

Part 6: On Six-Numbered Characteristics

There Are Six Characteristics In This Nation

6-1 Muhammad ibn Ali ibn ash-Shah Abul Hussein, the jurisprudent in Marv al-Ruz – narrated that Ibrahim ibn Abdul Raz'zaq Abu Ishaq al-Antaki quoted Yahya ibn al-Mostafad, on the authority of Yazid ibn Salma al-Namiri, on the authority of Isa ibn Yunis, on the authority of Zakariya ibn Abi Za'edeh, (on the authority of Za'edeh), on the authority of Zadan, on the authority of Zar ibn Habaysh that he had heard Muhammad ibn al-Hanafy – may God be pleased with him – say, “There are six characteristics in us which did not exist in anyone (who came) before us, and shall not be in anyone who comes after us. Muhammad – the Master of the Messengers and Ali – the Master of the Trustees are from us. Hamzih – the Master of the Martyrs¹, Al-Hassan and Al-Hussein – Masters of the Youth in Paradise are from us. Ja'far ibn Abi Talib who will be adorned with two wings in Paradise is from us. The Al-Mahdi of this nation behind whom Jesus – the son of Mary (MGB) shall pray is from us.”

There Are Six Characteristics In Adultery

6-2 Upon his return from *Hajj*, Abul Ab'bas al-Fazl ibn al-Fazl al-Kindi from Hamedan narrated that Abul Hassan Ahmad ibn Sa'id al-Dameshqi quoted Hisham ibn Am'mar, on the authority of Muslimat ibn Ali (ibn Khalf al-Khashani), on the authority of Al-A'amash, on the authority of Shaiq, on the authority of Haziqat ibn al-Yaman that God's Prophet (MGB) said, “O groups of Muslims. I admonish you against adultery since it has six characteristics: three in this world and three in the Hereafter. Those in this world are: it would take away happiness; bring poverty; and shorten one's life. And those in the Hereafter are: it causes the Wrath of the Lord; it would make the Reckoning hard; and it results in residing in the Fire.”

Then the Prophet (MGB) added, “Protect yourselves from God's Wrath descending upon you and permanent residence in Hell.”

أبيه قال: سمعت النبي صلى الله عليه وآله يقول: "من شر خلق الله خمسة: إبليس، وابن آدم الذي قتل أخاه، وفرعون ذو الاوتاد، ورجل من بني اسرائيل ردهم عن دينهم، ورجل من هذه الامة يبايع على كفر عند باب لد"، قال: ثم قال: إني لما رأيت معاوية يبايع عند باب لد، ذكرت قول رسول الله صلى الله عليه وآله فلحقت بعلي عليه السلام فكنت معه.

باب الستة

في هذه الامة ست خصال

حدثنا محمد بن علي بن الشاه ابوالحسين الفقيه بمرور الروذ، قال: حدثنا إبراهيم بن عبدالرزاق أبو اسحاق 1-6 الانطاكي قال: حدثنا يحيى بن المستفاد قال: حدثنا يزيد بن سلمة النميري قال: حدثنا عيسى بن يونس، عن زكريا بن ابي زائدة [عن زائدة]، عن زاذان، عن زر بن حبيش قال: سمعت محمد بن الحنفى رضي الله عنه يقول: فينا ست خصال لم تكن في أحد ممن كان قبلنا، ولا تكون في أحد بعدنا: منا محمد سيد المرسلين وعلي سيد الوصيين، وحمزة سيد الشهداء، والحسن والحسين سيدا شباب أهل الجنة، وجعفر بن أبي طالب المزين بالجناحين يطير بهما في الجنة حيث يشاء ومهدي هذه الامة الذي يصلي خلفه عيسى بن مريم عليه السلام.

في الزنا ست خصال

أخبرنا أبو العباس الفضل بن الفضل الكندي بهمدان منصرفي من الحج قال: أخبرنا أبو الحسن أحمد بن سعيد 2-6 الدمشقي قال: حدثنا هشام بن عمار قال: حدثنا مسلمة بن علي، عن الاعمش، عن شقيق، عن حذيفة بن اليمان قال: قال رسول الله صلى الله عليه وآله: [يا] معشر المسلمين إياكم والزنا فان فيه ست خصال، ثلاث في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فانه يذهب بالبهاء، ويورث الفقر، وينقص العمر، وأما التي في الآخرة فانه يوجب سخط الرب وسوء الحساب والخلود في النار. ثم قال النبي صلى الله عليه وآله: "سولت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون".

6-3 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 (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that in his will to Ali ibn Abi Talib (MGB), the Prophet (MGB) stated, "O Ali! There are six characteristics in adultery: three in this world and three in the Hereafter. Those in this world are: it would take away happiness; speed up destruction; and cut off one's daily sustenance. And those in the Hereafter are: it would make the Reckoning hard; cause the Wrath of the Merciful Lord; and result in residing in the Fire."

6-4 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Ibn Fazal, on the authority of Abdullah ibn Maymun that Aba Abdullah as-Sadiq (MGB) said, “There are six characteristics for an adulterer three of which are in this world and three in the Hereafter. Those which are in this world are: the brightness of his face would fade away; he will inherit poverty and his destruction will be speeded up. And the three which are for the Hereafter are: the Wrath of the Lord – may His Majesty be Exalted; a hard Reckoning; and residing in the Fire.”

If You Do Six Things, You Would Be Admitted to Paradise

6-5 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abu Ja’far Ahmad ibn Ishaq ibn Buhlool – the judge in his house at Madinatus-Salam – quoted Ali ibn Yazid as-Sada’ee, on the authority of Abi Shoyba’, on the authority of Anas ibn Malik² that God’s Prophet (MGB) said, “Promise me you will do the following six things, then I will promise you that you will go to Paradise. Do not lie when you quote something. Never break your promise. Return what you are entrusted with. Do not look at what is forbidden to see. Guard your honor. Do not bother the people physically or verbally.”

The six things doing which would end up into Paradise

6-6 Abu Ahmad Muhammad ibn Ja’far al-Bandar narrated that Abul Ab’bas Muhammad ibn Muhammad ibn Jumhoor al-Himady quoted Abu Ali Salih ibn Muhammad al-Baghdady in the town Bukhara³, on the authority of Amr ibn Uthman ibn Kasir ibn Dinar al-Hamasi, on the authority of Isma’il ibn Ayash, on the authority of Sherhabil ibn Muslim⁴ and Muhammad ibn Zyad, on the authority of Aba Imamat that he had heard God’s Prophet say, “O people! There will be no Prophet after me and there will be no nation after you. Thus, worship your Lord. Say your five times of prayers. Fast during your month of fasting. Go on the *Hajj* pilgrimage of the House of your Lord! Pay the alms-tax on your property thereby purify yourselves and obey those in charge of your affairs and enter the Paradise of your Lord!”

حدثنا محمد بن علي بن الشاه قال: حدثنا أبو حامد قال: حدثنا أبو يزيد قال: حدثنا محمد بن أحمد بن صالح 3-6 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 عليهم السلام عن النبي صلى الله عليه أنه قال في وصيته له: يا علي في الزناست خصال: ثلاث منها في الدنيا وثلاث في الآخرة، فأما التي في الدنيا فيذهب بالبهاء، ويعجل الفناء، ويقطع الرزق وأما التي في الآخرة فسوء الحساب وسخط الرحمن، والخلود في النار.

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن 4-6 ابن فضال، عن عبد الله بن ميمون، عن أبي عبد الله عليه السلام قال: للزاني: ست خصال، ثلاث في الدنيا: وثلاث في الآخرة، فأما التي في الدنيا فإنه يذهب بنور الوجه، ويورث الفقر، ويعجل الفناء، وأما التي في الآخرة فسخط

الرب جل جلاله، وسوء الحساب، والخلود في النار.

قول النبي صلى الله عليه وآله تقبلوا لي بست خصال أتقبل لكم بالجنة

حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبو جعفر أحمد بن إسحاق 5-6 بن بهلول القاضي في داره بمدينة السلام قال: حدثنا علي بن يزيد الصدائي، عن أبي شيبة، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: تقبلوا لي بست أتقبل لكم بالجنة: إذا حدثتم فلا تكذبوا، وإذا وعدتم فلا تخلفوا، وإذا أئتمتم فلا تخونوا. وعضوا أبصاركم واحفظوا فروجكم وكفوا أيديكم وألسنتكم.

