imam (MGB) replied, 'One person.' Then I asked him (MGB), 'What about

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن 5-53
العباس بن معروف، عن الحسين بن يزيد النوفلي، عن يعقوب، عن عيسى بن عبد الله العلوي، عن أبيه، عن جده،
عن جعفر بن محمد بن علي عليهم السلام قال: إن الله الذي لا إله إلا هو لما حرم علينا الصدقة أنزل لنا الخمس،
فالصدقة علينا حرام، والخمس لنا فريضة، والكرامة لنا حلال.

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن 5-54
محمد بن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: الخمس على خمسة أشياء: على الكنوز،
والمعادن، والغوص، والغنيمه، ونسي ابن أبي عمير الخامس.

قال مصنف هذا الكتاب رضي الله عنه: أظن الخامس الذي نسيه ابن أبي عمير ما لا يرثه الرجل وهو يعلم أن فيه من
الحلال والحرام، ولا يعرف أصحاب الحرام فيؤديه إليهم، ولا يعرف الحرام بعينه فيجتنبه، فيخرج منه الخمس.

خمسة أنهار في الارض كراها جبرئيل عليه السلام برجله

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب ابن يزيد، عن ابن أبي عمير، عن 5-55
حفص بن البختري، عن أبي عبد الله عليه السلام قال: ان جبرئيل كرى برجله خمسة أنهار ولسان الماء يتبعه:
الفرات، والدجلة، ونيل مصر ومهران، ونهر بلخ، فما سقت أو سقي منها فللامام، والبحر المطيف بالدنيا.

البقرة في الاضحية تجزى عن خمسة لأن الذين أمرهم الله بذبح البقرة في بنى اسرائيل كانوا خمسة

حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي عن 5-56
علي بن معبد عن الحسين بن خالد عن أبي الحسن عليه السلام قال: قلت له: عن كم تجزي البدنة؟ قال: عن نفس
واحدة. قلت:

a cow?’ He (MGB) said, ‘Five persons if they all eat at the same table.⁴⁴’ I asked, ‘Why is offering a camel enough for only one person while offering a cow is enough for five persons.’ He (MGB) replied, ‘Since there is an issue behind a cow which is not behind a camel. Those who forced the people of Moses to worship the calf were five who were from the same family and ate at the same table. Their names were Azinooh, his brother Mizoooyeh, his cousin, his daughter and his wife. These people were the same ones whom the Honorable the Exalted God ordered to offer a cow which they did.’”

The compiler of the book – may God be pleased with him – said, “I included this narration here since there was a mention of five in it. However, my own decree on the issue of offering is that one camel or one cow suffices for seven persons, even if they are not the members of one family. This decree is the subject of another narration and it is not contradictory with this narration. In this narration it is stated that the offering of a camel is sufficient for one person, while it is stated in another narration that it is sufficient for seven persons. What would suffice for seven persons would also suffice for one, and what would suffice for five persons would also suffice for one person.”

The Prophet has been granted five things never granted to anyone before

5–57 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar and Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa and Ahmad ibn Aba Abdullah al–Barqy, on the authority of Muhammad ibn Khalid al–Barqy, on the authority of Muhammad ibn Sin’an, on the authority of Zyad ibn al–Monzar Abil–Jarud, on the authority of Sa’id ibn Jabeer, on the authority of Ibn Ab’bas that God’s Prophet (MGB) said, “I have been granted five things which had not been granted to anyone before me: all the Earth has been established as a mosque and all its dirt has been declared to be pure. I have been assisted by being awesome. War booties have become lawful for me. I have been given the most complete sayings.⁴⁵ I have also been granted the right to intercede.”

God Granted Five Things to the Prophet and Five Things to Ali

5–58 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Abdullah ibn Musa ibn Harun al–Mufti, on the authority of Muhammad ibn Abdul Rahman al–Arzami, on the authority of Al–Mo’ala ibn Hilal, on the authority of Al–Kalbi, on the authority of Abi Salih, on the authority of Ibn Abbas⁴⁶ that he had heard God’s Prophet (MGB) say, “God granted me five

فالبقرة؟ قال: تجزي عن خمسة إذا كانوا يأكلون على مائدة واحدة، قلت: كيف صارت البدنة لا تجزي إلا عن واحد والبقرة تجزي عن خمسة؟ قال: لأن البدنة لم يكن فيها من العلة ما كان في البقرة إن الذين أمروا قوم موسى عليه السلام بعبادة العجل كانوا خمسة أنفسهم وكانوا أهل بيت يأكلون على خوان واحد وهم أذنيوه وأخوه مبذويه وابن

أخيه وابنته وامرأته وهم الذين ذبحوا البقرة التي أمر الله عز وجل بذبحها

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الحديث هكذا فأوردته لما فيه من ذكر الخمسة والذي أفتي به في البدنة أنها تجزي عن سبعة وكذلك البقرة تجزي عن سبعة متفرقين وليست هذه الاخبار بمختلفة لان ما تجزي عن سبعة تجزي عن واحد وتجزي عن خمسة أيضا، وليس في هذا الحديث أن البدنة لا تجزي إلا عن واحد ولا فيه أن البقرة لا تجزي إلا عن خمسة.

أعطى النبي صلى الله عليه وآله خمسا لم يعطها أحد قبله

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، وسعد بن 57-5 عبد الله جميعا، عن أحمد بن محمد بن عيسى، وأحمد بن أبي عبد الله البرقي، عن محمد بن خالد البرقي، عن محمد بن سنان، عن زياد بن المنذر أبي الجارود، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أعطيت خمسا لم يعطها أحد قبلي: جعلت لي الأرض مسجدا وطهورا، ونصرت بالرعب، وأحل لي المغنم، وأعطيت جوامع الكلم، وأعطيت الشفاعة.

أعطى الله نبيه محمدا خمسا وأعطى عليا خمسا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا عبد الله بن موسى بن هارون المفتي قال: 58-5 حدثنا محمد بن عبد الرحمن العزمي قال: حدثنا المعلي بن هلال، عن الكلبي، عن أبي صالح، عن ابن عباس قال: سمعت رسول الله

things and granted Ali (MGB) five things. He gave me the most complete sayings⁴⁷ and granted Ali (MGB) the most complete knowledge. He appointed me to the Prophethood and appointed Ali (MGB) to be my Trustee. He granted me the *Al-Kauthar*⁴⁸ and granted Ali (MGB) the *Al-Salsabil* (with fresh cool water)⁴⁹. He sent me revelations and inspired him. He took me on the Ascension to the Heavens and opened the Heaven doors for him (MGB) so that he (MGB) may see what I saw.”

This is part of a long narration. I have recorded as much as needed here and I have quoted it in the book of Ascension or *Al-Mi'raj*.

Five things constitute being shy in front of God

5-59 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Ja'far ibn Muhammad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his

father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "You should be shy in front of God as He deserves." He (MGB) was asked, "What should we do?" The Prophet (MGB) said, "If you do so, none of you will go to sleep without seeing your death with your own eyes. You should guard your mind and whatever goes on in it. You must guard your stomach and whatever goes into it. You should remember your grave and the fact that your body will spoil there. Whoever wants the Hereafter should abandon the adornments of the life of this world."

God would accept the Prophet's intercession for five persons

5-60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Abu Muhammad al-Fazl al-Yamani, on the authority of Al-Hassan ibn Jumhoor, on the authority of his father, on the authority of Ali ibn Hadid, on the authority of Abdul Rahman ibn al-Haj'aj, on the authority of Harun ibn Kharijah that Aba Abdullah as-Sadiq (MGB) said, "Gabriel descended to God's Prophet (MGB) and said, 'O Muhammad! God has accepted the Prophet's intercession on behalf of five persons: the lady who delivered you in her womb being Amina bint Wahab ibn Abd Manaf; the father who gave birth to you being Abdullah ibn Abdul Mutalib; the man who took care of you – Abd Manaf ibn Abdul Mutalib whose nickname is Abu Talib; the brother and companion whom you had in the Age of Ignorance and was generous and fed the people.'"

The compiler of the book – may God be pleased with him – said, "The name of this brother is Al-Jalas ibn Alqameh."

صلى الله عليه وآله يقول: أعطاني الله تبارك وتعالى خمسا وأعطى عليا خمسا: أعطاني جوامع الكلم وأعطى عليا جوامع العلم، وجعلني نبيا وجعله وصيا، وأعطاني الكوثر، وأعطاه السلسيل، وأعطاني الوحي وأعطاه الإلهام، وأسرى بي إليه وفتح له أبواب السماوات والحجب حتى نظر إلى ما نظرت إليه، والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته بتمامه في كتاب المعراج.

حق الحياء من الله عز وجل في خمس خصال

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن عبد الله 5-59 بن ميمون القداح، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: استحيوا من الله حق الحياء، قالوا: وما نفعل يا رسول الله؟ قال: فإن كنتم فاعلين فلا يبيتن أحدكم إلا وأجله بين عينيه، وليحفظ الرأس وما وعى، والبطن وما حوى، وليذكر القبر والبلى، ومن أراد الآخرة فليدع زينة الحياة الدنيا.

شفع الله عز وجل نبيه صلى الله عليه وآله في خمسة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أبو محمد الفضل اليماني قال: حدثني 5-60 الحسن بن جمهور، عن أبيه، عن علي بن حديد، عن عبد الرحمن بن الحجاج، عن هارون بن خازجة، عن أبي عبد الله عليه السلام قال: هبط جبرئيل على رسول الله صلى الله عليه وآله فقال: يا محمد إن الله عز وجل: قد شفّعك في خمسة: في بطن حملك وهي آمنة بنت وهب بن عبد مناف، وفي صلب أنزلك وهو عبد الله بن عبد المطلب وفي حجر كفلك، وهو عبد المطلب بن هاشم، وفي بيت آواك وهو عبد مناف بن عبد المطلب أبوطالب، وفي أخ كان لك في الجاهلية، قيل: يا رسول الله من هذا الأخ؟ فقال: كان أنسي وكنت أنسه، وكان سخيا يطعم الطعام

قال مصنف هذا الكتاب رضي الله عنه اسم هذا الأخ الجلاس بن علقمة

Paradise is Guaranteed for Five Things

5-61 Abdul Rahman ibn Muhammad ibn Hamid al-Balkhi narrated that Abul Fazl al-Abbas (ibn Tahir) ibn Tahir ibn Zahir whom God the most mercied quoted Al-Nasr ibn al-Asbaq ibn Mansoor al-Baghdady who resided in Balkh, on the authority of Musa ibn Hilal, on the authority of Hisham ibn Hisan, on the authority of Al-Hassan, on the authority of Tamim (ibn Oas ibn Kharija) al-Dari, "God's Prophet (MGB) said, 'I will guarantee Paradise for whoever accepts five things.' They asked him (MGB), 'What are those things?' The Prophet (MGB) said, 'Being sincerely obedient to God; well-wishing for the Prophet (MGB); preaching the Quran and God's religion and well-wishing for the Muslims.'"

The Prophet Would Be Assisted By Ali In Five Circumstances

5-62 In the year 354 A.H. (965 A.D.) in what Abul Ab'bas al-Fazl (ibn al-Fazl) ibn al-Ab'bas al-Kindi al-Hamedany reported to me in Hamedan – he narrated that Muhammad ibn Al-Zah'hak quoted Mujalid al-Nibal, on the authority of Suleiman ibn Farkhan, on the authority of Abdullah ibn Abi Suleiman ibn Abdul Rahman, on the authority of Muhammad ibn Abdul Rahman, on the authority of Ibn Abi Suleiman, on the authority of Atiye, on the authority of Abi Sa'id al-Khidry that the Prophet (MGB) said, "I shall be assisted by Ali (MGB) in five circumstances. The first circumstance is that he will be the one who buries me. The second one is that he will be the one who pays back my debts. The third is that he will be the one who helps me in the long line on the Resurrection Day. And the fourth circumstance is that he will be the one who will assist me next to my Pool (*Al-Kauthar*)! And the fifth is that he is the only one I have no fear of becoming an infidel after he believes, or committing adultery."

Blessed Bedvii Those who Have Five Characteristics

5-63 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Ibrahim ibn Hashim, on the authority of Abdullah ibn Maymun⁵⁰, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that Jesus the son of Mary (MGB) said, "Blessed be

those who have five characteristics. Blessed be those who think when they are silent; who get advice by looking; who sit at home and cry over their sins; and do not bother the people with their hands or tongues.”

The followers of Ja'far have all the following five characteristics

5-64 (The compiler of the book narrated) that his father –may God be pleased with him– narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn

قول النبي صلى الله عليه وآله من يضمن لي خمسا اضمن له الجنة

حدثنا عبدالرحمن بن محمد بن حامد البلخي قال: حدثنا أبو الفضل العباس [بن طاهر] بن طاهر بن ظهير 5-61 وكان من الافاضل – رحمه الله – قال: حدثنا النصر بن الاصبع بن منصور البغدادي المقيم ببلخ قال: حدثنا موسى بن هلال، عن هشام بن حسان، عن الحسن، عن تميم الداري قال: قال رسول الله صلى الله عليه وآله: من يضمن لي خمسا اضمن له الجنة، قيل: وما هي؟ يا رسول الله قال: النصيحة لله عز وجل، والنصيحة لرسوله، والنصيحة لكتاب الله، والنصيحة لدين الله والنصيحة لجماعة المسلمين.

