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Part 7: On Seven-Numbered Characteristics

The Prophet Ordered Seven Things of Man to Be Buried

7-1 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abu Bakr Mosadat ibn Asma'e quoted on the authority of Abu Hamid Ahmad ibn Ishaq al-Haravy, on the authority of Al-Fazl ibn Abdullah al-Haravy, on the authority of Malik ibn Suleiman, on the authority of Davood ibn Abdul Rahman, on the authority of Hisham ibn Urwah¹, on the authority of his father, on the authority of Ayesha that God's Prophet (MGB) ordered seven things of man to be buried: the hair, the nails, the blood, the menses, the placenta, the teeth, and the bones."

The Prophet Admonished Against Seven Things and Advised to Do Seven

7-2 Al-Khalil ibn Ahmad ibn Ahmad al-Sejezy narrated that Abul-Abbas al-Saqafy quoted on the authority of Muhammad ibn al-Sabah, on the authority of Jarir, on the authority of Abi Ishaq al-Sheibany, on the authority of Ash'as ibn Abil-Sa'esa' al-Maharebi, on the authority of Muawiyah ibn Sawayd ibn Maqran, on the authority of Al-Bara ibn Azib that God's Prophet (MGB) admonished the people against seven things and advised the people to do seven things. He (MGB) prohibited us from wearing golden rings; and drinking in golden or silver vessels. He (MGB) said, 'Whoever drinks in such vessels in this world will not do so in the Hereafter.' The Prophet (MGB) also advised us against riding on a silk saddle; wearing Egyptian silk clothing; wearing silk garments, fine (colored) silk brocade, and thick brocade.

The Prophet (MGB) also ordered us to attend funeral processions; visit the ill; say 'God bless you' to one who sneezes; assist the victims of injustice; greet others aloud; accept invitations; and honor our oaths.

Al-Khalil ibn Ahmad (al-Sejezy) added, "It is better to say honor your promise."

Seven things from the sheep that are forbidden

7-3 Abul-Hussein Muhammad ibn Ali ibn al-Shah narrated that Abu Hamid quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Solh al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad², on the authority of his father, on the authority of his grandfather, on the

باب السبعة

ورد الامر بدفن سبعة أشياء

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا أبو بكر مسعدة بن أسمع قال: حدثنا أبو حامد أحمد بن 7-1 إسحاق الهروي قال: حدثنا الفضل بن عبد الله الهروي قال: حدثنا مالك بن سليمان، عن داود بن عبد الرحمن، عن هشام بن عروة، عن أبيه، عن عائشة أن رسول الله صلى الله عليه وآله كان يأمر بدفن سبعة أشياء من الإنسان: الشعر والظفر، والدم، والحيض، والمشيمة، والسن، والعلقة.

نهى رسول الله صلى الله عليه وآله عن سبع وأمر بسبع

أخبرني الخليل بن أحمد السجزي قال: أخبرنا أبو العباس الثقفي قال: حدثنا محمد بن الصباح قال: أخبرنا 7-2 جرير، عن أبي إسحاق الشيباني، عن أشعث بن أبي الشعثاء المحاربي، عن معاوية بن سويد بن مقرن، عن البراء بن عازب قال: نهى رسول الله صلى الله عليه وآله عن سبع وأمر بسبع: نهانا أن نتختم بالذهب، وعن الشرب في آنية الذهب والفضة، وقال: من شرب فيها في الدنيا لم يشرب فيه في الآخرة، وعن ركوب المياثر، وعن لبس القسي، وعن لبس الحرير والديباج والاستبرق، وأمرنا عليه السلام باتباع الجنائز، وعيادة المريض، وتسميت العاطس، ونصرة المظلوم وإفشاء السلام، وإجابة الداعي، وإبرار القسم.

قال الخليل بن أحمد: لعل الصواب إبرار المقسم.

حرم من الشاة سبعة أشياء

حدثنا أبو الحسين محمد بن علي بن الشاه، قال: حدثنا أبو حامد، قال: حدثنا أبو يزيد أحمد بن خالد الخالدي 7-3 قال: حدثنا محمد بن أحمد بن صلح التميمي عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن

authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said in his advice to him, "O Ali! Seven things from the sheep are forbidden: the blood, the genitals, the urinary bladder, the bone marrow, the glands, the spleens, and the gall bladders."

7-4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Harun, on the authority of Abi Yahya al-Vaseti who through a chain of narrations linked it up to the Commander of the Faithful Imam Ali (MGB) who went to the butchers and admonished them against selling seven parts of sheep: The blood; the glands; the corners of the heart; the spleens; the bone marrow; the balls and the penis." One of the butchers told him (MGB), 'O Commander of the Faithful! The spleens and the liver are the same.'

The Commander of the Faithful (MGB) told him, 'O liar! You are lying! Bring me two bowls of water so that I may show you the difference between them.' He brought two bowls of water. The Commander of the Faithful (MGB) took a liver and a spleen and put each one in one of the bowls of water. He (MGB) then squashed each one of them with his hand. The liver got squashed but no blood came out of it, but the spleen did not. There was a lot of blood in it which all came out into the water, and all that was left of it was the veins and the skin that was in it. Then the Commander of the Faithful (MGB) said, 'This is the difference between the liver and the spleens. The first one is a form of meat, but the second one is just blood!'"

The Seven Characteristics Granted to Ali (MGB)

7-5 Muhammad ibn Ali ibn al-Shah narrated that Abu Hamid 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 Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali ibn Abi Talib (MGB), on the authority of God's Prophet (MGB) in the Prophet's will to Ali (MGB), "O Ali! Indeed the Blessed the Sublime God has granted me seven characteristics similar to you. You will be the first one whom the grave will push out of the ground (on the Resurrection Day) along with me. You will be the first one to stop on the Bridge³ with me. You will be the first one to be dressed when they dress and are brought back to life when they are brought back to life. You will be the first one to reside with me in the highest Heaven. You will be the first one to drink the sealed nectar drink of Paradise with me which is sealed by musk."

أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: يا علي حرم من الشاة سبعة أشياء: الدم، والمذاكير، والمثانة، والنخاع، والغدد، والطحال، والمرارة.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن هارون، عن 4-7 أبي يحيى الواسطي بإسناده رفعه إلى أمير المؤمنين عليه السلام أنه مر بالقصابين فنهاهم عن بيع سبعة أشياء من الشاة: نهاهم عن بيع الدم والغدد، وآذان الفؤاد، والطحال والنخاع والخصي والقضيب فقال له رجل من القصابين: يا أمير المؤمنين ما الكبد والطحال إلا سواء، فقال له: كذبت يالكع آتني بتورين من ماء آتك بخلاف ما بينهما، فأتي بكبد وطحال وتورين من ماء، فقال: أمرس كل واحد منهما في إناء على حدة فمرسهما جميعا كما أمر به فانقبضت الكبد ولم يخرج منه شيء ولم ينقبض الطحال وخرج ما فيه كله وكان دما كله وبقي جلده وعروقه، فقال: هذا خلاف ما بينهما، هذا لحم وهذا دم.

اعطي النبي صلى الله عليه وآله في علي عليه السلام سبع خصال

حدثنا محمد بن علي بن الشاه قال: حدثنا أبو حامد قال: حدثنا أبو يزيد أحمد بن خالد الخالدي: قال: حدثنا 5-7 محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله قال في وصيته له: يا علي إن الله تبارك وتعالى أعطاني فيك سبع خصال أنت أول من ينشق عنه القبر معي، وأنت أول من يقف على الصراط معي، وأنت أول من يكسى إذا كسيت ويحيى إذا حييت، وأنت أول من يسكن معي في عليين وأنت أول من يشرب معي من الرحيق المختوم الذي ختامه مسك.

The Prophet Said: ‘Blessed Be Those who Believe In Me without Having Seen Me’

7-6 Muhammad ibn Ja’far al-Bindar narrated that Abul-Abbas al-Himady quoted on the authority of Abu Ja’far al-Hazrami, on the authority of Hodbat ibn Khalid, on the authority of Homam ibn Yahya, on the authority of Qitadeh, on the authority of Aymen, on the authority of Abi Imam that God’s Prophet (MGB) said, “Blessed be⁴ those who believe in me without having seen me.” He (MGB) then repeated it seven times.

Seven People Will Be in the Shade of God’s Throne on the Resurrection Day

7-7 Al-Khalil ibn Ahmad narrated that Ibn Muni’a quoted Mus’ab, on the authority of Malik, on the authority of Aba Abdul Rahman, on the authority of Hafs ibn Asem, on the authority of Abi Sa’id al-Khidry, or Abi Hurayrih that God’s Prophet (MGB) said, “God – the Honorable the Exalted – will put His Shade over seven people on the day in which there is no shade except for His Shade: just leaders; young people who have grown up in the worship of the Honorable the Exalted God; men whose heart is with the mosque when they leave it until they return to it; two men who gather together in the mosque in order to obey the Honorable the Exalted God and stay there until they part; men who remember the

Honorable the Exalted God when they are alone and cry due to the fear of the Honorable the Exalted God; men invited by a beautiful woman with a good reputation, but do not accept her invitation and say that they fear the Honorable the Exalted God; and men who give charity in private in such a way that no one finds out.”

7-8 Al-Muzaf'far ibn Ja'far (Ibn al-Muzaf'far) al-Alavi al-Umari al-Samarqandi – may God be pleased with him – narrated that Ja'far ibn Muhammad ibn Masood al-Ayashi quoted his father, on the authority of Al-Hussein ibn Ishkeeb, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Abi Jamileh Al-Asady, on the authority of Abu Bakr al-Khizermi, on the authority of Salma ibn Kohayl who linked it up to Ibn Abbas⁵ that God's Prophet (MGB) said, “Seven people will be in the Shade of the Honorable the Exalted God's Throne on the day in which there is no shade except for His Shade: just leaders; young people who have grown up in the worship of God; men who give charity in private such that even their left hands do not realize what they gave with their right hands (stressing the fact that they give charity such that no one else sees it); men who remember the Honorable the Exalted God when they are alone and cry due to the fear of the Honorable the Exalted God; men who upon seeing their believing brethren say, ‘I like you for the sake of the Honorable the Exalted God’; men who intend to return to the mosque whenever they leave it; men invited by a beautiful woman, but do not accept her invitation and say that they fear the Lord of the Two Worlds.”

قول النبي صلى الله عليه وآله طوبى ثم طوبى سبع مرات لمن لم يرني وآمن بي

حدثنا محمد بن جعفر البندار قال: حدثنا أبو العباس الحمادي قال: حدثنا أبو جعفر الحضرمي قال: حدثنا هبة 6-7 بن خالد قال: حدثنا همام بن يحيى قال: حدثنا قتادة، عن أيمن، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: طوبى لمن رآني وآمن بي، طوبى ثم طوبى يقولها سبعاً لمن لم يرني وآمن بي.

سبعة في ظل عرش الله يوم القيامة

أخبرنا الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا مصعب قال: حدثني مالك، عن أبي عبد الرحمن، عن 7-7 حفص بن عاصم، عن أبي سعيد الخدري، أو عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله سبعة يظلهم الله عز وجل في ظله يوم لا ظل إلا ظله إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه متعلق بالمسجد إذا خرج منه حتى يعود إليه، ورجلان كانا في طاعة الله عز وجل فاجتمعا على ذلك وتفرقا، ورجل ذكر الله عز وجل خاليا ففاضت عيناه من خشية الله عز وجل ورجل دعت امرأة ذات حسب وجمال، فقال: إني أخاف الله عز وجل، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما يتصدق بيمينه.

حدثنا المظفر بن جعفر [بن المظفر] العلوي العمري السمرقندي رضي الله عنه قال: حدثنا جعفر بن محمد 8-7

بن مسعود العياشي، عن أبيه، عن الحسين بن إشكيب، عن محمد بن علي الكوفي، عن أبي جميلة الاسدي، عن أبي بكر الخضرمي، عن سلمة بن كهيل رفعه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: سبعة في ظل عرش الله عز وجل يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل تصدق بيمينه فأخفاه عن شماله، ورجل ذكر الله عز وجل خاليا ففاضت عيناه من خشية الله عز وجل، ورجل لقي أخاه المؤمن فقال: إني لأحبك في الله عز وجل، ورجل خرج من المسجد وفي نيته أن يرجع إليه، ورجل دعت امرأته ذات جمال إلى نفسها، فقال: إني أخاف الله رب العالمين.

There are seven characteristics in raisins

7-9 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khowzi narrated that Zayd ibn Muhammad al-Baghdady quoted on the authority of Abul Qasim Abdullah ibn Ahmad al-Ta'ee, 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, "I advise you to eat raisins since that will cure biliousness; alleviate the phlegm; strengthen your nerves; relieve your fatigue; improve your temper; purify yourself; and fend off your grief."

Seven Mountains were Moved from One Place to Another Place During the Time of Moses (MGB)

7-10 Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al-Siraj in Hamedan narrated that Abul-Hassan Ali ibn al-Hassan ibn Sa'id al-Baz'az quoted Hameed ibn Zanjooeyeh, on the authority of Abdullah ibn Yusuf, on the authority of Khalid ibn Yazid ibn Sabeeh, on the authority of Talha ibn Amr al-Hazrami, on the authority of Ata ibn Abi Ribah, on the authority of Ibn Abbas⁶ that the Prophet (MGB) said, "Seven mountains were moved from their original place and joined Saudi Arabia⁷ and Yemen. These mountains are Ahad and Varqan which are in Medina; Sowr, Sobayr and Hira which are in Mecca; Sabre and Hazur which are in Yemen."

7-11 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 Jabala quoted on authority of 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 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 al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), "Ali ibn Abi Talib (MGB) was in the Jamea Mosque in Kufa. A man from Syria got up and asked him several questions amongst which was the following, 'O Commander of the Faithful! What are the colors of the seven heavens and what are their names?' The Imam (MGB) said, 'The lowest heaven is called *Rafi'a* made of smoke and water. The second heaven is called *Faydoom* and it is the same color as copper. The third heaven is called *Maroom* and it is the same color as brass. The fourth heaven is called *Arfoolon* and it is the same color as silver. The fifth heaven is called *Hayoon* and it is the same color as gold. The sixth

heaven is called *Aroos* and it is the same color as green chrysolite.⁸ The seventh heaven is called *Ajma* and it is the same color as a white pearl.”

This has been a part of a longer narration. Only a part of it has been presented here as needed.

في الزبيب سبع خصال

حدثنا أبو منصور أحمد بن إبراهيم بن بكر الخوزي قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبو القاسم 7-9 عبد الله 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: عليكم بالزبيب فإنه يكشف المرة ويذهب بالبلغم، ويشد العصب، ويذهب بالاعياء، ويحسن الخلق، ويطيب النفس، ويذهب بالغم.

سبعة جبال تطايرت يوم موسى

حدثنا أبو أحمد القاسم بن محمد بن أحمد بن عبدويه السراج بهمدان قال: حدثنا أبو الحسن علي بن الحسن 7-10 بن سعيد البزاز قال: حدثنا حميد بن زنجويه قال: حدثنا عبد الله بن يوسف قال: حدثني خالد بن يزيد بن صبيح، عن طلحة بن عمرو الحضرمي، عن عطاء بن أبي رباح، عن ابن عباس، عن النبي صلى الله عليه وآله أنه قال: من الجبال التي تطايرت يوم موسى سبعة أجبل فلحقت بالحجاز واليمن، منها بالمدينة أحد وورقان، وبمكة ثور وثبير وحراء، وباليمن صبر وحضور.

أسماء السماوات السبع وألوانها

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق قال: حدثنا أبو عبد الله محمد بن عبد 7-11 الله بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثني 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: يا أمير المؤمنين أخبرني عن ألوان السماوات وأسمائها؟ فقال له: إن اسم السماء الدنيا رفيع وهي من ماء ودخان، واسم السماء الثانية فيدوم وهي على لون النحاس، والسماء الثالثة اسمها الماروم وهي على لون الشبه، والسماء الرابعة اسمها أرقلون وهي على لون الفضة، والسماء الخامسة اسمها هيفون وهي على لون الذهب، والسماء السادسة اسمها عروس وهي ياقوتة خضراء، والسماء السابعة اسمها عجماء وهي درة بيضاء والحديث طويل أخذنا منه موضع الحاجة.

God's Prophet (MGB) gave Abuzar seven pieces of advice

7-12 Abu Ali al-Hassan ibn Ali ibn Muhammad al-Attar narrated that Muhammad ibn Mahmood quoted on the authority of Abu Suleiman Muhammad ibn Mansoor al-Faqeeh, Isma'il, al-Maleki and Hamdan, on the authority of Al-Makeki ibn Ibrahim, on the authority of Hisham ibn Hisan and al-Hassan ibn Dinar, on the authority of Muhammad ibn Vase'a, on the authority of Abdullah ibn al-Samet, on the authority of Abuzar – may God have Mercy upon him, "God's Prophet (MGB) gave me seven pieces of advice. The Prophet (MGB) advised me to always consider the situation of the people who are in an inferior position than I am. The Prophet (MGB) advised me never to consider the position of those who are in a better position than I am. The Prophet (MGB) advised me to like the poor and associate with them. The Prophet (MGB) advised me to tell the truth even though it may be unpleasant. The Prophet (MGB) advised me to visit my relations of kin, even if they may have cut off relations with me. The Prophet (MGB) advised me not to fear the blame of those who blame me for the sake of God. The Prophet (MGB) advised me to say 'There is no power nor any strength save in God the Sublime the Great' often as it is one of the treasures of Paradise."

7-13 Abu Muhammad – Muhammad ibn Abdullah al-Shafe'ee in Furqana narrated that Mujahid ibn A'ayn quoted Abu Yahya Abdul Samad ibn al-Fazl al-Balkhi, on the authority of Macci ibn Ibrahim, on the authority of Hisham ibn Hisan and al-Hassan ibn Dinar, on the authority of Muhammad ibn Vase'a, on the authority of Abdullah ibn al-Samet, on the authority of Abuzar, "God's Prophet (MGB) gave me seven pieces of advice."

The rest of this narration is similar to the one above.

The belief of one who has seven characteristics is complete

7-14 Abul-Hussein Muhammad ibn Ali ibn al-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 of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), the Prophet (MGB) told him, "O Ali! The belief of one who has the following seven characteristics is complete and the gates of Paradise shall open up for him: to perform the (ritual) ablution properly; to say the prayers properly; to pay the alms-tax; to quench one's anger; to control one's tongue; to seek God's forgiveness for the sins; and to (follow and) give advice according to the way of the Prophet's Household."

أوصى رسول الله صلى الله عليه وآله أبا ذر بسبع

حدثنا أبو علي الحسن بن علي بن محمد العطار قال: حدثنا محمد بن محمود قال: حدثنا أبو سليمان محمد بن 7-12 منصور الفقيه، وإسماعيل، والمكي، وحمدان قالوا: حدثنا المكي بن إبراهيم قال: حدثنا هشام بن حسان، والحسن بن دينار، عن محمد ابن واسع، عن عبد الله بن الصامت، عن أبي ذر رحمة الله عليه قال: أوصاني رسول الله بسبع أوصاني أن أنظر إلى من هو دوني، ولا أنظر إلي من هو فوقني، وأوصاني بحب المساكين والفقير منهم، وأوصاني أن أقول الحق وإن كان مرا، وأوصاني أن أصل رحمي وإن أدبرت، وأوصاني أن لا أخاف في الله لومة لا إثم، وأوصاني أن أستكثر من قول "لا حول ولا قوة إلا بالله [العلي العظيم]" فانها من كنوز الجنة.

حدثنا أبو محمد محمد بن أبي عبد الله الشافعي بفرغانة قال: أخبرنا مجاهد بن أعين قال: حدثنا أبو يحيى 7-13 عبد الصمد بن الفضل البلخي قال: حدثنا مكي بن إبراهيم قال: حدثنا هشام بن حسان، والحسن بن دينار، عن محمد بن واسع، عن عبد الله بن الصامت، عن أبي ذر قال: أوصاني رسول الله صلى الله عليه وآله بسبع - وذكر الحديث مثله سواء.

سبعة من كن فيه فقد استكمل حقيقة الايمان

حدثنا أبو الحسين محمد بن علي بن الشاه قال: حدثنا أبو حامد أحمد بن محمد بن الحسين قال: حدثنا 7-14 أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد ابن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبو مالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام أن النبي صلى الله عليه وآله قال في وصيته له: يا علي سبعة من كن فيه فقد استكمل حقيقة الايمان، وأبواب الجنة مفتحة له: من أسبغ وضوءه، وأحسن صلاته، وأدى زكاة ماله، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وأدى النصيحة لاهل بيت نبيه.

God gives seven things to one who fasts in Ramazan

7-15 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 Ali ibn al-Hussein al-Req'qi, on the authority of Abdullah ibn Jabal'lat, on the authority of Muawiyah ibn Am'mar, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib, on the authority of Ali ibn Abi Talib (MGB), "God's Prophet (MGB) said, 'The Blessed the Sublime God would give seven things to any believer who fasts during the month of *Ramazan* for the sake of God as follows: God would melt down any flesh that may have grown on his body due to eating illegitimate food; the Honorable the Exalted God would make him closer to His Mercy; his act would be considered as an expiation for the sin of his great forefather Adam (MGB); God would ease the hardships of death for him; he shall be immune from thirst and hunger on the Resurrection Day; the Honorable the Exalted God would feed him with pure Heavenly foods; and the Honorable the Exalted God would grant him immunity from the Fire (of Hell).' I said, 'O Muhammad! You speak the truth.'"

Seven People Shall Receive the Hardest Punishment On the Resurrection Day

7-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Abbas ibn Ma'ruf, on the authority of Al-Hassan ibn Mahboob, on the authority of Hanan ibn Sadeer, that one of the companions of Aba Abdullah as-Sadiq (MGB) said that he had heard him say, “Seven people who shall receive the hardest punishment on the Resurrection Day are as follows: Adam’s son who killed his brother (MGB); Nimrood who argued with Abraham (MGB) about God; two of the Israelites one of whom made the Israelites Jewish and the other one who made the Israelites Christian; the *Pharaoh* who said, ‘*I am your Lord, Most High*’⁹; and two of the followers of the Muslim nation.”

The Opening Allahu Akbars (God is Great) Are Seven

7-17 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of Ahmad ibn Abdullah al-Khalijee, on the authority of the father of Ali al-Hassan ibn Rashid, “I asked Al-Reza (MGB) about the number of times the *Allahu Akbars* (*God is Great*) are said before the start of the prayer. He (MGB) replied, ‘It is seven times.’ I said, ‘It has been narrated that God’s Prophet (MGB) said it only once.’ The Imam replied, ‘God’s Prophet (MGB) said it loudly once and said it quietly the other six times.’”

من صام شهر رمضان وجبت له سبع خصال

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد 7-15
الله البرقي قال: حدثنا علي بن الحسين الرقي عن عبد الله ابن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله،
عن آبائه، عن جده الحسن ابن علي بن أبي طالب، عن علي بن أبي طالب عليهم السلام في حديث طويل يقول فيه
قال: قال رسول الله صلى الله عليه وآله: ما من مؤمن يصوم شهر رمضان احتساباً إلا أوجب الله تبارك وتعالى له
سبع خصال: أولها يذوب الحرام من جسده، والثانية يقرب من رحمة الله عز وجل، والثالثة قد كفر خطيئة أبيه
آدم، والرابعة يهون الله عليه سكرات الموت، والخامسة أمان من الجوع والعطش يوم القيامة، والسادسة يطعمه
الله عز وجل من طيبات الجنة، والسابعة يعطيه الله عز وجل براءة من النار. قال: صدقت يا محمد

سبعة من أشد الناس عذاباً يوم القيامة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 7-16
العباس بن معروف، عن الحسن بن محبوب، عن حنان بن سدير قال: حدثني رجل من أصحاب أبي عبد الله عليه

السلام قال: سمعته يقول: إن أشد الناس عذاباً يوم القيامة سبعة نفر أولهم ابن آدم الذي قتل أخاه، ونمرود الذي حاج إبراهيم في ربه، واثنان من بني إسرائيل هودا قومهم ونصراهم، وفرعون الذي قال: أنا ربكم الأعلى، واثنان من هذه الأمة.

تكبيرات الافتتاح سبع

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن أحمد بن عبد الله الخليجي، عن 7-17 أبي علي الحسن بن راشد قال: سألت الرضا عليه السلام عن تكبيرة الافتتاح، فقال: سبع قلت: روي عن النبي صلى الله عليه وآله إنه كان يكبر واحدة، فقال: إن النبي صلى الله عليه وآله كان يكبر واحدة يجهز بها ويسر سناً.

7-18 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of Ibn Abi Umair, on the authority of Abdullah ibn Bakir that Zurarah said, “I saw Aba Abdullah as-Sadiq (MGB) and heard him start his prayer with seven continuous *Takbirs* (saying God is Great).”

7-19 (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 Muhammad ibn Abi Umair, on the authority of Himad, on the authority of Al-Halabi, on the authority of Aba Abdullah as-Sadiq (MGB), “Whenever you are the prayer leader it suffices that you say the opening *Takbir* (God is Great) once aloud and say the rest in a low voice.”

7-20 (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 Yaqoob ibn Yazid, 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 minimum number of the opening *Takbirs* (saying God is Great) before the start of the prayer is 1. It may be said three times. It is even better to say it five or even seven times.”

The compiler of the book added, “I have compiled the reasons behind the seven opening *Takbirs* in my book *Elal al-Shar’ye val Asbab*.”

Seven instances to recite Al-Ikhlās and Kafirun

7-21 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Abdullah ibn al-Muqayrih, on the authority of Mu’az ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB), “Never abandon reading the *Al-Ikhlās*¹⁰ and the *Kafirun*¹¹ Quranic Chapters in the following seven instances: in the two units of recommendable (*Nafila*) prayers before dawn prayers; in the two units of recommendable (*Nafila*) prayers at sunset; in the two units of recommendable (*Nafila*) prayers after the evening prayer; in

the first two units of the night prayer; in the two units of *Ihram* prayer; in the two units of the morning prayer; and in the two units of the *Ka'ba* circumambulation prayer.”