ست خصال من فعلهن دخل الجنة

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا أبو العباس محمد بن محمد ابن جمهور الحمادي الحبال 6-6 قال: حدثنا أبو علي صالح بن محمد البغدادي ببخارى قال: حدثنا عمرو بن عثمان بن كثير بن دينار الحمصي قال: حدثنا إسماعيل ابن عياش، عن شرحبيل بن مسلم ومحمد بن زياد قالوا: سمعنا أبا امامة يقول: سمعت رسول الله صلى الله عليه وآله يقول: أيها الناس إنه لا نبي بعدي، ولا أمة بعدكم، ألا فاعبدوا ربكم، وصلوا خمسكم، وصوموا شهركم، وحجوا بيت ربكم، وأدوا زكاة أموالكم طيبة بها أنفسكم، وأطيعوا ولاة أمركم تدخلوا جنة ربكم.

The Six Prophets with Two Names

6-7 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad 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 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), "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, 'Please inform me about the Prophets who had two names.' The Imam (MGB) replied, 'Yooshai ibn Noon who was also called Zol-Kafal; Jacob who was also called Israel; Khizr who was also called Heliqa; Jonah who was also called *Zul-Noon*; Jesus who was also called the Messiah, and Muhammad who was also called Ahmad - may God bless all of them.'"

Six Things which Were Not In the Wombs of Their Mothers

6-8 Abul-Hassan Muhammad ibn Amr ibn Ali al-Basry narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Ahmad ibn Amir al-

Ta'ee, on the 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), "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, 'Please inform me about the six things which were not in the wombs of their mothers.'

The Imam (MGB) replied, 'They were Adam, Eve, Abraham's ram; the cane of Moses; the she-camel of Salih, and the bat which Jesus – the son of Mary (MGB) made of clay and gave it life with the Honorable the Exalted God's permission.'⁵

Six characteristics beneficial for a believer after he dies

6-9 (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 Muhammad ibn Shoayb al-Sayrafi, on the authority of Al-Haysam Abi Kahmas that Aba Abdullah as-Sadiq (MGB)

سنة من الانبياء عليهم السلام لكل واحد منهم اسمان

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري قال: حدثنا أبو عبد الله محمد بن عبد الله بن 6-7 أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر 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 سأله أن قال: أخبرني عن ستة من الانبياء لهم اسمان؟ فقال: يوشع بن نون وهو ذو الكفل، ويعقوب وهو إسرائيل، والخضر وهو حلقيا ويونس وهو ذو النون، وعيسى وهو المسيح، ومحمد وهو أحمد صلوات الله عليهم اجمعين.

سنة لم يركضوا في رحم

حدثنا أبو الحسن محمد بن عمرو بن علي البصري قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة 6-8 الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر 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 سأله أن قال له: أخبرني عن ستة لم يركضوا في رحم؟ فقال: آدم، وحواء، وكبش إبراهيم، وعصا موسى، وناقاة صالح، والخفاش الذي عمله عيسى بن مريم فطار بإذن الله عز وجل.

ست خصال ينتفع بها المؤمن بعد موته

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى بن عبيد عن محمد بن 9-6
شعيب الصيرفي، عن الهيثم أبي كهمس، عن أبي عبد

said, "Six things will benefit a believer after his death: 1. A child who seeks God for his parent's forgiveness; 2. A book which he has left behind; 3. A tree which he has planted; 4. A water well which he has dug up; 5. Charity which he has established; and 6. A good tradition from him which is acted on after him."

Six Things Are Written on the Gates of Paradise

6-10 Abu Ali al-Hassan ibn Ali ibn Muhammad ibn (Ali ibn) Amr al-Attar in Balkh whose grandfather Ali ibn Amr was one of the companions of Ali ibn Muhammad al-Askari (MGB), on the authority of Suleiman ibn Ayoob al-Matlab, on the authority of Muhammad ibn Muhammad al-Mesri, on the authority of Musa ibn Isma'il ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "I went to Paradise and saw that the following was written in gold on the gate, '*La illaha illallah Muhammadan habibullah Alian valiullah Fatimah Ummatal al-Hassan val-hussein safvatallah ala mobqazayahum la'natallah.*'" [6](#)

Six forms of generosity

6-11 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khowzi narrated that Abul Qasim Abdullah ibn Ahmad ibn Amir ibn Suleiman at-Ta'ee in Basra, on the authority of his father, on the authority of Abul Hassan 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, "There are six forms of chivalry. Three of them are for when you are at home and three others are for when you are traveling. The three for when you are at home are: reciting the Honorable the Exalted God's Book; building God's mosques; and making friends for the sake of the Honorable the Exalted God. The three for when you are traveling are: to give others from your own travel provisions; being good-tempered and joking regarding things other than acts of disobedience."

The Alms Is Divided Up Into Six Parts

6-12 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 Ali ibn Isma'il, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Miskan, on the authority of Abil Ab'bas, on the authority of

Abdullah as-Sadiq (MGB) that Zakaryia ibn Malik al-Jo'afy, "Aba Abdullah as-Sadiq (MGB) was asked about the following words of the Honorable the Exalted God, '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.' 7

الله عليه السلام قال: خصال ينتفع بها المؤمن بعد موته: ولد صالح يستغفر له، ومصحف يقرأ فيه، وقليب يحفره، وغرس يغرسه، وصدقة ماء يجريه، وسنة حسنة يؤخذ بها بعده.

ست كلمات مكتوبة على باب الجنة

حدثنا أبو علي الحسن بن علي بن محمد بن [علي بن] عمرو العطار ببلخ، وكان جده علي بن عمرو صاحب 10-6 علي بن محمد العسكري عليه السلام وهو الذي خرج على يده لعن فارس بن حاتم بن ماهويه قال: حدثنا سليمان بن أيوب المطلبي قال: حدثنا محمد بن محمد المصري قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ادخلت الجنة فرأيت على بابها مكتوباً بالذهب (لا إله إلا الله، محمد حبيب الله، علي ولي الله، فاطمة أمة الله، الحسن والحسين صفوة الله، علي مبغضهم لعنة الله).

ست خصال من المروءة

حدثنا أبو منصور أحمد بن إبراهيم بن بكر الخوزي قل: حدثنا محمد ابن زيد بن محمد البغدادي قال: حدثنا 11-6 أبو القاسم عبد الله بن أحمد بن عامر بن سليمان الطائي بالبصرة قال: حدثني أبي قال: حدثني أبو الحسن علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ست من المروءة: ثلاث منها في الحضر، وثالث منها في السفر، فأما التي في الحضر: فتلاوة كتاب الله عز وجل، وعمارة مساجد الله، واتخاذ الإخوان في الله عز وجل، وأما التي في السفر: فبذل الزاد، وحسن الخلق، والمزاح في غير المعاصي.

يقسم الخمس ستة أسهم

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 12-6 علي بن إسماعيل، عن صفوان بن يحيى، عن عبد الله ابن مسكان، عن أبي العباس، عن زكريا بن مالك الجعفي، عن أبي عبد الله عليه السلام أنه سأله عن قول الله عز وجل: "وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ" . "وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ".

He (MGB) said, “The one-fifth share of the Honorable the Exalted God is for the Prophet of God. He may spend it in whatever way he pleases. The one-fifth share of the Prophet is for his intimate relatives. And the one-fifth share of the near relatives belongs to those intimate relatives of the Prophet. And the one-fifth share of the orphans belongs to the orphans of the Prophet’s Household. These four shares are especially for the Prophet’s household. And about the share of the poor, the needy and the way-farers as you know we do not accept charity. Charity is not for us. It is for the poor and the way-farer.”

Six things out of our control

6-13 (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 Aba Abdullah Al-Isbahany, on the authority of Durost, on the authority of someone, on the authority of someone who quoted on the authority of Aba Abdullah as-Sadiq (MGB), “The following six are out of your control: 1. recognition (of God), 2. ignorance, 3. contentment, 4. anger, 5. sleeping, 6. waking up.”

God would punish six groups of people for six reasons

6-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat’tab, on the authority of Muhammad ibn Aslam al-Jibili who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), “God the Almighty will punish six groups of people: 1. Arabs for racism, 2. The headmen, or chiefs of a village or town for haughtiness, 3. Rulers for oppression, 4. Jurisprudents for jealousy, 5. Businessmen for cheating, 6. Villagers for ignorance.”

Six characteristics which a believer doesn’t have

6-15 Ahmad ibn Muhammad ibn Yahya al-Attar – 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 Ja’far ibn Bashir, on the authority of Aban ibn Uthman, on the authority of Al-Harith ibn al-Muqayrih al-Nazri that Aba Abdullah as-Sadiq (MGB) said, “There are six characteristics which a believer doesn’t have: poverty; being unknown; being stubborn; telling lies; being jealous and transgression of people’s rights.”