قول النبي صلى الله عليه وآله أعطيت في على خمسا

أخبرني أبو العباس الفضل [بن الفضل] بن العباس الكندي الهمداني فيما أجاز له لي بهمذان سنة أربع 5-62 وخمسين وثلاثمائة، قال: حدثنا محمد بن الضحاك، عن مجالد النبال، قال: أخبرنا سليمان بن فرخان قال: حدثنا عبد الله بن أبي سليمان ابن عبدالرحمن قال: حدثنا محمد بن أبي سليمان، عن عطية، عن أبي سعيد الخدري عن النبي صلى الله عليه وآله قال: أعطيت في علي خمسا أما واحدة فيواري عورتي، وأما الثانية فيقضي ديني، وأما الثالثة فهو متكألي يوم القيامة في طول الموقف، وأما الرابعة فهو عوني على عقر حوضي، وأما الخامسة فإني لا أخاف عليه أن يرجع كافرا بعد إيمان، ولا زانيا بعد إحصان.

طوبى لمن كان فيه خمس خصال

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن 5-63 هاشم، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال عيسى بن مريم عليه السلام: طوبى لمن كان صمته فكرا، ونظره عبدا، ووسعه بيته، وبكى على خطيئته. وسلم الناس من يده ولسانه.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد 5-64

Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Abu Abdullah Ja'far ibn Muhammad as-Sadiq (MGB), "Indeed the followers of Ja'far ibn Muhammad (MGB) are those who do not eat unlawful foods; do not commit adultery; are assiduous; work for the sake of God and hope to be rewarded by Him; are afraid of God's chastisement. Such people are the followers of Ja'far ibn Muhammad."

I have written what has been narrated on this issue in the book *Sefat-i-Shiah*.

Five people cannot sleep

5-65 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far al-Baghdady, on the authority of Ubaydullah ibn Abdullah ibn Urwah, on the authority of Shoayb, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, "Five people cannot sleep: those who are planning to shed someone's blood; those who have too much money, but no one to entrust it with; those who want to gain worldly goods by lying and cheating; those who have a great deal of debt, but have no money to pay it back; and those who have a friend who is about to part with them."

The Mill in Hell which Grinds Five Groups of People

5-66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), "Ali (MGB) said, 'There is a mill in Hell which grinds five. Don't you wish to ask me what it grinds?' They asked him (MGB), 'What does it grind?' Ali (MGB) said, 'It grinds wicked wise men; corrupt Quran recitors; wicked oppressors; dishonest ministers; and gnostics who lie. There is a town in Hell which is called Hasineh. Don't you wish to ask me what is in it?' They asked him, 'O Commander of the Faithful! What is in it?' He (MGB) replied, 'The hands of the perfidious party (Nakiseen).'"

Admonishing against killing five and ordering to kill five

5-67 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ad ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Ali ibn Muhammad al-Qasani, on the authority of Abi Ayoob al-Madini, on the authority of Suleiman ibn

Ja'far al-Ja'fari, on the authority of Al-Reza (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) admonished against killing the following five: (fasting) shrikes⁵¹, hoopoes, bees, ants, and frogs, and ordered to kill the following five: crows, kites⁵², snakes, scorpions, and mordacious⁵³ dogs.

بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إنما شيعة جعفر من عف بطنه وفرجه، واشتد جهاده، وعمل لخالفه، ورجا ثوابه، وخاف عقابه، فإذا رأيت أولئك فأولئك شيعة جعفر.

وقد أخرجت ما رويته في هذا المعنى في كتاب صفات الشيعة.

خمسة لا ينامون

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، 5-65 عن عبيد الله بن عبد الله بن عروة، عن شعيب، عن أبي بصير، عن أبي عبد الله عليه السلام قال: خمسة لا ينامون: الهام بدم يسفكه، وذو المال الكثير لا أمين له، والقائل في الناس الزور والبهتان عن عرض من الدنيا يناله، والمأخوذ بالمال الكثير ولا مال له، والمحب حبيبا يتوقع فراقه.

في جهنم رحى تطحن خمسة

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثني هارون بن مسلم، عن مسعدة 5-66 بن زياد، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام أن عليا عليه السلام قال: إن في جهنم رحى تطحن [خمسا] أفلا تسألون ما طحنها؟ فقل له: فما طحنها يا أمير المؤمنين؟ قال: العلماء الفجرة، والقراء الفسقة، والجبابرة الظلمة، والوزراء الخونة، والعرفاء الكذبة. وإن في النار لمدينة يقال لها: الحصينة أفلا تسألوني ما فيها؟ فقل: وما فيها يا أمير المؤمنين؟ فقال: فيها أيدي الناكثين.

النهي عن قتل خمسة والامر بقتل خمسة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن علي بن محمد 5-67 القاشاني، عن أبي أيوب المدني، عن سليمان ابن جعفر الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام أن رسول الله صلى الله عليه وآله نهى عن قتل خمسة: الصرد الصوام، والهدهد، والنحلة، والنملة، والضفدع، وأمر بقتل خمسة: الغراب، والحدأة، والحية، والعقرب، والكلب العقور.

The compiler of the book said, “This is a form of permission and not an obligation.”

The five cursed ones

5–68 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Hassan ibn Ali al–Kufy, on the authority of Ishaq ibn Ibrahim, on the authority of Nasr ibn Qaboos that he had heard Aba Abdullah as–Sadiq (MGB) say, “The following people are cursed: an astrologer; a Jewish priest; a magician; a female singer and those who give them a place to live and earn an income from their work.”

As–Sadiq (MGB) added, “An astrologer is like a priest; a priest is like a magician; a magician is like an atheist and an atheist goes to Hell.”

The compiler of the book – may God be pleased with him – said, “What is meant by ‘an astrologer is damned’ is that the astrologer who claims that the universe has always existed, denies its Creator and doesn’t believe in the Honorable the Exalted God is damned.”

Nothing is Better Than the Following Five On the Eid ul–Azha

5–69 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al–Hussein al–Sa’ed Abady quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of Muhammad ibn Ahmad al–Ayadi, on the authority of Abdullah ibn Muhammad, on the authority of Amr ibn Shimr, on the authority of Aban ibn Muhammad, on the authority of Muhammad ibn Ali al–Baqir (MGB), “Nothing is better than the following five on the day of *Eid ul–Azha*: offering (an animal); visiting one’s parents; re–establishing ties of kinship with those relatives with whom such ties are broken and being kind to them, greeting them and assisting them with one’s extra income; eating some of one’s own offering and feeding the rest to the orphans, the needy, the slaves and the helpless neighbors; visiting imprisoned persons and being kind to them.”

No One Can Benefit from Those who Lack Five Characteristics

5–70 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Isma’il ibn Qutaybat al–Basry, on the authority of Abi Khalid al–Ajami that Aba Abdullah as–Sadiq (MGB) said, “No one can benefit from those who lack five characteristics: religion; intellect; politeness; freedom–loving; and a good temper.”

The Five Characteristics of a White Rooster

5–71 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hamuye, on the authority of Muhammad ibn Isa al–Yaqtayni, on the authority of Al–Reza (MGB), “A white

قال مصنف هذا الكتاب رضي الله عنه: هذا أمر إطلاق ورخصة لا أمر وجوب وفرض

خمسة ملعونون

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 68-5 الحسن بن علي الكوفي، عن إسحاق بن إبراهيم، عن نصر بن قابوس قال: سمعت أبا عبد الله عليه السلام يقول: المنجم ملعون، والكاهن ملعون، والساحر ملعون، والمغنية ملعونة، ومن آواها وأكل كسيها ملعون، وقال عليه السلام: المنجم كالكاهن، والكاهن كالساحر، والساحر كالكافر، والكافر في النار.

قال مصنف هذا الكتاب رضي الله عنه: المنجم الملعون هو الذي يقول بقدم الفلك، ولا يقول بمفلكه وخالفه عز وجل.

ما من عمل يوم النحر أفضل من خمس خصال

حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن 69-5 محمد بن أحمد الايادي، عن عبد الله بن محمد، عن عمرو بن شمر، عن أبان بن محمد، عن محمد بن علي عليهما السلام قال: ما من عمل أفضل يوم النحر من دم مسفوك، أو مشي في بر الوالدين، أو ذي رحم قاطع يأخذ عليه بالفضل ويبدؤه بالسلام أو رجل أطعم من صالح نسكه ودعا إلى بقيتها جيرانه من اليتامى وأهل المسكنة والمملوك، وتعاهد الاسراء.

خمس خصال من عدمت فيه لم يكن فيه كثير مستمتع

حدثنا أبي رضي الله عنه قال: حدثني سعد بن عبد الله، عن يعقوب بن يزيد، عن إسماعيل بن قتيبة 70-5 البصري، عن أبي خالد العجمي، عن أبي عبد الله عليه السلام قال: خمس من لم تكن فيه لم يكن فيه كثير مستمتع: الدين، والعقل، والادب، والحرية، وحسن الخلق.

في الديك الابيض خمس خصال

حدثنا أبي رضي الله عنه قال حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن إبراهيم بن حمويه، عن محمد 71-5 بن عيسى اليقطيني قال: قال الرضا عليه السلام

rooster has five of the characteristics of the Prophets as follows: it recognizes the times of prayer; it has zeal; it is generous; it is brave and it copulates with his hen spouse a lot.”

The Five whose Supplications Are Not Answered

5-72 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Ali al-Kufy and Muhammad ibn al-Hussein, on the authority of Muhammad ibn of Ahmad ibn Muhammad, on the authority of Himad al-Harithi, on the authority of Aba Abdullah as-Sadiq (MGB) that God’s Prophet (MGB) said, “The supplications of five people will not be answered: a man whose wife bothers him and he doesn’t divorce her, even though he can pay the expenses of divorcing her; a man whose slave has escaped three times, but still he doesn’t sell him; a man who passes by a semi-broken down wall and the wall falls upon him, and he doesn’t escape; a man who has given a loan to another one, and has not taken anyone as a witness for it; and a man who sits in his house and says, ‘O God! Please grant my daily bread!’ and who does not go to work.’

5-73 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Ahmad ibn Muhammad al-Sayyari who linked it up through a chain of narrators to Abi Hamzih al-Somali, “I told Ali ibn al-Hussein as-Sajjad (MGB), ‘You say that we should praise God with five sentences. What are they?’ The Imam (MGB) said, ‘When you say *Subhanallah va bihamdeh*⁵⁴ you have raised up the Blessed the Sublime God to a higher rank than what the atheists say. When you say *La illaha illallah vahdahu la sharika la*⁵⁵ you have expressed the words of sincerity. Anyone who utters this and is not one of the haughty oppressors shall be saved from the Fire by God. When you say *la hule va la quwata illa billah*⁵⁶ you have entrusted your affairs to God. When you say *Istaqfurallah va Atubo ellayh*⁵⁷ it implies that you are not haughty and oppressive. One who is too haughty would insist on committing sins and his selfish desires overwhelm him. He favors the affairs of this world over those of the Hereafter. When you say *alhamdulil-lah*⁵⁸, you have thanked for the blessings which God has sent for you.”

The Five Prophets who Are the Owners of Shari’a

5-74 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Al-Hussein ibn al-Hassan ibn Aban, on the authority of Muhammad ibn Orame, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Aban ibn Uthman, on the authority of Isma’il al-Jo’afy that Abi Ja’far al-Baqir (MGB) said, “There are five Prophets who are the owners of *Shari’a*⁵⁹ as follows: Noah (MGB), Abraham (MGB), Moses (MGB), Jesus (MGB) and Muhammad (MGB).”

في الديك الابيض خمس خصال من خصال الانبياء عليهم السلام: معرفته بأوقات الصلاة، والغيرة، والسخاء والشجاعة، وكثرة الطروقة.

خمسة لا يستجاب لهم

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد 5-72 بن علي الكوفي، ومحمد بن الحسين، عن محمد بن حماد الحارثي عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: خمسة لا يستجاب لهم: رجل جعل الله بيده طلاق امرأته فهي تؤذيه وعنده ما يعطيها ولم يخل سبيلها ورجل أبق مملوكه ثلاث مرات ولم يبعه، ورجل مر بحائط مائل وهو يقبل إليه ولم يسرع المشي حتى سقط عليه، ورجل أقرض رجلاً مالا فلم يشهد عليه، ورجل جلس في بيته وقال: اللهم ارزقني ولم يطلب

الامر بتمجيد الله عز وجل في خمس كلمات

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن 5-73 يحيى، عن أحمد بن محمد السيارى بإسناده رفعه إلى أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: قلت قولك مجدوا الله في خمس كلمات ما هي؟ قال: إذا قلت "سبحان الله وبحمده" رفعت الله تبارك وتعالى عما يقول العادلون به، فإذا قلت: "لا إله إلا الله وحده لا شريك له" فهي كلمة الإخلاص التي لا يقولها عبد إلا أعتقه الله من النار إلا المستكبرين والجبارين، ومن قال "لا حول ولا قوة إلا بالله" فوض الأمر إلى الله عز وجل، ومن قال: "أستغفر الله وأتوب إليه" فليس بمستكبر ولا جبار، إن المستكبر الذي يصر على الذنب الذي قد غلبه هواه فيه وآثر دنياه على آخرته، ومن قال: الحمد لله فقد أدى شكر كل نعمة لله عز وجل عليه.