The compiler of the book – may God be pleased with him – said, “The instruction above for reciting the above-mentioned two Quranic Chapters in these seven instances is a recommendation. It is not an obligation.”

A Wise Man Pursued Another Wise Man for Seven-Hundred Farsakhsdcxxix For Seven Pieces of Advice

7-22 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 Abu Abdullah al-Razi, on the authority of Sajjadat

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن ابن أبي عمير، عن عبد الله بن 7-18 بكير، عن زرارة قال: رأيت أبا عبد الله عليه السلام وسمعتة استفتح الصلاة بسبع تكبيرات ولاء

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن محمد بن أبي 7-19 عمير، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: إذا كنت إماماً فإنه يجزيك أن تكبر واحدة وتسرع ستاً.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، 7-20 عن زرارة، عن أبي جعفر عليه السلام قال: أدنى ما يجزي من التكبير في التوجه إلى الصلاة تكبيرة واحدة، وثلاث تكبيرات وخمس وسبع أفضل. وقد أخرجت عدة السبع التكبيرات في الافتتاح في كتاب علل الشرايع والاحكام والاسباب.

يقرأ قل هو الله احد وقل يا ايها الكافرون في سبع مواطن

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن عبد الله بن المغيرة قال: 7-21 حدثني معاذ بن مسلم، عن أبي عبد الله عليه السلام قال: لا تدع أن تقرأ قل هو الله احد وقل يا ايها الكافرون في سبعة مواطن: في الركعتين قبل الفجر، وركعتي الزوال، والركعتين بعد المغرب، والركعتين في أول صلاة الليل وركعتي الاحرام، وركعتي الفجر إذا أصبحت بها، وركعتي الطواف

قال مصنف هذا الكتاب رضي الله عنه: الامر بقراءة هاتين السورتين في هذه السبع المواطن على الاستحباب لا

على الوجوب.

تبع حكيم حكيمًا سبع مائة فرسخ في سبع كلمات

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد قال: 7-22
حدثني أبو عبد الله الرازي، عن سجادة واسمه الحسن

– who is al-Hassan ibn Ali ibn Abi Uthman whereas Abi Uthman is Habib, on the authority of Muhammad ibn Abi Hamzih, on the authority of Muawiyah ibn Wahab, on the authority of Aba Abdullah as-Sadiq (MGB), “A wise man pursued another wise man for seven-hundred *Farsakhs*¹² for seven pieces of advice. Once he met him he asked, ‘O Sir! Please tell me what is higher than the sky; what is wider than the Earth; what is deeper than the sea; what is harder than the rocks; what is hotter than fire; what is colder than bitter cold; and what is heavier than the mountains?’ The wise man replied, ‘Truth is higher than the skies; justice is wider than the Earth; self-contentment is deeper than the sea; an atheist’s heart is harder than rocks; the greed of a miser is hotter than the fire; disappointment for obtaining God’s Mercy is colder than bitter cold; and finally accusing an innocent person is heavier than the mountains.’”

Seven Spoil Their Deeds

7-23 (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 Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Abi Uthman, on the authority of Ahmad ibn Umar al-Hilal, on the authority of Yahya ibn Imran al-Halabi that he had heard Aba Abdullah as-Sadiq (MGB) say, “The following seven people spoil their deeds.

- 1- A wise highly knowledgeable man who doesn’t teach his knowledge to the people and is unknown to the extent that nobody mentions his name
- 2- A wise man who entrusts his wealth to wicked liars who would not return it to him
- 3- Those who trust mischievous and disloyal people
- 4- Noble people who are not compassionate to others
- 5- Mothers who do not protect the secrets of their offspring and divulge them
- 6- Those who rush to blame their companions and brethren
- 7- Those who continually quarrel with their colleagues and brethren.”

The Prostration on Seven Bones

7-24 (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 Himad, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, “You perform the prostration on seven bones: the forehead; the palms of the hands; the ends of the knees; the big toes of the feet; and the tip of the nose. The first seven is a must but touching the tip of the nose to the ground during prostration is just recommendable.”

بن علي ابن أبي عثمان، واسم أبي عثمان حبيب عن محمد بن أبي حمزة، عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال: تبع حكيم حكيمًا سبع مائة فرسخ في سبع كلمات فلما لحق به قال له: يا هذا ما أرفع من السماء وأوسع من الأرض وأغنى من البحر وأقصى من الحجر وأشد حرارة من النار وأشد بردًا من الزمهرير، وأثقل من الجبال الراسيات؟ فقال له: يا هذا الحق أرفع من السماء، والعدل أوسع من الأرض، وغنى النفس أغنى من البحر، وقلب الكافر أقسى من الحجر، والحريص الجشع أشد حرارة من النار، واليأس من روح الله أشد بردًا من الزمهرير، والبهتان على البرئ أثقل من الجبال الراسيات.

سبعة يفسدون أعمالهم

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: حدثني أبو عبد الله الرازي، 7-23 عن الحسن بن علي بن أبي عثمان، عن أحمد بن عمر الحلال، عن يحيى بن عمران الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: سبعة يفسدون أعمالهم: الرجل الحليم ذو العلم الكثير لا يعرف بذلك ولا يذكر به، والحكيم الذي يدين ماله كل كاذب منكر لما يؤتى إليه، والرجل الذي يأمن ذا المكر والخيانة والسيد الفظ الذي لا رحمة له، والام التي لا تكتم عن الولد السر وتفشي عليه، والسريع إلى لائمة إخوانه، والذي لا يزال يجادل أخاه مخاصما له.

السجود على سبعة أعظم

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد، عن زرارة، عن أبي جعفر 7-24 عليه السلام قال: السجود على سبعة أعظم: الجبهة والكفين والركبتين، والابهامين، وترغم بأنفك، أما الفرض فهذه السبعة، وأما الارغام فسنة.

The Prophet (MGB) Has Cursed Seven Groups

7-25 Muhammad ibn Musa ibn al-Mutevakil – 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 Abil Qasim al-Kufy, on the authority of Abdul-Mumin al-Ansari, on the authority of Abi Ja'far

al-Baqir (MGB), "God's Prophet (MGB) said, 'I have cursed seven groups. God and all the other Prophets (MGB) whose prayers are sure to be fulfilled have also cursed them.' They asked him (MGB), 'Who are they?' The Prophet (MGB) replied, 'They are those who add things to the Quran; those who deny Divine Destiny; those who oppose my traditions; those who allow what has been forbidden regarding my *lirat*¹³; those who come into power by force so as to debase those who are endeared by God, and to endear those who are debased by God; those who consider lawful what the Honorable the Exalted God has established to be unlawful.'"

7-26 Muhammad ibn Umar al-Hafiz quoted on the authority of Abu Ja'far Muhammad ibn al-Hussein ibn Hafs al-Khas'ami, on the authority of Sabit ibn Qarim al-Sanjari, on the authority of Abdul Malik ibn Valid, on the authority of Amr ibn Abdul-Jab'bar, on the authority of Abdullah ibn Ziyad, on the authority of Zayd ibn Ali, on the authority of his father, on the authority of his grandfather, on the authority of Ali (MGB) that the Prophet (MGB) said, "God and all the Prophets (MGB) whose prayers are sure to be fulfilled have cursed seven groups of people. They are those who change the Quran; those who deny Divine Destiny; those who change the tradition of God's Prophet; those who allow what has been forbidden regarding my *lirat*; those who come into power by force so as to debase those who are endeared by God, and to endear those who are debased by God; those who consider lawful what the Honorable the Exalted God has established to be unlawful; and those who are too proud with those who worship the Honorable the Exalted God."

The Seven Rights of Believers Incumbent Upon Other Believers

7-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Jab'bar, on the authority of Al-Hassan Ali ibn Fazal, on the authority of Solabat ibn Maymun, on the authority of some companions, on the authority of Al-Mo'ala ibn Khanees, "I asked Aba Abdullah as-Sadiq (MGB), 'What are the rights of the believers incumbent upon other believers?' The Imam (MGB) replied, 'There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship and God's obedience.'

لعن رسول الله صلى الله عليه وآله سبعة

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، 7-25 عن أحمد بن محمد، عن أبي القاسم الكوفي، عن عبدالمؤمن الانصاري، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إني لعنت سبعة لعنهم الله وكل نبي مجاب قبلي، فقيل: ومن هم؟ فقال: الزائد في كتاب الله، والمكذب بقدر الله، والمخالف لسنة، والمستحل من عترتي ما حرم الله، والمتسلط بالجبرية ليغز من أذل الله، ويذل من أعز الله، والمستأثر على المسلمين بفيئهم مستحلاً له والمحرم ما أحل الله عز وجل.

حدثنا محمد بن عمر الحافظ قال: حدثني أبوجعفر محمد بن الحسين بن حفص الخثعمي قال: حدثنا ثابت بن 7-26 غارم السنجاري قال: حدثنا عبد الملك بن الوليد قال: حدثنا عمرو بن عبد الجبار قال: حدثني عبد الله بن زياد قال: أخبرني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله سبعة لعنهم الله وكل نبي مجاب: المغير لكتاب الله، والمكذب بقدر الله، والمبدل سنة رسول الله، والمستحل من عترتي ما حرم الله عز وجل، والمتسلط في سلطانه ليعز من أذل الله يذل من أعز الله، والمستحل لحرم الله، والمتكبر على عباد الله عز وجل.

للمؤمن على المؤمن سبعة حقوق

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عبد الجبار، عن الحسن علي بن فضال، 7-27 عن ثعلبة بن ميمون، عن بعض أصحابنا، عن المعلى بن خنيس قال: قلت لأبي عبد الله عليه السلام: ما حق المؤمن على المؤمن؟ قال: سبعة حقوق واجبات ما فيها حق إلا وهو واجب عليه وإن خالفه خرج من ولاية الله وترك طاعته ولم يكن لله عز وجل فيه نصيب.

I asked the Imam (MGB), ‘May I be your ransom! What are these seven rights?’ The Imam (MGB) replied, ‘Excellent O Mo’ala! The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in fulfilling their needs, please them and not oppose what they say. The third right is that you must use your soul, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your brother doesn’t, you must send your servant to his house to wash his clothes, prepare his food and make his bed. These are all established duties between you and him. The seventh right is that you must accept his oath and his invitation. You must attend his burial ceremony. You should go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you have tied his friendship and yours together, and have tied your friendship to the Almighty God’s friendship.’”

7-28 (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 ibn Sa’edan, on the authority of Mus’adat ibn Sadaqah al-Rub’ee, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), “The Honorable the Exalted God has established seven rights for each believer incumbent upon any other believer as follows:

- 1-He must honor him in his sight.
- 2- He must love him wholeheartedly.
- 3- He must help him.

4- He should consider to be good for him whatever he considers to be good for himself and should not gossip about him.

5- He should visit him when he gets ill.

6- He should attend and escort his funeral procession.

7- He should only speak good of him after his death.”

An Atheist Eats with Seven Intestines

7-29 Muhammad ibn al-Hassan al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Harun ibn Muslim, on the authority of Mus’adat, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), “The atheists eat with seven intestines. [14](#)”

7-30 Ahmad ibn Muhammad ibn Yahya al-Attar – 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 some companions, on the authority of Aba Abdullah as-Sadiq (MGB) that God’s Prophet (MGB) said, “A believer eats with one intestine, but an atheist eats with seven intestines.”

قال: قلت: جعلت فداك حدثني ماهي؟ قال: ويحك يا معلى إني شفيق عليك أخشى أن تضيع ولا تحفظ، وتعلم ولا تعمل، قلت لا قوة إلا بالله، قال: أيسر منها أن تحب له ما تحب لنفسك، وتكره له ما تكره لنفسك، والحق الثاني أن تمشي في حاجته وتبتغي رضاه ولا تخالف قوله، والحق الثالث أن تصله بنفسك ومالك ويدك ورجلك ولسانك. والحق الرابع أن تكون عينه ودليله ومرآته وقميصه. والحق الخامس أن لا تشبع ويجوع، ولا تلبس ويعرى، ولا تروي ويظماً. والحق السادس إن يكون لك امرأة وخادم وليس لآخر امرأة ولا خادم أن تبعث خادمك فتغسل ثيابه، وتصنع طعامه، وتمهد فراشه، فإن ذلك كله إنما جعل بينك وبينه، والحق السابع أن تبر قسمه وتجيّب دعوته، وتشهد جنازته وتعوده في مرضه، وتشخص بدنك في قضاء حاجته، ولا تحوجه إلى أن يسألك ولكن تبادر إلى قضاء حوائجه، فإذا فعلت ذلك به وصلت ولايتك بولايته وولايته بولاية الله عز وجل.

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم بن سعدان، عن 7-28 مسعدة بن صدقة الربيعي، عن جعفر بن محمد عليهما السلام قال: للمؤمن على المؤمن سبعة حقوق واجبة له من الله عز وجل والله سائله عما صنع فيها: الاجلال له في عينه، والود له في صدره، والمواساة له في ماله، وأن يجب له ما يحب لنفسه وأن يحرم غيبته، وأن يعود في مرضه، ويشيع جنازته، ولا يقول فيه بعد موته إلا خيراً.

الكافر يأكل في سبعة أمعاء

حدثنا بذلك محمد بن الحسن بن الوليد رضي الله عنه، عن محمد بن الحسن الصفار، عن هارون بن مسلم، 7-29 عن مسعدة، عن جعفر بن محمد عليهما السلام: الكافر يأكل في سبعة أمعاء.

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن 7-30 محمد بن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: المؤمن يأكل في معاء واحد، والكافر يأكل في سبعة أمعاء.

A believer is one who has seven characteristics

7-31 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad and others who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), “A believer is one whose business is legitimate; is good-tempered; has a good soul; gives charity from his excessive wealth; doesn’t talk a lot; the people are secure with him; and he treats others fairly.”

There are seven ranks for a believer

7-32 Al-Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that Muhammad ibn Ahmad quoted 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), “There are seven ranks for a believer. None of them would go beyond their rank. Those with a given rank may get honored by the Honorable the Exalted God and be promoted, but they would never achieve a different rank. One group are God’s witnesses for His creatures. One group are the noble ones. One group are the examined ones. One group are the brave ones. One group are the patient ones. One group are the pious ones and one group are those who seek forgiveness.”

Seven Hearts would Not Taste the Sweetness of Belief

7-33 (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 Sahl ibn Ziyad, on the authority of Mansoor, on the authority of Nasr al-Kowsaj, on the authority of Motrif – a servant of Ma’an, on the authority of Aba Abdullah as-Sadiq (MGB), “Seven hearts would not taste the sweetness of belief: the Sandi; the Zanji; the Khuzestani; the Kurdish; the Bedouins; those who reside in the hills of Ray¹⁵; and those born of adultery.”

Seven groups of learned men shall go to Hell

7-34 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 Al-Hassan ibn Musa al-Khishab, on the authority of Isma’il ibn Mihran, and Ali ibn Asbat, on the authority of some men that Abu Abdullah as-Sadiq (MGB) said, “A group of learned men like to pile up their knowledge like a treasure and not let the people use it. They shall be on the first floor of Hell. Some of the learned men get insulted when they are

given some advice and have a hard time giving advice to others. They shall be on the second floor of Hell.

المؤمن الذى يجتمع فيه سبع خصال

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن يحيى قال: حدثني 31-7 أحمد بن محمد وغيره بإسناده رفعاه إلى أمير المؤمنين عليه السلام أنه قال: المؤمن من طاب مكسبه، وحسنت خليقته، وصحت سريرته، وأنفق الفضل من ماله، وأمسك الفضل من كلامه، وكفى الناس من شره وأنصف الناس من نفسه.

المؤمنون على سبع درجات

حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن محمد بن أحمد، عن أحمد بن أبي عبد الله البرقي، 32-7 عن أبيه يرفعه إلى أبي عبد الله عليه السلام قال: المؤمنون على سبع درجات: صاحب درجة منهم في مزيد من الله عز وجل لا يخرجهم ذلك المزيّد من درجته إلى درجة غيره، ومنهم شهداء الله على خلقه، ومنهم النجباء، ومنهم الممتحنة، ومنهم النجباء، ومنهم أهل الصبر، ومنهم أهل التقوى، ومنهم أهل المغفرة.

لا يدخل حلاوة الايمان قلوب سبعة

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد، عن سهل بن زياد، عن 33-7 منصور، عن نصر الكوسج، عن مطرف مولى معن عن أبي عبد الله عليه السلام قال: لا يدخل حلاوة الايمان قلب سندي، والزنجي، ولاخوزي ولاكردي، ولا بربري، ولا نيك الري، ولا من حملته أمه من الزنا.

سبعة من العلماء في النار

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن يحيى العطار، عن محمد بن أحمد، عن 34-7 الحسن بن موسى الخشاب، عن إسماعيل بن مهران، وعلي بن أسباط فيما أعلم، عن بعض رجالهما قال: قال أبو عبد الله عليه السلام: إن من العلماء من يحب أن يخزن علمه ولا يؤخذ عنه، فذاك في الدرك الاول من النار، ومن العلماء من إذا وعظ أنف وإذا وعظ عنف فذاك في الدرك الثاني من النار.

Some of the learned men consider only the rich and the elite to be worthy of learning, and do not consider the poor and the needy to be worthy of teaching. They shall be on the third floor of Hell. Some

of the learned men are oppressive like the rulers and the kings. They would get angry if you object to them or fail to carry out any of their orders. They shall reside on the fourth level of Hell. Some of the learned men seek to acquire the narrations of the Jews and the Christians in order to serve as a source of pride and honor for them and increase their body of knowledge of traditions. They shall reside on the fifth level of Hell. Some of the learned men assume themselves as being the reference for religious decrees, and say that others should ask them even though they have not even learned a single word! God doesn't like such people and they shall reside on the sixth level of Hell. Some of the learned men use their knowledge as a means of showing off their intellect and manlihood. Such people shall reside on the seventh level of Hell."

Seven Creatures which God Created but Not Born of Their Mother's Womb

7-35 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted Al-Yashkari¹⁶, on the authority of Abi Ahmad Muhammad ibn Ziyad al-Azodi, on the authority of Aban ibn Uthman, on the authority of Aban ibn Taqlib, on the authority of Sufyan ibn Abi Layli, on the authority of Al-Hassan ibn Ali ibn Abi Talib (MGB) that it has been recorded as a part of a long narration in which the Imam (MGB) responded to the Roman Emperor who had asked him about the seven creatures which God created but not born of their mother's womb as follows: "They are Adam, Eve, Abraham's ram, the she-camel of Salih, the snake in Heaven, the raven which God sent for Cain to scratch the ground and show him how to bury his brother Abel¹⁷, and the damned Satan – may the Blessed the Sublime God curse him."

God the Sublime has partitioned Islam into seven parts

7-36 (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-Hassan ibn Mahboob, on the authority of Am'mar ibn Abil Ahvas, "Aba Abdullah as-Sadiq (MGB) was asked, 'There are people amongst us who believe in the Caliphate of the Commander of the Faithful (MGB), and consider him to be superior to all people, but do not believe in your nobility as we do. Should we be friends with them?' Imam as-Sadiq (MGB) replied, 'Yes, absolutely. Is it not true that God has things that the Prophet of God doesn't have? Is it not true that the Prophet of God has things that we do not have? Is it not true that

ومن العلماء من يرى أن يصنع العلم عند ذوي الثروة والشرف، ولا يرى له في المساكين وضعاً فذاك في الدرك الثالث من النار، ومن العلامة من يذهب في علمه مذهب الجبايرة والسلاطين فإن رد عليه شيء من قوله أو قصر في شيء من أمره غضب فذاك في الدرك الرابع من النار، ومن العلماء من يطلب أحاديث اليهود والنصارى ليفخر به ويكثر به حديثه فذاك في الدرك الخامس من النار، ومن العلماء من يصنع نفسه للفتيا ويقول: سلوني ولعله لا يصيب حرفاً واحداً والله لا يحب المتكلفين فذاك في الدرك السادس من النار، ومن العلماء من يتخذ علمه مروءة

وعقلا فذاك في الدرك السابع من النار.

سبعة أشياء خلقها الله عز وجل لم تخرج من رحم

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن ابراهيم ابن هاشم، عن اليشكري، عن أبي 35-7 أحمد محمد بن زياد الأزدي، عن أبان بن عثمان، عن أبان بن تغلب، عن سفيان بن أبي ليلى، عن الحسن بن علي بن أبي طالب عليهما السلام أنه قال: في حديث طويل له مع ملك الروم إن ملك الروم سأله فيما سأله عن سبعة أشياء خلقها الله عز وجل لم تخرج من رحم، فقال: آدم وحواء، وكبس إبراهيم، وناقصة صالح، وحية الجنة، والغراب الذي بعثه الله عز وجل يبحث في الأرض، وإبليس لعنه الله تبارك وتعالى.

وضع الله تعالى الاسلام على سبعة أسهم

حدثنا أبي رصي الله عنه قال: حدثنا سعد بن عبدالله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، 36-7 عن عمار بن أبي الاحوص، قال: قلت لأبي عبدالله عليه السلام إن عندنا أقواما يقولون بأمر المؤمنين عليه السلام، يفضلونه على الناس كلهم وليس يصفون من نصف من فضلكم أنتولاهم؟ فقال لي: نعم في الجملة،

we have things that you do not have? Is it not true that you have things that others do not have? God the Blessed the Sublime has partitioned Islam into seven parts, and has distributed them amongst the people. These are perseverance, honesty, certitude, contentment, loyalty, knowledge, and patience. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these. Therefore, you should not expect one who has only been given one part of the faith to be responsible for two parts. You cannot burden one who has been granted only two parts of the faith with what you would ask from those who have three parts of faith. And so on. If you expect too much of them, they will be over-burdened and might turn away from the religion. Instead you should be patient and treat them with kindness, and make things easy for them. Now I will cite an example for you. There was a Muslim man with an infidel neighbor who was his friend. The man wished to help his friend become a Muslim. He kept trying to show him how nice Islam was, and insisted on his becoming a Muslim. Finally, he managed, and the man accepted Islam. The next morning the man went to his neighbor's house, and asked him to accompany him to the morning congregation prayer. They went there and when the prayer ended he told the new Muslim man to sit down and recite the Quran until sunrise. They stayed there, and continued reciting until sunrise. Then he told him it was nice to fast that day and study the Quran until noon. The new Muslim agreed. After the noon and afternoon prayers, he suggested to the new Muslim man to stay there until dawn, to say their prayers in the mosque and then go home at night. He agreed. They did their night prayer, got up and went home. The next morning the man went to his

neighbor's house again and asked him to go to the mosque. The man said, 'Leave me alone. This religion is too difficult. I cannot stand it.' Therefore you should learn not to pressure the people. Do you know that the rule of the Umayyad clan was based upon force, the sword and oppression? However, we rule the people's hearts with patience, kindness, concealing of faith, good association, piety, and struggling. Try to attract the people to your religion.”

God Has Granted His Prophet Seven Characteristics

7-37 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 Abdullah ibn Jabal'le, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib (MGB) in a long narration, “One of the Jews went to see God's Prophet (MGB) and asked him (MGB) several questions among which he asked, 'Please inform us of seven things which God has especially granted you from amongst all the Prophets and has especially granted your nation from amongst the nations.’

أليس عند الله ما لم يكن عند رسول الله، ولرسول الله عند الله ما ليس لنا، وعندنا ما ليس عندكم، وعندكم ما ليس عند غيركم؟ إن الله تبارك وتعالى وضع الاسلام على سبعة أسهم: على الصبر والصدق واليقين والرضا والوفاء والعلم والحلم، ثم قسم ذلك بين الناس فمن جعل فيه هذه السبعة الاسهم فهو كامل الايمان محتمل، ثم قسم لبعض الناس السهم وولبعض السهمين ولبعض الثلاثة الاسهم ولبعض الاربعة الاسهم ولبعض الخمسة الاسهم ولبعض الستة الاسهم ولبعض السبعة الاسهم فلا تحملوا على صاحب السهم سهمين، ولا على صاحب السهمين ثلاثة أسهم، ولا على صاحب الصلاة أربعة أسهم، ولا على صاحب الاربعة خمسة أسهم، ولا على صاحب الخمسة ستة أسهم ولا على صاحب الستة سبعة أسهم، فتثقلوهم وتنفروهم ولكن ترفقوا بهم وسهلوا لهم المدخل، وسأضرب لك مثالا تعتبر به: إنه كان رجل مسلم وكان له جار كافر، وكان الكافر يرافق المؤمن فأحب المؤمن للكافر الاسلام ولم يزل يزين الاسلام ويحبه إلى الكافر حتى أسلم فغدا عليه المؤمن فاستخرجه من منزله فذهب به إلى المسجد ليصلي معه الفجر في جماعة فلما صلى قال له: لوقعدنا نذكر الله عز وجل حتى تطلع الشمس فقعد، فقال له: لو تعلمت القرآن إلى أن تزول الشمس وصمت اليوم كان أفضل، فقعد معه وصام حتى صلى الظهر والعصر فقال: لو صبرت حتى تصلي المغرب والعشاء الآخرة كان أفضل فقعد معه حتى صلى المغرب والعشاء الآخرة ثم نهضا وقد بلغ مجهوده وحمل عليه ما لا يطيق فلما كان من الغد غدا عليه وهو يريد به مثل ما صنع بالامس فدق عليه بابه ثم قال له: اخرج حتى نذهب إلى المسجد فأجابه أن انصرف عني فإن هذا دين شديد لا اطيعه. فلا تخرقوا بهم أما علمت أن إمارة بني امية كانت بالسيف والعسف والجور وإن إمارتنا بالرفق والتألف والوقار والتقوية وحسن الخلطة والورع والاجتهاد، فرغبوا الناس في دينكم وفيما أنتم فيه.