You Should Not Greet Six People

6-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid –may God be pleased with him– narrated that Muhammad ibn al-Hassan al-Saffar quoted

قال: أما خمس الله عز وجل فللرسول يضعه حيث يشاء، وأما خمس الرسول فلاقاربه، وخمس ذوي القربى فهم أقرباؤه، واليتامى يتامى أهل بيته، فجعل هذه الاربعة الاسهم فيهم، وأما المساكين وأبناء السبيل فقد علمت أنا لا

تأكل الصدقة، ولا تحل لنا فهي للمساكين وأبناء السبيل.

ستة اشياء ليس للعباد فيها صنع

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، 13-6 عن أبي عبد الله الاصبهاني، عن درست، عن ذكره عن أبي عبد الله عليه السلام قال: ستة أشياء ليس للعباد فيها صنع: المعرفة، والجهل، والرضا، والغضب والنوم، واليقظة.

ان الله عز وجل يعذب ستة بست خصال

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن أسلم الجبلي باسناده يرفعه إلى أمير المؤمنين عليه السلام قال: إن الله عز وجل يعذب ستة بستة: العرب بالعصبية، والدهاقنة بالكبر، والامراء بالجور، والفقهاء بالحسد، والتجار بالخيانة، وأهل الرستاق بالجهل.

ست خصال لا تكون في المؤمن

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن 15-6 أبي الخطاب، عن جعفر بن بشير، عن أبان بن عثمان عن الحارث بن المغيرة النضري، عن أبي عبد الله عليه السلام قال: سمعته يقول: ستة لا تكون في المؤمن: العسر، والنكد، واللجاجة، والكذب، والحسد، والبغي.

ستة لا يسلم عليهم

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن بنان بن 16-6 محمد بن عيسى، عن أبيه، عن عبد الله بن المغيرة

Banan ibn Muhammad ibn Isa, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, 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), "You should not greet six people: Jews, Christians; Magians; one who is in the toilet; those who drink alcoholic beverages; poets who accuse innocent women; and those who make jokes by insulting their mothers."

I Wonder About Six Things

6-17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Ishaq al-Zah'hak, on the authority of Monzar al-Javan, on the authority of Aba Abdullah as-Sadiq (MGB) that Salman – may God have Mercy upon him – said, “I wonder about six things. Three of them make me cry and the other three make me laugh. The three which make me cry are: separation from the friends of Muhammad (MGB) and his fans; fear of death; and the Resurrection and standing in front of the Honorable the Exalted God. The three which make me laugh are: the state of the one who seeks this world, while death pursues him; the state of an ignorant one who is being watched over by the guardians; and the state of the one who laughs while he doesn't know whether God is satisfied with him or is angry at him.”

Admonished against killing six animals

6-18 (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 Ishaq, on the authority of Al-Hussein ibn Ziyad, on the authority of Davood ibn Kaseer al-Roqee, “Once when we were in the presence of Aba Abdullah as-Sadiq (MGB), a man passed by with a swallow in his hand having its head chopped off. The Imam (MGB) stood up, took it from his hand, threw it on the ground and said, ‘Have your learned men or jurisprudents told you to do this? My father (MGB) has narrated to me on the authority of my grandfather (MGB) that God's Prophet (MGB) has admonished the people against killing the following six: bees; ants; frogs; shrikes; hoopoes and swallows.

He (MGB) admonished the people against killing honey bees because they eat pure and good-smelling flowers which the Honorable the Exalted God has revealed to them to do so. They are neither of the genies nor of the men.

He (MGB) admonished the people against killing ants because of the following. Once when there was famine in Solomon's (MGB) time, the people

عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: ستة لا يسلم عليهم: اليهودي، والنصراني والمجوسي، والرجل على غائطه وعلى موائد الخمر، وعلى الشاعر الذي يقذف المحصنات، وعلى المتفكهن بسب الامهات.

ست عجيبات

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران 6-17

الاشعري، عن الحسن بن الحسين اللؤلؤي، عن إسحاق الضحاك، عن منذر الجوان عن أبي عبد الله عليه السلام قال: قال سلمان رحمة الله عليه: عجبت بست: ثلاث أضحكنتي وثلاث أبكتني، فأما التي أبكتني: ففراق الاحبة محمد وحزبه، وهول المطلع، والوقوف بين يدي الله عز وجل، وأما التي أضحكنتني: فطاب الدنيا والموت يطلبه، وغافل وليس بمغفول عنه، وضاحك ملء فيه لا يدري أرضي الله أم سخط.

النهي عن قتل ستة

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن إبراهيم بن إسحاق، عن 6-18 الحسين بن زياد، عن داود بن كثير الرقي قال: بينما نحن قعود عند أبي عبد الله صلى الله عليه وآله إذ مر بنا رجل بيده خطاف مذبوح، فوثب إليه أبو عبد الله عليه السلام حتى أخذه من يده، ثم دحى به الارض، ثم قال: أعالكم أمركم بهذا أم فقيهم لقد أخبرني أبي، عن جدي عليهما السلام أن رسول الله صلى الله عليه وآله نهى عن قتل ستة: النحلة، والنملة، والضفدع، والصرد، والهدهد، والخطاف. فأما النحلة فإنها تأكل طيبا وتضع طيبا وهي التي أوحى الله عز وجل إليها، ليست من الجن ولا من الانس، وأما النملة فإنهم قحطوا على عهد سليمان بن داود عليهما السلام فخرجوا يستسقون فإذا هم

set out to the fields to pray to God to send down rain. They saw an ant which was standing up on its two feet with its hands raised up towards the sky and saying, 'O my God! We are of your creatures! We need your blessings. Please grant us our daily bread and do not chastise us because of the sins of the foolish children of Adam.' Then Solomon told the people, 'Go back to your homes since the Blessed the Sublime God will send down rain for you as a result of the supplications of others.'

He (MGB) admonished the people against killing frogs because of the following. When they lit a fire to burn Abraham (MGB), all the creatures of the world complained to the Honorable the Exalted God and asked Him to grant them permission to throw water over the fire. The Sublime God did not give permission to any of them except for the frog to do that. The frog threw water over the fire, but two-thirds of its body got burnt and only one third of its body was left. And He (MGB) admonished the people against killing hoopoes because a hoopoe was Solomon's guide to the territory of Belqays.

He (MGB) admonished the people against killing shrikes, because a shrike guided Adam for one month from the Andalib Mountain to the city of Jedda.

He (MGB) admonished the people against killing swallows, since they fly around the sky for the sorrow of the wrongs done to the Household of Muhammad (MGB) and say *Valazzalin* (who go not astray)⁸ at the end."

Six characteristics considered to be undesirable for the Prophet

(MGB), his Trustees, and his followers

6–19 Ahmad ibn Muhammad ibn Yahya al–Attar narrated that Sa’ed ibn Abdullah quoted Al–Hassan ibn Musa al–Khishab, on the authority of Qiyath ibn Ibrahim, on the authority of Ishaq ibn Am’mar, on the authority of Aba Abdullah as–Sadiq (MGB) that God’s Prophet (MGB) said, “The Honorable the Exalted God has considered six characteristics to be undesirable for me, my Trustees from amongst my progeny, and their followers: playing while praying; coition when fasting; mentioning acts of charity; going to the mosque in a state of major ritual impurity⁹; looking into other people’s homes; and laughing in the graveyard.”

The Easy Religion of Muhammad Has Six Characteristics

6–20 (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 Sahl ibn Ziyad al–Adamy, on the authority of Muhammad ibn Sin’an, on the authority of Al–Mufaz’zal ibn Umar, on the authority of Yunus ibn Abi Zebyan, “Abu Abdullah as–Sadiq (MGB) told me, ‘O Yunus! Fear God and believe in His Messenger.’ I said, ‘I believe in God and His Messenger.’”