أولو العزم من الرسل خمسة

حدثنا محمد بن الحسن رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن الحسين بن الحسن بن أبان، 5-74 عن محمد بن أورمة، عن محمد بن علي الكوفي، عن أحمد محمد بن أبي نصر، عن أبان بن عثمان، عن إسماعيل الجعفي، عن أبي جعفر عليه السلام قال: أولو العزم من الرسل خمسة: نوح وإبراهيم وموسى وعيسى ومحمد صلوات الله عليهم أجمعين.

Five People's Corpses Should Not Be Buried Until the Condition of Their Body Changes

5-75 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Isma'il ibn Abdul Khaliq ibn Akhi Shahab ibn Abdeh Rab'beh that Abu Abdullah as-Sadiq (MGB) said, "Five people should not be buried until the condition of their body changes as follows: people who have been drowned; those who have been stricken by lightning; those who have died

because of intestinal problems; those who have been buried under a building and those who have been choked with smoke.”⁶⁰

The Five Blessed And The Five Cursed Mosques In Kufa

5-76 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abi Ishaq Ibrahim ibn Hashim, on the authority of Amr ibn Uthman, on the authority of Muhammad ibn Azafer, on the authority of Abi Hamzih al-Somali, on the authority of Muhammad ibn Muslim that Abi Ja’far al-Baqir (MGB) said, “There are five blessed and the five cursed mosques in Kufa. The blessed mosques are: the Qena Mosque which has a straight direction to the *Qibla* and clean soil. A believing man has built it. This world will not end until two springs emerge from it and two gardens will grow there. However, those who attend that mosque are damned and the mosque hates them. The other ones are the Bani Zafar Mosque, the Al-Sahleh Mosque, a mosque in Al-Khamra, and the Ja’fi Mosque – not the mosque that exists today since that mosque has been ruined. The five cursed mosques are: the Saqif Mosque, the Mosque of Al-Ashas (ibn Qays Al-Kindi. It is said that he had built a pulpit in that mosque and continuously insulted Ali (MGB) from it), the Jarir al-Bajaly Mosque, the Samak Mosque and a Mosque in Khamra which was built upon the grave of one of the *Pharaohs*.”

Praying In Five of the Mosques In Kufa is Admonished Against

5-77 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat’tab, on the authority of Safvan ibn Yahya, on the authority of someone who quoted on the authority of Aba Abdullah as-Sadiq (MGB), “The Commander of the Faithful Imam Ali (MGB) admonished against praying in five of the mosques in Kufa: the Mosque of Al-Ashas ibn Qays al-Kindi; the Mosque of Jarir ibn Abdullah al-Bajaly; the Mosque of Samak ibn Makhrama; the Mosque of Sheis ibn Robee and the Mosque of Tayyim. Whenever Ali (MGB) passed by the Mosque of Tayyim, he (MGB) said, ‘This is Tayyim’s site.’ His intention was that they built this mosque to gather there and oppose him (MGB). May God damn them.”⁶¹

خمسة ينتظر بهم إلى أن يتغيروا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن يونس بن 5-75
عبد الرحمن، عن إسماعيل بن عبد الخالق ابن أخي شهاب بن عبد ربه قال: قال أبو عبد الله عليه السلام: خمسة
ينتظر بهم إلى أن يتغيروا: الغريق، والمصعوق، والمبطون، والمهدوم، والمدخن.

خمسة مساجد بالكوفة ملعونة وخمسة مباركة

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أبي إسحاق 5-76 إبراهيم بن هاشم، عن عمرو بن عثمان، عن محمد بن عذافر عن أبي حمزة الثمالي، عن محمد بن مسلم، عن أبي جعفر عليه السلام أنه قال: بالكوفة مساجد ملعونة ومساجد مباركة، فأما المباركة فمسجد غنى والله إن قبلته لقاسطه وإن طينته لطيبة، ولقد بناه رجل مؤمن ولا تذهب الدنيا حتى ينفجر عنده عينان، ويكون فيهما جنتان، وأهله ملعونون وهو مسلوب منهم. ومسجد بني ظفر، ومسجد السهلة، ومسجد بالخمراء، ومسجد جعفي. وليس هو مسجدهم اليوم ويقال: درس. وأما المساجد الملعونة: فمسجد ثقيف، ومسجد الأشعث، ومسجد جرير البجلي، ومسجد سماك. ومسجد بالخمراء بني على قبر فرعون من الفراعنة.

النهي عن الصلاة في خمسة مساجد بالكوفة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب قال: حدثني 5-77 صفوان بن يحيى، عن ذكره، عن أبي عبد الله عليه السلام قال: إن أمير المؤمنين عليه السلام نهى عن الصلاة في خمسة مساجد بالكوفة: مسجد الأشعث بن قيس الكندي، ومسجد جرير بن عبد الله البجلي، ومسجد سماك بن مخرمة، ومسجد شبت بن ربيعي ومسجد تيم، قال: وكان أمير المؤمنين عليه السلام إذا نظر إلى مسجدهم قال: هذه بقعة تيم، ومعناه إنهم قعدوا عنه لا يصلون معه عداوة له وبغضا. لعنهم الله

Five Should Say the Complete Prayers while On A Journey

5-78 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “The following five groups of people should say the complete prayers whether they are on a journey or at home: quadruped keepers who rents them; those who drive the rented quadrupeds; the (long-distance) couriers; the desert shepherds and a ship’s crew since these are their job.”

It Is Fine to See Five Parts of the Body of An Unfamiliar Woman

5-79 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad, on the authority of Marvak ibn Ubayd, on the authority of some companions that he asked Aba Abdullah as-Sadiq (MGB), “What is fine for a man to see of a woman, if he is unfamiliar⁶² to her?” The Imam (MGB) told him, “The face, the two palms of her hands, and the two feet.”

The Gates of the Heavens Open At Five Appointed Times

5-80 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that

Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir and Muhammad ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that from amongst what the Commander of the Faithful Imam Ali (MGB) taught his companions, he (MGB) said, "The gates of the heavens open at five appointed times. At the time of descending of rain; at the time of a holy war; at the time of the general call to prayer; at the time of reading of the Quran; at the time of the disappearance of the sun and at the time of the rise of the dawn."

Paradise Is Eager For Five

5-81 Al-Qazi Muhammad ibn Umar ibn Muhammad ibn Salim ibn al-Bira' al-Hafiz al-Baghdady narrated that Al-Hassan ibn Abdullah ibn Muhammad ibn Ali ibn al-Abbas al-Razi quoted his father, on the authority of his Master Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of Ali (MGB) that the Prophet (MGB) told him, "Paradise is eager for you – Ali, Ammar, Salman, Abuzar and Miqdad."

خمسة يجب عليهم التمام في السفر

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا 5-78 أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: خمسة يتمون في سفر كانوا أو في حضر: المكاري والكري والاشتقان وهو البريد والراعي، والملاح لانه عملهم.

للرجل ان يرى من المرأة التي ليست له بمحرم خمسة اشياء

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 5-79 بن محمد، عن مروق بن عبيد، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قلت له: ما للرجل ان يرى من المرأة إذا لم يكن لها بمحرم، قال: الوجه، والكفين، والقدمين.

تفتح ابواب السماء في خمسة مواقيت

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن ابن يحيى، 5-80 عن جده الحسن بن راشد، عن أبي بصير، ومحمد ابن مسلم، عن أبي عبد الله عليه السلام قال: حدثني أبي، عن جدي عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام قال فيما علم أصحابه: تفتح أبواب السماء في خمسة مواقيت، عند نزول الغيث، وعند الزحف، وعند الاذان، وعند قراءة القرآن، ومع زوال الشمس، وعند طلوع الفجر.

الجنة تشاق إلى خمسة

حدثنا القاضي محمد بن عمر بن محمد بن سالم بن البراء الحافظ البغدادي رضي الله عنه قال: حدثنا 5-81 الحسن بن عبد الله بن محمد بن علي بن العباس الرازي قال: حدثني أبي قال: حدثني سيدي علي بن موسى الرضا، عن أبيه، عن جعفر بن محمد عن أبيه، عن علي بن الحسين، عن أبيه الحسين بن علي، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: الجنة تشاق إليك وإلى عمار و[إلى] سلمان وأبي ذر والمقداد

One Can Divorce Women If They Are in the Following Conditions

5-82 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman that Aba Abdullah as-Sadiq (MGB) said, “A woman can be divorced by her husband if she is in any of the following five conditions: a pregnant woman, a menstruating woman, a woman whose husband has not had sex with her; a woman whose husband is absent and a girl who has not attained puberty.⁶³”

The Five Signs of the Coming of the Riser (MGB)

5-83 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja’far al-Homayry quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Al-Hussein ibn Sa’id, on the authority of Safvan ibn Yahya, on the authority of Muhammad ibn Hakim, on the authority of Maymun al-Ban that Aba Abdullah as-Sadiq (MGB) said, “There following five are the signs before the coming of the Riser (MGB): the appearance of al-Yamani; the appearance of al-Sufyani; the appearance of the caller from the heavens who calls out; land-sliding in al-Beyda⁶⁴ and the murder of *Nafs-i-Zakiya*⁶⁵.”

There can be no oath of condemnationxxiv between five types of women and their spouses

5-84 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad and Abdullah – the sons of Muhammad ibn Isa, on the authority of Al-Abbas ibn Ma’ruf, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Ali ibn Davood

al-Yaqoobi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Aba Abdullah – Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "There can be no oath of condemnation⁶⁶ between five types of women and their spouses: a Jewish woman and her Muslim husband; a Christian woman and her Muslim husband; a slave woman and her freed husband who claims that she has committed adultery; a freed woman who has a slave husband and claims that he has committed adultery; and a husband who has been punished for accusing his wife of having committed adultery as the Honorable the Exalted God says, '... and reject their evidence ever after...' ⁶⁷; and a dumb woman since she cannot take the oath of condemnation and it must be done verbally."

خمس يطلقن على كل حال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن محمد بن أبي عمير، عن 5-82 حماد بن عثمان، عن أبي عبد الله عليه السلام قال: خمس يطلقن على كل حال: الحامل والتي قد يئست من المحيض، والتي لم يدخل بها، والغائب عنها زوجها، والتي لم تبلغ المحيض.

علامات خروج القائم عليه السلام خمس

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن أخيه علي بن 5-83 مهزيار، عن الحسين بن سعيد، عن صفوان ابن يحيى، عن محمد بن حكيم، عن ميمون البان، عن أبي عبد الله عليه السلام قال: خمس قبل قيام القائم: [خروج] اليماني، والسفياي، والمنادي ينادي من السماء، وخسف البيداء، وقتل النفس الزكية.

ليس بين خمس من النساء وبين أزواجهن ملاعنة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد وعبد الله ابنا محمد بن عيسى، عن 5-84 العباس بن معروف، عن الحسين بن يزيد النوفلي، عن علي بن داود اليعقوبي، عن سليمان بن حفص البصري، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده عليهم السلام أن عليا عليه السلام قال: ليس بين خمس من النساء وبين أزواجهن ملاعنة: اليهودية تكون تحت المسلم، والنصرانية والامة تكونان تحت الحر فيقذفهما، والحرّة تكون تحت العبد فيقذفها، والمجلود في الفرية، لان الله عز وجل يقول: "ولا تقبلوا لهم شهادة أبدا" والخرساء ليس بينها وبين زوجها لعان إنما اللعان باللسان.

The sayings by which God tested Abraham (MGB)

5-85 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Hamzih ibn al-Qasim al-Alavi al-Ab'basi quoted Ja'far ibn Malik al-Kufy al-Fazari, on the authority of Muhammad ibn al-Hussein ibn Ziyad al-Zyat, on the authority of Muhammad ibn Ziyad al-Azodi, on the authority of Al-Mufaz'zal ibn Umar, "I asked Ja'far ibn Muhammad as-Sadiq (MGB), 'What is meant by Abraham was tried by God in the following words of the Honorable the Exalted God, *And remember that Abraham was tried by his Lord with certain commands,...* [68](#)'"

The Imam (MGB) replied, 'This refers to the sayings which God heard from Adam and accepted Adam's (MGB) repentance. Adam beseeched to God by Muhammad (MGB), Ali (MGB), Fatimah (MGB), Hassan (MGB) and Hussein (MGB) to accept his (MGB) repentance and God accepted it as He is the One who accepts repentance and is the Merciful.'

I asked the Imam (MGB), 'O (grand)son of the Prophet of God! What is God's intention in saying, '*...He fulfilled...*' [69](#) The Imam (MGB) replied, 'This implies that God completed the names of the Imams up until the twelfth Imam nine of whom are from the progeny of Al-Hussein (MGB).'

I asked the Imam (MGB), 'O (grand)son of the Prophet of God! Please inform me about the meaning of the following words of the Honorable the Exalted God, '*And he left it as a Word to endure among those who came after him,...*' [70](#)

The Imam (MGB) said, 'This implies that God established Divine Leadership in the progeny of Al-Hussein (MGB) up until the Resurrection Day.'

I asked the Imam (MGB), 'O (grand)son of the Prophet of God! Please tell me why was the Divine Leadership established in the progeny of Al-Hussein (MGB), but not in the progeny of Al-Hassan (MGB) who was the older son even though both of them were the grandsons of God's Prophet (MGB) and were both considered to be the Masters of the Youth in Paradise?'