سبع خصال أعطاها الله عز وجل نبيه صلى الله عليه وآله

حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي

بن أبي طالب عليهم السلام في حديث طويل قال: نفرمن اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن أشياء فكان فيما سأله أخبرنا عن سبع خصال أعطاك الله من بين النبيين وأعطى امتك من بين الامم؟ فقال النبي: أعطاني الله عز وجل فاتحة

The Prophet (MGB) said, ‘The honorable the Exalted God has granted me the Opening Chapter (*Al-Fatiha*[18](#)), the general call to prayer (*azan*), the congregational prayers in the mosque, the Friday prayer, the prayer for the deceased ones; permission to say three prayers aloud[19](#). God has granted my nation permission to break their fast during illness or on a journey; and the possibility of my intercession on behalf of those who commit a major sin.’

The Jew asked, ‘O Muhammad! You are right! What would be the reward of one who recites the Opening Chapter (*Al-Hamd*)?’ God’s Prophet (MGB) said, ‘The Honorable the Exalted God would grant whomever recites the Opening Chapter of the Book (*Al-Fatiha*[20](#)) the reward of reciting as many as the number of verses which have been revealed from the heavens. And the reward for those of my nation who say the *azan*[21](#) would be being resurrected amongst the Prophets, the honest ones, the martyrs and the good-doers. And the reward for the congregational prayer is that the lines of those of my nation who stand to say the congregational prayer is like the line of the angels in the heavens. Each unit of prayer said in a congregational prayer is worth more than twenty-four units of regular prayers. Each unit of congregational prayers is liked by the Honorable the Exalted God more than forty years of worship. And Friday is the day on which God would bring about those of the latter and those of the former times for the Reckoning. The Honorable the Exalted God would give a discount to any believer who goes to the Friday congregational prayers and would reduce his fears on the Resurrection Day and would reward him with Paradise. And the reward for saying the prayers aloud is that the Fire would be put out for as far away as the voice of the one who says the prayers goes. He will also cross the Bridge[22](#) and have a pleasant entry into Paradise.

Regarding the sixth it should be stated that the Honorable the Exalted God would diminish the amount of fear on the Resurrection Day for those of my nation as mentioned in the Holy Quran.[23](#) And God would make entry into Paradise a certainty for any believer who prays for the deceased unless he is a hypocrite or damned by his parents. Moreover, my intercession for the major sins excludes those who are oppressors and those who associate partners with God.’

The Jew said, ‘O Muhammad! You are right! I bear witness that there is no god but God and that you are His servant, His Messenger, the seal of the Prophets and the Leader of the Pious ones.’ He accepted Islam and then brought out a piece of white paper in which all that the Prophet (MGB) said

الكتاب والاذان والجماعة في المسجد ويوم الجمعة والصلاة على الجنائز والاجهار في ثلاث صلوات والرحضة لامتني عند الامراض والسفر، والشفاعة لاصحاب الكبائر من امتي.

قال اليهودي: صدقت يا محمد فما جزاء من قرأ فاتحة الكتاب؟

فقال رسول الله صلى الله عليه وآله من قرأ فاتحة الكتاب أعطاه الله عز وجل بعدد كل آية نزلت من السماء ثواب تلاوتها وأما الاذان فإنه يحشر المؤمنون من أممي مع النبيين والصدّيقين والشهداء والصالحين. وأما الجماعة فإن صفوف امتي في الارض كصفوف المائكة في السماء، والركعة في جماعة أربع وعشرون ركعة أحب إلى الله عز وجل من عبادة أربعين سنة، وأما يوم الجمعة فإن الله يجمع فيه الاولين والآخرين للحساب فممن مؤمن مشى إلى الجماعة إلا خفف الله عز وجل عليه أهوال يوم القيامة ثم يجازيه الجنة وأما الاجهار فإنه يتباعد منه لهب النار بقدر ما يبلغ صوته ويجوز على الصراط ويعطي السرور حتى يدخل الجنة.

وأما السادس فإن الله عز وجل يخفف أهوال يوم القيامة لاممي كما ذكر الله في القرآن، وما من مؤمن يصلي على الجنائز إلا أوجب الله له الجنة إلا أن يكون منافقا أو عاقا، وأما شفاعتي ففي أصحاب الكبائر ما خلا أهل الشرك والظلم.

قال: صدقت يا محمد وأنا أشهد أن الا إله إلا الله وأنك عبده ورسوله خاتم النبيين وإمام المتقين ورسول رب العالمين.

فلما أسلم وحسن إسلامه أخرج رقا أبيض فيه جميع ما قال النبي صلى الله عليه

was already written. He said, 'O Prophet of God! I swear by Him who appointed you to the position of Prophethood that I have copied this material from the Tablets which the Honorable the Exalted God had sent to Moses – the son of Imran. I have read in the Torah that no one but you can give the right answers to these questions. O Muhammad! I have read so much about your nobilities in the Torah that I doubted it. I tried to eliminate your name from the Torah for forty years, but it still remains there. I have also read in the Torah that at the time of answering these questions Gabriel shall be on your right side, Michael²⁴ shall be on your left side, and your Trustee shall be in front of you.' The Prophet (MGB) said, 'You are right! This is Gabriel on my right side. This is Michael on my left side. And this is my Trustee Ali ibn Abi Talib who is in front of you.' The Jew truly accepted Islam.

The Offering of a Cow or a Camel is Accepted from Seven People

7–38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Banan ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ahmad, on the authority of Yunus ibn Yaqoob, "I asked Aba Abdullah as-Sadiq (MGB), 'How many people would the offering of a cow or a camel be accepted from?' The Imam (MGB) replied, 'It would be accepted from

seven people.”

7-39 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat’tab, on the authority of Vaheeb ibn Hafs, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, “The offering of a cow or a camel would be accepted from seven people whether they be from the same family or not.”

The Sun And the Moon Have Seven Layers

7-40 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 Isa ibn Muhammad, on the authority of Ali ibn Mahzyar, on the authority of Ali ibn Hisan, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim, “I asked Abi Ja’far al-Baqir (MGB), ‘May I be your ransom! Why is the Sun hotter than the moon?’ Then he (MGB) replied, ‘Indeed the Blessed the Sublime God created the Sun from layers of the light of fire and pure gaseous water one layer of each upon the other until the seventh layer which can be seen and is made of fire. Thus, the heat of the Sun is more than that of the moon.’ I asked, ‘How about the moon?’ The Imam (MGB) replied, ‘The Sublime God has made the moon from layers of the light of fire and gaseous vapors one upon another for seven layers and has covered up the seventh layer with water. That is why the moon is cooler than the Sun.’

وآله وقال: يا رسول الله والذي بعثك بالحق نبيا ما استنسختها إلا من الألواح التي كتب الله عز وجل لموسى بن عمران ولقد قرأت في التوراة فضلك حتى شككت فيه يا محمد، ولقد كنت أمحواسمك منذ أربعين سنة من التوراة وكلما محوته وجدته مثبتا فيها، ولقد قرأت في التوراة أن هذه المسائل لا يخرجها غيرك، وأن في الساعة التي تردد عليك فيها هذه المسائل يكون جبرئيل عن يمينك وميكائيل عن يسارك ووصيك بين يديك، فقال رسول الله صلى الله عليه وآله: صدقت هذا جبرئيل عن يميني وميكائيل عن يساري ووصيي علي بن أبي طالب بين يدي فأمن الله اليهودي وحسن إسلامه.

البقرة والبدنة تجزيان عن سبعة نفر

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن بنان بن محمد ابن عيسى، عن الحسن بن أحمد، 7-38 عن يونس بن يعقوب قال: سألت أبا عبد الله عليه السلام عن البقرة يضحي بها؟ فقال: تجزي عن سبعة نفر.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد 7-39 بن الحسين بن أبي الخطاب، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال: البقرة والبدنة تجزيان عن سبعة إذا اجتمعوا من أهل بيت ومن غيرهم.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن عيسى 7-40 بن محمد، عن علي بن مهزيار، عن علي بن حسان، عن أبي أيوب، عن محمد بن مسلم قال: قلت لأبي جعفر عليه السلام جعلت فداك لأي شيء صارت الشمس أشد حرارة من القمر؟ فقال إن الله تبارك وتعالى خلق الشمس من نور النار وصفوا لماء طبقا من هذا وطبقا من هذا، حتى إذا كانت سبعة أطباق ألبسها لباسا من نار، فمن ثم صارت أشد حرارة من القمر، فقلت: جعلت فداك فالقمر؟ فقال: إن الله تعالى خلق القمر من نور النار وصفوا الماء طبقا من هذا وطبقا من هذا حتى إذا صارت سبعة أطباق ألبسها لباسا من ماء فمن ثم صار القمر أبرد من الشمس.

There are seven territories in the world

7-41 (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 Abi Yahya al-Vaseti who linked it up through a chain of narrators to As-Sadiq (MGB), "The world is divided into seven territories: Yajooj; Majooj; Rome; China; Blacks; the tribe of Moses; and the Babel's territories."

7-42 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ibrahim ibn Ishaq, on the authority of Muhammad ibn Isma'il ibn Bazi'a who linked it up through a chain of narrators to Abi Ja'far al-Baqir (MGB), "It is not necessary to make any especial supplications in seven instances: prayer for a deceased one, *Qunut*²⁵ in the *Al-Mustajar*²⁶; *Safa* and *Marva*; *Arafat* and in the two units of circumambulations prayer."

7-43 Hamzih ibn Muhammad ibn Ahmad al-Alavi – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted 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), on the authority of Ali (MGB), "Seven persons should not recite the Quran: one who is bowing down; one who is prostrating; one who is in the toilet; one who is in the bath; one who is in a state of major ritual impurity; a woman who is in childbed; and a menstruating woman."

The author of this book – may God be pleased with him – said, "This indicates that this is detested, not that it is absolutely forbidden. As you know it is absolutely forbidden for one who is in a state of major ritual impurity²⁷ and a woman who is menstruating to recite the Quran. There are four Quranic Chapters which require prostration as follows: *Luqman*; *Ha-mim*; *An-Najm*; and *Iqra*. It has also been narrated that one can recite the Quran in the bath if his recitation is not meant to be a form of singing and his private parts should also be covered. One should not recite the Quran while bowing down or prostrating since they are meant for glorifications, except for praying for a need in which it is allowed. One should not recite the Quran in the toilet. A woman who is in childbed is like one who is menstruating."

The Quran Was Revealed in Seven Letters

7-44 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Yahya al-

الدنيا سبعة أقاليم

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن عيسى، عن أبي يحيى 7-41 الواسطي بإسناده رفعه إلى الصادق عليه السلام قال: الدنيا سبعة أقاليم: يأجوج ومأجوج الروم والصين والزنج وقوم موسى وأقاليم بابل.

سبعة مواطن ليس فيها دعاء موقت

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن إبراهيم بن إسحاق، عن 7-42 محمد بن إسماعيل بن بزيع بإسناده يرفع الحديث إلى أبي جعفر عليه السلام فقال: سبعة مواطن ليس فيها دعاء موقت: الصلاة على الجنائز والقنوت والمستجار والصفاء والمروة والوقوف بعرفات وركعتا الطواف

سبعة لا يقرؤون القرآن

حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن 7-43 عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: سبعة لا يقرؤون القرآن: الراكع والساجد وفي الكنيف وفي الحمام والجنب والنفساء والحائض

قال مصنف هذا الكتاب رضي الله عنه: هذا على الكراهة لا على النهي وذلك لأن الجنب والحائض مطلق لهما قراءة القرآن إلا العزائم الأربع وهي سجدة لقمان وحمل السجدة والنجم إذا هوى وسورة اقرأ باسم ربك، وقد جاء الإطلاق للرجل في قراءة القرآن في الحمام ما لم يرد به الصوت إذا كان عليه مئزر، وأما الركوع والسجود فلا يقرأ فيهما لأن الموظف فيهما التسبيح إلا ما ورد في صلاة الحاجة، وأما الكنيف فيجب أن يصاب القرآن من أن يقرأ فيه، وأما النفساء فتجري مجرى الحائض في ذلك.

نزل القرآن على سبعة أحرف

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 7-44
العباس بن معروف، عن محمد بن يحيى الصيرفي، عن حماد

Sayrafi, on the authority of Hammad ibn Uthman that he told Aba Abdullah as-Sadiq (MGB), “‘We have received various narrations on the authority of the Divine Leaders.’ He (MGB) said, ‘The Quran was revealed in seven letters.²⁸ The least allowed thing for a Divine Leader is to issue decrees in seven different ways.’ Then as-Sadiq (MGB) added, ‘*Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked.*’”²⁹

7-45 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 Ahmad ibn Hilal³⁰, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of his father, on the authority of his forefathers (MGB) that God’s Prophet (MGB) said, “Gabriel was sent to me by the Honorable the Exalted God and told me, ‘God has ordained that you recite the Quran in one letter only.’ I said, ‘O God! Please be more lenient with my nation.’ Then Gabriel said, ‘The Honorable the Exalted God ordained that you recite the Quran in seven letters.’”

Since God Created the Earth, He Has Created Seven Groups of Learned Men

7-46 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hassan ibn Abil Khat’tab, on the authority of Muhammad ibn Abdullah ibn Hilal, on the authority of Al-Ala’ ibn Razin, on the authority of Muhammad ibn Muslim that he had heard Aba Ja’far al-Baqir (MGB) say, “Since the Honorable the Exalted God created the Earth, He has created seven groups of learned men who were not the offspring of Adam. He also created all of them on the Earth and placed each group in the time and the place assigned to them. Then God created Adam who is the father of all the people and created his Household. I swear by God that ever since Heaven was created it has been used by the spirits of the believers. Ever since Hell was created, it has also been always occupied by the spirits of the sinful unbelievers. Perhaps you think that once the Resurrection Day arrives and God takes the bodies and souls of the believers to Paradise, and the bodies and souls of the residents of Hell to Hell, then there shall be no one left on the Earth to worship, glorify and bear testimony to the Unity of the Honorable the Exalted God. The Honorable the Exalted God will create another world with a new set of monotheistic people without any male or female distinction to worship, glorify and bear testimony to the Unity of God. God will create another Earth for them to live in and will create another sky to cast a shadow upon their heads. As the Honorable the Exalted God said, ‘*One day the Earth will be changed into a different Earth, and so will be the heavens*’³¹ The Honorable the Exalted God also said, ‘*Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?*’³²

بن عثمان قال: قلت لأبي عبد الله عليه السلام: إن الأحاديث تختلف عنكم قال: فقال: إن القرآن نزل على سبعة أحرف وأدنى مالامام أن يفتي على سبعة وجوه، ثم قال: "هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ".

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 7-45 أحمد بن هلال عن عيسى بن عبد الله الهاشمي، عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أتاني آت من الله فقال: إن الله عز وجل يأمرك أن تقرأ القرآن على حرف واحد، فقلت: يارب وسع على امتي فقال: إن الله عز وجل يأمرك أن تقرأ القرآن على حرف واحد، فقلت: يارب وسع على امتي فقال: إن الله عز وجل يأمرك (أن تقرأ القرآن على حرف واحد، فقلت يارب وسع على امتي فقال: إن الله يأمرك) أن تقرأ القرآن على سبعة أحرف.

خلق الله عز وجل في الارض منذ خلقها سبعة عالمين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد 7-46 بن الحسن بن أبي الخطاب، عن محمد بن عبد الله بن هلال عن العلاء بن رزين، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: لقد خلق الله عز وجل في الارض منذ خلقها سبعة عالمين ليس هم من ولد آدم، خلقهم من أديم الارض فاسكنهم فيها واحدا بعد واحد مع عالمه، ثم خلق الله عز وجل آدم أباهذا البشر وخلق ذريته منه، ولا والله ما خلت الجنة من أرواح المؤمنين منذ خلقها، ولا خلت انار من أرواح الكفار والعصاة منذ خلقها عز وجل، لعكم ترون أنه كان يوم القيامة وصير الله أبدان أهل الجنة مع أرواحهم في الجنة، وصير أبدان أهل النار مع أرواحهم في النار أن الله عز وجل لا يعبد في بلاده ولا يخلق خلقا يعبدونه ويوحدونه ويعظمونه؟ بلى والله ليخلقن الله خلقا من غير فحولة ولا إناث يعبدونه ويوحدونه ويعظمونه ويخلق لهم أرضا تحملهم وسماء تظلمهم، أليس الله عز وجل: "يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ" وقال الله عز وجل: "أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي نَبْسٍ عِزْجٍ لَمَنَّا" "مِنْ خَلْقٍ جَدِيدٍ".

Nothing In the Heavens And the Earth Except Due To Seven Things

7-47 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ali ibn Ibrahim ibn Hashim, on the authority of Aba Abdullah Al-Barqy, on the authority of Abil Hassan – the first (MGB)³³, "Nothing will be found in the heavens and the Earth except as a result of the following: fate; destiny; will; volition; written record; death; and permission. Whoever says anything else has indeed ascribed lies to the Honorable the Exalted God."

The Prophet Said Allahu Akbar Seven Times When Al-Najashi

Died

7-48 Muhammad ibn al-Qasim al-Astar Abady – may God be pleased with him – quoted on the authority of Yusuf ibn Muhammad, on the authority of Zyad³⁴, on the authority of his father, on the authority of Al-Hassan ibn Ali (MGB), on the authority of his father (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of his father Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far (MGB), on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "When Gabriel brought the news of the death of Al-Najashi to God's Prophet (MGB), he (MGB) cried very hard for him and said, 'Your brother whose name is Al-Najashi has died.' Then the Prophet (MGB) went to the desert and said *Allahu Akbar* seven times. Then God evened out all the hills for him so that Muhammad (MGB) could see Al-Najashi's corpse in Ethiopia."

God Would Send Seven Calamities upon the People if He Gets Angry at them and Doesn't Destroy them

7-49 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Abbas ibn Ma'ruf, on the authority of someone, on the authority of Mandel ibn Ali al-Enzi, on the authority of Muhammad ibn Motrif, on the authority of Mosma', on the authority of Al-Asbaq ibn al-Nobatati, on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "If the Honorable the Exalted God becomes angry with a nation and doesn't destroy them, He will bring about inflation; shorten their lives; bring loss to their trade; reduce the amount of fruit grown on their trees; reduce the amount of water flowing in their streams; withhold rain from them; and the wicked ones will overcome them."

Love for the Prophet and his Household Is beneficial on seven occasions

7-50 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Ahmad ibn Hamdan al-Qushayri quoted Al-Muqayrih ibn Muhammad ibn al-Muhlib, on the authority of Abdul Qaf'ar Muhammad ibn Bakir al-

لا يكون في السموات والارض شيء الا بسبعة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن أبي عبد الله البرقي، عن 7-47 زكريا بن عمران، عن أبي الحسن الأول عليه السلام قال: لا تكون شيء في السموات والارض إلا بسبعة: بقضاء وقدر وإرادة ومشية وكتاب وأجل وإن، فمن قال غير هذا فقد كذب على الله (أ) ورد على الله عز وجل.

كبر النبي صلى الله عليه وآله على النجاشي لما مات سبعا

حدثنا محمد بن القاسم الاسترآبادي رضي الله عنه قال: حدثني يوسف بن محمد، عن زياد، عن أبيه، عن 48-7 الحسن بن علي، عن أبيه، عن محمد بن علي، عن أبيه علي بن موسى الرضا، عن إبيه موسى بن جعفر، عن آبائه، عن علي عليهم السلام قال: إن رسول الله صلى الله عليه وآله لما أتاه جبرئيل بنعي النجاشي بكاء حزين عليه وقال: إن أخاكم أوصمة وهو اسم النجاشيمات ثم خرج إلى الجبانة وصلى عليه وكبر سبعا فخفف الله له كل مرتفع حتى رأى جنازته وهو بالحبشة.

إذا غضب الله عز وجل على أمة ولم ينزل بها العذاب أصابها بسبعة أشياء

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الحسن بن علي الكوفي، عن العباس بن معروف، 49-7 عن رجل، عن مندل بن علي العنزي، عن محمد بن مطرف، عن مسمع، عن الأصمغ بن نباتة، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا غضب الله عز وجل على أمة ولم ينزل بها العذاب غلت أسعارها وقصرت أعمارها، ولم تريح تجارها، ولم تترك ثمارها، ولم تغزر أنهارها وحبس عنها أمطارها، وسلط عليها (أ) شرارها.

حب النبي وأهل بيته عليهم السلام ينفع في سبعة مواطن

حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن أحمد بن حمدان القشيري قال: حدثنا 50-7 المغيرة بن محمد بن المهلب قال: حدثنا عبد الغفار محمد

Kalabi al-Kufy, on the authority of Amr ibn Sabet, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB) that God's Prophet (MGB) said, "Love for me and my Household would be beneficial on seven occasions: time of death; in the grave; at the time of Resurrection; at the time of receiving one's Record of Deeds; at the time of Reckoning; at the time of examining the good and bad deeds; and at the time of crossing the Bridge³⁵."

what Has Been Passed On By the General Public Saying that the Earth Has Been Created for Seven

7-51 Muhammad ibn Umar al-Baghdady al-Hafiz narrated that Ahmad ibn Abdul-Karim Abu Abdullah quoted I'tab – that is ibn Saheeb, on the authority of Isa ibn Abdullah al-Umari, on the authority of his father, on the authority of his father, on the authority of his grandfather, on the authority of Ali (MGB), "The Earth is created for seven persons. God grants your daily bread, rain falls upon you, and you

become triumphant over your enemies due to them. They are Abuzar, Salman, Miqdad, Ammar Yaser, Hazifeh, Abdullah ibn Masood and I am their leader. They were the ones who were present for praying over the corpse of Fatimah (MGB).”

The compiler of the book – may God be pleased with him – said, “Saying the Earth has been created for seven persons is not meant from the first day of creation until the last day of creation. Rather its intention is that those who said prayer over Fatimah’s corpse will benefit from the Earth.”

There Are Seven Gates for Hell

7-52 Ahmad ibn al-Hassan al-Qat’tan narrated that Ahmad ibn Yahya ibn Zakariya al-Qat’tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn al-Hikam, on the authority of Aban ibn Uthman, on the authority of Muhammad ibn al-Fazeel al-Rizqi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), “There are seven gates for Hell. One gate is for *Pharaoh*, *Haman*³⁶ and *Qarun* (Korah)³⁷ to enter. The second gate is for the polytheists and the atheists to enter Hell who did not believe in God even for the twinkling of an eye. The third gate is especially for the Umayyad clan to enter. No one else will be there. That is the blazing gate. It is the burning gate. It is the swallowing gate which takes them into a depth of seventy *Kharives* each of which equals eighty years. It pulls them down into the depth of Hell. Once in the depth of Hell there shall be a big smoldering in Hell and they will be thrown back the same distance. This will be repeated continuously and they shall abide therein forever. The fourth gate is especially for our enemies; those who fought with us and those who refused to help us. This gate is the greatest of all and it is the most aflame.”

بن بكير الكلابي الكوفي، عن عمرو بن ثابت، عن جابر، عن أبي جعفر عليه السلام، عن علي بن الحسين عليه السلام قال: قال رسول الله صلى الله عليه وآله: حبي وحب أهل بيتي نافع في سبعة مواطن، أهوالهن عظيمة: عند الوفاة، وفي القبر، وعند النشور، وعند الكتاب، وعند الحساب وعند الميزان، وعند الصراط

ماروى من طريق العامة ان الارض خلقت لسبعة

حدثنا محمد بن عمر البغدادي الحافظ قال: حدثني أحمد بن الحسن بن عبد الكريم أبو عبد الله قال: حدثني 7-51 عتاب يعني ابن صهيب قال: حدثنا عيسى بن عبد الله العمري قال: حدثني أبي، عن أبيه، عن جده، عن علي عليهم السلام قال: خلقت الارض لسبعة بهم يرزقون وبهم يمحطون وبهم ينصرون: أبوزر وسلمان والمقداد وعمار وحذيفة وعبد الله بن مسعود، قال علي عليه السلام: وأنا إمامهم وهم الذين شهدوا الصلاة على فاطمة عليها السلام

قال مصنف هذا الكتاب رضي الله عنه: معنى قوله "خلقت الارض لسبعة نفر" ليس يعني من ابتدائها إلى انتهائها

وإنما يعني بذلك أن الفائدة في الارض قدرت في ذلك الوقت لمن شهد الصلاة على فاطمة عليها السلام وهذا خلق تقدير لا خلق تكوين.

للنار سبعة أبواب

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن 7-52 حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الرزقي، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: للنار سبعة أبواب: باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين، وباب يدخل منه بنو أمية هو لهم خاصة، لا يزاحمهم فيه أحد، وهو باب لظى، هو باب سقر، وهو باب الهاوية تهوى بهم سبعين خريفا وكلما هوى بهم سبعين خريفا فاربهم فورة قذف بهم في أعلاها سبعين خريفا ثم تهوي بهم كذلك سبعين خريفا، فلا يزالون هكذا أبدا خالدين مخلدين، وباب يدخل منه مبغضونا ومحاربونا وخاذلونا وأنه لأعظم الأبواب وأشد ها حرا

Muhammad ibn al-Fazeel al-Rizqi added, “I told Aba Abdullah as-Sadiq (MGB), ‘Is the gate which you quoted your father on the authority of your grandfather as saying that the Umayyads shall enter meant for those who died as atheists or does it also include those of the Umayyads who accepted Islam?’ The Imam (MGB) replied, ‘O may you lose your mother! Did you not hear that there is an especial gate for the atheists and the polytheists to enter! This gate is for every atheist and polytheist who doesn’t believe in the Resurrection Day and the Reckoning of Deeds. However, there is an especial gate for the Umayyad clan to enter. That gate belongs to Abu Sufyan, Muawiyah and the household of Marvan. They shall enter Hell from that gate and they shall be tortured by its fire such that they cannot breathe. In fact, they are neither dead nor alive there.”³⁸

On the Resurrection Day Ali (MGB) Shall Evaluate the People Using Seven Characteristics

7-53 Ahmad ibn al-Hassan al-Qat’tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat’tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abdul Rahman ibn al-Aswad, on the authority of Muhammad ibn Abdullah ibn Abdul Rahman ibn Mu’amir, on the authority of Am’mar ibn Yasir, on the authority of Jabir ibn Abdullah that God’s Prophet (MGB) told Ali (MGB), “I shall reason with you on the Resurrection Day using my Prophethood. You shall reason with the people with the following seven things: establishment of prayers; payment of the alms-tax; enjoining to do good; admonishing against evil; just treatment of the people; fair division of the wealth; and being careful to carry out the decrees of the Honorable the Exalted God. O Ali! You should know that on the Resurrection Day, the Prophet Abraham (MGB) will sit face to face with us. They will call him and place him on the right side of the Empyrean³⁹; dress him up with Heavenly attire; ornament him with Heavenly ornaments; a Heavenly golden gutter will flow for him from which Heavenly water – sweeter than honey,

whiter than milk, and colder than snow – shall pour from it. Then they will place me on the left side of the Empyrean⁴⁰ and treat me just as they treated Abraham. Then O Ali (MGB)! Then they shall call you and treat you in the same way. Don't you like it that they call you and ornament you just as they do me. God has ordered me to always keep you near myself and teach you gently. You must learn what I teach you. I must obey the Blessed the Sublime God's orders.”