بنملة قائمة على رجليها، مادة يدها إلى السماء وهي تقول: اللهم أنا خلق من خلقك، لا غنى بنا عن فضلك، فارزقنا من عندك، ولا تؤاخذنا بذنوب سفهاء ولد آدم، فقال لهم سليمان: ارجعوا إلى ما زلتم فإن الله تبارك وتعالى قد سقاكم بدعاء غيركم، وأما الضفدع فإنه لما أضرمت النار على إبراهيم شكنت هوام الارض إلى الله عز وجل واستأذنته أن تصب عليها الماء، فلم يأذن الله عز وجل لشيء منها إلا الضفدع فاحترق منه الثلثان وبقي منه الثلث، وأما الهدد فإنه كان دليل سليمان عليه السلام إلى ملك بلقيس، وأما الصرد فإنه كان دليل آدم عليه السلام من بلاد سرانديب إلى بلاد جدة شهرا، وأما الخطاف، فإن دورانه في السماء أسفا لما فعل بأهل بيت محمد صلى الله عليه وآله وتسبيحه قراءة الحمد لله رب العالمين، ألا ترونه وهو يقول: ولا الضالين

ست خصال كرهها الله لنبيه وللأوصياء من ولده وأتباعهم

حدثنا أحمد بن محمد بن يحيى العطار قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن 19–6 غياث بن إبراهيم، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل كره لي ست خصال وكرههن للأوصياء من ولدي وأتباعهم من بعدي: العبث في الصلاة، والرفث في الصوم، والمن بعد الصدقة، وإتيان المسجد جنبا، والتطلع في الدور، والضحك بين القبور

المحمدية السمحة ست خصال

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد الادمي، 6-20
عن محمد بن سنان، عن المفضل بن عمر، عن يونس ابن ظبيان قال: قال [لي] أبو عبد الله عليه السلام يا يونس
اتقوا الله وآمنوا برسوله، قال: قلت: آمنة بالله وبرسوله.

Then he (MGB) said, “The easy religion of Muhammad has six characteristics: saying prayers; paying the alms-tax; fasting in *Ramazan*; going on *Hajj* pilgrimage to the *Ka’ba*; obeying the Divine Leaders; honoring the rights of the believers. Anyone who doesn’t honor the right of a believer shall be held waiting for five-hundred years on the Resurrection Day until rivers flow out of his sweat. Then a caller from near the Honorable the Exalted God will announce: ‘This is a cruel one who has not honored God’s rights.’ He shall be blamed for forty more years and then he will be ordered into Hell.”

Six Tribes Are Not Modest

6-21 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Sa’eed ibn Jinah who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “Six tribes are not modest: the Sandi, the Zanji, the Turkish, the Kurdish, the Khuzestani and those who reside in the hills of Ray.”¹⁰

Hoarding Applies to Six Items

6-22 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad¹¹, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Hoarding (which is bad) implies hoarding any of six items: wheat; barley; dates; raisins; cooking fat and oil.”

It Is Fine to Withdraw in Six Cases

6-23 (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 Muhammad ibn Isa, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather¹², on the authority of Yaqoob al-Ja’fari that he had heard Abal-Hassan (MGB) say, “It is fine to withdraw during intercourse in six cases: from a woman you are sure will not get pregnant; an old woman; a lewd woman; a shameless woman; a woman who will not nurse her child; and a slave woman.”¹³

Seek Refuge from Six Characteristics

6-24 (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 Ali ibn Mo'ab, on the authority of Ibrahim ibn Ishaq, on the authority of Abdullah ibn Sin'an that Aba Abdullah as-Sadiq (MGB) said, "Seek refuge from six characteristics every day: doubt; associating partners with God; undue bias; anger; transgression and jealousy."

فقال: المحمدية السمحة إقام الصلاة، وإيتاء الزكاة، وصيام شهر رمضان، وحج البيت الحرام والطاعة للامام، وأداء حقوق المؤمن، فإن من حبس حق المؤمن أقامه الله يوم القيامة خمسمائة عام على رجليه حتى يسيل من عرقه أودية، ثم ينادي مناد من عند الله جل جلاله: هذا الظالم الذي حبس عن الله حقه، قال: فيويخ أربعين عام. ثم يؤمر به إلى نار جهنم.

سنة لا ينجبون

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني 21-6 أحمد بن محمد بن عيسى، عن أبيه، عن سعيد بن جناح يرفعه إلى أبي عبد الله عليه السلام قال: سنة لا ينجبون: السندي، والزنجي، والتركي، والكردي، والخوزي، ونبك الري. ويمكن أن يقرأ "بنك الري" والبنك بالضم خالص كل شيء.

الحكرة في ستة أشياء

حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن 22-6 النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الحكرة في ستة أشياء: في الحنطة، والشعير، والتمر، والزبيب، والسمن، والزيت.

لا بأس بالعزل في ستة وجوه

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن القاسم بن يحيى، عن جده 23-6 عن يعقوب الجعفري قال: سمعت أبا الحسن عليه السلام يقول: لا بأس بالعزل في ستة وجوه: المرأة التي أيقنت أنها لا تلد، والمسنة، والمرأة السليطة، والبذية والمرأة، التي لا ترضع ولدها، والامة.

التعوذ من ست خصال

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن موسى بن جعفر البغدادي، 24-6

عن علي بن معبد، عن إبراهيم بن إسحاق، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله يتعوذ في كل يوم من ست [خصال] من الشك، والشرك، والحمية، والغضب، والبغي، والحسد.

Six Ill-Gotten Properties

6-25 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 Musa ibn Umar, on the authority of Ibn al-Muqayrih, on the authority of Al-Sakoony, 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), “The following are ill-gotten property: money paid for dead animals; money paid for dogs; money paid for wine; the dowry of the fornicatress; the bribes for the judge; and the money paid for fortune-telling.”

6-26 (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-Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Am'mar ibn Marvan, that Abu Abdullah as-Sadiq (MGB) said, “There are many types of ill-gotten properties. They include: what is earned by oppressive rulers including what judges earn and what prostitutes earn; money earned from wine; intoxicating drinks; usury after it was disallowed. O Am'mar (ibn Marvan)! You should know that taking a bribe for judgement is equal to atheism and denying God's Prophet (MGB).”

Liking Six Things Cause Committing Sins in God's Presence

6-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Ali ibn Mae'bad, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, “What would cause committing sins in the presence of the Blessed the Sublime God is liking 6 things: liking this world, liking leadership, liking food, liking women, liking to sleep, and liking comfort.”

The six rights of a quadruped incumbent upon its owner

6-28 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 Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB) [14](#), on the authority of his father, on the authority of his forefathers, on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, “A quadruped has six rights incumbent upon his owner. When he stops, he should feed it first. He should give it water whenever it passes by water. He should not hit it on the face, since it glorifies God with its face. He should not ride on its back, unless it is in the way of God. [15](#) He should not overload it beyond its capability. He should not force it to walk more than it can.”

ستة أشياء من السحت

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى 25-6 بن عمر، عن ابن المغيرة، عن السكوني، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: السحت ثمن الميتة، وثمان الكلب، وثمان الخمر، ومهر البغي، والرشوة في الحكم، واجرة الكاهن

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن 26-6 محبوب، عن أبي أيوب، عن عمار بن مروان قال: قال أبو عبد الله عليه السلام: السحت أنواع كثيرة، منها ما أصيب من أعمال الولاة الظلمة، ومنها أجور القضاة وأجور الفوارج، وثمان الخمر، والنبذ المسكر والربا بعد البيئة، فأما الرشا يعمار في الاحكام فان ذلك الكفر بالله العظيم وبرسوله

اول ما عصي الله تبارك وتعالى به ست خصال

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن عبد الله بن 27-6 القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أول ما عصي الله تبارك وتعالى بست خصال حب الدنيا وحب الرئاسة، وحب الطعام، وحب النساء، وحب النوم، وحب الراحة

للدابة على صاحبها ست خصال

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن إبراهيم 28-6 بن هاشم، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: للدابة على صاحبها ست خصال: يبدأ بعطفها إذا نزل، ويعرض عليها الماء إذا مر به، ولا يضرب وجهها، فإنها تسبح بحمد ربها، ولا يقف على ظهرها إلا في سبيل الله عز وجل، ولا يحملها فوق طاقتها، ولا يكلفها من المشي إلا ما تطيق

You should not greet six; six who do not deserve to lead the prayer; and six deeds of the people of Lot

6-29 (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-Abbas ibn Ma'ruf, on the authority of Abi Jamileh, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobat that he had heard Ali (MGB) say, "There are six groups of people who do not deserve to be

greeted. There are six people who do not deserve to lead the prayer and there are six acts which are those that the people of *Lot* did. Those who do not deserve to be greeted are: Jews; Christians; chess players; backgammon players; alcoholics; people who play the *Barbat* and *Tanbour*¹⁶; those who joke around by swearing at each other's mother; and poets. Those who do not deserve to lead prayers are: those who are born as a result of fornication; those who have abandoned the religion; those who emigrate from an Islamic environment; those who drink wine; those punished for violating Islamic decrees; and those who are not circumcised. And the following are things that the people of *Lot* did: shooting round bullets using a kind of sling¹⁷; chewing gum; walking with their clothes hanging out and running around with pride; and leaving their shirt's unbuttoned (so that their chest is seen).”