The Imam (MGB) said, 'Moses (MGB) and Aaron (MGB) were both appointed Prophets and were also brothers. God established the Prophethood in the progeny of Aaron (MGB), but not the progeny of Moses (MGB). No one can question why God did that. Divine Leadership is also a form of Caliphate from the Honorable the Exalted God. No one can say why God placed it in the progeny of Al-Hussein (MGB), but not in the progeny of Al-Hassan (MGB). Indeed God is Wise in what He does. He cannot be questioned regarding what He does, while the people will be questioned regarding what they do.'

الكلمات التي ابتلى إبراهيم ربه بهن فاتهمن خمس

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي العباسي قال: حدثنا جعفر 5-85

بن محمد بن مالك الكوفي الفزارى قال: حدثنا محمد بن الحسين بن زيد الزيات قال: حدثنا محمد بن زياد الأزدي، عن المفضل ابن عمر، عن الصادق جعفر بن محمد عليهما السلام قال: سألته عن قول الله عز وجل: "وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ" ما هذه الكلمات؟

قال: هي الكلمات التي تلقاها آدم من ربه فتاب عليه وهو أنه قال: يارب أسألك بحق محمد وعلي وفاطمة والحسن والحسين ألا تبت علي، فتاب الله عليه إنه هو التواب الرحيم.

فقلت له: يا ابن رسول الله فما يعني عز وجل بقوله "فَأْتَمَّهُنَّ"؟

قال: يعني فأتَمَّهُنَّ إلى القائم عليه السلام اثني عشر إماما تسعة من ولد الحسين

"قال المفضل: فقلت له: يا ابن رسول الله فأخبرني عن قول الله عز وجل: "وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ"

قال: يعني بذلك الامامة جعلها الله في عقب الحسين إلى يوم القيامة

قال: فقلت له: يا ابن رسول الله فكيف صارت الامامة في ولد الحسين دون ولد الحسن عليهما السلام، وهما جميعا ولدا رسول صلى الله عليه وآله وسبطاه وسيدا شباب أهل الجنة؟

فقال عليه السلام: إن موسى وهارون كانا نبيين مرسلين أخوين فجعل الله النبوة في صلب هارون دون صلب موسى، ولم يكن لاحد أن يقول: لم فعل الله ذلك، وإن الامامة خلافة [من] الله عز وجل ليس لاحد أن يقول: لم جعلها الله في صلب الحسين دون صلب الحسن، لأن الله هو الحكيم في أفعاله، لا يسئل عما يفعل وهم يسألون

There is another interpretation of the following sayings of the Blessed the Sublime God, 'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled...' ⁷¹ What was said above is the main interpretation. There are two forms of trials. One is befitting for the Sublime God, but the other one is not. What is not befitting for God is to say that God tries something to find out the results which He knows not. That is to discover through practical experimentation. This is inapplicable to God since He is the All-Knower of everything that is hidden. What can be said about God is for Him to try a servant, so that he may persevere at times of hardship and become worthy of a rank. It also serves as a means of teaching for others, so that they may look at him and follow him. And they may know that the Honorable the Exalted God would not grant the position of Divine Leadership unless out of His Wisdom and would only bestow it upon one who deserves that rank. His worthiness of that rank shall be

discovered later. This was one interpretation of God's words. Another interpretation of these words could be in reference to certitude as the Honorable the Exalted God says, *'So also did We show Abraham the power and the laws of the heavens and the Earth, that he might (with understanding) have certitude.'* [72](#)

And another interpretation of these words could be in reference to God's recognition – to know that God is Pure, One, and without any similitude as Abraham looked at the stars and the sun and discovered that they are all created since they set. Then God taught him that the decrees of the astrologers is wrong as the Honorable the Exalted God says, *"Then did he cast a glance at the Stars. And he said, 'I am indeed sick (at heart)!'"* [73](#) God expressed his one glance since the first glance is not considered wrong. Rather, it is the second glance that would constitute an error as the Prophet (MGB) told Ali (MGB), 'O Ali (MGB)! The first glance is yours, but the second glance opposes you.'

And another interpretation could be bravery that is clear by what happened to the idols as the Honorable the Exalted God says, *"Behold! he said to his father and his people, 'What are these images, to which ye are (so assiduously) devoted?' They said, 'We found our fathers worshipping them.' He said, 'Indeed ye have been in manifest error ye and your fathers.' They said, 'Have you brought us the Truth, or are you one of those who jest?' He said, 'Nay, your Lord is the Lord of the heavens and the Earth, He Who created them (from nothing): and I am a witness to this (Truth). And by God, I have a plan for your idols after ye go away and turn your backs'... So he broke them into pieces, (all) but the biggest of them, that they might turn (and address themselves) to it."* [74](#)

ولقول الله تبارك وتعالى "وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ" وجه آخر وما ذكرناه أصله والابتلاء على ضربين أحدهما يستحيل على الله تعالى ذكره، والآخر جائز، فاما ما يستحيل فهو أن يختبره ليعلم ما تكشف الايام عنه، وهذا ما لا يصح له لانه عز وجل علام الغيوب، والضرب الآخر من الابتلاء أن يبتليه حتى يصبر فيما يبتليه به فيكون ما يعطيه من العطاء على سبيل الاستحقاق، ولينظر إليه الناظر فيقتدي به، فيعلم من حكمة الله عز وجل أنه لم يكل أسباب الامامة إلا إلى الكافي المستقل، الذي كشفت الايام عنه بخبره، فاما الكلمات فمنها ما ذكرناه، ومنها اليقين وذلك قول الله عز وجل: "وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ" ومنها المعرفة بقدوم باريه وتوحيده وتنزيهه عن التشبيه حين نظر إلى الكوكب، والقمر والشمس فاستدل بأقول كل واحد منها على حدثه وبعده على محدثه، ثم علمه عليه السلام بأن الحكم بالنجوم خطأ في قوله عز وجل: "فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ" وإنما قيده الله سبحانه بالنظرة الواحدة لان النظرة الواحدة لا توجب الخطأ إلا بعد النظرة الثانية بدلالة قول النبي صلى الله عليه وآله لما قال لامير المؤمنين عليه السلام: "يا علي أول النظرة لك، والثانية عليك لا لك"، ومنها الشجاعة وقد كشفت الايام والاصنام عنه بدلالة قوله عز وجل: "إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ. قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ. قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ. قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ. قَالَ بَلْ رُبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ. وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ، فَجَعَلَهُمْ جُذَاءً إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ."

Standing single-handed against a lot of the enemies of the Honorable the Exalted God by Abraham is a sign of his utmost bravery.

Then it refers to his forbearance which is implied in what the Honorable the Exalted God says, *'For*

Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to God. ⁷⁵

Then it refers to his generosity which can be seen from the stories regarding the noble guests of Abraham (as we can see from the following, 'Has the story reached thee, of the honored guests of Abraham?') ⁷⁶

Then it refers to his isolation from the members of his family and clan as we can conclude from the following, 'And I will turn away from you (all) and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest. ⁷⁷ And enjoining to do good and admonishing against evil as we understand from the following words of the Honorable the Exalted God, "... 'O my father! why worship that which heareth not and seeth not, and can profit thee nothing? O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious. O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend. " ⁷⁸

And responding to wickedness with goodness as we read in his response to his father after the father said, "(The father) replied, 'Art thou shrinking from my gods, O Abraham? If thou forbear not, I will indeed stone thee. Now get away from me for a good long while!'" ⁷⁹ Abraham (MGB) replied, '...I will pray to my Lord for thy forgiveness: for He is to me Most Gracious....' ⁸⁰

And it also refers to his reliance as we read, 'Who created me, and it is He Who guides me; Who gives me food and drink; And when I am ill, it is He Who cures me; Who will cause me to die, and then to life (again); And who, I hope, will forgive me my faults on the Day of Judgment. ⁸¹

Then it also refers to wisdom and requesting to be of the righteous ones as we read, 'O my Lord! Bestow wisdom on me, and join me with the righteous;' ⁸² This refers to the righteous ones who only judge based on the Honorable the Exalted God's decrees and not their own personal opinion or innovations. This was so that the Proofs of God that will come later on testify to his sincerity as we understand from his words, 'Grant me honorable mention on the tongue of truth among the latest (generations);' ⁸³

Here he was referring to this noble nation. God accepted his prayer and established a representative for him and the rest of the Prophets and granted him an 'honorable mention on the tongue of truth among the latest (generations);' ⁸⁴ which refers to Ali ibn Abi Talib (MGB) as the Honorable the Exalted God says, 'And We granted them lofty honor on the tongue of truth. ⁸⁵

ومقاومة الرجل الواحد ألوفا من أعداء الله عز وجل تمام الشجاعة، ثم الحلم مضمن معناه في قوله عز وجل: "إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ" ثم السخاء وبيانه في حديث ضيف إبراهيم المكرمين، ثم العزلة عن أهل البيت والعشيرة مضمن معناه في قوله: "وَأَعْتَزَلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا" والامر بالمعروف والنهي عن المنكر بيان ذلك في قوله عز وجل: "يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا،

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا، يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا، يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا" ودفع السيئة بالحسنة، وذلك لما قال له أبوه: "ارغب أنت عن آلهتي يا إبراهيم لئن لم تنته لأرجمنك واهجرني مليا" فقال في جواب أبيه "سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا" والتوكل بيان ذلك في قوله: "الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ، وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ، وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ، وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ، وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ"

ثم الحكم والانتماء إلى الصالحين في قوله: "رب هب لي حكما وألحقني بالصالحين" يعني بالصالحين الذين لا يحكمون إلا بحكم الله عز وجل، ولا يحكمون بالآراء والمقائيس حتى يشهد له من يكون بعده من الحجج بالصدق بيان ذلك في قوله: "وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ" أراد به هذه الامة الفاضلة فأجابه الله وجعل له ولغيره من أنبيائه لسان صدق في الآخرين، وهو علي بن أبي طالب عليه السلام وذلك قوله عز وجل: "وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا."

Then it refers to a trial in his life when he was put in a catapult⁸⁶ and thrown into the fire. Then it refers to a trial in his son when he was ordered to offer his son Ishmael. Then it refers to his trial through his family when the Honorable the Exalted God freed his wife from the hands of Azarat al-Qabti mentioned in history. Then it refers to his patience with the bad-temperedness of (his wife) Sarah. Then it refers to him underestimating his own degree of obedience as we read, *'And let me not be in disgrace on the Day when (men) will be raised up;*⁸⁷

Then it refers to his true faith as the Honorable the Exalted God says, *'Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to God's (Which is Islam), and he joined not gods with God.'*⁸⁸

Then it refers to the complete obedience in his words as we read, *"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God – the Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His will."*⁸⁹ All the conditions of obedience are integrated into his words, *'my life and my death, are (all) for God – the Cherisher of the Worlds.'* He has not missed the least bit and has not covered up any minute points.

Then it refers to the fact that God fulfilled his supplications when he said, *'My Lord! Show me how Thou givest life to the dead...*⁹⁰ This could have two different meanings. One could think that he was asking God to show him how the Honorable the Exalted God gives life to the dead. It is not wrong for one who doesn't know something to ask about it. It would not imply that his belief in monotheism is questionable. Then the Honorable the Exalted God asked him, *'Dost thou not then believe? He said, 'Yea!...*⁹¹ This is required of anyone to answer if asked *'Dost thou not then believe?'* as Abraham (MGB) did. This is as the Honorable the Exalted God asked all the spirits from the progeny of Adam (MGB) *'Am I not your Lord (who cherishes and sustains you)?'* They said, *'Yea!...*⁹² The first one to answer in the positive was Muhammad (MGB) being a pioneer in that. He (MGB) became the Master of those of the earlier times and those of the later times. He (MGB) became the noblest of the Prophets and the Messengers.