7-54 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, on the authority of Muhammad ibn Hamid, on the authority of Abdullah ibn Abdul Qoddoos, on the authority of Al-A'amash, on the authority

قال محمد بن الفضيل الرزقي: فقلت لأبي عبد الله عليه السلام: الباب الذي ذكرت عن أبيك عن جدك عليهما السلام أنه يدخل منه بنو أمية يدخله من مات منهم على الشرك أو من أدرك منهم الاسلام؟ فقال: لا أم لك، ألم تسمعه يقول: وباب يدخل منه المشركون والكفار فهذا الباب يدخل فيه كل مشرك وكل كافر لا يؤمن بيوم الحساب وهذا الباب الآخر يدخل منه بنو أمية لانه هولابي سفيان ومعاوية وآل مروان خاصة يدخلون من ذلك الباب. فتحطمهم النار حطما لا تسمع لهم فيها وأعية، ولا يحيون فيها ولا يموتون.

يحتاج علي الناس يوم القيامة بسبع خصال

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن 7-53 حبيب قال: حدثنا تميم بن بهلول قال: حدثنا عبد الرحمن بن الاسود، عن محمد بن عبد الله بن عبد الرحمن بن معمر، عن عمار بن ياسر، وعن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: احاجك يوم القيامة فاحاجك بالنبوة وتحتاج قومك فتحاجهم بسبع خصال: إقام الصلاة وإتياء الزكاة والامر بالمعروف والنهي عن المنكر والعدل في الرعية والقسم بالسوية والاخذ بأمرالله عز وجل، أما علمت يا علي أن إبراهيم عليه السلام موافينا يوم القيامة فيدعى فيقام عن يمين العرش فيكسى كسوة الجنة، ويحلى من حليها، ويسيل له ميزاب من ذهب من الجنة فيهب من الجنة ما هو أحلى من الشهد وأبيض من اللبن وأبرد من الثلج، وادعى أنا فاقام عن شمال العرش فيفعل بي مثل ذلك، ثم تدعى أنت يا علي فيفعل بك مثل ذلك، أما ترضى يا علي أن تدعى إذا دعيت أنا وتكسى إذا كسيت أنا وتحلى إذا حليت أنا، إن الله عزذكره أمرني أن ادنيك فلا اقصيك، واعلمك فلا أجفوك، وحقا عليك أن تعي وحقا علي أن اطيع ربي تبارك وتعالى.

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي العباسي قال: حدثنا جعفر 7-54 بن مالك الكوفي قال: حدثنا محمد بن حميد قال

of Musa ibn Tarif, on the authority of Ababiat ibn Rub'ee Al-Asady that Ali ibn Abi Talib (MGB) said, “On the Resurrection Day I shall reason with the people with the following seven things: establishment of prayers; payment of the alms-tax; enjoining to do good; admonishing against evil; just treatment of the people; fair division of the wealth; and being careful to carry out the decreed chastisements.”

7-55 Al-Hassan ibn Muhammad al-Sakoony al-Mazaki al-Kufy in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Khalaf ibn Khalid al-Abdi, on the authority of Bashr ibn Ibrahim al-Ansari, on the authority of Soor ibn Yazid, on the authority of Khalid ibn Me'dan, on the authority of Mu'az ibn Jebal that the Prophet (MGB) told Ali (MGB), "I consider you to be in charge of my Prophethood as there shall be no more Prophets after me. You shall argue with the people using the following seven characteristics as none of the people from the Quraysh except for you possess them. The first is faith; loyalty to God's pledge; adherence to God's decrees; fair division of wealth; just treatment with the people; wisdom in judgements; and having the most reward near God."

The seven sisters in Paradise

7-56 (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 Asim ibn Hamid, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "God is kind to Heavenly sisters." Then he (MGB) said their names as follows: Asma', the daughter of Amis, from the Khasam clan and the wife of Ja'far ibn Abi Talib; Salmi, the daughter of Amis, and the wife of Hamzih; and five from the Hellal clan: Maymuna – the daughter of Al-Harith⁴¹ and the wife of the Prophet; Umm Al-Fazl Hind – the wife of Abbas ibn Abdul Mutalib; Qamisa – the mother of Khalid ibn Valid; Ezzat who was in the Saqif clan – the wife of Hajjaj ibn Qalaz; and Hamideh who did not have any children."

The seven major sins

7-57 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn Hisan, on the authority of Abdullah ibn Kasir that Aba Abdullah as-Sadiq (MGB) said, "There are seven major sins which have been revealed regarding us (the twelve Imams) and are associated with not honoring us. The first one of them is associating partners with God; killing which God has forbidden; devouring an orphan's properties; damnation of parents; accusing pious women

حدثنا عبد الله بن عبد القدوس قال: حدثنا الاعمش، عن موسى بن طريف، عن عباية بن ربيعي قال: قال علي بن أبي طالب عليه السلام: احاج الناس يوم القيامة بسبع إقام الصلاة، وإيتاء الزكاة، والامر بالمعروف، والنهي عن المنكر، والقسم بالسوية والعدل في الرعية، وإقام الحدود.

حدثنا الحسن بن محمد السكوني المزكي الكوفي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: 7-55 حدثنا خلف بن خالد العبدي قال: حدثنا بشر بن إبراهيم الانصاري، عن ثور بن يزيد، عن خالد بن معدان، عن معاذ بن جبل قال: قال النبي صلى الله عليه وآله لعلي عليه السلام: اخاصمك بالنبوة ولابني بعدي، وتخاصم الناس بسبع ولا يحاجك فيهن أحد من قريش لانك أنت أولهم إيماناً، وأوفاهم بعهد الله، وأقوامهم بأمر الله، وأقسمهم بالسوية،

وأعدلهم في الرعية، وأبصرهم في القضية، وأعظمهم عند الله مزية

الاخوات من أهل الجنة سبع

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد ابن عيسى، عن أحمد بن محمد 7-56 بن أبي نصر البزنطي، عن عاصم بن حميد، عن أبي بصير، عن أبي جعفر عليه السلام قال: سمعته يقول: رحم الله الاخوات من أهل الجنة فسماهن: أسما بنت عميس الخثعمية وكانت تحت جعفر بن أبي طالب عليه السلام، وسلمى بنت عميس الخثعمية وكانت تحت حمزة، وخمس من بني هلال: ميمونة بنت الحارث كانت تحت النبي صلى الله عليه وآله، وأم الفضل عند العباس اسمها هند، والغميصاء أم خالد بن الوليد، وعزة كانت في ثقيف الحجاج بن غلاظ، وحميدة ولم يكن لها عقب.

الكبائر سبع

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن 7-57 حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن حسان، عن عبدالرحمن بن كثير، عن أبي عبد الله عليه السلام قال: إن الكبائر سبع فينازلت ومنا استحلت، فأولها الشرك بالله العظيم، وقتل النفس التي حرم الله وأكل مال اليتيم، وعقوق الوالدين، وقذف المحصنات، والفرار من الزحف

of fornication; escaping from a holy war; and denying our rightfulness. Regarding associating partners with God there are several verses revealed by the Honorable the Exalted God regarding us, and the Prophet (MGB) has also made clear announcements in this regard. They have denied God and His Prophet and have thus associated partners with the Honorable the Exalted God. They prescribed 'killing' which God has forbidden and killed Al-Hussein ibn Ali (MGB) and his companions. Regarding 'devouring the properties of an orphan', they took the one-fifth share that was ours and gave it to others. Regarding 'damnation of parents' we know that the Honorable the Exalted God revealed the following in His Book, *'The Prophet is closer to the Believers than their own selves, and his wives are their mothers...'* [42](#) And God's Prophet (MGB) damned them regarding his progeny, and their mother being Khadijah damned them regarding her progeny. Regarding 'accusing pious women of fornication', they surely accused Fatimah (MGB) of such acts from their pulpits. Regarding 'escaping from a holy war', they first pledged allegiance to the Commander of the Faithful Ali (MGB) with their own free will and without being pressured, but then they fled from him and abandoned him. And regarding 'denying our rightfulness' which is an undisputable certainty."

7-58 Abu Nasr Muhammad ibn al-Hussein ibn al-Hassan al-Daylami al-Juwahry narrated that Muhammad ibn Yaqoob Al-Asim quoted Al-Rabi'a ibn Suleiman, on the authority of Abdullah ibn

Wahab, on the authority of Suleiman ibn Bilal, on the authority of Soor ibn Yazid, on the authority of Abil Qays,⁴³ on the authority of Abi Hurayrih, "God's Prophet (MGB) said, 'Avoid seven destructive things.' I asked him, 'O Prophet of God! What are they?' The Prophet (MGB) replied, 'Associating partners with God; practicing witchcraft; killing which God has forbidden except in certain rightful ways; usury; devouring an orphan's properties; fleeing from a holy war; and accusing pious women of fornication.'"

God Will Test the Trustees of the Prophets On Seven Occasions in the Prophet's Lifetime and Seven Times After his Death

7-59 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Ja'far ibn Muhammad al-Nowfali, on the authority of

Yaqoob ibn Yazid, on the authority of Abu Abdullah Ja'far ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn Ali ibn Abdullah ibn Ja'far ibn Abi Talib,

on the authority of Yaqoob ibn Abdullah al-Kufy, on the authority of Musa ibn Ubaydah, on the authority of Amr ibn Abil Miqdam, on the authority of Abi Ishaq, on the authority of Al-Harith, on the authority of Muhammad ibn al-Hanifa –

وأنكار حقنا، وأما الشرك بالله فقد أنزل الله فينا أنزل وقال رسول الله صلى الله عليه وآله فينا ما قال، فكذبوا الله وكذا بوا رسوله فأشركوا بالله عز وجل، وأما قتل النفس التي حرم الله فقد قتلوا الحسين بن علي عليهما السلام وأصحابه، وأما أكل مال اليتيم فقد ذهبوا بفيئتنا الذي جعله الله لنا فأعطوه غيرنا، وأما عقوق الوالدين فقد أنزل الله عز وجل في كتابه "النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ." فعقوا رسول الله صلى الله عليه وآله في ذريته وعقوا امهم خديجة في ذريتها. وأما قذف المحصنة فقد قذفوا فاطمة عليها السلام على منابريهم وأما الفرار من الزحف فقد أعطوا أمير المؤمنين عليه السلام ببيعهم طائعين غير مكرهين ففروا عنه وخذلوه، وأما إنكار حقنا فهذا مما لا يتنازعون فيه.

حدثنا أبو نصر محمد بن الحسين بن الحسن الديلمي الجوهري قال: حدثنا محمد بن يعقوب الأصم قال: 7-58 حدثنا الربيع بن سليمان قال: حدثنا عبد الله بن وهب قال: أخبرنا سليمان بن بلال، عن ثور بن يزيد، عن أبي الغيث، عن أبي هريرة أن رسول الله صلى الله عليه وآله قال: اجتنبوا السبع الموبقات قيل: يارسول الله وماهن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.

امتحان الله عز وجل أوصياء الانبياء في حياة الانبياء في سبعة مواطن وبعد وفاتهم في سبعة مواطن

حدثنا أبي ومحمد بن الحسن رضي الله عنهما قالوا: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن الحسين بن 7-59 سعيد قال: حدثني جعفر بن محمد النوفلي، عن يعقوب بن يزيد قال: قال أبو عبد الله جعفر بن أحمد بن محمد بن

عيسى بن محمد بن علي ابن عبد الله بن جعفر بن أبي طالب قال: حدثنا يعقوب بن عبد الله الكوفي قال: حدثنا موسى بن عبيدة، عن عمرو بن أبي المقدام، عن أبي إسحاق، عن

may God be pleased with him – and Umar ibn Abil Miqdam, on the authority of Jabir al-Jo'afy, on the authority of Abi Ja'far al-Baqir (MGB), "The head of the Jews came to Ali ibn Abi Talib (MGB) when he (MGB) returned from the Nahravan Battle. Ali (MGB) was sitting in the Kufa Mosque. He said, 'O Commander of the Faithful! I wish to ask you several questions regarding things which only the Prophets or their Trustees would know.' The Commander of the Faithful (MGB) said, 'O Jewish brother! Ask whatever you want to ask.'

The Jew said, 'We have seen in our religious books that whenever the Honorable the Exalted God appoints someone as a Prophet (MGB), He orders him to choose a member of His Household as his Trustee to be in charge of the affairs of his nation after him.

God tests the Prophets' (MGB) Trustees during their life, and also tests the Trustees (MGB) after the death of the Prophets (MGB). Tell me that how many times are the Trustees tested during the Prophets' (MGB) lifetimes, and how many times are they tested after their death. If the Trustees do well in these testes, what will be their end?'

Ali (MGB) said, 'I swear by the right of God who split the sea for the Israelites and sent the Torah to Moses (MGB)! Will you confirm the truth if I say it?' The Jew replied, 'Yes; I will.'

Again Ali (MGB) said, 'I swear by the right of God who split the sea for the Israelites and sent the Torah to Moses (MGB)! Will you submit to Islam if I tell the truth?' Again the Jew replied, 'Yes; I will.'

Then Ali (MGB) said, 'Indeed the Honorable the Exalted God would test the Trustees of the Prophets on seven occasions during the lifetimes of the Prophets in order to see their obedience. Then if God is pleased with their obedience, God will advise the Prophets to establish their Trustees as their friends during their lifetimes, and as their Trustees after their demise. God will make it necessary for all the nations who follow the Prophet to obey his Trustee as they obeyed the Prophet. Then God would test the Trustees on seven occasions after the demise of the Prophet in order to test their perseverance and tolerance. Then when God is satisfied with them, they will have a prosperous ending and will join the Prophets. Indeed they will attain perfect prosperity.'

The head of the Jews said, 'O Commander of the Faithful! You are right! Please tell me how many times did God test you during the lifetime of Muhammad (MGB) and how many times will God test you after his death? What will be your ending?'

الحارث، عن محمد بن الحنفية رضي الله عنه، وعمر بن أبي المقدام، عن جابر الجعفي، عن أبي جعفر قال: أتى رأس اليهود علي بن أبي طالب عليه السلام عند منصرفة عن وقعة النهروان وهو جالس في مسجد الكوفة فقال: يا أمير المؤمنين إني أريد أن أسالك عن أشياء لا يعلمها إلا نبي أو وصي نبي قال: سل عما بدالك يا أخا اليهود؟ قال:

إننا نجد في الكتاب أن الله عز وجل إذا بعث نبيا أوحى إليه أن يتخذ من أهل بيته من يقوم بأمر أمته من بعده وأن يعهد إليهم فيه عهدا يحتذي عليه ويعمل به في أمته من بعده وأن الله عز وجل يمتحن الاوصياء في حياة الانبياء ويمتحنهم بعد وفاتهم فأخبرني كم يمتحن الله الاوصياء في حياة الانبياء؟ وكم يمتحنهم بعد وفاتهم من مرة؟ وإلى ما يصير آخر أمر الاوصياء إذا رضي محنتهم؟

فقال له علي عليه السلام: والله الذي لا إله غيره، الذي فلق البحر لبنى إسرائيل وأنزل التوراة على موسى عليه السلام لئن أخبرتك بحق عما تسأل عنه لتقرن به؟ قال: نعم قال: والذي فلق البحر لبنى إسرائيل وأنزل التوراة على موسى عليه السلام لئن أجبتك لتسلمن؟ قال: نعم

فقال له علي عليه السلام: إن الله عز وجل يمتحن الاوصياء في حياة الانبياء في سبعة مواطن ليبتلي طاعتهم، فإذا رضي طاعتهم ومحنتهم الانبياء أن يتخذوهم أولياء في حياتهم وأوصياء بعد وفاتهم ويصير طاعة الاوصياء في أعناق الامم ممن يقول بطاعة الانبياء، ثم يمتحن الاوصياء بعد وفاة الانبياء عليهم السلام في سبعة مواطن ليبلو صبرهم، فإذا رضي محنتهم ختم لهم بالسعادة ليلحقهم بالانبياء، وقد أكمل لهم السعادة. قال له رأس اليهود: صدقت يا أمير المؤمنين فأخبرني كم امتحنك الله في حياة محمد من مرة؟ وكم امتحنك بعد وفاته من مرة؟ وإلى ما يصير آخر أمرك؟

Ali (MGB) extended his hand; took the Jew's hand and said, 'O Jewish brother! Please let's go so that I may inform you about this subject.' A group of Ali (MGB)'s companions ran ahead and said, 'O Commander of the Faithful! Please let us be with him and hear the answer.'

The Commander of the Faithful (MGB) said, 'I am afraid you cannot tolerate to hear this.' They said, 'O Commander of the Faithful (MGB)! Why?' He (MGB) replied, 'Since I have seen and heard a lot about you.' Then Malik Ashtar stepped forward and said, 'O Commander of the Faithful! Please also inform us of the subject. I swear to God that we believe that there is no Trustee on the Earth for the Prophet (MGB) but you. We believe that God will not send a Prophet after our Prophet. It is incumbent upon us to obey you and obeying you is connected to obeying our Prophet (MGB).' Ali (MGB) accepted Malik Ashtar's request. Then Ali (MGB) sat down facing the Jew and said, 'O Jewish brother! Indeed the Honorable the Exalted God tested me on seven occasions during the lifetime of the Prophet (MGB). I say this without praising myself. God found me obeying God's blessing.' The Jew said, 'O Commander of the Faithful! On what occasions did God test you?'

The Commander of the Faithful (MGB) said, 'The first occasion was when the Honorable the Exalted God sent down revelations to the Prophet (MGB) and appointed him as the Prophet. As the youngest man in the house, I was with him and served him by doing whatever he ordered me to do. He (MGB) proposed to all the small and old men of the Abdul Mutalib household to submit to Islam by bearing testimony that *'There is no god but God'* and that *'He (MGB) is the Prophet of God'*. They all rejected this subject and confronted him. They cut off associating with him. They turned away from and abandoned him. Other people also abandoned him and argued with him. They considered what had

been suggested to them too great, since they could not tolerate it and their minds could not understand it. I was the only man who rushed to accept him through my belief and let no doubt in my heart. We had this belief for three years. No one except the Prophet (MGB), me and Khadijah – the daughter of Khuwaylid⁴⁴ existed on the Earth who prayed and testified to the Prophethood.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.' Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the second occasion I should say that the Quraysh always plotted and tried to find ways to kill the Prophet (MGB). Finally their decision was to take part in a consultation session in one of the homes with the presence of the damned

فأخذ علي عليه السلام بيده وقال: انهض بنا انبيئك بذلك فقام إليه جماعة من أصحابه. فقالوا: يا أمير المؤمنين أنبيئنا بذلك معه.. فقال: إني أخاف أن لا تحتمله قلوبكم. قالوا: ولم ذاك يا أمير المؤمنين؟ قال: لامور بدت لي من كثير منكم.

فقام إليه الاشر فقال: يا أمير المؤمنين أنبيئنا بذلك، فوالله إنا لنعلم أنه ما على ظهر الارض وصي نبي سواك، وإنا لنعلم أن الله لا يبعث بعد نبينا صلى الله عليه وآله نبيا سواه وأن طاعتك لفي أعناقنا موصولة بطاعة نبينا.

فجلس علي عليه السلام وأقبل على اليهودي فقال: يا أخا اليهود إن الله عز وجل امتحنني في حياء نبينا محمد صلى الله عليه وآله في سبعة مواطن فوجدني فيهن من غير تزكية لنفسي بنعمة الله له مطيعا قال: وفيم وفيم يا أمير المؤمنين؟ قال أما أولهن فإن الله عز وجل أوحى إلى نبينا صلى الله عليه وآله وحمله الرسالة وأنا أحدث أهل بيتي سنا، أخدمه في بيته وأسعى في قضاء بين يديه في أمره، فدعا صغير بني عبدالمطلب وكبيرهم إلى شهادة أن لا إله إلا الله وأنه رسول الله فامتنعوا من ذلك وأنكروه عليه وهجروه، وناذروه واعتزلوه واجتنبوه وسائر الناس مقصين له ومخالفين عليه، قد استعظموا ما أورده عليهم مما لم تحتمله قلوبهم وتدركه عقولهم، فأجبت رسول الله صلى الله عليه وآله وحدي إلى مادعا إليه مسرعا مطيعا موقنا، لم يتخالجني في ذلك شك، فمكثنا بذلك ثلاث حجج وما على وجه الارض خلق يصلي أو يشهد لرسول الله صلى الله عليه وآله بما آتاه الله غيري وغير ابنة خويلد رحمها الله وقد فعل ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك قالوا: بلى يا أمير المؤمنين فقال عليه السلام: وأما الثانية يا أخا اليهود فإن قريشا لم تزل تخيل الراء وتعمل الحيل في قتيل النبي صلى الله عليه وآله حتى كان آخرما اجتمعت في ذلك يوم الدار دار الندوة وإبليس الملعون حاضر

Satan who had participated there looking like a one-eyed man from the Al-Saqaf. They collectively voted that each sect of the Quraysh should dispatch one man as their representative. Each one should take a sword and collectively attack the Prophet (MGB) and kill him. They thought that this way each of the sects of the Quraysh would support its representative and not surrender him to be punished and thus Muhammad's blood would be shed without any punishment for it. Then Gabriel (MGB) descended down to the Prophet (MGB) and informed him of the plot of the Quraysh and the night they plan to attack and the hour of their attack. Gabriel ordered the Prophet (MGB) to leave his house at that time and go and

hide in a cave. God's Prophet (MGB) called me in and told me the news. He (MGB) ordered me to sleep in his bed and risk my life for him. I immediately accepted this and was happy to be killed instead of him (MGB). The Prophet (MGB) went away and I slept in his bed and encountered the men of the Quraysh who thought they were going to kill the Prophet (MGB). They entered the house and I unsheathed my sword when I faced them in the house I was in, and fought them as God and the people know.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the third occasion I should say that the two sons of Rabia⁴⁵ and the son of Ataba⁴⁶ were from the strongest men of the Quraysh. They entered the battlefield during the Battle of Badr and challenged us, but no one from the Quraysh was able to face them. God's Prophet (MGB) sent me and two of my friends⁴⁷ – may God be pleased with them – to fight with them. I was the youngest of them and the least experienced one in fighting. However, the Honorable the Exalted God had Valid (Ibn Ataba) and Shayba (Ibn Rabia) killed by my hand. Moreover, I killed and captured many more of the strong men of the Quraysh. Many more than any of the other fighters were killed or captured on that day. However, my cousin Ubayda ibn Harith was martyred on that day.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then, the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the fourth occasion I should say that all the people of Mecca set out to attack us. They even used all the Arab and Quraysh tribes under their influence in this attack in order to avenge for their losses in the Battle of Badr. Gabriel descended upon the Prophet (MGB) and informed him about

في صورة أعور ثقيف، فلم تزل تضرب أمرها ظهر البطن حتى اجتمعت آراؤها على أن ينتدب من كل فخذ من قريش رجل، ثم يأخذ كل رجل منهم سيفه ثم يأتي النبي صلى الله عليه وآله وهو نائم على فراشه فيضربونه جميعا بأسيا فهم ضربة رجل واحد فيقتلوه، وإذا قتلوه منعت قريش رجالها ولم تسلمها فيمضي دمه هدرًا، فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله فأنبأه بذلك وأخبره باليلة التي يجتمعون فيها والساعة التي يأتون فراشه فيها، وأمره بالخروج في الوقت الذي خرج فيه إلى الغار، فأخبرني رسول الله صلى الله عليه وآله بالخبر، وأمرني أن أضطجع في مضجعه وأقيه بنفسي، فأسرعت إلى ذلك مطيعا له مسرورا لنفسي بأن أقتل دونه، فمضى عليه السلام لوجهه واضطجعت في مضجعه وأقبلت رجالات قريش موقنة في أنفسها أن تقتل النبي صلى الله عليه وآله فلما استوى بي وبهم البيت الذي أنا فيه ناهضتهم بسيفي فدفعتهم عن نفسي بما قد علمه الله والناس، ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين، فقال عليه السلام: وأما الثالثة يا أبا اليهود فإن ابني ربيعة وابن عتبة كانوا فرسان قريش دعوا إلى البراز يوم بدر فلم يبرز لهم خلق من قريش فأنهضني رسول الله صلى الله عليه وآله مع صاحبي رضي الله عنهما وقد فعل وأنا أحدث أصحابي سنا وأقلهم للحرب تجربة فقتل الله عز وجل بيدي وليدا وشبية، سوى من قتلت من جاحجة قريش في ذلك اليوم، وسوي من أسرت، وكان مني أكثر مما كان من أصحابي واستشهد ابن عمي في ذلك رحمة الله عليه، ثم التفت إلى أصحابه فقال: أليس كذلك

قالوا: بلى يا أمير المؤمنين

فقال علي عليه السلام: وأما الرابعة يا أخا اليهود فإن أهل مكة أقبلوا علينا على بكرة أبيهم قد استحاشوا من يليهم من قبائل العرب وقريش طالبيين بنأى مشركي قريش في يوم بدر، فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله

this issue. The Prophet (MGB) set out and set up his army in the valley that is in front of the mountain of Uhud. The polytheists carried out a surprise attack against us. Many Muslims were martyred and the rest fled. I remained with the Prophet (MGB) while the Emigrants (*Muhajerin*) and their Helpers (*Ansar*) returned to their homes in Medina. They all said that the Prophet (MGB) and all his companions were killed. Then the Honorable the Exalted God did not let the polytheists to success. I suffered from more than seventy injuries several of which can be seen.’ Then he pushed his cloak aside, touched his injuries and said, ‘What I did on that day is to be rewarded by the Honorable the Exalted God – if He wills.’