The Interpretation of the Letters Which Make Up the Alphabet

6–30 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 Muhammad ibn al-Hussein ibn Abil-Khat'tab and Ahmad ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of Ali ibn Asbat, on the authority of Al-Hussein ibn Zayd, on the authority of Muhammad ibn Salim who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), “Uthman ibn Affan asked the Prophet (MGB), ‘O Prophet of God! What is the interpretation of ‘*Abjad*?’ The Prophet (MGB) said, ‘You should know the interpretation of ‘*Abjad* since all the wonders lie in it. Shame on a scholar who doesn’t know its interpretation!’ He asked, ‘O Prophet of God! What is the interpretation of ‘*Abjad*?’ The Prophet (MGB) said, ‘And the ‘*alif* is the first letter in Allah. It is one of the letters of His Name. And the ‘*ba* is the first letter in the Arabic ‘*Behjat Allah* which means God’s Pleasure. And the ‘*jim* is the first letter of the Arabic words ‘*jinnah Allah* which mean God’s Paradise; ‘*jamal Allah* which means God’s Beauty and ‘*jalal Allah* which means God’s Majesty. And the ‘*dal* is the first letter in the Arabic words ‘*Din Allah* which mean God’s Religion.

سنة لا ينبغي أن يسلم عليهم وستة لا ينبغي لهم أن يأموا وستة أشياء في هذه الامة من اخلاق قوم لوط

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن العباس بن 6–29 معروف، عن أبي جميلة، عن سعد بن طريف، عن الاصمغ ابن نباتة قال: سمعت عليا عليه السلام يقول: ستة لا ينبغي أن يسلم عليهم، وستة لا ينبغي [لهم] أن يأموا، وستة في هذه الامة من أخلاق قوم لوط، فأما الذين لا ينبغي أن يسلم عليهم: فاليهود، والنصارى، وأصحاب النرد والشطرنج، وأصحاب الخمر، والبريط والطنبور، المتفكهون بسب الامهات، والشعراء. وأما الذين لا ينبغي أن يأموا من الناس فولد الزنا، والمرتد، والاعرابي بعد الهجرة وشارب الخمر والمحدود، والاغلف. وأما التي من أخلاق قوم لوط فالجلاهو وهو البندق والحذف، ومضغ العلك، وإرخاء الازار خيلاء، وحل الازرار من القباء والقميمص

تفسير كلمات هن أصل الهجاء

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 30-6 محمد بن الحسين بن أبي الخطاب، وأحمد بن الحسن بن علي بن فضال، عن علي بن أسباط، عن الحسين بن زيد قال: حدثني محمد بن سالم رفعه إلى أمير المؤمنين عليه السلام قال: قال عثمان بن عفان: يارسول الله ما تفسير أبجد فقال رسول الله صلى الله عليه وآله: تعلموا تفسير أبجد فإن فيه الاعاجيب كلها، ويل لعالم جهل تفسيره، فقال: يارسول الله صلى الله عليه وآله، ما تفسير أبجد؟ قال: أما الالف فالآء الله، حرف من أسمائه. وأما الباء فبيجة الله. وأما الجيم فجنة الله وجمال الله وجلال الله. وأما الدال فدين الله.

About 'hawaz', you should know that the 'ha is for fear of Hell. Shame on him who is thrown into the Fire of Hell. And the 'wa is the second letter in the Arabic words 'fawayl le ahlen Nar which means shame on in 'Shame on the residents of the Fire.' And the 'za is the first letter in the Arabic word 'zaviaa which refers to a corner – God forbid – from the various corners of Hell. The 'hata is the first letter in the Arabic word 'hutut which refers to the shedding down of the sins of those who repent on the Night of Power on which Gabriel and all the angels pray all night until dawn. And about the 'T in 'Fatooba lahum va hosne ma'ab (Usually translated as 'Blessed be') you should know that Tooba is a tree which the Honorable the Exalted God planted with his own Hand, and blew into it from His own Spirit! Tooba is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. [18](#) Its branches can be seen from the outside the walls around Paradise. And about the 'Ya it refers to 'Yadullah – that is God's Hand which is above all His creatures. He is Glorified, and Sublime and has no partners. And the 'kaf in 'kalman refers to 'Kalamullah implying that there can be no changing of God's sayings and there are no protectors other than God. And the 'lam in 'kalman refers to the associations of the residents of Paradise; their visiting one another; and their greeting each other. It also refers to the mutual blaming of the residents of Hell. And the 'mim in 'kalman refers to God's Dominion which never ends and God's Persistence which never ends. The 'nun in 'kalman refers to 'Nun. By the Pen and the (Record) which (men) write.' [19](#) And the Pen is from Light; the Record is from Light. They are on a Tablet that is safeguarded. The nearby-stationed angels are witnesses to it. Their testimony suffices for God. The 'sad in 'safas refers to 'sa which means a scale by which everything you do is measured. Indeed God would not stand any oppressions be done to the people. The 'qarasht means that God will resurrect them and bring them all back on the Resurrection Day and judge them.”

Sadooq added, “I have compiled whatever is related to the meaning of the letters of the alphabet in 'Abjad in my book *Ma'ani al-Akhbar*.”

[The Six Characteristics of An Insane One](#)

6-31 (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-Hussein ibn al-Hassan ibn al-Farsi, on the authority of Suleiman ibn Ja'far al-Ja'fari, on the authority of Muhammad ibn al-Hussein ibn Zayd ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority

وأما هوز فالهاء هاء الهاوية: فويل لمن هوى في النار. وأما الواو فويل لأهل النار. وأما الزاي فزاوية في جهنم نعوذ بالله مما في الزاوية يعني زوايا جهنم. وأما حطي فالحاء حطوط الخطايا عن المستغفرين في ليلة القدر، وما نزل به جبرئيل عليه السلام مع الملائكة إلى مطلع الفجر، وأما الطاء فطوبى لهم وحسن مآب، وهي شجرة غرسها الله غزوجل بيده ونفخ فيها من روحه وإن أغصانها لترى من وراء سور الجنة تنبت بالحلي والحلل والثمار، متدلية على أفواههم. وأما الياء فيد الله فوق خلقه، سبحانه وتعالى عما يشركون. وأما كلمن فالكاف كلام الله لا تبديل لكلمات الله، ولن تجد من دونه ملتحدا. وأما اللام فالإمام أهل الجنة بينهم في الزيارة والتحية والسلام، وتلاوم أهل النار فيما بينهم. وأما الميم فملك الله الذي لا يزول، ودوام الله الذي لا يفنى، وأما النون "فنون والقلم وما يسطرون". فالقلم قلم من نور، وكتاب من نور، في لوح محفوظ، يشهده المقربون، وكفى بالله شهيدا، أما سعفص فالصاع بصاع يعني الجزاء بالجزاء، كما تدين تدان، إن الله لا يريد ظلما للعباد، وأما قرشت يعني قرشهم فحشرهم ونشرهم إلى يوم القيامة، فقضي بينهم بالحق وهم لا يظلمون.

وقد أخرجت ما رويته في هذا المعنى في تفسير حروف المعجم من كتاب معاني الاخبار

المجنون من فيه ست خصال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم ابن هاشم، عن الحسين بن الحسن 31-6 الفارسي، عن سليمان بن جعفر الجعفري، عن محمد بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن

of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB), "The Prophet of God (MGB) passed by a group of people and asked them, "Why have you gathered together here?" They said, "O Prophet of God! This is an insane epileptic and we have gathered around him."

The Prophet (MGB) said, "This man is not insane. He is ill." Then the Prophet (MGB) said, "Do you want me to tell you who a real insane one is?"

They said, "O Prophet of God! Yes." The Prophet (MGB) said, "A true insane is one who walks with pride; looks at the people from the corners of his eyes; shakes his shoulders due to haughtiness; he wishes to go to Heaven although he commits sins; people are not secure from his wicked deeds; there is no hope that he will do a good deed. Such a person is insane. This poor fellow is just ill."