Whoever doesn't mention this response of Abraham (MGB) has indeed turned away from the religion of Abraham as the Honorable the Exalted God says, *'And who turns away from the religion of Abraham but such as debase their souls with folly? ...'*⁹³

Then the Honorable the Exalted God appointed Abraham (MGB) in this world and he (MGB) shall be from the good ones in the Hereafter as the Honorable the Exalted God says in the rest of that same verse, *'...Him We*

والمحنة في النفس حين جعل في المنجنيق وقذف به في النار، ثم المحنة في الولد حين امر بذبح ابنه إسماعيل، ثم المحنة بالاهل حين خلص الله عز وجل حرمة من عازاة القبطي المذكور في هذه القصة، ثم الصبر على سوء خلق سارة، ثم استقصار النفس في الطاعة في قوله: "ولا تخزني يوم يبعثون" ثم النزاهة في قوله عز وجل: "مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" ثم الجمع لأشراط الكلمات في قوله: "قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ." فقد جمع في قوله "مَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ" جميع أشراط الطاعات كلها حتى لا تعزب عنه عازية ولا تغيب عن معانيها غائبة. ثم استجابة الله دعوته حين قال: "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى" وهذه آية متشابهة معناها أنه سأل عن الكيفية والكيفية من فعل الله عز وجل متى لم يعلمها العالم لم يلحقه عيب، ولا عرض في توحيده نقص، فقال الله عز وجل: "أَوَلَمْ تُؤْمِنْ؟ قَالَ بَلَىٰ" هذا شرط عامة من آمن به متى سئل واحد منهم "أَوَلَمْ تُؤْمِنْ" وجب أن يقول: بلى، كما قال إبراهيم، ولما قال الله عز وجل لجميع أرواح بني آدم: "الْأَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ" قال: أول من قال بلى محمد صلى الله عليه وآله فصار يسبقه إلى "بلى" سيد الاولين والآخرين، وأفضل النبيين والمرسلين. فمن لم يجب عن هذه المسألة بجواب إبراهيم فقد رغب عن ملته، قال الله عز وجل: "وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ" ثم اصطفاه الله عز وجل إياه في الدنيا ثم شهادته له في العاقبة أنه من الصالحين في قوله عز وجل

*chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.*⁹⁴

The Righteous ones are the Prophets and the Imams – may God bless them all – who received orders from the Honorable the Exalted God as to what is good and what is evil. They all asked God for improvements. They all avoided personal opinions and innovations in His Religion as God says, *"Behold! his Lord said to him: 'Bow (thy will to Me):' He said, 'I bow (my will) to the Lord and Cherisher of the Universe.'"*⁹⁵ Then all the other Prophets followed him as the Honorable the Exalted God says, *"And this was the legacy that Abraham left to his sons, and so did Jacob; 'Oh my sons! God hath chosen the Faith for you; then die not except in the Faith of Islam.'"*⁹⁶ Also the Honorable the Exalted God tells His Prophet, *"So We have taught thee the inspired (Message), 'Follow the ways of Abraham the True in Faith, and he joined not gods with God.'"*⁹⁷ And as the Honorable the Exalted God says, *"...it is the cult of your father Abraham. It is He Who has named you Muslims, both before"*⁹⁸

The conditions for Divine Leadership have been obtained from the necessities of this world and the Hereafter.

And in what Abraham (MGB) said, *"...from my offspring!"*⁹⁹ 'from' implies a form of distinction, since some of his progeny did not deserve to be a Divine Leader, and some did. They were Muslims and unbelievers. It was impossible for Abraham (MGB) to pray for those who were either Muslims or

unbelievers to be Divine Leaders. Therefore, it must be concluded that Abraham (MGB) took into consideration the Muslims and even the especial Muslims who were sincere believers which had abandoned unbelief. Then he (MGB) took into consideration a smaller group of them who were just ones who had abandoned major sins. Then he (MGB) took into consideration a smaller group of them who were Immaculate and never even thought of committing any sins. If there were any more conditions they would also be included in the conditions for Divine Leadership.

The Honorable the Exalted God has mentioned Jesus (MGB) to be of the progeny of Abraham (MGB) even though Jesus (MGB) was in the line of Abraham (MGB) through Abraham's great grand-daughter (i.e. Mary (MGB)). As God has considered those born in the line of a great grand-daughter to be of Abraham's progeny, and Abraham (MGB) had prayed for Divine Leadership to continue through his progeny, it is incumbent upon Muhammad (MGB) to follow Abraham (MGB). Muhammad established the line of Immaculate Divine Leadership in his progeny through his daughter, since the Honorable the Exalted God had ordered him to follow Abraham (MGB) as we read, *"So We have taught thee the inspired (Message), Follow the ways of Abraham the True in Faith, and he joined not gods with God."*¹⁰⁰

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ. "والصالحون هم النبي والائمة صلوات الله عليهم" أجمعين الاخذون عن اله عز وجل أمره ونهية والملتمسون للصالح من عنده والمجتنبون للرأي والقياس في دينه في قوله: "إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِربِّ الْعَالَمِينَ" ثم اقتداء من بعده من الانبياء عليهم السلام به في قوله عز وجل: "وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ" وفي قوله عز وجل لنبيه صلى الله عليه وآله، "ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" وفي قوله عز وجل: "مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ" وأشرط كلمات الامام مأخوذة مما تحتاج إليه الامة من جهته من مصالح الدنيا والآخرة.

وقول إبراهيم عليه السلام: "وَمِنْ ذُرِّيَّتِي" "من" حرف تبعيض ليعلم أن من الذرية من يستحق الامامة، ومنهم من لا يستحق الامامة، هذا من جملة المسلمين، وذلك أنه يستحيل أن يدعو إبراهيم بالامامة للكافر أو للمسلم الذي ليس بمعصوم، فصح أن باب التبعض وقع على خواص المؤمنين والخواص إنما صاروا خواصا بالبعد عن الكفر، ثم من اجتنب الكبائر صار من جملة الخواص أخص، ثم المعصوم هو الخاص الاخص ولو كان للتخصيص صورة أربى عليه لجعل ذلك من أوصاف الامام

قد سمي الله عز وجل عيسى من ذرية إبراهيم وكان ابن ابنته من بعده، ولما صح أن ابن البنت ذرية ودعا إبراهيم لذريته بالامامة وجب على محمد صلى الله عليه وآله الاقتداء به في وضع الامامة في المعصومين من ذريته حذو النعل بالنعل بعد ما أوحى الله عز وجل إليه وحكم عليه بقوله "ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ" ولو خالف ذلك لكان داخلا في قوله عز

Had Muhammad (MGB) not followed this order, he would have been considered to be amongst those who had turned away from the religion of Abraham as we read, *"And who turns away from the religion of*

Abraham but such as debase their souls with folly?”¹⁰¹

The Prophet Muhammad (MGB) was more majestic than that. Therefore, we read as the Honorable the Exalted God says, *“Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Apostle and those who believe: ...”¹⁰²*

And the Commander of the Faithful Imam Ali (MGB) is the father of the progeny of God’s Prophet (MGB) who were entrusted with Divine Leadership and were Immaculate as the Honorable the Exalted God says, *“But My Promise is not within the reach of evildoers.”¹⁰³* That refers to those who worshipped an idol or associated partners with God even for a twinkling of an eye, and even if they submitted to Islam afterwards. It is not right to place something in the improper place and the worst form of unbelief is associating partners with God as the Honorable the Exalted God says, *“... for false worship is indeed the highest wrongdoing.”¹⁰⁴* That is why one who commits a sin – be it minor or major – doesn’t deserve to be a Divine Leader even though he may repent afterwards. One who is to be punished by a religious decree cannot be the one to issue the rule for others to be punished by the same decree. Ordering to punish those who have violated religious rules is one of the duties of a Divine Leader. Therefore, a Divine Leader must be Immaculate. That would not be known except through what the Honorable the Exalted God reveals to us by the tongue of the Prophet (MGB). Being Immaculate is not like being black or white which could be seen from one’s outward appearance. Rather, it is a hidden characteristic which can only be recognized through what is expressed by the All-Knowing the Honorable the Exalted God.”

Imam Ali (MGB) ordered his staff to do five things

5–86 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Ziyad al-Adami, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Ibrahim al-Nawfaly who linked it up through a chain of narrators to Imam Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB), “The Commander of the Faithful Imam Ali (MGB) wrote his staff and ordered them to do the following five things: Sharpen your pencils a little when you want to write; write the lines close to each other; skip additional and unrelated issues; and write briefly. I admonish you against wasting the possessions of the Muslims.”

وجل: "وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ" جل نبي الله عن ذلك

وقال الله عز وجل: "إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا" وأمير المؤمنين عليه السلام أبوزرية النبي صلى الله عليه وآله ووضع لامامية فيه وضعها في ذريته المعصومين

وقوله عز وجل: "لَا يَنَالُ عَهْدِي الظَّالِمِينَ" عني به أن الامامة لا تصلح لمن قد عبد صنما أو وثنا أو أشرك بالله طرفة. عين وإن أسلم بعد ذلك والظلم وضع الشيء في غير موضعه

وأعظم الظلم الشرك قال الله عز وجل: "إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" وكذلك لا تصلح الامامة لمن قد ارتكب من المحارم شيئا صغيرا كان أو كبيرا وإن تاب منه بعد ذلك، وكذلك لا يقيم الحد من في جنبه حد فاذا لا يكون الامام إلا معصوما ولا تعلم عصمته إلا بنص الله عز وجل عليه على لسان نبيه صلى الله عليه وآله لان العصمة ليست في ظاهر الخلقة فترى كالسواد والبياض وما أشبه ذلك وهي مغيبة لا تعرف إلا بتعريف علام الغيوب عز وجل.

كتب أمير المؤمنين عليه السلام إلى عماله بخمس خصال

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني سهل بن زياد 5-86 الادمي، عن يعقوب بن يزيد، عن محمد بن إبراهيم النوفلي رفعه إلى جعفر بن محمد أنه ذكر عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام كتب إلى عماله: ادقوا أقلامكم، وقاربوا بين سطورك، واحذفوا عني فضولكم، واقصدوا قصد المعاني، وإياكم والاكتار، فإن أموال المسلمين لا تحتل الاضرار.

Five things are due to our nature

5-87 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Ja'far ibn Muhammad ibn Nooh quoted Abu Muhammad Abdullah ibn Ahmad ibn Himad from Qumas, on the authority of Abu Muhammad al-Hassan ibn Ali al-Halvani, on the authority of Bashr ibn Umar, on the authority of Malik ibn Ans, on the authority of Sa'id ibn Abi Sa'id al-Moqbery, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Five things are due to our nature: cutting the nails; shaving the moustache; trimming underarm hair; shaving the pubic hair; and circumcision."

The Five Great Nobilities of Imam Ali

5-88 Abu Abdullah al-Hussein ibn Ahmad al-Astar Abady al-Adl in Balkh narrated that his grandfather quoted Muhammad ibn Ahmad al-Gorjany, on the authority of Isma'il ibn Aban, on the authority of Zafir ibn Suleiman, on the authority of Israel, on the authority of Ubaydullah ibn Sharik al-Ameri, on the authority of Al-Harith ibn So'labat, "I asked Sa'ed, 'Have you ever seen any of the nobilities of Ali (MGB) with your own eyes?' He replied, 'Yes, I have seen four nobilities. Sorry. I have seen five nobilities. Even if I had just one of them, I would have loved it more than red-haired camels. [105](#)

The first nobility is that once when God's Prophet (MGB) had dispatched Abu Bakr with the *Bara'at* Chapter (Declaration of Immunity) of the Quran to declare and Abu Bakr had left, the Prophet (MGB) sent Ali (MGB) to take that Chapter from Abu Bakr. Then Abu Bakr returned and said, 'O Prophet of God! Was anything revealed about me?' The Prophet (MGB) replied, 'No. The only thing that was revealed was that only someone who is from my own household should propagate this Chapter.'

The second nobility is that 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 Ali's house. They asked, 'You shut all the

doors but left his open?’ The Prophet (MGB) replied, ‘I did not shut those doors, and I did not leave that one open on my own. All that was ordered by the Honorable the Exalted God.

The third nobility is that when God’s Prophet (MGB) dispatched Umar ibn al-Khat’tab and another man to fight at Khaybar, they both returned after having been defeated. Then the Prophet (MGB) said, ‘Tomorrow I shall hand over the flag to the one who loves God and the Prophet of God, and the one who is loved by God and the Prophet of God and recites a lot of glorifications of God.’ Many people showed themselves to the Prophet (MGB) to attain this nobility, but he (MGB) called in Ali (MGB) and handed him the flag. Ali (MGB) did not return until God granted him (MGB) victory.

خمس من الفطرة

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا جعفر بن محمد بن نوح قال: حدثنا أبو محمد عبد الله بن 5-87 أحمد بن حماد من أهل قومس قال: حدثنا أبو محمد الحسن ابن علي الحلواني قال حدثنا بشر بن عمر قال: حدثنا مالك بن أنس، عن سعيد بن أبي سعيد المقبري، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: خمس من الفطرة: تقليم الاظفار: وقص الشارب، ونتف الابط، وحلق العانة، والاختتان

خمس مناقب لأمير المؤمنين عليه السلام

حدثنا أبو عبد الله الحسين بن أحمد الاسترآبادي العدل ببلخ قال: أخبرنا جدي قال: حدثنا محمد بن أحمد 5-88 الجرجاني قال: حدثنا إسماعيل بن أبان قال: حدثنا زافر بن سليمان، عن إسرائيل، عن عبيد الله بن شريك العامري، عن الحارث بن ثعلبة قال: قلت لسعد: أشهدت شيئاً من مناقب علي عليه السلام قال: نعم شهدت له أربع مناقب والخامسة قد شهدتها لأن يكون لي واحدة منهن أحب إلي من حمر النعم: بعث رسول الله صلى الله عليه وآله أبا بكر ببراءة، ثم أرسل علياً عليه السلام فأخذها منه فرجع أبو بكر فقال: يا رسول الله أنزل في شيء؟ قال: لا إلا أنه لا يبلغ عني إلا رجل مني. وسد رسول الله صلى الله عليه وآله أبواب كانت في المسجد وترك باب علي عليه السلام فقالوا: سدّدت الابواب وتركت بابه؟ فقال صلى الله عليه وآله: ما انا سدّدته ولا أنا تركته

قال: وبعث رسول الله صلى الله عليه وآله عمر بن الخطاب ورجلاً آخر إلى خيبر فرجعا منهزمين فقال النبي صلى الله عليه وآله: لاعطين الراية غدا رجلاً يحب الله ورسوله، ويحبه الله ورسوله في ثناء كثير، قال: فتعرض لها غير واحد فدعا علياً عليه السلام فأعطاه الراية فلم يرجع حتى فتح الله له

The fourth nobility is that on the day of *Qadir Khum*, God’s Prophet grabbed Ali’s hand and raised him up while asking, ‘Am I not more of a Master over you than you yourselves are?’ The people replied, ‘Yes. O Prophet of God.’ The Prophet (MGB) said, ‘Ali is the Master of whomever I am the Master of.’