Then Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the fifth occasion I should say that the people of the Quraysh tribe and the Arabs gathered together and a covenant was established between them not to stop fighting us until they kill the Prophet (MGB) and all the Muslims of the household of Abdul Mitalib.

Then they came with all their weapons and armaments and laid siege to Medina. They were sure they would win. Gabriel descended to the Prophet (MGB) and informed him (MGB). The Prophet (MGB) dug a trench around himself and those of the Emigrants (*Muhajerin*) and their Helpers (*Ansar*) who were with us. The Quraysh tribe moved forward, and settled down around the trench and surrounded us. They considered themselves to be strong and considered us to be weak. Thus, they were roaming all around. The Prophet (MGB) invited them to the Honorable the Exalted God’s religion and beseeched their ties of kinship, but they did not listen and refused his invitation. The Prophet’s invitation of them to Islam made them more vicious. On that day the strong man of the Arabs was Amr ibn ‘Abd Wudd who kept yelling like a drunk camel and challenging someone to fight with him.⁴⁸ He showed off his spears and sword but no one dared go fight him. God’s Prophet (MGB) had me stand up, wrapped his turban around my head, and handed me this sword.’ (At this time Ali (MGB) touched his sword). ‘Then I set out to fight with him. All the women in Medina were crying since they were worried about me getting killed in fighting with Amr ibn ‘Abd Wudd. However, the Honorable the Exalted God had him killed by my hands. The Arabs who considered no one but him to be a strong man hit me on the head with this blow!’ (And Ali (MGB) pointed to his head). ‘God had all the Arabs and the Quraysh run away due to the blow delivered to me.’

فأنبأه بذلك، فذهب النبي صلى الله عليه وآله وعسكر بأصحابه في سد أحد، وأقبل المشركون إلينا فحملوا علينا

حملة رجل واحد، واستشهد من المسلمين من استشهد، وكان ممن بقي من الهزيمة، وبقيت مع رسول الله صلى الله عليه وآله ومضى المهاجرون والانصار إلى منازلهم من المدينة كل يقول: قتل النبي صلى الله عليه وآله

وقتل أصحابه ثم ضرب الله عز وجل وجوه المشركين وقد جرحت بين يدي رسول الله صلى الله عليه وآله نيفا وسبعين جرحة منها هذه وهذه ثم ألقى عليه السلام رداءه وأمر يده على جراحاته وكان مني في ذلك ما على الله عز وجل ثوابه إن شاء الله، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين

فقال عليه السلام: وأما الخامسة يا أخا اليهود فإن قريشا والعرب تجمعت وعقدت بينها عقدا وميثاقا لا ترجع من وجهها حتى تقتل رسول الله وتقتلنا معه معاشر بني عبدالمطلب، ثم أقبلت بحدها وحديدتها حتى أناخت علينا بالمدينة، واثقة بأنفسها فيما توجت له فهبط جبرئيل عليه السلام على النبي صلى الله عليه وآله فأنبأه بذلك فخندق على نفسه ومن معه من المهاجرين والانصار، فقدمت قريش فأقامت على الخندق محاصرة لنا، ترى في النفس القوة وفيها الضعف ترعد وتبرق ورسول الله صلى الله عليه وآله يدعوها إلى الله عز وجل ويناشدها بالقرابة والرحم فتأبى، ولا يزيدنا ذلك إلا عتوا، وفارسها وفارس العرب يومئذ عمرو بن عبدود، يهدر كالبعير المغتلم يدعو إلى البراز ويرتجز ويخطر برمحه مرة وبسيفه مرة لا يقدم عليه مقدم، ولا يطمع فيه طامع، ولا حمية تهيجه ولا بصيرة تشجعه، فأنضني إليه رسول الله صلى الله عليه وآله وعممني بيده وأعطاني سيفه هذا، وضرب بيده إلى ذي الفقار، فخرجت إليه ونساء أهل المدينة بواك إشفاقا علي من ابن عبدود، فقتله الله عز وجل بيدي، والعرب لا تعدلها فارسا غيره، وضرمني هذه الضربة وأوماً بيده إلى هامته – فهزم الله قريشا والعرب بذلك وبما كان مني فيهم من النكاية

Then, Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then, the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the sixth occasion I should say that I accompanied God's Prophet (MGB) in an attack against your brethren in the oasis of Khaybar⁴⁹ and other strong men from the Quraysh tribe.⁵⁰ There appeared a lot of men on horses and on foot with perfect armaments against us just like a mountain. They possessed strong forts and were superior to us both in terms of military power and their number. Each one of them attacked us and challenged someone to go fight him. All my companions who went to fight with them were killed. Gradually the war became heated; the eyes became like bowls filled up with blood and everyone thought for himself. Some of my companions looked at others and said, 'O Abal-Hassan! O Abal-Hassan! Move!' Then God's Prophet (MGB) dispatched me to the front of their fort. I killed everyone who came out. I tore up all the strong men who showed up to demonstrate their physical strength. I attacked them just like a lion. Then they hid in the fort. I broke down the gate of the fort and entered the fort by myself. I killed every man who showed up, and captured every woman until I conquered the fort. There was no one but God there to assist me.' Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the seventh occasion I should say that when God's Prophet (MGB) decided to conquer Mecca, he (MGB) did not wish to leave

any excuses for them. Therefore, he (MGB) wrote them a letter in which he (MGB) invited them towards God just as he (MGB) had done on the very first day. The Prophet (MGB) admonished them and frightened them about God's torture. He (MGB) gave them the glad tiding of becoming forgiven and assured them of having hope for God's forgiveness. He (MGB) wrote the Blessed Quranic Chapter of *Bara'at* (Declaration of Immunity) for them to be read for them at the end of the letter. He (MGB) suggested to his Companions to take the letter. Everybody refrained from doing so until someone accepted. The Prophet (MGB) sent the letter with him. Then Gabriel descended and said, 'O Muhammad! Either you or one of the members of your household should deliver this letter.' Then God's Prophet (MGB) had me deliver the letter. Therefore, I went to Mecca. You all know the people of Mecca well. Each one of them was willing to spend all his wealth, family and life to tear me up into pieces and place each part of me on top of a different mountain. I delivered the letter of the Prophet (MGB)

ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين

فقال عليه السلام: وأما السادسة يا أخا اليهود فإننا وردنا مع رسول الله صلى الله عليه وآله مدينة أصحابك خبير على رجال من اليهود وفرسانها من قریش وغيرها، فتلقونا بأمثال الجبال من الخيل والرجال والسلاح، وهم في أمنع دار وأكثر عدد، كل ينادي ويدعو ويبادر إلى القتال فلم يبرز إليهم من أصحابي أحد إلا قتلوه حتى إذا احمرت الحديق، ودعيت إلى النزال وأهمت كل امرئ نفسه. والتفت بعض أصحابي إلي بعض وكل يقول: يا أبا الحسن انهض. فأنهضني رسول الله صلى الله عليه وآله إلى دارهم فلم يبرز إلي منهم أحد إلا قتلته، ولا يثبت لي فارس إلا طحنته ثم شددت عليهم شدة الليث على فريسته، حتى أدخلتهم جوف مدينتهم مسددا عليهم، فاقتلعت باب حصنهم بيدي حتى دخلت عليهم مدينتهم وحدي أقتل من يظهر فيها من رجالها، وأسبي من أجد من نساءها حتى أفتتحها وحدي، ولم يكن لي فيها معاون إلا الله وحده ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين، فقال عيه السلام: وأما السابعة يا أخا اليهود فإن رسول الله صلى الله عليه وآله لما توجه لفتح مكة أحب أن يعذر إليهم ويدعوهم إلى الله عز وجل آخر كما دعاهم أو لا فكتب إليهم كتابا يحذرهم فيه وينذرهم عذاب الله ويعددهم الصفح ويمنيهم مغفرة ربهم، ونسخ لهم في آخره سورة براءة ليقرأها عليهم، ثم عرض على جميع أصحابه الماضي به فكلهم يرى التناقل فيه، فلما رأى ذلك ندب منهم رجلا فوجه به فأتاه جبرئيل فقال: يا محمد لا يؤدي عنك إلا أنت أو رجل منك فأنبأني رسول الله صلى الله عليه وآله بذلك ووجهني بكتابه ورسالته إلى أهل مكة فأتيت مكة وأهلها من قد عرفتم ليس منهم أحد إلا ولو قدر أن يضع على كل جبل مني إربا لفعل، ولو أن يبذل في ذلك

to them and read it for them. Everybody answered me by threatening me and giving me up in the air promises. All the men and the women were suspicious of me and expressed their hatred and animosity. However, I persisted as you all well know.' Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! These were the seven occasions on which the Honorable the Exalted God tested me during the lifetime of His Prophet (MGB) and found me obedient on every occasion due to the honor which He had granted me. No one else is like me in

this respect. I could praise myself for this but the Honorable the Exalted God has admonished the people against this.'

Then the Jew said, 'O Commander of the Faithful! You are right! I swear by God that the Honorable the Exalted God has made you superior because you are a relative of the Prophet (MGB). God has made you prosperous because of being his brother and has credited you a position in relation to him just like that of Aaron to Moses (MGB). He has also honored you by examining you on these horrifying occasions which you mentioned on which you superseded all the other Muslims. None of the Muslims was like you on these frightening occasions in which you have participated, and you were the most virtuous one in those frightening occasions in which you participated. None of the Muslims is like you. Anyone who has seen you with the Prophet (MGB) during his lifetime or has looked at you after the death of the Prophet (MGB) has this same belief. O Commander of the Faithful! Now please tell me how you were tested after the demise of God's Prophet and how you were patient and persevered. We more or less know the answer and can report it, but want to hear it from yourself as we heard those related to the lifetime of the Prophet (MGB).'

Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! Indeed God tested me on seven occasions after the demise of His Prophet (MGB) and found me obedient and persevering on every occasion due to the honor which He had granted me.

O Jewish brother! About the first occasion I should say that in this world I had no one to associate with, be friends with, trust, rely upon or make any pledges with amongst the Muslims, but the Prophet (MGB). The Prophet (MGB) was my only shelter. He fostered me since my childhood and supported me in my adulthood. He (MGB) did not let me grow up like an orphan. He (MGB) alleviated my worries; made me needless of working to seek my share of daily bread; prevented me from engaging in business by

نفسه وأهله وولده وماله، فبلغتهم رسالة النبي صلى الله عليه وآله وقرأت عليهم كتابه، فكلهم يلقاني بالتهديد والوعيد ويبدى لي البغضاء، ويظهر الشحناء من رجالهم ونسائهم، فكان مني في ذلك ما قد رأيتم، ثم التفت إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين

فقال عليه السلام: يا أخا اليهود هذه المواطن التي امتحنني فيه ربي عز وجل مع نبيه صلى الله عليه وآله فوجدني فيها كلها بمنه مطيعاً، ليس لاحد فيها مثل الذي لي ولو شئت لو صفت ذلك ولكن الله عز وجل نهى عن التزكية. فقالوا: يا أمير المؤمنين: صدقت والله ولقد أعطاك الله عز وجل الفضيلة بالقراية من نبينا صلى الله عليه وآله وسلم، وأسعدك بأن جعلك أخاه، تنزل منه بمنزلة هارون من موسى، وفضلك بالمواقف التي باشرت بها، والاهوال التي ركبته، وذخر لك الذي ذكرت وأكثر منه مما لم تذكره، ومما ليس لاحد من المسلمين مثله، يقول ذلك من شهدك منا مع نبينا صلى الله عليه وآله ومن شهدك بعده، فأخبرنا يا أمير المؤمنين ما امتحنتك الله عز وجل به بعد نبينا صلى الله عليه وآله فاحتملته وصبرت، فلو شئنا أن نصف ذلك لو صفناه علماً منا به وظهوراً منا عليه، إلا أنا نحب أن نسمع منك ذلك كما سمعنا منك ما امتحنتك الله به في حياته فأطعته فيه.

فقال عليه السلام: يا أخا اليهود إن الله عز وجل امتحنني بعد وفاة نبيه صلى الله عليه وآله في سبعة مواطن

فوجدني فيهن من غير تزكية لنفسي منه ونعمته صبوراً

وأما أولهن يا أخا اليهود فإنه لم يكن لي خاصة دون المسلمين عامة أحد آنس به أو أعتمد عليه أو أستنيم إليه أو أتقرب به غير رسول الله صلى الله عليه وآله، هو رباني صغيراً وبوأي كبرياً، وكفاني العيلة، وجبرني من اليتيم، وأغنانني عن الطلب ووقائي المكسب. وعال لي النفس والولد والاهل هذا في تصارييف أمر الدنيا

providing for my family and me. These were only his worldly aids to me. However, my spiritual gains and benefits from him through which I attained high ranks near the Honorable the Exalted God are much greater than this. When the Prophet (MGB) died I became so sad that I do not suppose all the mountains could withstand. All the members of my household became very impatient. They had lost their control. They could not tolerate this heavy burden of grief because it had made them impatient and put them out of their minds. They neither understood anything nor demanded anything. They could neither hear or speak. Other people were all influenced by this horrible situation. Some expressed condolences and sympathized with us, while others were impatient and mourned for us. I was the only one who did not lose my patience. I controlled myself and carried out the orders of the Prophet (MGB). I lifted his body; performed the ritual ablutions (*wuzu*) for the dead; performed the embalmment; shrouded the corpse; performed the prayer for the deceased; placed his body in the grave; and compiled the Quran and God's decrees regarding the people. A lot of weeping, heart-aching mourning and the greatness of the calamity could not prevent me from performing my duty. I fulfilled my duties towards the Honorable the Exalted God and the Prophet (MGB) and completely performed whatever he (MGB) had ordered me to do. I was patient and I persevered.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the second occasion I should say that God's Prophet (MGB) established me as his Trustee during his lifetime. He (MGB) had all the people who were present pledge allegiance to me so that they would listen to and obey my orders. He (MGB) instructed all who were present there to declare this to all who were absent. It was always me who informed all others of his commands while I was with the Prophet (MGB). It was always me who was the head of those who accompanied me when we traveled. I never considered anyone to be more deserving than me for anything during the lifetime of the Prophet (MGB) and after his demise.

When God's Prophet (MGB) became ill which finally resulted in his demise, he (MGB) ordered that an army be dispatched out of Medina under the command of Usamah ibn Zayd. He (MGB) dispatched anyone from the Quraysh; Aws and Khazraj etc. whom he thought might break their pledge of allegiance to me; anyone who might be hostile with me since I had killed their father, son, brother or a relative of theirs; the Emigrants (*Muhajerin*)

مع ما خصني به من الدرجات التي قادتني إلى معالي الحق عند الله عز وجل فنزل بي من وفاة رسول الله صلى الله عليه وآله ما لم أكن أظن الجبال لو حملته عنوة كانت تنهض به فرأيت الناس من أهل بيتي ما بين جازع لا يملك جزعه، ولا بضبط نفسه، ولا يقوي على حمل فادح ما نزل به قد أذهب الجزع صبره، وأذهل عقله، وحال بينه وبين الفهم والافهام والقول والاسماع، وسائر الناس من غير بني عبدالمطلب بين معز يأمر بالصبر، وبين مساعد باك البكائهم، جازع لجزعهم، وحملت نفسي على الصبر عند وفاته بلزوم الصمت والاشتغال بما أمرني به من تجهيزه، وتغسيله وتحنيطه وتكفينه، والصلاة عليه، ووضع في حفرته، وجمع كتاب الله وعهده إلى خلقه، لا يشغلني عن ذلك بادر دمة ولا هائج زفرة ولا لاذع حرقة ولا جزيل مصيبة حتى أدت في ذلك الحق الواجب لله عز وجل ولرسوله صلى الله عليه وآله علي، وبلغت منه الذي أمرني به، واحتملته صابرا محتسبا، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين.

فقال عليه السلام: وأما الثانية يا أخا اليهود، فإن رسول الله صلى الله عليه وآله أمرني في حياته على جميع امته وأخذ على جميع من حضره منهم البيعة والسمع والطاعة لامري، وأمرهم أن يبلغ الشاهد الغائب ذلك، فكنت المؤدى إليهم عن رسول الله صلى الله عليه وآله أمره إذا حضرته والامير على من حضرني منهم إذا فارقت، لا تختلج في نفسي منازعة أحد من الخلق لي في شيء من الامر في حياة النبي صلى الله عليه وآله ولا بعد وفاته، ثم أمر رسول الله صلى الله عليه وآله بتوجيه الجيش الذي وجهه مع اسامة بن زيد عند الذي أحدث الله به من المرض الذي توفاه فيه، فلم يدع النبي أحدا من أفناء العرب ولا من الاوس والخزرج وغيرهم من سائر الناس ممن يخاف على نقضه ومنازعة ولا أحدا ممن يراني بعين

and the Helpers (*Ansar*) and anyone with a weak belief along with Usamah Ibn Zayd. The Prophet (MGB) only kept a small group of sincere believers with him so that no one may say something out of hatred to me or hinder me from the Caliphate after the demise of the Prophet (MGB).

The last thing which the Prophet (MGB) said regarding the management of his nation's affairs was that the army of Usamah should be dispatched to war and no one under his command should disobey his orders. He (MGB) stressed this. However, once the Prophet (MGB) passed away, the very same men under whom the Prophet (MGB) had dispatched with Usamah left their posts; abandoned him; opposed the orders given by God's Prophet (MGB); and ignored all the recommendations of the Prophet (MGB) about accompanying and helping Usamah's army. They abandoned him and retreated to Medina to break their pledge of allegiance to me which they had made with the Prophet (MGB); break their pledge with the Honorable the Exalted God and the Prophet (MGB); and yell out in order to choose a leader for themselves without the participation or involvement of any of the members of the household of Abdul Mutalib. Their main goal was to break their pledge of allegiance which they had made to me. They were doing this while I was busy with the burial rites and rituals for the Prophet of God (MGB) and could not do anything else since attending to the Prophet's corpse was more important than anything else. O Jewish brother! This act of the people abandoning me at this hard time burnt my heart the most. I was patient although I was mourning and had suffered from the great calamity of the loss of God's Prophet (MGB) who was the only one I could trust besides God. I persevered on this occasion which happened immediately after the previous one.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the third occasion I should say that the one who sat in the Prophet's (MGB) place was a fair man who came to see me everyday and apologized saying that he was ashamed that he had broken his allegiance to me, and had usurped my right. He respected me and asked for forgiveness. Based on this, I thought to myself that my God-given rights would be returned to me after him in a pleasant way. I thought that I should not wage a war in the new Islamic society that is still suffering from the remains of the ignorance of the past. I thought I should not argue so as to have some side with me and others oppose me, since then the quarrel may turn into a battle. A group of the special companions of the Prophet whom I knew well and

البغضاء ممن قد وترته بقتل أبيه أو أخيه أو حميمه إلا وجهه في ذلك الجيش، ولا من المهاجرين والانصار والمسلمين وغيرهم والمؤلفة قلوبهم والمنافقين، لتصفو قلوب من يبقى معي بحضرته، ولئلا يقول قائل شيئاً مما أكرهه، ولا يدفعني دافع من الولاية والقيام بأمر رعيته من بعده، ثم كان آخر ما تكلم به في شيء من أمر امته أن يمضي جيش اسامة ولا يتخلف عنه أحد ممن أنهض معه، وتقدم في ذلك أشد التقدم وأوعز فيه أبلغ الإيعاز وأكد فيه أكثر التأكيد فلم أشعر بعد أن قبض النبي صلى الله عليه وآله إلا برجال من بعث اسامة بن زيد وأهل عسكره قد تركوا مراكزهم، وأخلوا مواضعهم، وخالفوا أمر رسول الله صلى الله عليه وآله فيما أنهضهم له وأمرهم به وتقدم إليهم من ملازمة أميرهم مقيماً في عسكره، وأقبلوا يتبادرون على الخيل ركضاً إلى حل عقدة عقدها الله عز وجل لي ولرسول صلى الله عليه وآله في أعناقهم فحلوها، وعهد عاهدوا الله ورسوله فنكثوه، وعقدوا لانفسهم عقداً ضجت به أصواتهم واحتصت به آراؤهم من غير مناظرة لاحد من ابني عبدالمطلب أو مشاركة في رأي أو استقالة لما في أعناقهم من بيعتي، فعلو ذلك وأنا برسول الله صلى الله عليه وآله مشغول وبتجهيزه عن سائر الاشياء مصدود فإنه كان أهمها وأحق ما بدئ به منها، فكان هذا يا أبا اليهود أقرح ما ورد على قلبي مع الذي أنا فيه من عظيم الرزية، وفاجع المصيبة، وفقد من لاخلف منه إلا الله تبارك وتعالى، فصبرت عليها إذا أتت بعد أختها على تقاربها وسرعة اتصالها، ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين

فقال عليه السلام وأما الثالثة يا أبا اليهود فإن القائم بعد النبي صلى الله عليه وآله كان يلقاني معتذراً في كل أيامه ويلوم غيره ما ارتكبه من أخذ حقي ونقض بيعتي وسألني تحليله، فكنت أقول: تنقضي أيامه، ثم يرجع إلي حقي الذي جعله الله لي عفواً هنيئاً من غير أن أحدث في الاسلام مع حدوده وقرب عهده بالجاهلية حدثاً في طلب حقي بمنازعة لعل فلانا يقول فيها: نعم وفلانا يقول: لا، فيؤول ذلك من القول إلى الفعل وجماعة من خواص أصحاب محمد صلى الله عليه وآله أعرفهم

are sincere believers in God, the Quran and the religion associated with me, invited me to claim my right in public and private. They were ready to sacrifice their lives so as to help me and honor their pledge of allegiance to me. I advised them to be calm and patient and that God may give back my due rights without any fighting or blood-shed. Many people started to doubt the religion after the demise of the Prophet (MGB), and many worthless greedy individuals were after the power to rule as the Caliph. Each tribe vociferously announced that the Caliph should be someone chosen from amongst them. What they

all implied was that the affairs of the state must be in the hands of someone other than me.

When the first Caliph (who is Abu Bakr) was about to die, he entrusted the affairs to his friend to be in charge after him. This was another hardship that pursued the previous one and usurped my God-given right to the position of Caliphate for the second time. Again some of the companions of the Prophet which are either dead or alive now gathered around me and repeated their concerns about my Caliphate. Again I invited them to patience and calmness so that the Islamic society may be protected, and the society which the Prophet (MGB) had formed with a lot of hardship not become disunited. The Prophet (MGB) had established the Islamic society with a genuine policy. He (MGB) had been easy-going at some times, and stern at other times. He (MGB) forgave sometimes and unsheathed his sword at other times. The Prophet (MGB) was very sympathetic with the people. He (MGB) fed them and pleased them just as soon as they approached Islam and were about to run away from it. He gave them clothing, carpets and beds even though we ourselves as the members of the household lived in homes without roofs and doors. The walls of our homes were made of date palm branches and leaves. We neither had any carpets or any blankets. Several of us shared one dress and took turns to pray with it. We remained hungry around the clock. The Prophet (MGB) even gave away the one-fifth levy that was our God-ordained rightful share to others and assisted the wealthy and materialist Arabs with it. I had to maintain the society which had been formed with this much hardship and could not lead it into the verge of separation and dispute. If I uprose and invited the people to help me, they had only one of two choices. They would either obey me and fight the opponents on my behalf and get killed, or abandoned me and become unbelievers for committing the sin of disobeying me. They all knew that their position relative to me is like the position of the people of Moses as opponents of Aaron. They knew that they would suffer a similar catastrophe like that which the people of Moses suffered due to their disobedience of Aaron. I thought that just being sorry and patient would increase my reward near the Honorable God until God ordains what He wills ‘...And the command of Allah is a decree determined.’⁵¹ This would also be easier for the Islamic society which I described for you.

بالنصح لله ولرسوله ولكتابه ودينه الاسلام يأتوني عودا وبدءا وعلانية وسرا فيدعوني إلى أخذ حقي، ويبذلون أنفسهم في نصرتي ليؤدوا إلى بذلك بيعتي في أعناقهم، فأقول رويدا وصبرا لعل الله يأتيني بذلك عفوا بلا منازعة ولا إراقة الدماء، فقد ارتاب كثير من الناس بعد وفاة النبي صلى الله عليه وآله، وطمع في الأمر بعده من ليس له بأهل فقال كل قوم: منا أمير، وما طمع القائلون في ذلك إلا لتناول غيري الأمر، فلما دنت وفاة القائم وانقضت أيامه صير الأمر بعده لصاحبه، فكانت هذه اختها، ومحلها مني مثل محلها وأخذامني ماجعله الله لي، فاجتمع إلى من أصحاب محمد صلى الله عليه وآله ممن مضى وممن بقي ممن أخره الله من اجتمع فقالوا لي فيها مثل الذي قالوا في اختها، فلم يعد قولتي الثاني قولتي الأول صبرا واحتسابا ويقينا وإشفاقا من أن تفنى عصبة تألفهم رسول الله صلى الله عليه وآله بالين مرة وبالشدة أخرى، وبالنذر مرة وبالسيف أخرى حتى لقد كان من تألفه لهم أن كان الناس في الكر والفرار والشبع والري، واللباس والوطاء والدثار ونحن أهل بيت محمد صلى الله عليه وآله لا سقوف لبيوتنا، ولا أبواب ولاستور إلا الجرائد، وما أشبهها ولا وطاء لنا ولا دثار علينا، يتداول الثوب الواحد في الصلاة أكثرنا، ونطوي الليالي والأيام عامتنا، وربما أتانا الشيء مما أفاءه الله علينا وصيره لنا خاصة دون غيرنا ونحن على ما وصفت من حالنا فيؤثر به رسول الله صلى الله عليه وآله وأرباب النعم والاموال تألفا منه لهم، فكنت

أحق من لم يفرق هذه العصبة التي أَلَفها رسول الله صلى الله عليه وآله ولم يحملها على الخطة التي لاخلاص لها منها دون بلوغها أو فناء آجالها لاني لو نصبت نفسي فدعوتهم إلى نصرتي كانوا مني وفي أمري على إحدى منزلتين إما متبع مقاتل، وإما مقتول إن لم يتبع الجميع، وإما خاذل يكفر بخذلانه إن قصر في نصرتي أو أمسك عن طاعتي، وقد علم الله أنني منه بمنزلة هارون من موسى، يحل به في مخالفتي والامساك عن نصرتي ما أحل قوم موسى بأنفسهم في مخالفة هارون وترك طاعته ورأيت تجرع الغصص ورد أنفاس الصعداء ولزوم الصبر حتى يفتح الله أو يقضى بما أحب أزيدلي في حظي وأرفق بالعصاة التي وصفت أمرهم "وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا"

O Jewish brother! It would have been right for me not to have paid attention to these points and demanded my rights. All the companions of the Prophet (MGB) including those who have now passed away and those who are present here acknowledge that my power is more than others; my tribe is nobler than all the other tribes; my followers are loftier⁵² and more obedient than others; the motivation of my followers to support me is higher and their nobilities and background are more outstanding as others as me myself have a good background of association with the Prophet (MGB), closeness to the Prophet (MGB), and I am the Trustee of the Prophet (MGB). Moreover, I deserve to be in charge of the position of the Caliphate due to the explicit will of the Prophet (MGB) and the pledge of allegiance which they had made to me. When the Prophet (MGB) passed away, the rule of the affairs was in the hands of his family – not their hands or that of their families. The members of the household of the Prophet (MGB) which had been purified by God deserved more to run the affairs of the state than others. They possessed all the necessary characteristics for the position of the Caliphate.’