Attentiveness Is Recommended at the Beginning of Six Prayers

6-32 (The compiler of the book narrated) that his father – may God be pleased with him – in what he wrote to me emphasized that attentiveness at the beginning of six prayers is recommendable. They are the first unit of the night prayer; one unit of *Al-Vatr* prayer²⁰; the first unit of the noon's supererogatory prayer; the first unit of the *Ihram* prayer; the first unit of the evening supererogatory prayers; and the first

unit of the obligatory prayers.”

Six Things of a Martyr Should Be Not Buried with Him

6–33 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 Abil Jo’aza al–Monabat ibn Abdullah, on the authority of Al–Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers (MGB), on the authority of Ali (MGB), “They take off the fur garment, shoes, hat, cloak, turban and the underwear from the martyr’s body, unless his underwear is bloody in which case it is not taken off. Then they unbutton any buttons or unzip zippers and bury him.”

The People Are in Six Groups

6–34 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 Al–Hussein ibn Sa’id al–Ahvazi, on the authority of Ibn Abi Umayr, on the authority of Himad, on the authority of Al–Halabi that Aba Abdullah as–Sadiq (MGB) said, “The people are divided into six groups: weak people; those who accept the religion; those who are unstable; those who confess to their sins; the *Nasabites*²¹; and the believers.”

جعفر بن محمد، عن آبائه، عن علي بن أبي طالب عليهم السلام قال: مر رسول الله صلى الله عليه وآله على جماعة فقال: علي ما اجتمعتم؟ قالوا: يارسول الله هذا منون يصرع، فاجتمعنا عليه، فقال: ليس هذا بمجنون ولكنه المبتلى، ثم قال: ألا اخبركم بالمجنون حق المجنون؟ قالوا: بلى يارسول الله قال: [ان المجنون حق المجنون] المتبخر في مشيته، الناظر في عطفه، المحرك جنبه بمنكبيه، يتمنى على الله جنته وهو يعصيه، الذي لا يؤمن شره، ولا يرجى خيره، فذلك المجنون، وهذا المبتلى.

من السنة التوجه في ست صلوات

قال أبي رضي الله عنه في رسالته إلي إن من السنة التوجه في ست صلوات وهي أول ركعة من صلاة الليل، 32–6 والمفردة من الوتر، وأول ركعتي الزوال، وأول ركعة من ركعتي الاحرام، وأول ركعة من نوافل المغرب، وأول ركعة من الفريضة.

ينزع عن الشهيد ستة أشياء ويترك عليه ما سوى ذلك

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي ابن الحسين السعد آبادي، عن أحمد بن 33-6 أبي عبد الله البرقي، عن أبي الجوزاء المنبه ابن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي عليهم السلام قال: ينزع عن الشهيد الفرو، والخف، والقلنسوة، والعمامة، والمنطقة، والسراويل إلا أن يكون أصابه دم فيترك، ولا يترك عليه شيء معقود إلا حل.

الناس على ست فرق

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 34-6 سهل بن زياد، عن الحسين بن سعيد الالهوازي عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: الناس على ست فرق: مستضعف، ومؤلف، ومرجى، ومعتزف بذنبه وناصب، ومؤمن.

Anyone Who Likes Someone Will Not Do Six Things to Him

6-35 (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 Aba Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Uthman, on the authority of Ahmad ibn Nooh, on the authority of a man, on the authority of Aba Abdullah as-Sadiq (MGB) that Al-Harith al-A'oar swore by God and told the Commander of the Faithful Imam Ali (MGB) that he likes him. The Commander of the Faithful (MGB) told him, “O Harith! You should not act as my enemy, if you like me. You should not play with me; overtake me; tease me; belittle me; quarrel with me or act proudly with me if you like me.”

God Sent Abraham a Ring On which Six Items Were Inscribed

6-36 (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 Muhammad ibn Ali al-Sayrafi, on the authority of Al-Hussein ibn Khalid, “I asked Abul Hassan Musa ibn Ja'far al-Kazim (MGB), ‘What was the design of Adam (MGB)’s ring?’ He (MGB) replied, ‘The engraving on his ring was *Lailaha illalah Muhammadn rasullallah* (There is no god but God. Muhammad is His Messenger). Adam had brought it down with him from Paradise. When Noah was aboard his Ark the Honorable the Exalted God revealed to him, ‘O Noah! If you fear that you may be drowned, say *Lailaha illalah* (There is no god but God) one-thousand times and ask me to rescue you and those who accompany you.’ When Noah and those who accompanied him sailed on board the Ark, a tornado started. Noah got afraid that they may drown. He did not have enough time to say the *Lailaha illalah* one-thousand times and said *Haleluya alfa alfa yamaria atqan* in Syriac language²². The strong waves came to a rest and the Ark came to a calm position. Noah said, ‘I should not lose the words which saved me from drowning.’ Then he engraved the following on his ring, *Lailaha illalah* one-thousand times. O My Lord! Please improve my affairs!’ The engraving on Solomon’s (MGB) ring was *Subhana minaljam al-jinn bekalamatehi*.²³ Gabriel became

angry when they put Abraham (MGB) in the catapult to throw him in the fire. The Honorable the Exalted God revealed to Gabriel, 'O Gabriel! Why did you become angry?

Gabriel said, 'O my Lord! Abraham is Your friend. There is no one but him on the Earth who worships You. You have dominated your own and his enemy over him.' God revealed to him, 'Be silent. A servant hurries who is afraid like you. I am in control of everything. Abraham is My servant. I can rescue him whenever I wish.' Gabriel calmed down, turned towards Abraham

من أحب رجلا فليجتنب معه خصال ست

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن أبي عبد الله الرازي، عن 35-6 الحسن بن علي بن عثمان، عن أحمد بن نوح، عن رجل عن أبي عبد الله عليه السلام قال الحارث الاعور لامير المؤمنين عليه السلام: يا أمير المؤمنين أنا والله أحبك، فقال له: يا حارث أما إذا أحببتني فلا تخصمني، ولا تلاعبني، ولا تجاريني ولا تمازحني، ولا تواضعني، ولا ترافعني.

اهبط الله عز وجل إلى ابراهيم عليه السلام خاتما فيه ستة احرف

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد، عن عبد الله بن أحمد، عن 36-6 محمد بن علي الصيرفي، عن الحسين بن خالد، قال: قلت لأبي الحسن موسى بن جعفر عليهما السلام: ما كان نقش خاتم آدم؟ فقال: "لا إله إلا الله، محمد رسول الله" هبط به آدم معه من الجنة، وإن نوحا عليه السلام بما ركب السفينة أوحى الله عز وجل إليه يا نوح إن خفت الغرق فهللني ألفا، ثم سلني النجاة انجك من الغرق ومن آمن معك. قال: فلما استوى نوح ومن معه في السفينة [و] عصفت عليهم الريح فلم يأمن نوح من الغرق فأعجلته الريح فلم يدرك أن يهلل ألفا، فقال بالسريانية: هلوليا ألفا ألفا يا ماريأ أتقن، قال: فاستوى القلس واستمرت السفينة. فقال نوح عليه السلام: إن كلاما نجاني الله به من الغرق لتحقيق أن لا يفارقني، فنقش في خاتمه "لا إله إلا الله ألف مرة يا رب أصلحني". وكان نقش خاتم سليمان بن داود عليهما السلام "سبحان من أجم الجن بكلماته" وإن إبراهيم عليه السلام لما وضع في المنجنيق غضب جبرئيل عليه السلام، فأوحى الله عز وجل إليه يا جبرئيل ما يغضبك، قال: يا رب إبراهيم خليلك ليس على وجه الارض أحد يعبدك غيره سلطت عليه عدوك وعدوه، فأوحى الله إليه اسكت، فانما يعجل العبد الذي هو مثلك يخاف الفوت. فأما أنا فهو عبد آخذه إذا

(MGB) and said, 'Do you need anything?' Abraham (MGB) replied, 'No. Not from you.' Then the Honorable the Exalted God sent him a ring with the following engraved on it, "*Lailaha illalah Muhammadn rasullallah La hule va la quwata illa billah. Fawazta amri ilallah. Asnadta zahri illalah. Hassaballah.*"²⁴ The Honorable the Exalted God revealed to him, 'Wear this ring. I shall make the fire cool and (a means of) safety for you.'²⁵

God protects our followers from six characteristics

6-37 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Abu Sa'id al-Adamy, on the authority of Ahmad ibn Muhammad al-Sayyari (al-Basry), on the authority of Muhammad ibn Yahya al-Khazzaz, on the authority of someone who linked it up through some narrators to Aba Abdullah as-Sadiq (MGB), “Indeed the Honorable the Exalted God protects our followers from six characteristics: insanity, leprosy²⁶, vitiligo²⁷, being born out of adultery, having a child born out of adultery, and begging from the people.”