The fifth nobility is that God's Prophet (MGB) established Ali (MGB) as his Trustee in his household. Ali (MGB) went to the Prophet (MGB) and the Prophet (MGB) told him, 'Your position relative to me is the same as Aaron's position relative to Moses (MGB) – with the only exception that there shall be no Prophets after me.'"

A Judge Must Rule Based on what is Apparent in Five Circumstances

5–89 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ibrahim ibn Hashim, on the authority of Abi Ja'far al–Muqar'ri who linked it up through a chain of narrators to Aba Abdullah as–Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "A judge must rule based on what is apparent in five circumstances: the question of leadership; marriage; inheritance; the offerings; the testimonies – once those who bear witness appear to be upright he must accept their testimony and should not investigate about their inward things."

The five pioneers

5–90 Muhammad ibn Ali ibn Isma'il narrated that Al–Bajiri quoted Muhammad ibn Harb al–Vaseti, on the authority of Yazid ibn Harun, on the authority of Abi Shoyba', on the authority of a man from Hamedan, on the authority of his father that Ali ibn Abi Talib (MGB) said, "There are five pioneers. I am the pioneer of the Arabs. Salman Farsi is the pioneer of the Persians. Saheeb is the pioneer of the Romans. Bilal is the pioneer of the Ethiopians. And Khibab is the pioneer of the Nabataeans¹⁰⁶."

The Five Traditions Practiced By Abdul Mutalib During the Age of Ignorance which God Established In Islam

5–91 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) the Prophet (MGB) told him,

والرابعة يوم غدیر خم أخذ رسول الله صلى الله عليه وآله بيد علي عليه السلام فرفعهما حتى رأى بياض آباطهما فقال النبي صلى الله عليه وآله: ألسنت أولى بكم من أنفسكم؟ قالوا: بلى يا رسول الله، قال: فمن كنت مولاه فعلي مولاه، والخامسة خلفه رسول الله صلى الله عليه وآله في أهله ثم لحق به فقال له: أنت مني بمنزلة هارون من موسى ألا أنه لا نبي بعدي.

خمسة أشياء يجب الاخذ فيها على القاضي بظاهر الحكم

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار. عن إبراهيم 89-5 بن هاشم، عن أبي جعفر المقرئ بإسناده رفعه إلى أبي عبد الله عليه السلام، عن أبيه، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: خمسة أشياء يجب على القاضي الاخذ فيه بظاهر الحكم: الولاية، والمناكح، والمواريث، والذبايح، والشهادات، إذا كان ظاهر الشهود مأمونا جازت شهادتهم ولا يسأل عن باطنهم.

السباق الخمسة

أخبرني محمد بن علي بن إسماعيل قال: حدثنا البجيرقي قال: حدثنا محمد بن حرب الواسطي قال: حدثني 90-5 يزيد بن هارون، عن أبي شيبه قال: حدثنا رجل من همدان، عن أبيه قال: قال علي بن أبي طالب عليه السلام: السباق خمسة فأنا سابق العرب، وسلمان سابق فارس وصهيب سابق الروم، وبلال سابق الحبش، وخباب سابق النبط.

سن عبدالمطلب في الجاهلية خمس سنن أجراها الله عز وجل في الاسلام

حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبو يزيد قال: حدثنا محمد بن أحمد بن صالح 91-5 التميمي، عن أبيه قال: حدثنا أنس بن محمد أبو مالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب

“O Ali! Abdul Mutalib practiced five traditions – during the Age of Ignorance – which God established in Islam for his sake. He forbade marrying women to whom your fathers married. Thus, the Honorable the Exalted God revealed ‘And marry not women whom your fathers married,...’ [107](#) He found a treasure and did not pay the one-fifth levy on it, but gave it away in charity. Then the Honorable the Exalted God revealed, ‘And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to God, – and to the Apostle, and to near relatives, orphans, the needy, and the way-farer, – if ye do believe in God and in the revelation We sent down to Our servant on the Day of Testing, – the Day of the meeting of the two forces. For God hath power over all things.’ [108](#)

When he dug up the Zamzam well, he called it ‘the place for the pilgrims to drink from.’ Then God revealed ‘Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong.’ [109](#) He established one-hundred camels to be the blood-money for unintentional killing. Then the

?Honorable the Exalted God established this in Islam. There was no certain number for the rounds of circumambulation of the *Ka'ba*. Abdul Mutalib established that to be seven times. Then the Honorable the Exalted God established this in Islam. O Ali! Abdul Mutalib never gambled by raffling with arrows, worshipped idols, or ate what on which the name of other than God was invoked.¹¹⁰ He used to say, 'I am the follower of the religion of my (fore)father –Abraham (MGB).’”

Banquets Should Be Served Only In Five Situations

5–92 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil–Qasim quoted Ahmad ibn Aba Abdullah al–Barqy, on the authority of Sajada al–Abed – Al–Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of the first Abul Hassan (MGB) that God’s Prophet (MGB) said, “Banquets should only be served in five situations: wedding parties, birth of babies, circumcision, purchase of houses, and returning home from Mecca (after performing the *Hajj*).”

5–93 Muhammad ibn Ali ibn ash–Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al–Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al–Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al–Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority

عليه السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي إن عبدالمطلب سن في الجاهية خمس سنن أجازها الله له في الاسلام، حرم نساء الآباء على الابناء فأُنزل الله عز وجل "ولا تنكحوا ما نكح آبؤكم من النساء" ووجد كنزا فأخرج منه الخمس وتصدق به، فأُنزل الله عز وجل: "وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَتَقَىٰ الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

ولما حفر زمزم سماها سقاية الحاج، فأُنزل الله "أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ"

وسن في القتل مائة من الابل فأجرى الله عروجل ذلك في الاسلام، ولم يكن للطواف عدد عند قريش فسن فيهم عبدالمطلب سبعة أشواط، فأجرى الله ذلك في الاسلام. يا علي إن عبدالمطلب كان لا يستقسم بالازلام، ولا يعبد الاصنام، ولا يأكل ما ذبح على النصب، ويقول: أنا على دين أبي إبراهيم عليه السلام.

لا وليمة الا في خمس

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد 5–92

الله البرقي، عن سجادة العابد واسمه الحسن بن علي ابن أبي عثمان، عن موسى بن بكر قال: قال أبو الحسن الأول عليه السلام: قال رسول الله صلى الله عليه وآله: لا وليمة إلا في خمس: في عرس أو خرس أو عذار، أو وكر أو ركاز، فأما العرس فالتزويج، والخرس النفاس بالولد، والعذار الختان، والوكر الرجل يشتري الدار، والركاز الذي يقدم من مكة.

حدثنا محمد بن علي بن الشاه قال: حدثنا أبو حامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد أحمد بن 5-93 خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي عن أبيه قال: حدثنا أنس بن محمد أبو مالك، عن أبيه، عن جعفر بن

of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali ibn Abi Talib (MGB) said, "O Ali! Banquets should only be served in five situations: wedding parties, birth of babies, circumcision, purchase of houses, and returning from Mecca (after performing the *Hajj*)."

The compiler of the book – may God be pleased with him – said, "One form of banquet which is referred to as *Vakira* is for buying or building a new house. Another form of banquet which is referred to as *Naqia* is for returning from a journey. In fact, the word *Rekaz* means booties. It refers to the banquet served upon returning home from the *Hajj* pilgrimage in Mecca, since the pilgrim considers it to have an extra reward for him. In a similar statement, the Prophet (MGB) said 'fasting in the month of *Ramazan* is similar to booties.'

The Prophet asked his Lord for five things regarding Ali

5-94 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr narrated that Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! I asked my Lord for five things regarding you and He granted them to me. The first thing was that when the Earth is rent asunder, I shall be the first one to be resurrected and wipe the dirt off of my face and you will be alongside me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to reckon my deeds, you be alongside me. This was accepted. The third thing that I asked my Lord – the Honorable the Exalted – for was that you be the one carrying my flag. This was accepted. The fourth thing I asked for was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation into Paradise. This was also accepted. Therefore, I praise God for what He had granted me."

5-95 Al-Hussein ibn Ibrahim ibn Tatanat, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Ahmad ibn Ziyad ibn Ja'far al-Hamedany and Ali ibn Abdullah al-Var'raq – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of

Yasir – the servant¹¹¹, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of his father Ali ibn

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 لا وليمة إلا في خمس: في عرس أو خرس أو عذار أو وكار أو ركاز. والعرس التزويج، والخرس النفاس بالولد، والعذار الختان، والوكار في شراء الدار، والركاز الذي يقدم من مكة.

قال مصنف هذا الكتاب رضي الله عنه: يقال للطعام الذي يدعى إليه الناس عند بناء الدار أو شرائها: الوكيرة، والوكار منه، ويقال للطعام الذي يتخذ للقادم من السفر: النقيعة، والركاز الغنيمة كأنه يريد أن في اتخاذ الطعام للقدوم من مكة غنيمة لصاحبه من الثواب الجزيل. ومنه قول النبي صلى الله عليه وآله: "الصوم في الشتاء الغنيمة الباردة".

سأل رسول الله صلى الله عليه وآله ربه عز وجل في علي خمس خصال

حدثنا أبو منصور أحمد بن إبراهيم بن بكر قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبو القاسم عبد الله 5-94 بن أحمد الطائي قال: حدثني أبي قال: حدثني علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي سألت ربي فيك خمس خصال فأعطاني، أما أولها فسألت ربي أن أكون أول من تنشق عنه الأرض وأنفض التراب عن رأسي وأنت معي، فأعطاني. وأما الثانية فسألت ربي أن يقفني عند كفة الميزان وأنت معي، فأعطاني. وأما الثالثة فسألت ربي أن يجعلك في القيامة صاحب لوائي، فأعطاني. وأما الرابعة فسألت ربي أن يسقى امتي من حوضي بيدك، فأعطاني. وأما الخامسة فسألت ربي أن يجعلك قائد امتي إلى الجنة فأعطاني. فالحمد لله الذي من علي بذلك.

حدثنا الحسين بن إبراهيم بن ناتانة، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وأحمد بن زياد بن 5-95 جعفر الهمداني، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم قال: حدثنا علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن

al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of the Commander of the Faithful Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "O Ali! I asked my Lord – the Honorable the Exalted – for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder, I shall be the first one to be resurrected and wipe the dirt off of my face and you will be alongside me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to be reckoned, you be with me. This was accepted. The third thing that I asked my Lord – the Honorable the Exalted – for was that you be the one carrying my

flag called '*Leva Allah Akbar*¹¹²' on which it is written, "The prosperous ones are those who attain Paradise!" This was accepted. The fourth thing that I asked was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation to Paradise. This was also accepted. Therefore, I praise God for what He granted me."

5-96 Abu Mansoor Ahmad ibn Ibrahim narrated that Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Ahmad al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, "There are five pieces of advice which one cannot find anything like them even if he travels a lot. One should not have fear about anything but his own sins. One should only place his hopes in his Lord – the Honorable the Exalted. One should not be ashamed of not knowing. When asked about what he doesn't know about, he should just say, 'I do not know'. The relationship of patience to faith is like that of the head to the body. There is no faith when there is no patience."

5-97 Al-Hassan ibn Muhammad al-Sakoony in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Sa'id ibn Amr al-Ash'asi, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Sari, on the authority of Al-Sha'abi that Ali (MGB) said, "Learn a few things from me. You will never find anything like these even if you get on your vehicles and ride them around the world. You should not have hopes in anyone but your Lord. You should not fear anything but your sins. You should never feel ashamed of learning what you do not know about. You should never feel ashamed of not knowing something you are questioned about. You should just say, 'God knows best!' You should know that the relationship of patience to faith is like that of the head to the body. There is no faith when there is no patience."

أبيه أمير المؤمنين علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إني سألت ربي عز وجل فيك خمس خصال فأعطاني، أما أولها فاني سألته أن تنشق الارض عني فأنفض التراب عن رأسي وأنت معي، فأعطاني. وأما الثانية فاني سألته أن يقفني عند كفة الميزان وأنت معي، فأعطاني. وأما الثالثة فسألت ربي عز وجل أن يجعلك حامل لوائي وهو لواء الله الاكبر، عليه مكتوب "المفلحون الفائزون بالجنة"، فأعطاني. وأما الرابعة فاني سألته أن يسقي امتي من حوضي بيدك، فأعطاني. وأما الخامسة فاني سألته أن يجعلك قائد امتي إلى الجنة فأعطاني. والحمد لله الذي من علي به

خمسة لو رحل الناس فيهن ما قدرتم على مثلهن

حدثنا أبو منصور أحمد بن إبراهيم قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبو القاسم عبد الله بن 5-96 أحمد الطائي قال: حدثنا أبي قال: حدثنا علي ابن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن آبائه عليهم السلام قال: قال علي عليه السلام: خمس لو رحلت فيهن ما قدرتم على مثلهن: لا يخاف عبد إلا ذنبه، ولا يرجو إلا ربه عز وجل، ولا يستحيي الجاهل إذا سئل عما لا يعلم أن يتعلم، [ولا يستحيي أحدكم، إذا سئل عما لا

يعلم أن يقول: لا أعلم:] والصبر من الايمان بمنزلة الرأس من الجسد ولا إيمان لمن لا صبر له.