Then Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’ Then the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the fourth occasion I should say that the one was put in charge after Abu Bakr consulted with me from the beginning to the end of everything he wanted to do and issued all decrees according to my opinion. He always sought my opinion regarding tough issues and acted accordingly. My companions and I do not know of anyone else whose counsel he seeks. No one but me was eager to become the Caliph after him. When he was attacked and about to die without any previous illnesses, I had no doubts that I was going to regain my right of Caliphate without any problems; that the future would be as I wished it to be; and that God would bring about a good future. However, he named six persons as candidates for the position of the Caliphate at the end, and I was named as the last one. He did not even consider me to be equal to them. He did not remember the fact that I was the Prophet’s relative and Trustee. He did not even remember that I was the Prophet’s groom. None of the candidates had the brilliant background and good service to Islam as I had. He let us consult amongst ourselves and chose one as the future Caliph with the majority vote. He ordered his son to cut off our necks if we disobeyed him or failed to choose one from amongst ourselves as the future Caliph.

O Jewish brother! This was bitter enough for me! This group of candidates tried as hard as they could to deliver lectures and lobby on their own behalf

ولو لم أتق هذه الحالة يا أخا اليهود – ثم طلبت حقي لكنك أولى ممن طلبه لعلم من مضى من أصحاب رسول الله صلى الله عليه وآله ومن بحضرتك منه بأنني كنت أكثر عددا وأعز عشيرة وأمنع رجالا وأطوع أمرا وأوضح حجة وأكثر في هذا الدين مناقب وآثارا لسوابقي وقرابتي ووراثتي فضلا عن استحقاقي ذلك بالوصية التي لا مخرج للعباد منها والبيعة المتعدمة في أعناقهم ممن تناولوها، وقد قبض محمد صلى الله عليه وآله وإن ولاية الأمة في يده وفي بيته، لا في يد الأولى تناولوها ولا في بيوتهم، ولاهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا أولى بالامر من بعده من غيرهم في جميع الخصال ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ فقالوا: بلى يا أمير المؤمنين. فقال عليه السلام: وأما الرابعة يا أخا اليهود فإن القائم بعد صاحبه كان يشاورني في موارد الأمور فيصدرها عن أمري ويناظرني في غوامضها فيمضيها عن رأيي، أعلم أحدا ولا يعلمه أصحابي يناظره في ذلك غيري، ولا يطمع في الامر بعده سواي، فلما (أن) أنته منيته على فجأة بلامرض كان قبله ولا أمر كان أمضاه في صحته من بدنه لم أشك أنني قد استرجعت حقي في عافية بالمنزلة التي كنت أطلبها، والعاقبة التي كنت ألتمسها وإن الله سيأتي بذلك على أحسن مارجوت، وأفضل ما أملت، وكان من فعله أن ختم أمره بأن سمي قوما أنا سادسهم، ولم يستوني بواحد منهم، ولا ذكرلي حالا في وراثة الرسول ولا قرابة ولا صهر ولا نسب، ولا لواحد منهم مثل سابقة من سوابقي ولأثر من آثارى، وصير هاشورى بيننا وصير ابنه فيها حاكما علينا وأمره أن يضرب أعناق النفر الستة الذين صير الامر فيهم إن لم ينفذوا أمره، وكفى بالصبر على هذا يا أخا اليهود صبرا وبسط الايدي والالسن في الامر والنهي والركون إلى الدنيا والاقتداء بالماضين قبلهم إلى تناول ما لم يجعل

while they could. I remained silent until they asked my opinion. I then presented my background and explained to them what they clearly knew. I proved my rightfulness and their unrightfulness for them. I reminded them of the Prophet's will and their pledge of allegiance to me. However, their love for getting into office; ordering the people around; their attachment to this world; and following in the footsteps of the previous Caliphs led them to demand an undue right for themselves. Whenever I had a chance to be alone with any of them I reminded them of the Reckoning on the Resurrection Day, and frightened them of the result of their unjust demand. They would agree with me on the condition that I turn the Caliphate position over to them after myself. They knew well that I could not do so and act against the Quran and the decree of the Prophet (MGB), and turn over to them what God had withheld from them. Then one of the radical persons in the council made a radical move, took the affairs out of my hands, and turned the position of the Caliphate over to Uthman, although he never matched any of the members of the council since he was a wealthy and materialist person. He never paid any attention to the people's noble character and religious beliefs. He ignored all spiritual noble characteristics for which God had honored the Prophet (MGB) and his Holy Household. I do not even think that the very same members of the council who appointed Uthman to the position of the Caliphate became sorry for their choice before the night of that very same day, and started to blame one another. No long time passed before they who had empowered the dictator denounced and abandoned him. Uthman got worried. He went to his supporters and his other companions and asked that they accept his resignation. He expressed his sorrow and repentance. O Jewish brother! This was even a harder calamity than the previous ones! I hoped it had never happened. I was under so much pressure for this event that it cannot be described in words. However, I had no choice but to be patient! On the very same day of pledging allegiance to Uthman, the members of the council came to me and apologized for having opposed me. They asked me to revolt against Uthman and put him out of office. They all pledged allegiance to me and promised

that they would sacrifice their lives to achieve this end. However, I put things off whenever they came by and had them attend to something else. For example, once I asked them to go shave their heads before we revolt. At another time I asked them to arrange for a private meeting in such and such place. This way I kept them busy and divulged their secrets.'

O Jewish brother! I swear to God that the very same considerations which had prevented me from doing anything in the past were again obstacles which

الله لهم، فمكث القوم أيامهم كلها كل يخطب لنفسه وأنا ممسك عن أن سألوني عن أمري فناظرتهم في أيامي وأيامهم وآثارهم، وأوضحت لهم مالم يجهلوه من وجوه استحقاقها لها دونهم وذكرتهم عهد رسول الله صلى الله عليه وآله إليهم وتأكيد ما أكدته من البيعة لي في أعناقهم، دعاهم حب الامارة فإذا خلوت بالواحد ذكرته أيام الله وحذرت ما هو قادم عليه وصائر إليه، التمس مني شرطا أن اصيرها له بعدي فلما لم يجدوا عندي إلا المحجة البيضاء، والحمل على كتاب الله عز وجل ووصية الرسول وإعطاء كل امرئ منهم ما جعله الله له، ومنعه مالم يجعل الله له أزالها عني إلى ابن عفان طمعا في الشحيح معه فيها، وابن عفان رجل لم يستويه وبواحد ممن حضره حال قط فضلا عن دونهم لا يبدر التي هي سنام فخرهم ولا غيرها من المآثر التي أكرم الله بها رسوله ومن اختصه معه من أهل بيته عليه السلام ثم لم أعلم القوم أمسوا من يومهم ذلك حتى ظهرت ندامتهم ونكصوا على أعقابهم وأحال بعضهم على بعض، كل يلوم نفسه ويلوم أصحابه، ثم لم تطل الايام بالمستبد بالامر ابن عفان حتى أكفروه وتبرؤوا منه مشى إلى أصحابه خاصة وسائر أصحاب رسول الله صلى الله عليه وآله عامة يستقيلهم من بيعته ويتوب إلى الله من فلتته، فكانت هذه يا أخا اليهود أكبر من اختها وأفضع وأحرى أن لا يصبر عليها، فنانني منها الذي لا يبلغ وصفه ولا يحد وقته، ولم يكن عندي فيها إلا الصبر على ما أمض وأبلغ منها، ولقد أتاني الباقون من الستة من يومهم كل راجع عما كان ركب مني يسألني خلع ابن عفان والثوب عليه وأخذ حقي ويؤتيني صفقته وبيعته على الموت تحت رايتي أو يرد الله عز وجل على حقي، فوالله يا أخا اليهود ما منعني منا إلا الذي منعني من اختيها قبلها، ورأيت الإبقاء على من بقي من الطائفة أبهج لي وأنس قلبي من فنائها، وعلمت أني إن حملتها على

hindered me. I realized that isolation and patience is a more appropriate approach for me. It was better for me to maintain my supporters who agree with me than to revolt and have them get killed, although they were all ready to sacrifice their lives. I was even more ready to die since as those who are absent and those who are present all know that to me death is just like a sip of cold water in the mouth on a very hot day. My uncle Hamzih, my brother Ja'far, my cousin Ubaydah and I have made a pledge to God and His Prophet (MGB) and will honor it. Some of my companions went so far as to sacrifice their lives in this way. I was held back due to God's will. The Honorable the Exalted God revealed the following verse about us, *'Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:* [53](#) I swear by God that I am the one referred to in this verse as the one who still waits.

O Jewish brother! I have not abandoned my pledge! The reason why I was silent in front of Uthman and did not do anything is that he is going to be punished by his own baseness and untrustworthiness which I found in him and this would draw the people from near and afar to want to dismiss and kill him. I just

stayed on the side and waited until this happened. I neither said 'yes' nor did I say 'no.'

Then the nation rushed to the door of my house. God knows that I hated the Caliphate, since I knew that the very same people who insist in making me the Caliph are used to collecting worldly goods and having fun. Although they well knew that I would be hard on them and not fulfill their greediness, they had gotten used to rushing in doing things and could not be soothed. They hurriedly chose me by insisting a lot but when they realized that they could not gain anything from me they started to oppose and criticize me.'

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the fifth occasion I should say that when the ones who pledged allegiance to me realized that I would not fulfill their personal aims, they rebelled against me with the help of that woman (i.e. Ayesha). They placed her on the back of a camel and turned her around in the frightening deserts and wide valleys even though I was in charge of her as the Trustee of the Prophet (MGB). The dogs at Huab barked at her and she felt sorry Yet she followed a group of people who had pledged allegiance to me both

دعوة الموت ركبة، فأما نفسي فقد علم من حضر ممن ترى ومن غاب من أصحاب محمد صلى الله عليه وآله أن الموت عندي بمنزلة الشربة الباردة في اليوم الشديد الحر من ذي العطش الصدى، ولقد كنت عاهدت الله عز وجل ورسوله صلى الله عليه وآله وأنا وعمي حمزة وأخي جعفر، وابن عمي عبيدة على أمر وفينا به لله عز وجل ورسوله، فتقدمني أصحابي وتخلفتم بعدهم لما أراد الله عز وجل فأنزل الله فينا "مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا". وأنا والله والمنتظر

يا أبا اليهود، وما بدلت تبديلا، وما سكتني عن ابن عفان وحثني على الإمساك عنه إلا أنني عرفت من أخلاقه فيما اختبرت منه بما لن يدعه حتى يستدعي الأبعد إلى قتله وخلعه فضلا عن الأقارب وأنا في عزلة، فصبرت حتى كان ذلك، لم أنطلق فيه بحرف من "لا"، ولا "نعم".

ثم أتاني القوم وأن أعلم الله كاره لمعرفتي بما تطاعموا به من اعتقال الأموال والمرح في الأرض وعلمهم بأن تلك ليست لهم عندي وشديد عادة منتزعة فلما لم يجدوا عندي تعللوا الاعاليل

ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ فقالوا: بلى يا أمير المؤمنين

فقال عليه السلام: وأما الخامسة يا أبا اليهود فإن المتابعين لي لما لم يطمعوا في تلك مني وثبوا بالمرأة على وأنا ولي أمرها، والوصي عليها، فحملوها على الجمل وشدوها على الرحال، وأقبلوا بها تخبط الفياقي وتقطع البراري

وتنبج عليها كلاب الحوآب، وتظهر لهم علامات الندم في كل ساعة وعند كل حال في عصابة قد بايعوني ثانية بعد بيعتهم الاولى في حياة النبي صلى الله عليه وآله حتى أتت أهل

at the time of the Prophet (MGB) and later on, and continued opposing me until she entered upon the people of Basra whose hands were short, their beards were long, their intellectual capacity was low, and their thoughts were corrupt. These people were light-headed desert dwellers. This woman took control of these unwise people and they unsheathed their swords, threw their spears and arrows without any knowledge. I had two problems with them. If I did nothing in response to them, they would not follow the intellect and put their rebellion and corruption aside. If I fought with them, then there would be a lot of blood shedding which I never wanted. I was both apologetic to them and gave an ultimatum by threatening them. I suggested to that woman to go home. I also suggested to the group who had brought her to honor their pledge of allegiance to me and not to break their covenant with the Honorable the Exalted God.

I offered them as much as I had the power to. I even talked to some of them⁵⁴. He returned. I talked with others in the same way but their ignorance, rebellion and deviation became even more than before. I fought with them since they insisted on that. I defeated them in the war and they became sorry. Many of them were killed on the battlefield. I fought them since I had no other choice. Had I postponed fighting, they would have done things which would have prevented me from forgiving them as I did after the war.

If I had not blocked them I would have been disloyal to myself and the nation and would have become a partner in the sins which they had decided to commit as follows:

1- They had planned to extend their rebellion in the surroundings of the Islamic country to whatever extent they could and do acts of corruption.

2- They had planned to kill and shed the blood of the citizens.

3- They had planned to subject the rules of Islam and the laws of justice according to the opinions of a low-minded and unintelligent women and follow the old Roman nation; Yemen and destroyed nations of the past in this respect. Had I hesitated to fight, I would have ultimately been forced to fight with them and would also be ashamed of the evil deeds and crimes which that woman and her troops would have committed. Still I did not start the battle without hesitation. First, I gave them an ultimatum and postponed the war as much as possible. I was calm. I negotiated with them several times. I even sent several mediators to them. I made them several offers which were to their benefit. However, they turned me down on every occasion. They made me helpless, forced me to start a war, and end the issue as God willed. Given all that was done before the war they had been given enough ultimatum.'

بلدة قصيرة أيديهم، طويلة لحاهم، قليلة عقولهم عازبة آراؤهم، وهم جيران بدو ووراد بحر، فأخرجتهم يخبطون بسيوفهم من غير علم، ويرمون بسهامهم بغير فهم، فوقت من أمرهم على اثنتين كلتاهما في محلة المكروه ممن إن

كففت لم يرجع ولم يعقل، وإن أقمت كنت قد صرت إلى التي كرهت فقدمت الحجة بالاعذار والانتذار، ودعوت المرأة إلى الرجوع إلى بينها، والقوم الذين حملوها على الوفاء ببيعتهم لي، والترك لنقضهم عهد الله عز وجل في، وأعطيتهم من نفسي كل الذي قدرت عليه، وناظرت بعضهم فرجع وذكر فذكر، ثم أقبلت على الناس بمثل ذلك فلم يزدادوا إلا جهلا وتماديا وغيا، فلما أبوا إلا هي، ركبتهما منه فكانت عليهما الدبرة، وبهم الهزيمة، ولهم الحسرة، وفيهم الفناء والقتل، وحملت نفسي على التي لم أجد منها بدا، ولم يسعني إذ فعلت ذلك وأظهرته آخرا مثل الذي وسعني منه أولا من الاغضاء والامساك ورأيتني إن أمسكت كنت معينا لهم علي بامساكي على ما صاروا إليه وطمعوا فيه من تناول الاطراف، وسفك الدماء وقتل الرعية وتحكيم النساء النواقص العقول والحظوظ على كل حال، كعادة بني الاصفر ومن مضى من ملوك سبأ والامم الخالية فأصير إلى ما كرهت أولا وآخرا، وقد أهملت المرأة وجندها يفعلون ما وصفت بين الفريقين من الناس، ولم أهجم على الامر إلا بعدما قدمت وأخرت، وتأنيت وراجعت، وأرسلت وسافرت، وأعذرت وأنذرت وأعطيت القوم كل شيء يلتمسوه بعد أن عرضت عليهم كل شيء لم يلتمسوه، فلما أبوا إلا تلك، أقدمت عليها، فبلغ الله بي وبهم ما أراد، وكان لي عليهم بما كان مني إليهم شهيدا

Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali (MGB) said, 'O Jewish brother! And about the sixth occasion I should say that it was the arbitration council and the Battle with the son of the liver-eater⁵⁵ Hind (Muaviyah). This man had been an enemy of God, His Prophet (MGB), and the believers from the day on which God appointed Muhammad (MGB) to Prophethood until the city of Mecca was conquered by the force of the Muslims' swords.

Muaviyah and his father Abu Sufyan had pledged allegiance to me on that very same day and on three other occasions. His father was the first person who greeted me using the title of 'the Commander of the Faithful.' He was the one who constantly encouraged me to fight for my due rights and renewed his pledge of allegiance to me every time he met me.

The strangest of all is that when Muawiyah realized that the Blessed the Sublime God had returned my right to me and had strengthened my position, he lost all hopes of becoming the fourth Caliph and ruling in our government. He turned to the disobedient Amr al-As and was generous with him so that he accepted his invitation. Amr became his fan when Muawiyah entrusted the governorship of Egypt to him, although it is forbidden for him to use even one Dirham of the taxes collected from Egypt as it was so for Muawiyah to give him any more than his own share. Then he rebelled and acted oppressively in the Islamic country. He was kind to anyone who swore allegiance to him and fended away anyone who opposed him.

He joined the perfidious party (*Nakiseen*)⁵⁶ in an attack against Islamic territories and looted the east, the west, the north and the south. I received the news and the reports of their deeds until the one-eyed Saqafy (Al-Muqayrih) proposed that I make peace with Muawiyah and appoint him to the governorship of the territories that were under his control. This opinion was a good one in terms of politics, but I could not bring any excuses for doing this in God's presence and could not take responsibility for Muawiyah's

acts of oppression. I thought about this proposal and consulted with reliable people who were God-fearing and followed the Prophet (MGB). They had the same opinion as I did regarding the son of the liver-eater lady. May God not bring the day on which I use any of the oppressors as my aids.

I once dispatched Jarir al-Bajaly and dispatched Abu Musa al-Ash'ari to him on another occasion. They both followed their worldly desires, their

ثم التفت عليه السلام إلى أصحابه فقال: أليس كذلك؟ قالوا: بلى يا أمير المؤمنين

فقال عليه السلام: وأما السادسة يا أخا اليهود فتحكيمهم [الحكمين] ومحاربة ابن آكلة الأكباد وهو طليق معاند لله عز وجل ولرسوله والمؤمنين منذ بعث الله محمدا إلى أن فتح الله عليه مكة عنوة

فاخذت بيعته وبيعة أبيه لي معه في ذلك اليوم وفي ثلاثة مواطن بعده، وأبوه بالامس أوّل من سلم على بإمرة المؤمنين، وجعل يحثني على النهوض في أخذ حقي من الماضين قبلي، ويجد دلي وبيعته كلما أتاني

وأعجب العجب أنه لما رأى ربي تبارك وتعالى قد رد إليّ حقي وأقر في معدنه، وانقطع طمعه أن يصير في دين الله رابعا وفي أمانة حملناها حكاما، كرا على العاصي ابن العاص فاستما له فمال إليه، ثم أقبل به بعد أن أطمعه مصر، وحرام عليه أن يأخذ من الفياء دون قمسه درهما، وحرام والانباء تأتيني والابخار ترد علي بذلك، فأتاني أعور ثقيف فأشار علي أن أولي الراعي إيصال درهم إليه فوق حقه، فأقيل يخط البلاد بالظلم ويطأها بالغشم، فمن بايعه أرضاه، ومن خالفه ناواه، ثم توجه إلي ناكثا علينا مغيرا في البلاد شرقا وغربا ويمينا وشمالا، والانباء تأتيني والابخار ترد علي بذلك، فأتاني أعور ثقيف فأشار علي أن أوليه البلاد التي هوبها لاداريه بما أوليه منها وفي الذي أشار به الراي في أمر الدنيا لو وجدت عند الله عز وجل في توليته لي مخرجا، وأصبحت لنفسي في ذلك عذرا، فأعلمت الراي في ذلك، وشاورت من أثق بنصيحته لله عز وجل ولرسوله صلى الله عليه وآله ولي وللمؤمنين فان رأيه في ابن آكلة الأكباد كراي، ينهاني عن توليته ويحذرنني أن ادخل في أمر المسلمين يده، ولم يكن الله ليراني أتخذ المضلين عضدا.

فوجهت إليه أخا بجيلة مرة وأخا الاشعريين مرة كلاهما ركن إلى الدنيا وتابع هواه فيما أرضاه، فلما لم أراه [أن] يزداد فيما انتهك من محارم الله ألا تماديا شاورت

temptations, pleased him and were disloyal to me. I realized that they were not act according to God's command and they were becoming more and more deviated and corrupt as time passed. I consulted with a group of the chosen companions of the Prophet from the Badriyeen who were honored by God and had participated in the pledge of allegiance at Rezvan and other noble Muslims. They unanimously agreed that we go to war with him and not let him take charge of the affairs of the Muslims.

My companions and I set out to fight with him. We wrote him letters from every way-station. I sent him many representatives and invited him to put aside his corruption and join me and the other Muslims. He answered me with haughty letters; wished unsuitable wishes; and set conditions which were not acceptable by God, the Prophet and the Muslims.

In one of his letters he made it a condition that we should surrender a group of the Prophet's best companions to him including Ammar Yasir so that he could hang them in retaliation for the blood of Uthman. Where can you find someone like Ammar? I swear by God that he was always the sixth person present whenever five of us gathered around the Prophet (MGB). He was also the fourth person present whenever four of us gathered around the Prophet (MGB).

He wanted to retaliate for the blood of Uthman even though he, his colleagues and his damned family who were branches of the Cursed Tree as mentioned in the Holy Quran⁵⁷ made the people rebel against Uthman and caused him to be killed. He attacked me since I did not accept his unreasonable conditions and he was proud of his rebellion. He gathered a group of the Homayr tribes who had neither any intellect nor any insight in religion around himself and led them astray so as to follow him. He fooled them with worldly possessions and attracted them to himself.

We set the Honorable the Exalted God as the judge and set out to fight him in order to stop him. We fought with him after giving him an ultimatum, so that he may have no excuses left. God made us victorious over His enemies and ours as usual.

We were holding the flag of God's Prophet (MGB) under which God had always killed the followers of Satan, but Muawiyah was holding the flag of his father under which his father had fought with God's Prophet (MGB).

He was about to die with no way out. He rode his horse, saw that his flag had fallen down and felt hopeless. He sought the help of Amr al-As. Amr al-As advised him to bring out many copies of the Quran, place them on top of their spears and to ask for the arbitration of the Quran. He told Muawiyah that since the son of Abu Talib, his followers and the rest of the

من معي من أصحاب محمد صلى الله عليه وآله البدرين والذين ارتضى الله عز وجل أمرهم ورضي عنهم بعد بيعتهم، وغيرهم من صلحاء المسلمين والتابعين فكل يوافق رأيي رأيي في غزوه ومحاربتة ومنعه مما نالت يده، وإنني نهضت إليه بأصحابي، أنفذ إليه من كل موضع كتبي وأوجه إليه رسلي أدعوه إلى الرجوع عما فو فيه، والدخول فيما فيه الناس معي، فكتب يتحكم علي ويتمني علي الاماني ويشترط علي شروطا لا يرضاها الله عز وجل ورسوله ولا المسلمون، ويشترط في بعضها أن أدفع إليه أقواما من أصحاب محمد صلى الله عليه وآله أبرارا، فيهم عمار بن ياسر، وأين مثل عمار؟ والله لقد رأيتنا مع النبي صلى الله عليه وآله وما يعد منا خمسة إلا كان سادسهم، ولا أربعة إلا كان خامسهم، اشترط دفعهم إليه ليقتلهم ويصلبهم وانتحل دم عثمان، ولعمرد الله ما ألب على عثمان ولا جمع الناس على قتله إلا هو وأشباهه من أهل بيته أغصان الشجرة الملعونة في القرآن، فلما لم اجب إلى ما اشترط من ذلك كر مستعليا في نفسه بطغيانه وبغيه بحمير لاقول لهم ولا بصائر، فموه لهم أمرا فاتبعوه، وأعطاهم من الدنيا ما أمالهم به إليه، فناجزناهم وحاكمتناهم إلى الله عز وجل بعد الاعذار والانتذار فلما لم يزد ذلك إلا تماديا وبغيا لقيناه

بعادة الله التي عودناه من النصر على أعدائه وعدونا، وراية رسول الله صلى الله عليه وآله بأيدينا، لم يزل الله تبارك وتعالى يفلح حزب الشيطان بهأحتي يقضي الموت عليه، وهو معلم رايات أبيه التي لم أزل أقاتلها مع رسول الله صلى الله عليه وآله في كل المواطن، فلم يجد من الموت منجى إلا الهرب فركب فرسه وقلب رايته، لا يدري كيف يحتال فاستعان برأي ابن العاص فأشار عليه بإظهار المصاحف ورفعها علي الاعلام والدعاء إلى ما فيها وقال: إن ابن أبي

Household of the Prophet (MGB) are religious and had invited you to arbitration of the Quran in the beginning, they would accept its arbitration from you at the end.