6-38 (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 Muhammad ibn Isa ibn Ubayd, on the authority of Zar'at ibn Muhammad al-Hazrami and Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar that he had heard Aba Abdullah as-Sadiq (MGB) say, “Indeed the Honorable the Exalted God has protected our followers from the following six characteristics: being greedy like a crow; barking like a dog; being gay; being born out of fornication; having children born out of fornication; and going door to door to beg.”

Imam Ali (MGB) superceded others in six

6-39 Muhammad ibn Ahmad ibn al-Hussein ibn Yusuf al-Baghdady narrated that Ahmad ibn al-Fazl al-Ahwazi quoted Bakr ibn Ahmad al-Qasri, on the authority of Zayd ibn Musa, on the authority of Abi Musa ibn Ja'far (MGB)²⁸, 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 al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), that his father Ali ibn Abi Talib (MGB) said, “Abu Bakr, Umar, Uthman, Talha, Az-Zubayr, Sa'ed, Abdul Rahman ibn Oaf and some others were looking for the Prophet (MGB) in the house of Umma Salma. They found me sitting at the door. They asked me about him (MGB). I said, ‘The Prophet (MGB) will come out in a moment.’ The Prophet (MGB) came out, padded me on the shoulder and said, ‘O son of Abi Talib! I hope that you do not die. You have superseded others in six

شئت، قال: فطابت نفس جبرئيل ثم التفت إلى إبراهيم عليه السلام فقال: هل لك من حاجة؟ فقال: أما إليك فلا، فأهبط الله عز وجل عندها خاتما فيه ستة أحرف "لا إله إلا الله، محمد رسول الله، لا حول ولا قوة إلا بالله، فوضت أمري إلى الله، أسندت ظهري إلى الله، حسبي الله" قال: فأوحى الله عز وجل إليه بأن تختتم بهذا الخاتم فاني أجعل النار عليك بردا وسلاما

أعفى الله عز وجل الشيعة من ست خصال

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبو سعيد الادمي، عن أحمد بن محمد 6-37

السياري، عن محمد بن يحيى الخزاز، عن أخبره، عن أبي عبد الله عليه السلام قال: إن الله عز وجل أعفى شيعتنا
من ست خصال من الجنون والجدام، والبرص، والابنة وأن يولد له من زنا، وأن يسأل الناس بكفه

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن زرعة بن محمد 6-38
الحضرمي، ومحمد بن سنان، عن المفضل بن عمر قال: سمعت أبا عبد الله عليه السلام يقول: ألا إن شيعتنا قد
أعازهم الله عز وجل من ست [من] أن يطمعوا طمع الغراب أو يهروا هريز الكلاب أو ينكحوا في أدبارهم، أو يلدوا
من الزنا أو يولد لهم من الزنا أو يتصدقوا على الأبواب

خاصم أمير المؤمنين عليه السلام الناس بست خصال فخصمهم

حدثنا محمد بن أحمد بن الحسين بن يوسف البغدادي قال: حدثنا أحمد ابن الفضل الاهوازي قال: حدثنا 6-39
بكر بن أحمد القصري قال: حدثنا زيد بن موسى قال: حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن
أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام
قال: خرج أبو بكر وعمر وعثمان وطلحة والزبير وسعد وعبدالرحمن بن عوف وغير واحد من الصحابة يطلبون
النبي في بيت ام سلمة فوجدوني على الباب جالسا فسألوني عنه، فقلت: يخرج الساعة، فلم يلبث أن خرج وضرب
بيده

characteristics. There is no one else among the Quraysh with such qualities. You are the first man who
believed in God. You have been the firmest of them all in doing the orders of the Honorable the Exalted
God. You have been the most loyal to your pledge to God. You have been the kindest person with the
people. You are the most knowledgeable regarding judicial decrees. You have been the most fair person
in equally dividing up the possessions. You are the noblest of them all to the Honorable the Exalted
God.”

6-40 Muhammad ibn Ahmad al-Baghdady has narrated that Ahmad ibn al-Fazl al-Ahwazi quoted Bakr
ibn Ahmad al-Qasri, on the authority of Abu Ahmad Ja'far ibn Muhammad ibn Abdullah ibn Musa, (on
the authority of his father), that his father Musa (Al-Kazim (MGB)), narrated a similar narration on the
authority of his father Ja'far ibn Muhammad (MGB).

There are six whose prayers will not be answered

6-41 (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 Ayoob ibn Nooh, on the authority of Al-Rabi'a ibn
Muhammad al-Moslemi, on the authority of Abdul Ali, on the authority of Noof:29 “I spent one night with
the Commander of the Faithful Imam Ali (MGB). He was praying all night long. He went out every hour,
looked up at the sky and recited the Quran. When some of the hours of the night had passed he told me,

“O Noof! Are you sleeping or are you awake?” I said, “O Commander of the Faithful! Yes, I am awake and I am looking at you,” He said, “O Noof! Blessed be³⁰ those who abstain from this world, and are inclined to the Hereafter. They are the ones who have established the Earth as their carpet, and have established its dirt as their bed, and its water as their perfume. They constantly read the Quran, and praying is their custom. They have cut off themselves from the world as did Jesus the son of Mary (MGB). Indeed God the Honorable the Exalted revealed to Jesus the son of Mary: Tell the elders from the Children of Israel: “Do not enter any of My houses without having a pure heart, humble eyes, and clean hands.” Also tell them: “Know that I will not answer the prayers of anyone amongst you. Neither will I answer the prayers of anyone who is indebted to any of my creatures. O Noof! Beware not to become a customs official, a poet, a policeman, chief (of a village), or one who plays the *Tanbour*³¹, or the drum since the Prophet (MGB) came out one night, looked at the sky and said, “This is the hour in which no one’s prayers are rejected except the prayers of a chief (of a village), or the prayers of a poet, or the prayers of a customs official, or a policeman, or one who plays the *Tanbour*³², or one who plays the drum.”

على ظهري فقال: كبر يا بن أبي طالب، فإنك تخاصم الناس بعدي بست خصال فتخصمهم، ليست في قریش منها شيء، إنك أولهم إيماناً بالله، وأقومهم بأمر الله عز وجل، وأوفاهم بعهد الله، وأرأفهم بالرعية، وأعلمهم بالقضية، وأقسّمهم بالسوية، وأفضلهم عند الله عز وجل.

حدثنا محمد بن أحمد البغدادي قال: حدثنا أحمد بن الفضل الأهوازي قال: حدثنا بكر بن أحمد القصري 40-6 قال: حدثنا أبو أحمد جعفر بن محمد بن عبد الله بن موسى [قال حدثنا أبي] قال: حدثنا أبي موسى، عن أبيه جعفر بن محمد عليهم السلام وساق الحديث بإسناده مثله.

سنة دعوتهم مردودة

حدثنا أبي رضي الله عنه قال: حدثني سعد بن عبد الله، عن أيوب بن نوح عن الربيع بن محمد المسلمي، عن 41-6 عبد الأعلى، عن نوف قال: بت ليلة عند أمير المؤمنين علي عليه السلام فكان يصلي الليل كله ويخرج ساعة بعد ساعة فينظر إلى السماء ويتلو القرآن، قال: فمر بي بعد هدوء من الليل فقال: يانوف أراقد أنت أم راقم؟ قلت: بل راقم أرمقك ببصري يا أمير المؤمنين، قال: يا نوف طوبى للزاهدين في الدنيا والراغبين في الآخرة، أولئك الذين اتخذوا الأرض بساطاً، وترابها فراشاً، وماءها طيباً: والقرآن دثاراً، والدعاء شعاراً، وقرضوا من الدناى تقرضاً، على منهاج عيسى بن مريم عليه السلام، إن الله عز وجل أوحى إلى عيسى بن مريم عليه السلام: قل للملا من بني إسرائيل: لا يدخلوا بيتاً من بيوتي إلا بقلوب طاهرة، وأبصار خاشعة، وأكف نقية، وقل لهم: اعلموا أنني غير مستجيب لاحد منكم دعوة ولاحد من خلقي قبله مظلمة، يا نوف إياك أن تكون عشارة أو شاعراً، أو شرطياً، أو عريفاً، أو صاحب عرطبة وهي الطنبور، أو صاحب كوبة وهو الطبل، فإن نبي الله صلى الله عليه وآله خرج ذات ليلة فنظر إلى السماء فقال: إنها الساعة التي لا ترد فيها دعوة إلا دعوة عريف أو دعوة شاعر أو دعوة عاشق أو شرطياً أو صاحب عرطبة أو صاحب كوبة.