حدثنا الحسن بن محمد السكوني بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا سعيد بن 5-97 عمرو الأشعثي قال: حدثنا سفيان بن عيينة، عن السري، عن الشعبي قال: قال علي عليه السلام: خذوا عني كلمات لو ركبتم المطى فأنضيتموها لم تصيبوا مثلهن: ألا لا يرجو أحد إلا ربه، ولا يخافن إلا ذنبه، ولا يستحيي [العالم] إذا لم يعلم أن يتعلم، ولا يستحيي إذا سئل عما لا يعلم أن يقول: الله أعلم، واعلموا أن الصبر من الايمان بمنزلة الرأس من الجسد ولا خير فجسد لا رأس له.

The Five Characteristics of Fridays

5-98 The Georgian¹¹³ Abu Muhammad Abdus ibn Ali ibn al-Ab'bas in Samarqand narrated that Abul Qasim Ahmad ibn Muhammad ibn Ishaq known as Ibn al-Shiqal quoted Al-Harith ibn Muhammad ibn Abi Usamah, on the authority of Yahya ibn Abi Bakir, on the authority of Zaheer ibn Muhammad, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Abdul Rahman ibn Yazid, on the authority of Abi Lobaba ibn Abdul Monzar that God's Prophet (MGB) said, "Fridays are the Master of the week days. To the Honorable the Exalted God, Fridays are even nobler than the days of *Eid ul-Azha* (Azha Festive) and *Eid ul-Fitr* (Fitr Festive) since it has five characteristics: The Honorable the Exalted God created Adam (MGB) on that day. God sent Adam (MGB) down to Earth on that day. God took away Adam's life on that day. There is an hour in that day during which God would grant man any legitimate things he asks for. The nearby-stationed angels, the heavens, the Earth, the winds, the mountains, the deserts and the seas are all worried on Fridays since the Hour might arrive (for the Resurrection Day).

Those Whom Should Not Be Married

5-99 Abul-Hassan Muhammad ibn Amr al-Basry narrated that Abul Hassan Ali ibn al-Bindar al-Tamimy al-Tabary narrated in the *Jamea* Mosque in Isfara'en that Abu Nasr Muhammad ibn Yusuf al-Toosi at Tabaran quoted his father, on the authority of Ali ibn Khashram al-Marvazy, on the authority of Al-Fazl ibn Musa al-Sinani al-Marvazy, on the authority of Abu Hanifat al-Nue'man ibn Sabet, on the authority of Ibrahim al-Nakha'ee, on the authority of Ibn Bahina, on the authority of Zayd ibn Sabet, "God's Prophet (MGB) asked me, 'O Zayd! Have you gotten married?' I replied, 'No.' The Prophet (MGB) said, 'You are so pious. You should get married. However, do not marry five kinds of women.' I asked, 'O Prophet of God! Whom should I not marry?' The Prophet (MGB) said, 'You should not marry the *shahbara*, *lahbara*, *nahbara*, *haydara*, or *lafuta*.' I said, 'O Prophet of God! I cannot recognize any of these?' The Prophet (MGB) said, 'Are you not an Arab? *Shahbara* refers to a shameless woman with grey eyes; *lahbara* refers to a tall and skinny woman, *nahbara* refers to a short, ugly woman, *haydara* refers to an disloyal woman, and *lafuta* refers to a woman who has had a child from someone else."

The Best of the People are those who do Five Deeds

5-100 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Sayf ibn Umayrih, on the authority of Suleiman

في يوم الجمعة خمس خصال

حدثنا أبو محمد عبدوس بن علي بن العباس الجرجاني بسمرقند، قال: حدثنا أبو القاسم أحمد بن محمد بن 5-98 إسحاق المعروف بابن الشغال قال: حدثنا الحارث ابن محمد بن أبي اسامة قال: حدثني يحيى بن أبي بكير قال: حدثنا زهير بن محمد، عن عبد الله بن محمد بن عجيل، عن عبد الرحمن بن يزيد، عن أبي لبابة بن عبد المنذر قال: قال رسول الله صلى الله عليه وآله إن يوم الجمعة سيد الأيام، وأعظم عند الله عز وجل من يوم الأضحي ويوم الفطر، فيه خمس خصال: خلق الله عز وجل فيه آدم عليه السلام، وأهبط الله فيه آدم إلى الأرض، وفيه توفي الله آدم، وفيه ساعة لا يسأل الله العبد فيها شيئاً إلا آتاه، ما لم يسأل حراماً، وما من ملك مقرب، ولا سماء ولا أرض ولا رياح ولا جبال ولا بحر إلا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

كراهة التزويج بخمس

حدثنا أبو الحسن محمد بن عمرو البصري قال: حدثنا أبو الحسن علي ابن الحسن بن البندار التميمي الطبري 5-99 بأسفرايين في الجامع قال: حدثنا أبو نصر محمد بن يوسف الطوسي بطبران قال: حدثنا أبي قال: حدثنا علي بن خشرم المروزي قال: حدثنا الفضل بن موسى السيناني المروزي قال: قال أبو حنيفة النعمان ابن ثابت أفيدك حديثاً طريفاً لم تسمع أطرف منه، قال: فقلت: نعم، قال أبو حنيفة: أخبرني حماد بن أبي سليمان، عن إبراهيم النخعي، عن عبد الله ابن بحنة عن زيد ابن ثابت قال: قال لي رسول الله صلى الله عليه وآله: يا زيد تزوجت؟ قال: قلت: لا، قال: تزوج تستعف مع عفتك، ولا تزوج خمسا، قال زيد: من هن يارسول الله؟ فقال رسول الله صلى الله عليه وآله: لا تزوجن شهيرة ولا لهبرة ولا نهبرة ولا هيدرة ولا لفوتا. فقال زيد يا رسول الله: ما عرفت مما قلت شيئاً، وإني بأمرهن لجاهن، فقال رسول الله صلى الله عليه وآله: ألسنم عرباً! أما الشهيرة فالزرقاء البذية، وأما اللهبرة فالطويلة المهزولة، وأما النهبرة فالقصيرة الدميمة، وأما الهيدرة فالعجوز المدبرة، وأما اللفوت فذات الولد من غيرك.

خيار العباد الذين يفعلون خمس خصال

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: 5-100 حدثنا أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران عن سيف بن عميرة، عن سليمان بن جعفر النخعي، عن محمد بن مسلم وغيره عن

ibn Ja'far an'Nakha'ee, on the authority of Muhammad ibn Muslim and others, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "The Prophet of God (MGB) was asked about the best of the people. He (MGB) replied, 'They are the ones who rejoice when they do good, and repent when they do evil. They thank you when you do something good for them, and persevere in the face of calamities. They forgive (others) when they get angry.'"

There Are Five Characteristics in Fair Speech

5-101 Yahya ibn Zayd ibn al-Ab'bas ibn al-Walid al-Baz'zaz in Kufa narrated that his uncle Ali ibn Ab'bas quoted Ibrahim ibn Boshir ibn Khalid al-Abdi, on the authority of Amr ibn Khalid, on the authority of Abi Hamzih al-Sumaly that Ali ibn al-Hussein (MGB) said, "Fair speech increases wealth; increases sustenance; postpones death; creates love among family members; and causes the person to enter Heaven."

Five Things Granted to Muhammad's Nation Exclusively

5-102 Abul-Hassan Muhammad ibn Amr al-Basry narrated that Abul Fazl Ahmad ibn Muhammad ibn Hamdun al-Nesa'ee quoted Muhammad ibn Abdullah al-Azodi in Baghdad who is trustworthy, on the authority of Al-Hassan ibn Abdul Vah'hab ibn Ata, on the authority of Hasheem, on the authority of Abil Havari Zayd al-Omi, on the authority of Abi Nazrat, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "My nation has been granted five things in the month of *Ramazan* which have not been granted to the followers of any previous Prophets. First of all, the Honorable the Exalted God would take a look at his nation on the first night of the month of *Ramazan*. God will never torture those upon whom He looks. Secondly, the smell of the mouth of those who fast is better than the smell of musk to the Honorable the Exalted God. [114](#) Thirdly, the angels pray and ask for their forgiveness day and night. Fourthly, the Honorable the Exalted God orders Paradise to ask for God's forgiveness for Muhammad's nation and to adorn itself for God's servants so that the hurt and harm of the world is removed from them once they see it. The fifth is that they will all be forgiven on the last night of the month of *Ramazan*."

Someone said, "O Prophet of God! How about the Night of Power (*Laylat ul-Qadr*)?" The Prophet (MGB) replied, "Have you not seen that labor workers are paid off when they finish their work?"

Five Who Flee from Five on the Resurrection Day

5-103 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad al-Ta'ee on the

أبي جعفر محمد بن علي الباقر عليهما السلام قال: سئل رسول الله صلى الله عليه وآله عن خيار العباد، فقال: الذين إذا أحسنوا استبشروا، وإذا أسأؤوا استغفروا، وإذا أعطوا شكروا، وإذا ابتلوا صبروا. وإذا غضبوا غفروا.

في القول الحسن خمس خصال

حدثنا يحيى بن زيد بن العباس بن الوليد البزاز بالكوفة قال: حدثنا عمي علي بن العباس، قال: حدثنا 101-5 إبراهيم بن بشر بن خالد العبدي قال: حدثنا عمرو بن خالد قال: حدثنا أبو حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: القول الحسن يثري المال، وينمي الرزق، وينسأ في الاجل، ويحبب إلى الاهل، ويدخل الجنة.

اعطيت امة محمد في شهر رمضان خمسا لم يعطهن امة نبي قبله

حدثنا أبو الحسن محمد بن عمرو البصري قال: حدثنا أبو الفضل أحمد ابن محمد بن حمدون النسائي بها، 102-5 قال: حدثنا محمد بن عبد الله الأزدي ببغداد، وكان ثقة قال: حدثنا الحسن بن عبد الوهاب بن عطاء قال: حدثنا هشيم، عن أبي الحواري زيد العمي، عن أبي نضرة، عن جابر بن عبد الله، عن النبي صلى الله عليه وآله قال اعطيت امتي في شهر رمضان خمسا لم يعطهن امة نبي قبلي: أما واحدة فإذا كان أول ليلة من شهر رمضان نظر الله عز وجل إليهم ومن نظر الله إليه لم يعذبه أبدا، وأما الثانية فإن خلوف أفواههم حين يمسون عند الله عز وجل أطيب من ريح المسك. وأما الثالثة فإن الملائكة يستغفرون لهم في ليلهم ونهارهم. وأما الرابعة فإن الله عز وجل يأمر جنته أن استغفري وتزيني لعبادي، فيوشك أن يذهب عنهم نصب الدنيا وأذاها ويصيروا إلى جنتي وكرامتي. وأما الخامسة فإذا كان آخر ليلة غفر لهم جميعا.

فقال رجل: في ليلة القدر يا رسول الله؟ فقال: ألم تر إلى العمال إذا فرغوا من أعمالهم وفوا

يفر يوم القيامة خمسة من خمسة

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق قال: حدثنا أبو عبد الله محمد بن عبد 103-5 الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم

authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), "Ali ibn Abi Talib (MGB) was at the *Jamea* Mosque in Kufa. A man from Syria got up and asked him several questions. One of these questions was, 'Can you tell me what the Honorable the Exalted God means when he says, *'That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others...'*¹¹⁵ Who are being referred to in these verses?'

Ali ibn Abi Talib (MGB) replied, 'The one who flees from his brother refers to Cane who flees from Abel. The one who flees from his mother refers to Moses (MGB) who flees from his mother. The one who flees from his father refers to Abraham (MGB). The one who flees from his wife is the Prophet Lot (MGB). [116](#) The one who flees from his son refers to Noah (MGB) who flees from his son Kan'an.'

The compiler of the book – may God be pleased with him – said, "Moses (MGB) will escape from his mother due to his feeling of not having paid due respect to his mother's rights. Abraham (MGB) will escape from Azar who was his trainer, not his real father who was Tarukh." [117](#)

Five of the Prophets Who Spoke in Arabic

5–104 Abul-Hassan Muhammad ibn Amr al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah quoted Abul Qasim al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his forefathers (MGB) that Al-Hussein ibn Ali (MGB) said, "The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, 'Can you tell me the names of five of the Prophets who spoke in Arabic?' Ali (MGB) said, 'Hud, Salih, Shoayb, Ishmael and Muhammad. May God bless them all.'

Five of the Most Wicked Creatures

5–105 Ali ibn Muhammad ibn Musa al-Daq'qaq – may God be pleased with him – narrated that Ahmad ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Nasir ibn Ubayd [118](#), on the authority of Nasr ibn Mozahim al-Menqari, on the authority of Yahya ibn Ya'la, on the authority of Yahya ibn Salma ibn Kohayl, on the authority of his father, on the authority of Salim ibn Abil Ja'ed, on the authority of Abi

عبد الله بن أحمد الطائي قال: حدثنا أبي: قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما سألته أن قال: أخبرني عن قول الله عز وجل: "يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه" من هم؟ فقال عليه السلام: قابيل يفر من هابيل، والذي يفر من أمه موسى، والذي يفر من أبيه إبراهيم، والذي يفر من صاحبه لوط، والذي يفر من ابنه نوح، يفر من ابنه كنعان.