Muawiyah accepted the idea proposed by Amr al-As since he was helpless and had no way out of war and getting killed. He placed many copies of the Quran on the spears and had them held up thinking that he was inviting the people to abide by the Quran. I had lost many of my good friends and sincere companions. The rest of the people were inclined to accept the Quran's arbitration and stop the war. They thought that since the son of the liver-eater Hind (Muawiyah) is adhering to the rules of the Quran, he would honor them. They welcomed his call and all accepted his suggestion.

I announced to them that this was a deception which Muawiyah had plotted using Amr al-As and that they would not adhere to it. However, they did not believe me and did not obey my orders. They insisted on accepting his suggestion. Whether I liked it or not, things became so bad that some of them said that we should kill Ali just like Uthman or turn him and his family over to Muawiyah if he doesn't accept Muawiyah's suggestion.

God knows best that I did my best and tried as hard as I could to convince them to follow me, but they would not obey me. I even asked them to give me a little time – as much as milking a camel or running a horse so that I may complete the work. However, they did not accept it except for this man (while Ali (MGB) was pointing to Malik al-Ashtar), his followers, and a group of my own household. I swear by God that what hindered me from following my own idea was my fear of these two being killed (while Ali (MGB) was pointing to Al-Hassan (MGB) and Al-Hussein (MGB) with his hand), and the cessation of the lineage of God's Prophet (MGB). It was also due to my fear of these two being killed (while Ali (MGB) was pointing to Abdullah ibn Ja'far and Muhammad ibn Hanifeh – may God be pleased with them – with his hand), since I knew that they were only endangered because of me. Therefore, I was forced to accept God's destiny and accept the demands of the people. Once the battle was stopped and the swords were no longer pointed at them, they demanded that they themselves be the arbiters instead of the Quran. They took over the rules of the Quran and put its decrees aside. I never considered anyone to be able to arbitrate on behalf of God's religion since man's arbitration in God's religion is undoubtedly wrong. However, the people did not accept anything but arbitration.

I wanted to have a knowledgeable person from my household or some of the other tribes who was wise, reliable and religious to arbitrate on my behalf. The son of Hind⁵⁸ disagreed with whomever I named. He did not accept any

طالب وحزبه أهل بصائر ورحمة وتقيا وقد دعوك إلى كتاب الله أولا وهم مجيبوك إليه آخرأ فأطاعه فيما أشار به عليه إذا رأى أنه لا منجى له من القتل أو الهرب غيره، فرفع المصاحف يدعو إلى ما فيها بزعمه، فمالت إلى المصاحف قلوب ومن بقي من أصحابي بعدفناء أخيارهم وجهدهم في جها أعداء الله وأعدائهم على بصائرهم وظنوا أن ابن آكلة الأكباد له الوفاء بما دعا إليه، فأصغوا إلى دعوته وأقبلوا بأجمعهم في إجابته فأعلمتهم أن ذلك منه مكرو من ابن العاص معه وأنهما إلى النكت أقرب منهما إلى الوفاء، فلم يقبلوا قولي ولم يطيعوا أمري، وأبوا إلا أجابته كرهت أم هويت، شئت أو أبيت حتى أخذ بعضهم يقول لبعض: إن لم يفعل فالحقوه بان عفان أو ادفعوه إلى ابن هند برمته. فجهد تعلم الله جهدي ولم أدع غلة في نفسي إلا بلغتها في أن يخلوني ورأى فلم يفعلوا، وراودتهم على الصبر على مقدار فواق الناقة أو ركضة الفرس فلم يجيبوا ما خلا هذا الشيخ (وأو مأبيده إلى الاشترا) وعصبة من أهل بيتي، فوالله ما منعني أن أمضي على بصيرتي إلا مخافة أن يقتل هذان وأومأ بيده إلى الحسن والحسين عليه السلام – فينقطع نسل رسول الله صلى الله عليه وآله وذريته من أمته ومخافة أن يقتل هذا وهذا وأومأ بيده إلى عبد الله بن جعفر ومحمد بن الحنفية رضي الله عنهما فإني أعلم لو لا مكاني لم يقفا ذلك الموقف فلذلك صبر على ما أراد القوم مع ما سبق فيه من علم الله عز وجل فلما رفعنا عن القوم سيوفنا تحكموا في الأمور وتخبروا الأحكام والآراء وتركوا المصاحف وما دعوا إليه من حكم القرآن، وما كنت أحكم في دين الله أحدا إذا كان التحكيم في ذلك الخطأ الذي لا شك فيه ولا امتراء، فلما أبوا إلا ذلك أردت أن احكم رجلا من أهل بيتي أو رجلا ممن أرضي رأية وعقله وأثق بنصيحته ومودته ودينه.

وأقبلت لا اسمي أحذا إلا امتنع منه ابن هند ولا أدعوه إلى شيء من الحق إلا أدبر عنه، وأقبل ابن هند يسومنا عسفا، وما ذاك إلا باتباع أصحابي له على ذلك فلما

of my rightful proposals. He oppressed us through my own companions. When they insisted and wanted to force me to accept the arbitration, I sought refuge in the Honorable the Exalted God and left this up to themselves. Then they chose a man who was deceived by Amr As, and the world got filled with the shame of this act. They themselves became sorry about it.’ Then Ali (MGB) turned towards his companions and asked, ‘Was it not so?’ They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful (MGB) said, ‘O Jewish brother! And about the seventh I should tell you that in his will to me, God’s Prophet (MGB) had informed me that I would fight with a tribe of my own companions near the end of my life, although they fast during the days, worship God at night and read the Quran but have put aside the religion by arguing and fighting with me just like an arrow which flies from a bow. *Zul-Sadiyyeh* is going to be amongst them. I will have a prosperous end after killing them. When I returned after the arbitration, some of the people started to blame each other as to why the Battle of Siffin ended by arbitration.

They found themselves no solution but to except to criticize the leader and said, ‘Our leader should not have obeyed our wrong opinion. Since he was certain about our fault, he must kill either himself or those who were faulty. Since he obeyed us, he has become an unbeliever. Therefore, it is lawful for us to kill him and shed his blood now.’ They united concerning this issue, left my army rapidly and yelled ‘There is no arbiter but God!’

Then they divided up. One group of them stayed in Nakhileh while a second group went to Hurura. Yet a third group of them went to the east beyond the *Dijla* river. They tired every Muslim they ran into by forcing him to deny me. If he argued with them, they would let him go. Otherwise they killed him. I went to see the first and the second groups and invited them to obey the Honorable the Exalted God, accept the truth and to return towards God. They did not accept anything but fighting with swords and they were not content with anything else. Since I found no other solution, I surrendered the first two groups to God's decree. Therefore, I killed them. O Jewish Brother! I am so sorry about them. Had they not chosen this destructive route they would have not been killed. Then imagine how strong a castle could have been formed for Islam. However, God willed no other end but this unpleasant one for them. Then I wrote a letter to the third group and sent several delegates. The delegates were chosen ones. They were all God-fearing and ascetic. However, it was of no use. They did nothing but follow what the other two groups did. They hurriedly

أبوا إلا غلبتي على التحكم تبرأت إلى الله عز وجل منهم وفوضت ذلك إليهم فقلدوه امرءا فخدعه ابن العاص خديعة
ظهرت في شرق الارض وغربها، وأظهر المخدوع عليها ندما

ثم أقبل عليه السلام على أصحابه فقال: أليس كذلك قالوا: بلى يا أمير المؤمنين

فقال عليه السلام وأما السابعة يا أبا اليهود فإن رسول الله صلى الله عليه وآله كان عهد إلى أن أقاتل في آخر
الزمان من أيامي قوما من أصحابي يصومون النهار ويقومون الليل ويتلون الكتاب، يمرقون بخلافهم علي
ومحاربتهم إياي من الدين مروق السهم من الرمية، فيهم ذوالثدية يختم لى بقتلهم بالسعادة فلما انصرفت إلى
موضعي هذا يعني بعد الحكمين أقبل بعض القوم على بعض باللائمة فيما صاروا إليه من تحكيم الحكمين، فلم
يجدوا لانفسهم من ذلك مخرجا إلا أن قالوا: كان ينبغي لاميرنا أن لا يبايع من أخطأ وأن يقضى بحقيقة رأيه على قتل
نفسه وقتل من خالفه منا فقد كفر بمتابعته إيانا وطاعته لنا في الخطأ، وأحل لنا بذلك قتله وسفك دمه، فتجمعوا
على ذلك وخرجوا راكبين رؤوسهم ينادون بأعلى أصواتهم: لا حكم إلا لله، ثم تفرقوا فرقة بالنخيلة واخرى بحروراء
واخرى راكبة رأسها تخبط الارض شرقاحتى عبرت دجلة، فلم تمر بمسلم إلا امتحنته، فمن تابعها استحيته، ومن
خالفها قتلته، فخرجت إلى الاوليين واحدة بعد اخرى أدعوهم إلى طاعه الله عز وجل ومتابعه الحق والرجوع إليه
فأبيا إلا السيف لا يقنعهما غير ذلك، فلما أعييت الحيلة فيهما حاكمتهما إلى الله عز وجل فقتل الله هذه وهذه وكانوا
- يا أبا اليهود لولا ما فعلوا لكانوا ركننا قويا وسدا منيعا، فأبى الله إلا ما صاروا إليه، ثم كتبت إلى الفرقة الثالثة
ووجهت رسلي تترى وكانوا من

killed the Muslims who did not agree with them and continuously killed good people. I attacked them myself and blocked off the Euphrates river from their access. Again I sent trustworthy delegates and advisors to them and made all attempts to accept their apologies by means of those men (while Ali (MGB) was pointing at Malik Ashtar; Al-Ahnaf ibn Qays; Sa'id ibn Qays al-Arhabi; and Al-Ash'as ibn Qays al-Kindi). O Jewish Brother! Since they accepted no solution except fighting, I fought with them until all of them were killed. O Jewish brother! They were all killed – all being more than forty-thousand

of them. Not even one of them could flee. Then I pulled out the man who had breasts just like women have⁵⁹ from amongst the dead corpses in front of these very same men that you see. He had breasts just like women do. Then Ali (MGB) turned towards his companions and asked, 'Was it not so?' They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful (MGB) said, 'O Jewish brother! And about the seventh. I was faithful to all seven and just one rank remains which is undoubtedly near.' Then the companions of Ali (MGB) cried. The head of the Jews also cried and said, 'O Commander of the Faithful! Tell us another one!' Then the Commander of the Faithful (MGB) said, 'And the last is that this (while referring to his head) shall become filled with the blood of this (while he was pointing to his crown)'. All of a sudden all the people in the *Jamea* Mosque started to cry and mourned so loudly that the people from all the houses in Kufa left their homes crying. Then the head of the Jews accepted Islam right then by the hand of the Commander of the Faithful (MGB) and lived in Medina until the Commander of the Faithful (MGB) was murdered by Ibn Muljam's sword – may God damn Ibn Muljam.

When the head of the Jews heard the news, he went to Ali's (MGB) house and stood in front of Al-Hassan (MGB), while the people had gathered around him (MGB). They brought Ibn Muljam with his hands tied there. The head of the Jews said, 'O Abu Muhammad!⁶⁰ Kill him! May God kill him. I have seen in the books which were revealed to Moses (MGB) that in the sight of the Honorable the Exalted God this crime is much greater than the crime committed by Adam's son when he killed his brother, and the crime of those who treated the she-camel of *Thamud* clan wrongfully.'⁶¹

On What Has Been Said About the Days of the Week

7-60 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ali ibn Abdullah ibn Ishaq al-Ash'ari, on the authority of Al-Hassan ibn Mahboob, on the authority of Habib al-Sejestani, on the authority of Aba Abdullah as-

جلة أصحابي وأهل التعبد منهم والزهد في الدنيا فأبت إلا اتباع اختيها والاحتذاء على مثالهما وأسرع في قتل من خالفهما من المسلمين وتتابعت إلى الاخبار بفعلهم، فخرجت حتى قطعت إليهم دجلة، أوجه السفراء والنصحاء وأطلب العتبي بجهدى بهذا مرة وبهذا مرة أو مأيده إلى الاشترا، والاحنف بن قيس، وسعيد بن قيس الارجبي والاشعث بن قيس الكندي فلما أبوا إلا تلك ركبتهما منهم فقتلهم الله يا أبا اليهود عن آخرهم، وهم أربعة آلاف أو يزيدون حتى لم يفلت منهم مخبر، فاستخرجت ذا الندية من قتلاهم بحضرة من ترى، له ثدي كثندي المرأة ثم التفت عليه السلام إلى أصحابه فقال، أليس كذلك؟ قالوا، بلى يا أمير المؤمنين، فقال عليه السلام: قد وفيت سبعا وسبعا يا أبا اليهود، وبقيت الاخرى وأوشك بها فكان قد. فبكى أصحاب علي عليه السلام وبكى رأس اليهود وقالوا: يا أمير المؤمنين أخبرنا بالآخرى فقال: الاخرى أن تخضب هذه وأو مأيده إلى لحيتهم هذه أو مأيده إلى هامته، قال: وارتفعت أصوات الناس في المسجد الجامع بالضجة والبكاء حتى ليم يبق بالكوفة دار لإخراج أهلها فزعا، وأسلم رأس اليهود على يدي علي عليه السلام من ساعته ولم يزل مقيما حتى قتل أمير المؤمنين عليه السلام وأخذ ابن ملجم لعنه الله فأقبل رأس اليهود حتى وقف على الحسن عليه السلام والناس حوله وابن ملجم لعنه الله بين يديه فقال له: يا أبا محمد اقتله قتله الله، فإني رأيت في الكتب التي انزلت على موسى عليه السلام أن هذا أعظم عند الله

عز وجل جرما من ابن آدم قاتل أخيه ومن القدار عاقر ناقة ثمود

ما جاء في الايام السبعة وأسمائها

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا علي بن عبد الله بن إسحاق الأشعري، عن 7-60 الحسن بن محبوب، عن حبيب السجستاني، عن

Sadiq (MGB) that God's Prophet (MGB) said, "Fridays are days of worship. Thus, worship the Honorable the Exalted God. Saturdays are for the members of the Holy Household. Sundays are for their followers. Mondays are for the Umayyads. Tuesdays are easy days. Wednesdays are for the Abbasids and their victory. Thursdays are blessed days. For my followers its dawn is blessed."

What Has Been Said About Sundays And Other Days After It

7-61 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Al-Hussein ibn Asad al-Basry, on the authority of Al-Hussein ibn Sa'id, on the authority of someone who narrated on the authority of Khalaf ibn Himmad, on the authority of someone who quoted Aba Abdullah as-Sadiq (MGB), "Aba Abdullah as-Sadiq (MGB) passed by a group of people who were having blood-letting done for them. He (MGB) told them 'What would have happened if you had postponed it until Sunday night as that would be more effective in alleviating one's pains.'"

7-62 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Ziyad al-Adamy, on the authority of Abul Hassan Amr ibn Sufyan al-Gorjany who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "As-Sadiq (MGB) asked one of his friends, 'O so and so! Why you did you not go out today?' He replied, 'May I be your ransom! Because it is Sunday.' The Imam (MGB) asked him, 'So what? What is wrong with Sunday?' The man said, 'It has been narrated on the authority of God's Prophet (MGB) to have said, 'Beware of Sundays as they are as sharp as a sword!' The Imam (MGB) said, 'No that is not so. They have lied about the Prophet (MGB) having said that since *Ahad* which means Sunday is one of the Names of the Honorable the Exalted God.' The man said, 'May I be your ransom! What about Mondays?' The Imam (MGB) said, 'It has been named after those two.'⁶² The man said, 'But Monday was known as Monday before those two.' Abu Abdullah as-Sadiq (MGB) told him, 'Once you are told something try to understand it! Indeed the Blessed the Sublime God already knew the day on which He would appoint His Prophet (MGB), and the day on which the Prophet's Trustee (MGB) would be oppressed. Thus, it was named after those two.' The man said, 'What about Tuesdays?' The Imam (MGB) said, 'God created Hell on a Tuesday as the Sublime God says, '(It will be said,) 'Depart ye to

that which ye used to reject as false! Depart ye to a Shadow (of smoke ascending) in three columns, (Which yields) no shade of coolness, and is of no use against the fierce Blaze.”⁶³

أبي عبد الله قال: قال رسول الله صلى الله عليه وآله: يوم الجمعة يوم عبادة فتعبدوا الله عز وجل ويوم السبت لآل محمد عليهم السلام، ويوم الأحد لشيعتهم، ويوم الاثنين يوم بني أمية، ويوم الثلاثاء يوم لين، ويوم الأربعاء لبني العباس وفتحهم، ويوم الخميس يوم مبارك بورك لامتي لي بكورها فيه.

ما جاء في الأحد وما بعده

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال، حدثني أحمد ابن الحسين بن سعيد، عن الحسين 61-7 بن أسد البصري، عن الحسين بن سعيد، عم رواه عن خلف بن حماد، عن رجل، عن أبي عبد الله عليه السلام أنه مر يقوم يحتجمون فقال: ما كان عليكم لو أخرتموه إلى عشية الأحد فكان يكون أنزل للداء.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن سهل ابن زياد الأدي قال: حدثنا أبو الحسن 62-7 عمر [و] بن سفيان الجرجاني رفع الحديث إلى أبي عبد الله عليه السلام أنه قال لرجل من مواليه: يا فلان مالك لم تخرج؟ قال: جعلت فداك اليوم الأحد، قال: وما الأحد؟ قال الرجل: للحديث الذي جاء عن النبي صلى الله عليه وآله أنه قال: احذروا حد الأحد فإن له حدا مثل حد السيف، قال: كذبوا كذبوا ما قال ذلك رسول الله صلى الله عليه وآله فإن الأحد اسم من أسماء الله عز وجل، قال: قلت: جعلت فداك فالأثنين؟ قال: سمي باسمهما، قال الرجل: فسمي باسمهما ولم يكونا، فقال له أبو عبد الله: إذا حدثت فافهم أن الله تبارك وتعالى قد علم اليوم الذي يقبض فيه نبيه صلى الله عليه وآله واليوم الذي يظلم فيه وصيه فسماه باسمهما، قال: قلت: فالثلاثاء قال: خلقت يوم الثلاثاء النار. وذلك قوله تعالى "انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ، انطَلِقُوا إِلَى ظِلِّ ذِي تَلَاثِ شُعْبٍ، لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ".

The man said, ‘What about Wednesdays?’ The Imam (MGB) said, ‘The four pillars of Fire were made on a Wednesday.’

The man said, ‘What about Thursdays?’ The Imam (MGB) said, ‘God created Paradise on a Thursday.’

The man said, ‘What about Fridays?’ The Imam (MGB) said, ‘The Honorable the Exalted God gathered the people together on Fridays to acknowledge our Mastery.’

The man said, ‘What about Saturdays?’ The Imam (MGB) said, ‘It was on a Saturday that the angels attended to their Lord and realized that He has always been the One.’”

7-63 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 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) that the Commander of the Faithful Imam Ali (MGB) said, “Saturdays are for deceit and trickery. Sundays are for planting and building. Mondays are for war and bloodshed. Tuesdays are for traveling and making requests. Wednesdays are for pessimism and bad omen. Thursdays are for visiting the chiefs and Fridays are for proposing to marry and getting married.”⁶⁴

The compiler of the book – may God be pleased with him – said, ‘Monday is the day for traveling to where you pray to God for rain.’

7-64 (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 Ali ibn al-Sindy, on the authority of Muhammad ibn Amr ibn Sa’id, on the authority of Yunus ibn Yaqoob that he had heard Aba Abdullah as-Sadiq (MGB) say, “God’s Prophet (MGB) had blood-letting performed on Mondays and gave wheat to the person who performed the phlebotomy on him.”

7-65 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 Al-Hassan ibn al-Hussein al-Lu’lu’ee, on the authority of either or both Muhammad ibn Isma’il and Ahmad ibn al-Hassan al-Maysami, on the authority of Ibrahim ibn Mihzam that someone had narrated that Aba Abdullah as-Sadiq (MGB) said, “God’s Prophet (MGB) had blood-letting done on Monday afternoons.”

قال: قلت: فالاربعاء؟ قال: بنيت أربعة أركان النار يوم الاربعاء، قال: قلت: فالخميس؟ قال: خلق الله الجنة يوم الخميس، قال: قلت: فالجمعة؟ قال: جمع الله عز وجل الخلق لولايتنا يوم الجمعة قال: قلت: فالسبت؟ قال: سببت الملائكة لربها يوم السبت فوجدته لم يزل واحدا.

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق قال: حدثنا أبو عبد الله محمد بن عبد 7-63 الله بن 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: حدثني موسى بن جعفر قال: حدثني جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثني علي بن الحسين قال: حدثني الحسين بن علي عليه السلام قال: قال أمير المؤمنين عليه السلام: يوم السبت يوم مكرو وخديعة، ويوم الأحد يوم غرس وبناء، ويوم الاثنين يوم سفر وطلب، ويوم الثلاثاء يوم حرب ودم، ويوم الأربعاء يوم شوم فيه يتطير الناس، ويوم الخميس يوم الدخول على الأمراء وقضاء الحوائج، ويوم الجمعة يوم خطبة ونكاح.

قال مصنف هذا الكتاب رضي الله عنه: يوم اثنين يوم سفر إلى موضع الاستسقاء والطلب للمطر.

ما جاء في يوم الاثنين

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد ابن يحيى بن عمران الأشعري، 64-7
عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن يونس بن يعقوب قال: سمعت أبا عبد الله عليه السلام
يقول: احتجم رسول الله صلى الله عليه وآله يوم الاثنين وأعطى الحجام برا.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، قال: 65-7
حدثني الحسن بن الحسين اللؤلؤي، عن محمد بن إسماعيل، وأحمد بن الحسن الميثمي أو أحدهما، عن إبراهيم بن
مهزم، عم ذكره عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله يحتجم يوم الاثنين بعد
العصر.

7-66 (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 Yaqoob ibn Yazid and Muhammad ibn al-Hussein ibn
Abil-Khat'tab, on the authority of Hammad ibn Isa, on the authority of someone who had narrated that
Aba Abdullah as-Sadiq (MGB) said, "It was the Prophet (MGB)'s custom was to have blood-letting done
for him on Monday afternoons. He (MGB) used to say, 'Having phlebotomy done on Monday afternoons
would immediately relieve one's pains.'"

7-67 Muhammad ibn al-Hassan – 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-Abbas ibn
Ma'ruf, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Hamzih, on the authority of
Aqabah ibn Bashir al-Azodi, "I went to see Abi Ja'far al-Baqir (MGB) on a Monday. He (MGB) said,
'Have something to eat.' I replied, 'I am fasting.' The Imam (MGB) said, 'Why did you fast on this day?' I
said, 'Because the Prophet (MGB) was born on this day.' He (MGB) said, 'You do not know on which
day the Prophet (MGB) was born on. That is the day on which the Prophet (MGB) perished. Therefore,
you should neither travel nor fast on that day.'"

7-68 (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 Musa ibn al-Qasim al-
Bajaly, on the authority of Ali ibn Ja'far (MGB), "A man had gone to see my brother Musa ibn Ja'far al-
Kazim (MGB) and said, 'May I be your ransom! I have planned to go on a trip. Please pray for me.' The
Imam (MGB) said, 'On which day are you planning to go?' The man said, 'On Monday.' The Imam
(MGB) said, 'Why do you go on Monday?' The man said, 'I go on that day to seek blessings since that is
the Prophet's birthday.' The Imam (MGB) said, 'No, they lie. The Prophet's (MGB) birthday is on a
Friday. No day is more wicked than Monday. It was on that day the Prophet (MGB) perished and
heavenly revelations ceased to descend. It was on that day that they usurped our rights by force. Do you
want me to guide you to an easy day on which God softened iron for David (MGB)?' The man said, 'May
I be your ransom! Yes.' The Imam (MGB) said, 'Go on a Tuesday.'"

On What Has Been Said About Tuesdays

7-69 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abil Khazraj (al-Hassan ibn al-Zebarqan al-Qumi), on the authority of Suleiman, on the authority of Abi Nazrat, on the authority of Abi

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب بن يزيد، ومحمد بن الحسين بن 7-66
أبي الخطاب، عن حماد بن عيسى، عن ذكره عن أبي عبد الله عليه السلام قال: الحجابة يوم الاثنين من آخر
النهار تسلي الداء سلا من البدن.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن 7-67
يحيى بن عمران الأشعري، عن العباس بن معروف، عن محمد بن أبي عمير، عن أبي حمزة، عن عقبة بن بشير
الأزدی قال: جئت إلى أبي جعفر عليه السلام يوم الاثنين فقال: كل، فقلت: إني صائم فقال: وكيف صمت؟ قال:
قلت: لأن رسول الله صلى الله عليه وآله ولد فيه، فقال: أما ما ولد فيه فلا تعلمون، وأما ما قبض فيه فنعم ثم قال:
فلا تصم ولا تسافر فيه.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن محمد بن عيسى، عن موسى بن 7-68
القاسم البجلي، عن علي بن جعفر قال: جاء رجل إلى أخي موسى بن جعفر عليهما السلام فقال له: جعلت فداك إني
أريد الخروج فادع لي فقال: ومتى تخرج؟ قال: يوم الاثنين؟ فقال له: ولم تخرج يوم الاثنين؟ قال: أطلب فيه البركة
لأن رسول الله صلى الله عليه وآله ولد يوم الاثنين، فقال: كذبوا ولد رسول الله صلى الله عليه وآله يوم الجمعة، وما
من يوم أعظم شوما من يوم الاثنين، يوم مات فيه رسول الله صلى الله عليه وآله وانقطع فيه وحي السماء، وظلمنا
فيه حقنا، ألا أدلك على يوم سهل لين لأن الله لداود عليه السلام فيه الحديد؟ فقال الرجل: بلى جعلت فداك، فقال:
أخرج يوم الثلاثاء.