There are six who are damned

6–42 Hamzih ibn Muhammad ibn Ahmad al–Alavi – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa’id al–Hamedany quoted on the authority of Yahya ibn al–Hassan ibn Ja’far, on the authority of Muhammad ibn Maymun al–Khazzaz, on the authority of Abdullah ibn Maymun, on the authority of Ja’far ibn Muhammad³³, on the authority of his father, on the authority of Ali ibn al–Hussein³⁴ (MGB) that God’s Prophet (MGB) said, “There are six damned by God and all the Prophets (whose call is accepted): Those who add to God’s Book; those who deny the Divine decree; those who abandon my traditions; those who allow what God has forbidden regarding my *lirat*³⁵; those who take power by force to debase those whom God has honored; and honor those whom God has debased; those who dedicate the Muslim’s booties to himself, and make them legitimate for himself to use.”

A Man’s Perfection Lies in Six Characteristics

6–43 Ahmad ibn Ibrahim ibn al–Walid al–Salmy narrated that Abulfazl Muhammad ibn Ahmad al–Katib al–Neishaboory quoted through documents linking up to the Commander of the Faithful Imam Ali (MGB) saying, “A man’s perfection lies in six characteristics: two minor ones, two major ones, and two influential ones. And the two minor ones lie in his heart and tongue in that he fights with his heart, and he expresses his words with his tongue. And the two major ones lie in his intellect and determination. And the two influential ones lie in his wealth and beauty.”

The People Are In Six Groups

6–44 Ja’far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Ja’far ibn Bat’tat quoted on the authority of Ahmad ibn Aba Abdullah al–Barqy, on the authority of his father who linked it up to Zurarah ibn Oa’fi, “I went to Ali ibn al–Hussein (MGB) and he said, ‘O Zurarah! The people at these times are in six groups: lions, wolves, foxes, dogs, pigs and ewes. As for the lions, they are the Kings of the world whichever one loves to can conquer and not get defeated. As for the wolves – they are your businessmen. They find faults³⁶ when they want to buy, and they praise when³⁷ they want to sell. And as for the foxes, they are those who use their religion as a means to eat.³⁸ What they describe by their tongues is not in their hearts. And as for the dogs, they are those who growl at the people with their tongues, and the people honor them due to fear of their tongues. And as for the pigs, they are the effeminate ones, and their look–alikes who never refuse to participate in acts of corruption when they are invited. And as for the ewes, they are the believers whose hair is shaved, whose meat is eaten, and whose bones are broken just as when ewes are caught in between lions, wolves, foxes, dogs and pigs.”

حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: 42-6 حدثنا يحيى بن الحسن بن جعفر، قال: حدثنا محمد بن ميمون الخزاز قال: حدثنا عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه، عن علي بن الحسين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ستة لعنهم الله وكل نبي مجاب: الزائد في كتاب الله، والمكذب بقدر الله، والتارك لسنتي، والمستحل من عترتي ما حرم الله والمتسلط بالجبروت ليزل من أعزه الله ويعز من أذله الله، والمستأثر بغير المسلمين المستحل له.

كمال الرجل بست خصال

حدثنا أحمد بن إبراهيم بن الوليد السلمى قال: حدثنا أبو الفضل محمد بن أحمد الكاتب النيسابوري بإسناده 43-6 يرفعه إلى أمير المؤمنين عليه السلام أنه قال: كمال الرجل بست خصال بأصغريه، وأكبريه، وهيبته: فأما أصغراه فقلبه ولسانه إن قاتل قاتل بجنان، وإن تكلم تكلم ببيان، وإما أكبراه فعقله وهمته، وأما هيبته فماله وجماله.

الناس على ست طبقات

حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة قال: حدثنا أحمد بن 44-6 أبي عبد الله البرقي، عن أبيه يرفعه إلى زرارة بن أوفى قال: دخلت على علي بن الحسين عليهم السلام فقال: يا زرارة الناس في زماننا على ست طبقات: أسد وذئب وتعلب وكلب وخنزير وشاة، فأما الأسد فملوك الدنيا يحب كل واحد منهم أن يغلب ولا يغلب. وأما الذئب فتجاركم يذمو [ن] إذا اشتروا، ويمدحو [ن] إذا باعوا، وأما التعلب فهؤلاء الذين يأكلون بأديانهم، ولا يكون في قلوبهم ما يصفون بألسنتهم، وأما الكلب يهر على الناس بلسانه ويكرمه الناس من شر لسانه. وأما الخنزير فهؤلاء المخنثون وأشباههم لا يدعون إلى فاحشة إلا أجابوا، وأما الشاة فالمؤمنون الذين تجز شعورهم ويؤكل لحومهم ويكسر عظمهم فكيف تصنع الشاة بين أسد وذئب وتعلب وكلب وخنزير.

- [1.](#) The Prophet Muhammad's uncle Hamzih ibn Abdul Mutalib.
- [2.](#) See footnote for 1-103.
- [3.](#) A former Persian city now in Uzbekistan
- [4.](#) In other versions we read Sherjil but he is Sherhabil ibn Muslim ibn Hamid al-Kholani al-Shami.
- [5.](#) Abu al-Layth said in his commentary of the Quran, "The people asked Jesus (MGB) in ridicule: 'Create a bat for us and put a soul in it, if you are one of the truthful. Then he took some clay and formed a bat and breathed into it. Then it suddenly flew between the sky and the earth. The clay was molded and breathed into by Jesus, but the creation was by God the Supreme. And it is said that they asked to create a bat because it is more wonderful than other creatures. (Bihar Al-Anwar, lxiv, p. 322)
- [6.](#) There is no god but God. Muhammad is God's friend. Ali is God's Trustee. Fatimah – the mother of Hassan and Hussein is God's slave. Hassan and Hussein are God's chosen ones. May their enemies be damned by God.
- [7.](#) The Holy Quran: Anfal 8:41.
- [8.](#) The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.[The Holy Quran: Fatiha 1:7]
- [9.](#) After having sex.

- [10.](#) This seems to be a made up tradition to sow the seeds of discord amongst the Muslims.
- [11.](#) Imam as-Sadiq (MGB).
- [12.](#) Who is Aba Ali al-Hassan ibn Rashid.
- [13.](#) Sheikh Sadooq has mentioned in Uyun Akhbar al-Reza, "Abul Hassan in this tradition may refer to Musa ibn Ja'far (MGB) or Al-Reza (MGB) since Yaqaob al-Ja'fari lived at the time of both of them."
- [14.](#) Imam as-Sadiq (MGB).
- [15.](#) Implying that you should get off of it when it stops.
- [16.](#) Translators' note: Barbat is the Persian lute, a certain musical instrument. It also refers to the breast of a duck or goose. Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.
- [17.](#) Translators' note: The Prophet of God (MGB) forbade shooting round bullets using a kind of sling because game cannot be killed thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out.
- [18.](#) There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
- [19.](#) The Holy Quran: Al-Qalam 68:1.
- [20.](#) Al-Vatr prayer is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims.
- [21.](#) Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saffayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.
- [22.](#) Syriac was originally a local Aramaic dialect in northern Mesopotamia. Before Arabic became the dominant language, Syriac was a major language among Christian communities in the Middle East, Central Asia and southern India. It is now spoken as a first language in small, scattered communities in Syria, Lebanon, Turkey, Iraq, Iran, Palestine, Armenia, Georgia and Azerbaijan. These communities have, over the years, settled throughout the Middle East, Europe, North and South America, and Australia.
- [23.](#) Glory to Him who has controlled the genies with His words.
- [24.](#) There is no god but God. Muhammad is God's Prophet. There is no power nor any strength save by God. Leave your affairs up to God. I rely upon God. God suffices for me.
- [25.](#) We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"[The Holy Quran: Al-Anbya 21:69.
- [26.](#) Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.
- [27.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
- [28.](#) Imam al-Kazim (MGB).
- [29.](#) Noof al-Bokali.
- [30.](#) See footnote of 1-2.
- [31.](#) Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.

[32.](#) A Persian musical instrument.

[33.](#) Imam as-Sadiq (MGB).

[34.](#) Imam As-Sajjad (MGB).

[35.](#) Implying dishonoring the members of the holy Household of God's Prophet (MGB).

[36.](#) with the goods.

[37.](#) the goods which they want to sell.

[38.](#) earn money.

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