قال مصنف هذا الكتاب رضي الله عنه: إنما يفر موسى من أمه خشية أن يكون قصر فيما وجب عليه من حقه، وإبراهيم إنما يفر من الأب المربي المشرك لا من الأب الوالد وهو تارخ.

خمسة من الانبياء عليهم السلام تكلموا بالعربية

حدثنا أبو الحسن محمد بن عمرو البصري قال: حدثنا أبو عبد الله محمد بن عبد الله الواعظ قال: حدثنا 104-5 أبو القاسم الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عن آبائه، عن الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما سأله أن قال له: أخبرني عن خمسة من الأنبياء تكلموا بالعربية فقال: هود وصالح وشعيب وإسماعيل ومحمد صلوات الله عليهم أجمعين.

خمسة من شر خلق الله عز وجل

حدثنا علي بن محمد بن موسى الدقاق رضي الله عنه قال: حدثنا أحمد ابن يحيى بن زكريا القطان قال: 105-5 حدثنا بكر بن عبد الله بن حبيب قال: حدثني نصير بن عبيد قال: حدثنا نصر بن مزاحم المنقري قال: حدثني يحيى بن يعلى، عن يحيى

Harb ibn Abil Aswad, on the authority of someone from Syria, on the authority of his father that God's Prophet (MGB) said, "The five most wicked creatures of the Honorable the Exalted God are: Satan; the son of Adam who killed his brother; *Pharaoh*, lord of stakes¹¹⁹; the man from the Children of Israel who turned them away from their religion; and a man from my nation who shall make a pledge of allegiance to the pagans in the town of *Laddo*¹²⁰."

The man from Syria added, "When I saw that the people were making a pledge of allegiance to Muawiyah in the town of *Laddo*, I remembered what God's Prophet (MGB) had said, and joined Ali (MGB) and remained with him."

¹. Glory be to God, Praise be to God, There is no god but God and God is Great.

². The Holy Quran: Al-A'raf 7:31.

³. It is one of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness.

⁴. In some versions we read, 'Abdullah ibn Mo'ez al-Oa'di.

⁵. In some versions we read, 'Imran ibn Salim.'

⁶. Al-Hussein ibn al-Hassan al-Ashqar al-Fazari al-Kufi.

⁷. See footnote for 1-21.

⁸. A cosmetic for temporary removal of undesired hair.

⁹. The Holy Quran: Yusuf 12:85.

¹⁰. After it was revealed in the Quran that it is forbidden.

¹¹. The Holy Quran: Al-Nisaa 4: 10.

¹². The Holy Quran: Anfal 8: 15.

¹³. The Holy Quran: Baqara 2:278.

¹⁴. The Holy Quran: At-Tauba 9:5.

¹⁵. And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah. treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now). [The Holy Quran: Baqara 2:83].

¹⁶. The Holy Quran: Tauba 9:29.

- [17.](#) 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.
- [18.](#) 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.
- [19.](#) The Holy Quran: Muhammad 47:4
- [20.](#) The Holy Quran: Hujurat 49:9.
- [21.](#) In the Battle of Siffin
- [22.](#) In Yemen.
- [23.](#) The father of Muaviyah
- [24.](#) And stays at home
- [25.](#) The Holy Quran: Maida 5:45
- [26.](#) The mother of all towns.
- [27.](#) Mecca
- [28.](#) In some versions we read, 'Al-Abali and in some other versions we read 'Al-Amali.
- [29.](#) The Holy Quran: Hjr 15:95.
- [30.](#) A hill in Mecca.
- [31.](#) In some other versions we read Al-Aswad ibn al-Harith.
- [32.](#) The Holy Quran: Hjr 15:95.
- [33.](#) Seth or Shith or Shiyth; "Placed; appointed" in Arabic as per Book of Genesis of the Hebrew Bible, is the third listed son of Adam and Eve and brother of Cain and Abel and is the only other son mentioned by name. According to Genesis 4:25, Seth was born after the slaying of Abel by Cain, and Eve believed God had appointed him as "replacement" for Abel "because Cain killed him".
- [34.](#) 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 illal 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 Ka'batu Qiblati 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 ilam 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'immatatal 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 wa 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.

[35.](#) The Holy Quran: Rahman 55:46

[36.](#) The Holy Quran: Fatir 35:28

[37.](#) The Holy Quran: Anfal 8:2.

[38.](#) The Holy Quran: Anbiya 21:90.

[39.](#) The Holy Quran: Al-i-Imran 3:28.

[40.](#) Tashahhud is the portion of the prayer where we bear witness that there are no gods but God, Muhammad is His Prophet, etc. while sitting down after the second unit and the third or fourth unit of the daily prayers. See 24-12, 26-12 and 27-12.

[41.](#) A bony protuberance, in human physiology.

[42.](#) A goldsmith is a metalworker who specializes in working with precious metals, usually, to make jewelry, valuable flatware, platters, goblets, decorative and serviceable utensils, as well as ceremonial or religious items.

[43.](#) The Holy Quran: Luqman 31:34.

[44.](#) That is they belong to a family and have a common source of daily sustenance.

[45.](#) Referring to the Quran

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

[47.](#) Referring to the Quran

[48.](#) Tradition has it that Al-Kauthar (from a root meaning "the river in paradise"), a word that occurs only once in the Quran, is the name of a river in Paradise. On Yaum al-Qiyamah (the Day of Judgement) all of those who truly believed in God will be led to Al-Kauthar where they will drink only once, and will never hunger or thirst again. Al-Kauthar may also refer to the Blessed Lady Fatimah az-Zahra (MGB) due to the Chapter Al-Kauthar in the Holy Quran.

[49.](#) Al-Salsabil is an Arabic term referring to a river in Paradise. The sole Quranic reference is in Chapter Al-Insan: "And there they will be given a cup whose mixture is of Zanjabil (ginger). A fountain there, called Salsabil." [The Holy Quran: Al-Insan 76:17-18] The verse may be in reference to the previous verse concerning the drink provided to those who enter paradise.

[50.](#) Al-Qad'dah

[51.](#) It is the first bird which fasted for the sake of God.

[52.](#) Kites are raptors with long wings and weak legs which spend a great deal of time soaring. In general, they will take live prey but mostly feed on carrion.

[53.](#) Capable of wounding.

[54.](#) Glory to God and praise be to Him.

[55.](#) There is no god but God. There are no partners for Him.

[56.](#) There is no power nor any strength but in God.

[57.](#) I ask God for forgiveness and I repent.

[58.](#) Praise be to God.

[59.](#) A divinely ordained law

[60.](#) What is meant here is that we should let some time pass before we bury such people since they may not have really died.

[61.](#) Several mosques were not built for the sake of God, but in order to cover up the murders against the Holy Household of the Prophet (MGB). These are referred to in this tradition.

[62.](#) Here the word unfamiliar is used for one who is not Mahram. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess (who are in their possession – at the time when there were slaves), or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should

lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain Bliss." [The Holy Quran: Nur 24:30–31]

[63.](#) She has no periods.

[64.](#) Near Medina.

[65.](#) Believed to be of the progeny of Al-Hassan al-Askari (MGB).

[66.](#) The main point of this is to avoid the punishment of being stoned to death in cases of adultery. This relates to the case of a woman suspected of having committed adultery by her husband. This occurs when the husband accuses the wife of adultery but cannot bring witnesses, so he swears that it occurred and the two are separated after the wife swears that she is innocent. He can never marry her again unless he confesses that he was lying about it. If a man suspects her of committing adultery or if he suspects whether the child is his or not and accuses his wife of adultery or suspects the relationship of one of his kids has to demand an oath of condemnation before the judge as based on the following verses of the Quran, 'And for those who launch a charge against their spouses, and have (in support) no evidence but their own,– their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. [The Holy Quran: Nur 24:6–9].

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

[68.](#) The Holy Quran: Baqara 2:124

[69.](#) This refers to the phrase 'which he fulfilled' in the following translation by Yusuf Ali, 'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled...' [The Holy Quran: Baqara 2:124] It seems that based on the above tradition this translation is not proper and should read, 'He completed them.'

[70.](#) The Holy Quran: Zukhruf 43:27.

[71.](#) This refers to the phrase 'which he fulfilled' in the following translation by Yusuf Ali, 'And remember that Abraham was tried by his Lord with certain commands, which he fulfilled...' [The Holy Quran: Baqara 2:124] It seems that based on the above tradition this translation is not proper and should read, 'He completed them.'

[72.](#) The Holy Quran: An'am 6:75.

[73.](#) The Holy Quran: Saffat 37:88–89.

[74.](#) The Holy Quran: Anbia 21:52–58.

[75.](#) The Holy Quran: Hud 11:75.

[76.](#) The Holy Quran: Zariyat 51:24.

[77.](#) The Holy Quran: Maryam 19:48.

[78.](#) The Holy Quran: Maryam 19:42–45.

[79.](#) The Holy Quran: Maryam 19:46.

[80.](#) The Holy Quran: Maryam 19:47.

[81.](#) The Holy Quran: Shu'ara 26:78–82.

[82.](#) The Holy Quran: Shu'ara 26:83.

[83.](#) The Holy Quran: Shu'ara 26: 84.

[84.](#) The Holy Quran: Shu'ara 26: 84.

[85.](#) The Holy Quran: Maryam 19:50.

[86.](#) A catapult is any of a number of mechanical devices to throw a projectile a great distance; particularly various types of ancient and medieval siege engines.

- [87.](#) The Holy Quran: Shu'ara 26:87
- [88.](#) The Holy Quran: Al-I-Imran 3:67.
- [89.](#) The Holy Quran: Anam 6: 162–163.
- [90.](#) The Holy Quran: Baqara 2:260.
- [91.](#) The Holy Quran: Baqara 2:260.
- [92.](#) The Holy Quran: A'raf 7:172.
- [93.](#) The Holy Quran: Baqara 2:130.
- [94.](#) The Holy Quran: Baqara 2:130.
- [95.](#) The Holy Quran: Baqara 2:131.
- [96.](#) The Holy Quran: Baqara 2:132.
- [97.](#) The Holy Quran: Nahl 16:123.
- [98.](#) The Holy Quran: Hajj 22:78.
- [99.](#) The Holy Quran: Baqara 2:124.
- [100.](#) The Holy Quran: Nahl 16:123.
- [101.](#) The Holy Quran: Baqara 2:130.
- [102.](#) The Holy Quran: Al-I-Imran 3:67.
- [103.](#) The Holy Quran: Baqara 2:124.
- [104.](#) The Holy Quran: Luqman 31:13.
- [105.](#) Implying the best worldly possessions
- [106.](#) The Nabataeans or Al-Anbaat, were an ancient trading people of southern Jordan, Canaan and the northern part of Arabia– whose oasis settlements in the time of Josephus gave the name of Nabatene to the borderland between Syria and Arabia, from the Euphrates to the Red Sea. Their loosely–controlled trading network, which centered on strings of oases that they controlled, where agriculture was intensively practiced in limited areas, and on the routes that linked them, had no securely defined boundaries in the surrounding desert. Trajan definitively conquered the Nabataeans and incorporated them into the Roman Empire, where their individual culture, easily identified by their characteristic finely–potted painted ceramics, was dispersed and eventually lost.
- [107.](#) The Holy Quran: Al-Nisaa 4:22.
- [108.](#) The Holy Quran: Anfal 8:41.
- [109.](#) The Holy Quran: At-Tauba 9:19.
- [110.](#) 'Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft–Forgiving, Most Merciful.' [The Holy Quran: Maida 5:3]. See Tradition No. 10–58.
- [111.](#) According to Maqatil Al-Talebeen it is not certain that Yasir – the servant was on this mission.
- [112.](#) The flag on monotheism
- [113.](#) Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.
- [114.](#) Ibn Abi Amir quoted on the authority of some of his companions, on the authority of Imam as–Sadiq (MGB), "The Almighty God revealed to Moses (MGB), 'What has prevented you from supplicating to Me?' He (MGB) said, 'The bad smell of my mouth since I am fasting.' God the Almighty revealed, 'O Moses! To Me the smell of the mouth of one who is fasting is better than the smell of musk.'"
- [115.](#) The Holy Quran: Abasa 80:34–37.
- [116.](#) (The Messengers) said. "O Lot! We are Messengers from thy Lord! By no means shall they reach thee! now travel with

thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?" [The Holy Quran: Hud 11:84].

[117.](#) "And (remember) when Abraham said to his father Azar: 'Do you take idols for gods? Verily I see you and your people in manifest error'." The Arabic word 'ab ordinarily means 'father', but it is also applied with the sense of mother's grandfather, uncle, and educator. It is understood that Azar was Abraham's uncle, not his father. Abraham's ancestors were all monotheists. This meaning has also been cited by the Sunnite scholars 'Tabarsy, 'Alusi and Suyuty saying that Azar was not Abraham's father.

[118.](#) In some versions we read Nasr ibn Ubayd.

[119.](#) The Holy Quran: Al-Fajr 89: 10.

[120.](#) A town near Bayt ul-Moqaddas (Holy Shrine in Jerusalem) in Palestine.

Source URL:

<https://www.al-islam.org/al-khisal-numeric-classification-traditions-characteristics-shaykh-saduq/part-5-five-numbered#comment-0>