ما جاء في يوم الثلاثاء

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله 7-69
البرقي، عن أبي الخزرج، عن سليمان، عن أبي نضرة

Sa'id al-Khidry that God's Prophet (MGB) said, "Whoever has phlebotomy done for him on the Tuesday of the seventeenth, nineteenth days or the twenty-first day of each month shall be relieved of every ailment up until the next year. If he does so on a different day, he shall be relieved of headaches, toothaches, insanity, leprosy and vitiligo."⁶⁵

7-70 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that

Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Munqeri, on the authority of Hafs ibn Qiyath al-Nakha'ee, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever wants to travel, it is better for him to go on a trip on Saturdays because if a stone becomes separated from the mountain, God will return it to its place on that day. It is better for those who have some need, to ask for it on a Tuesday since that is the day on which God softened iron for David (MGB)."

On what has been said about Wednesdays

7-71 (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 some friends, "I went to see Ali ibn al-Hassan Al-Askari (MGB) on a Wednesday while he was having phlebotomy performed. I told him, 'The residents of the two *Harams* (implying Mecca and Medina) narrate on the authority of God's Prophet (MGB) that whoever has phlebotomy done on Wednesdays shall suffer from white pigments and has no one but himself to blame.' The Imam (MGB) replied, 'No, they lie. This could only happen to those whose mothers got pregnant with them when they were menstruating.'"

7-72 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 Abdul Rahman ibn Amr ibn Aslam, "I saw Abal-Hassan Musa ibn Ja'far al-Kazim (MGB) perform phlebotomy on a Wednesday while he had a fever. The fever did not end until Friday when he had the phlebotomy done again."

7-73 Muhammad ibn al-Hassan – 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-Sayyari, on the authority of Muhammad ibn Ahmad al-Daq'qaq al-Baghdady, "I wrote a letter to Abal-Hassan – the second – that is Al-Reza (MGB) and asked him about traveling on the last Wednesday of the month. He (MGB) replied, 'Whoever travels on the last Wednesday of the month in order to invalidate the claim of those that this act has bad omen will be safe from all calamities.'

عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله من احتجم يوم الثلاثاء لسبع عشرة أو تسع عشرة أو لاحدى وعشرين من الشهر كانت له شفاء من كل داء من أدواء السنة كلها وكانت لهما سوى ذلك شفاء من رجع الرأس والاضراس والجنون والجذام والبرص.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا سعد ابن عبد الله، عن القاسم بن محمد 7-70 الاصبهاني، عن سليمان بن داود المنقري، عن حفص ابن غياث النخعي، عن أبي عبد الله عليه السلام قال: من كان مسافرا فليسافر يوم السبت، فلو أن حجرا زال عن حجر يوم السبت لرده الله إلى مكانه، ومن تعذرت عليه الحوائج فليلتمس طلبها يوم الثلاثاء فإنه اليوم الذي ألان الله فيه الحديد لداود عليه السلام

ما جاء في يوم الاربعاء

حدثني أبي رضي الله عنه قال: حدثنا سعد بن عبدالله، عن يعقوب بن يزيد، عن بعض أصحابنا قال: دخلت 7-71 على أبي الحسن على بن محمد العسكري عليهما السلام يوم الاربعاء وهو يحتجم فقلت له: إن أهل الحرمين يروون عن رسول الله صلى الله عليه وآله أنه قال: من احتجم يوم الاربعاء فأصابه بياض فلا يلومن إلا نفسه، فقال: كذبوا. إنما يصيب ذلك من حملته أمة من طمئ

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا 7-72 أحمد بن محمد بن عيسى، عن عبدالرحمن بن عمرو بن أسلم قال: رأيت أبا الحسن موسى بن جعفر عليهما السلام احتجم يوم الاربعاء وهو محموم فلم تتركه الحمى فاحتجم يوم الجمعة فتركه الحمى

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد بن 7-73 يحيى بن عمران الاشعري قال: حدثنا السياري، عن محمد بن أحمد الدقاق البغدادي قال: كتبت إلى أبي الحسن الثاني عليه السلام أسأله عن الخروج يوم الاربعاء لا يدور" فكتب عليه السلام من خرج يوم الاربعاء لا يدور

God shall fulfill his needs.' I wrote another letter to him (MGB) and asked him about blood-letting on the last Wednesday of the month. He (MGB) replied, 'Whoever has phlebotomy done for him on the last Wednesday of the month in order to invalidate the claim of those that this act has bad omen will be safe from any calamities or ailments. The place of blood-letting shall not turn green.'

7-74 Muhammad ibn Ahmad al-Baghdady al-Var'raq narrated that Ali ibn Muhammad ibn Ja'far ibn Ahmad ibn Anbasta – the servant of Ar-Rashid quoted Darim ibn Qabaysat narrated that Ali ibn Musa al-Reza (MGB)⁶⁶ said that he (MGB) had heard his father (MGB) quote on the authority of his grandfather (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The last Wednesday of every month is always one with bad omen."

7-75 (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 Fuzalat, on the authority of Aban, on the authority of Abi Ja'far al-Ahwal, on the authority of Bashar ibn Yasar, "I asked Aba Abdullah as-Sadiq (MGB), 'Why do you always fast on Wednesdays?' The Imam (MGB) replied, 'Since the Fire (of Hell) was created on a Wednesday.'"

7-76 (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 Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Hazifat ibn

Mansoor, "I saw Aba Abdullah as-Sadiq (MGB) had phlebotomy performed on him on a Wednesday afternoon."

7-77 Muhammad ibn al-Hassan – 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 Ibrahim ibn Ishaq, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir, 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 the Commander of the Faithful Imam Ali (MGB), "Do not perform phlebotomy or depilatory⁶⁷ on Wednesdays since Wednesdays are always with bad omen. Hell was created on a Wednesday."

خلافا على أهل الطيرة وقى من كل آفة، وعوفي من كل داء وعاهة، وقضى الله له حاجته. وكتب إليه مرة أخرى أسأله عن الحجامه يوم الاربعاء لايدور، فكتب عليه السلام من احتجم في يوم الاربعاء لا يدور خلافا على أهل الطيرة. عوفي من كل آفة، ووقي من كل عاهة، ولم تخضر محاجمه.

حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد بن جعفر ابن أحمد بن عنبسة مولى الرشيد 7-74 قال: حدثنا دارم بن قبيصة قال: حدثنا علي بن موسى الرضا قال: سمعت أبي يحدث، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: آخر أربعاء في الشهر يوم نحس مستمر.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن الحسين 7-75 بن سعيد، عن فضالة، عن أبان، عن أبي جعفر الاحوال عن بشار بن يسار قال: قلت لأبي عبد الله عليه السلام: لاي شيء يصام يوم الاربعاء؟ قال: لان النار خلقت يوم الاربعاء.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبوسعيد الادمي قال: حدثنا محمد بن 7-76 الحسين بن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، قال رأيت أبا عبد الله عليه السلام احتجم يوم الاربعاء بعد العصر.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن عمران 7-77 الاشعري، عن أبراهيم بن إسحاق، عن القاسم بن يحيى عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام قال: توقوا الحجامه يوم الاربعاء والنورة: فإن يوم الاربعاء يوم نحس مستمر، وفيه خلقت جهنم.

7-78 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Isa al-Yaqtayni, on the

authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Muhammad ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “Men should not apply depilatory⁶⁸ on Wednesdays since it is always an unlucky day.”

7-79 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 ibn Amer al-Ata'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 (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB), “A man stood up in the *Jamea* Mosque in Kufa and asked the Commander of the Faithful Imam Ali (MGB), ‘O Commander of the Faithful (MGB)! Please tell me why Wednesday are considered to be unlucky days and how serious is that? Which Wednesday is meant?’

The Commander of the Faithful (MGB) said, ‘It was on the last Wednesday of the month on which Abel killed Cane. Abraham (MGB) was cast into fire on a Wednesday. The catapult⁶⁹ (with which Abraham was thrown into the fire) was built on a Wednesday. God drowned the *Pharaoh* on a Wednesday. On Wednesday the Honorable the Exalted God destroyed the land of the people of Lot. On Wednesday the Honorable the Exalted God sent the fiery winds to the people of Ad. On Wednesday their gardens turned black and fell down. On Wednesday the Honorable the Exalted God made a mosquito overcome Nimrood. On Wednesday *Pharaoh* called in Moses (MGB) in order to kill him. On Wednesday the roof collapsed over their head. On Wednesday *Pharaoh* ordered the boys of the Israelites to be killed. On Wednesday the Holy Shrine (*Bayt ul-Muqadas*) in Jerusalem was destroyed. On Wednesday the Mosque of David – the son of Solomon (MGB) was put on fire. On Wednesday Yahya – the son of Zakariya was killed. On Wednesday the first shadow of punishment descended upon the people of *Pharaoh*. On Wednesday God had *Qarun* (Korah)⁷⁰ sunk into the Earth. On Wednesday God had Ayoob (MGB) suffer from the loss of wealth and children. On Wednesday Joseph (MGB) entered jail. The Honorable the Exalted God said on Wednesday ‘*that We destroyed them and their people, all (of them)*’.⁷¹ On Wednesday they were caught by the cries. On

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أحمد بن 7-78 عيسى القطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: ينبغي للرجل أن يتوفي النورة يوم الأربعاء فإنه يوم نحس مستمر

حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري بإيلاق قال حدثنا أبو عبد الله محمد بن عبد 7-79 الله بن أحمد بن جبلة الواعظ قال: حدثنا أبو القاسم عبد الله ابن 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: قام رجل إلى أمير المؤمنين عليه السلام في الجامع بالكوفة فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء والتطير منه وثقله؟ وأي أربعاء هو؟ فقال عليه السلام: آخر

أربعاء في الشهر وهو المحاق وفيه قتل قابيل هابيل أخاه، ويوم الأربعاء القبي إبراهيم عليه السلام في النار، ويوم الأربعاء وضعا المنجنيق ويوم الأربعاء غرق الله فرعون، ويوم الأربعاء جعل الله عز وجل أرض قوم لوط عاليها سافلها، ويوم الأربعاء أرسل الله عز وجل فيه الريح على قوم عاد، ويوم الأربعاء أصبحت كالصريم، ويوم الأربعاء سلط الله على نمرود البقرة، ويوم الأربعاء طلب فرعون موسى ليقتله، ويوم الأربعاء خر عليهم السقف من فوقهم، ويوم الأربعاء أمر فرعون بذيح الغلمان، ويوم الأربعاء خرب بيت المقدس، ويوم الأربعاء أحرق مسجد سليمان بن داود عليهما السلام وأصطخر من كورة فارس، ويوم الأربعاء قتل يحيى بن زكريا، ويوم الأربعاء ظل قوم فرعون أول العذاب، ويوم الأربعاء خسف الله عز وجل بقارون، ويوم الأربعاء ابتلى الله أيوب عليه السلام بذهاب ماله وولده ويوم الأربعاء أدخل يوسف السجن، ويوم الأربعاء قال الله عز وجل: "أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ" ويوم الأربعاء أخذتهم الصيحة، ويوم الأربعاء

Wednesday they slaughtered the she-camel. On Wednesday ‘stones of baked clay’ fell over them.⁷² On Wednesday the Prophet (MGB) was injured and his tooth broke. On Wednesday the coffin⁷³ was stolen from the Israelites.”

The compiler of the book – may God be pleased with him – said, “It is fine for one who needs to travel to travel on Wednesday or one who has to have phlebotomy done on Wednesday to have it done. There is no bad omen in such an act especially for those who do so to discredit the claim of those who consider this to be unlucky. However, it is better not to go on a journey or have phlebotomy done on Wednesday, if it is not absolutely necessary.”

On what has been said about Thursdays

7–80 (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 Marvan ibn Ubayd, on the authority of Muhammad ibn Sin’an, on the authority of Ma’tab ibn al-Mubarak, “Once I went to see Aba Abdullah as-Sadiq (MGB) on a Thursday. He was having phlebotomy performed. I asked him, ‘O (grand)son of the Prophet! Are you having phlebotomy done on a Thursday?’ He (MGB) replied, ‘Yes, It is fine for anyone to have phlebotomy done on a Thursday since there is some movement of blood on Friday nights due to the fear of the Resurrection which doesn’t return to its original place until Thursday morning.’ He (MGB) then faced his servant Rabiḥ (who was performing the phlebotomy) and told him, ‘O Rabiḥ! Stick in the phlebotomy tool firmly, cup slowly and cut lightly.’ Then he (MGB) said, ‘Pain would totally leave the body of whoever has phlebotomy done early in the morning on the last Thursday of the month.’”

7–81 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Al-Hussein ibn Aban quoted Al-Hussein ibn Sa’id, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim that Aba Abdullah as-Sadiq (MGB) said, “When the Prophet (MGB) had been appointed to Prophethood he (MGB) fasted day after day so much that they thought he will no longer break his fast. He (MGB) sometimes did not fast for so many days that they thought he (MGB) will no longer fast. Then he (MGB) started to fast one day and not fast the other days like the fasting of David (MGB). He (MGB) later stopped this and fasted on two Thursdays and a

Wednesday in between them each month.”

7-82 By the same documentation it is narrated that Al-Hussein ibn Sa'id quoted Al-Nazr ibn Soweed, on the authority of Hisham ibn Salim, on the authority of Al-Ahval that Aba Abdullah as-Sadiq (MGB) said, “God’s Prophet

عقروا النافذة، ويوم الاربعاء امطر عليهم حجارة من سجيل، ويوم الاربعاء شج النبي صلى الله عليه وآله وكسرت رباعيته، ويوم الاربعاء أخذت العماليق التابوت

قال مصنف هذا الكتاب رضي الله عنه: من اضطر إلى الخروج في سفر يوم الاربعاء أو تباع به الدم في يوم الاربعاء فجائز له أن يسافر أو يحتجم فيه، ولا يكون ذلك شوما عليه لا سيما إذا فعل ذلك خلافا على أهل الطيرة، ومن استغنى عن الخروج فيه أو عن إخراج الدم فالأولى أن يتوقى ولا يسافر فيه ولا يحتجم

ما جاء في يوم الخميس

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب بن يزيد، عن مروان بن عبيد، عن 7-80 محمد بن سنان، عن معتب بن المبارك قال: دخلت على أبي عبد الله عليه السلام في يوم الخميس وهو يحتجم فقلت له: يا ابن رسول الله أتحتجم في يوم الخميس؟ فقال: نعم من كان منكم محتجما فليحتجم في يوم الخميس فإن عشية كل جمعة يبتدر الدم فرقا من القيامة ولا يرجع إلى وكره إلى غداة الخميس، ثم التفت إلى غلامه ربيع فقال: يا ربيع اشد قصب الملازم، واجعل مصك رخيا، واجعل شرطك زحفا وقال أبو عبد الله: من احتجم في آخر خميس من الشهر في أول النهار سل منه الداء سلا

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن 7-81 محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله أول ما بعث يصوم حتى يقال: لا يفطر ويفطر حتى يقال: لا يصوم، ثم ترك ذلك وصام يوما وترك يوما وهو صوم داود عليه السلام ثم ترك ذلك، ثم قبض وهو يصوم خميسين بينهما أربعاء

وبهذا الاسناد، عن الحسين بن سعيد، عن النضر بن سويد، عن هشام بن سالم، عن الاحول، عن أبي عبد 7-82 الله عليه السلام أن رسول الله صلى الله عليه وآله

(MGB) was questioned about fasting on two Thursdays and on the Wednesday in between them He (MGB) replied, “Thursdays are the days when our deeds are presented and Wednesday is the day on which Hell was created. Fasting is an armor against the Fire.”

7-83 (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 Abu Abdullah Al-Razi, on the authority of Muhammad ibn Abdullah, on the authority of Ibrahim ibn Aqabah, on the authority of Zakariya, on the authority of his father, on the authority of Yahya that Abu Abdullah as-Sadiq (MGB) said, “God would fend off poverty from whoever cuts his nails on Thursdays and leaves one to be cut off on Fridays.”

On What Has Been Said About Fridays

7-84 (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 Zakaria al-Mumin, on the authority of Muhammad ibn Ribah al-Qula, “I saw that Aba Ibrahim Al-Kazim (MGB) had phlebotomy done on a Friday. I asked, ‘May I be your ransom! Are you having phlebotomy done on a Friday?’ He (MGB) replied, ‘I recite the verse of the Throne (*Ayat al-Kursi*)⁷⁴. You should have phlebotomy done whenever you have high blood pressure and recite the verse of the Throne.’”

7-85 Muhammad ibn Ahmad al-Baghdady al-Var'raq narrated that Ali ibn Muhammad – the servant of Ar-Rashid – quoted Darim ibn Qabaysat narrated that Ali ibn Musa al-Reza (MGB) quoted on the authority of his father Musa ibn Ja'far al-Kazim (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 al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB), that the Prophet (MGB) said, “The Resurrection Day shall come between the times of the noon and afternoon prayers on a Friday.”

7-86 And Al-Sakoony narrated that Ja'far ibn Muhammad as-Sadiq (MGB) quoted his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, “You should take some meat and fruits to your family on Fridays so that they are happy. The Prophet (MGB) used to leave his room to rest in the summer on Thursdays. He (MGB) used to return to the room on Friday nights due to the cold in the winter. It has also been narrated that he (MGB) always left the room and returned to it on Fridays.”

سئل عن صوم خميسين بينهما أربعاء فقال: أما الخميس فيوم تعرض فيه الاعمال، وأما الاربعاء فيوم خلقت فيه النار، وأما الصوم فجنة.

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: حدثنا أبو عبد الله الرازي، 7-83 عن محمد بن عبد الله، عن إبراهيم بن عقبة، عن زكريا، عن أبيه، عن يحيى قال: قال أبو عبد الله عليه السلام من قص أظافيره يوم الخميس وترك واحدة ليوم الجمعة نفى الله عنه الفقر.

ما جاء فى يوم الجمعة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد ابن عيسى بن عبيد، عن زكريا 7-84 المؤمن، عن محمد بن رباح القلاء قال: رأيت أبا إبراهيم عليه السلام يحتجم يوم الجمعة فقلت: جعلت فداك تحتجم يوم الجمعة قال: أقرأ آية الكرسي. فإذا هاج بك الدم ليلا كان أو نهارا فاقراً آية الكرسي واحتجم.

حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد مولى الرشيد قال: حدثنا دارم بن قبيصة 7-85 قال: حدثنا علي بن موسى الرضا قال: حدثني 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: قال رسول الله صلى الله عليه وآله: تقوم الساعة يوم الجمعة بين صلاة الظهر والعصر.

وعن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اطرفوا أهاليكم في كل جمعة بشيء من الفاكهة واللحم حتى يفرحوا بالجمعة وكان النبي صلى الله عليه وآله إذا خرج في الصيف من بيت خرج يوم الخميس وإذا أراد أن يدخل البيت في الشتاء من البرد دخل يوم الجمعة، وقد روي أنه كان دخوله وخروجه يوم الجمعة.

7-87 (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 Khattab, on the authority of Salih ibn Aqabah, on the authority of Abi Kahmas, "I asked Aba Abdullah as-Sadiq (MGB), 'Please teach me some supplications which would expedite the provision of one's sustenance.' The Imam (MGB) told me, 'Shave your moustache and cut your nails. Do this on Fridays.'"

7-88 (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, on the authority of Atibat, on the authority of Abi Ayoob al-Madini, on the authority of Ibn Abi Umayr, on the authority of Hashim ibn Salim that Aba Abdullah as-Sadiq (MGB) said, "Cutting the nails on Fridays would protect one from leprosy, vitiligo⁷⁵ and blindness. One can also file them."

Abu Abdullah as-Sadiq (MGB) said, "Whoever cuts his nails and shaves his moustache every Friday and says, '*Bismillah va Billah va Ala Muhammad va Ali Muhammad* (In the name of God and by God and to Muhammad and the Household of Muhammad) would be granted the reward of freeing as many slaves from the progeny of Ishmael as the pieces of hair and nails cut off."

7-88 (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 Muhammad ibn Hisan al-Razi, on the authority of Abi Muhammad al-Razi, on the authority of Al-Hussein ibn Yazid, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father

(MGB) that God's Prophet (MGB) said, "God would take away pain from the hands of whoever cuts his nails on Fridays and would heal them." It has also been narrated that he would be immune from insanity, leprosy and vitiligo⁷⁶.

7-89 (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 Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Al-Ja'fari that he had heard Abal-Hassan Al-Kazim (MGB) say, "Cut your nails off on Tuesdays, go to the bath on Wednesdays and have phlebotomy done on Thursdays if you wish. Put on your best perfume on Fridays."

7-90 (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 Muawiyah ibn Hakim, on the authority of Mu'amir ibn Khilad that Abil Hassan al-Reza (MGB) said, "It is not good for man to abandon putting on perfume on himself. He should at least put on perfume once every other day if he can. Or at least he should put on perfume every Friday if he can. He should not abandon this."

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن صالح 7-87 بن عقبة، عن أبي كههمس قال: قلت لأبي عبد الله عليه السلام: علمني دعاء أستنزل به الرزق فقال لي: خذ من شاربك وأظفارك وليكن ذلك في يوم الجمعة.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عتيبة، عن أبي أيوب 7-88 المدني، عن ابن أبي عمير، عن هاشم بن سالم عن أبي عبد الله عليه السلام قال: تقليم الأظفار يوم الجمعة يؤمن من الجذام والبرص والعمى وإن لم يحتج فحكها حكا، وقال أبو عبد الله عليه السلام: من قلم أظفاره وقص شاربه في كل جمعة ثم قال: "بسم الله وبالله وعلى سنة محمد وآل محمد" اعطي بكل قلامة وجزازة عتق رقبة من ولد إسماعيل.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثنا محمد بن حسان 7-88 الرازي، عن أبي محمد الرازي، عن الحسين بن يزيد، عن السكوني عن أبي عبد الله، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من قلم أظفاره يوم الجمعة أخرج الله من أنامله الداء وأدخل فيه الدواء. وروي أنه لا يصيبه جنون والجذام ولا برص.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران 7-89 الأشعري قال: حدثنا أحمد بن محمد بن خالد، عن أبيه، عن بكر بن صالح، عن الجعفري قال: سمعت أبا الحسن عليه السلام يقول: قلموا أظفاركم يوم الثلاثاء واستحموا يوم الأربعاء واصيبوا من الحجام حاجتكم يوم الخميس وتطيبوا بأطيب طيبكم يوم الجمعة.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن معاوية بن حكيم، عن 7-90
معمر بن خالد، عن أبي الحسن الرضا عليه السلام قال: لا ينبغي للرجل أن يدع الطيب في كل يوم، فإن لم يقدر عليه
ففيوم ويوم لا، فإن لم يقدر ففي كل جمعة، ولا يدع ذلك.

7-91 (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 Abi Ja'far Ahmad ibn Aba Abdullah, on the authority of Muhammad ibn Musa ibn al-Forat, on the authority of Ali ibn Matar, on the authority of Al-Sokn al-Khazzaz that he had heard Aba Abdullah as-Sadiq (MGB) say, “It is the right of God incumbent upon every mature man⁷⁷ to cut off his nails, shave his moustache and put on perfume every Friday.”

7-92 Abu Ali al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Amr al-Attar al-Qazvini in Balkh narrated that Abu Mus'ab Muhammad ibn Ahmad ibn Mus'ab ibn al-Qasim al-Salmy at Tramad quoted Abu Muhammad Ahmad ibn Muhammad ibn Ishaq ibn Harun al-Amoli in Amol, on the authority of Ahmad ibn Muhammad ibn Qalib al-Basry in Baghdad, on the authority of Dinar – the servant of Anas ibn Malik⁷⁸, on the authority of Anas⁷⁹ that the Prophet (MGB) said, “Friday day and night is twenty-four hours. The Honorable the Exalted God frees six-hundred thousand sinners from the Fire of Hell each hour on Friday.”

7-93 Ahmad ibn Ziyad 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 and Ali ibn al-Hikam, on the authority of Hisham ibn al-Hakam that Aba Abdullah as-Sadiq (MGB) said, “In you want to do some good deed such as giving charity, fasting or a similar deed it is best to do it on a Friday since then it would be rewarded twice.”

7-94 Ahmad ibn Ziyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ibrahim ibn Abil Balad, who quoted that someone quoted on the authority of Aba Abdullah as-Sadiq (MGB), “Whoever recites a poem on Friday will receive the same as reward for that day. God's Prophet (MGB) said, ‘If you see a Sheikh narrate a tradition of the Age of Ignorance on Friday you should hit him on the head even if it be with just a small pebble.’”

7-95 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), “Whoever says the following supplications at the end of the prostration of the recommendable (*Nafila*) prayer after the eve of Friday night, ‘O my Lord! I beseech you by your Noble Face and Grand Name that you send blessings

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي جعفر أحمد بن 7-91
أبي عبد الله قال: حدثنا محمد بن موسى بن الفرات، عن علي بن مطر، عن السكن الخزاز قال: سمعت أبا عبد الله

عليه السلام يقول: لله حق على كل محتلم في كل جمعة: أخذ شاربه وأظفاره، ومس شيء من الطيب

حدثنا أبو علي الحسن بن علي بن محمد بن علي بن عمرو العطار القزويني ببلخ قال: حدثنا أبو مصعب محمد 7-92 بن أحمد بن مصعب بن القاسم السلمي بترمذ قال: حدثنا أبو محمد أحمد بن محمد بن إسحاق بن هارون الآملي بآمل قال: حدثنا أحمد بن محمد بن غالب البصري الزاهد ببغداد قال: حدثنا دينار مولى أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله قال: إن ليلة الجمعة ويوم الجمعة أربع وعشرون ساعة لله عز وجل في كل ساعة ستمائة ألق عتيق من النار.

حدثنا أحمد بن زياد الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي 7-93 عمير، وعلى بن الحكم جميعاً، عن هشام بن الحكم عن أبي عبد الله عليه السلام في الرجل يريد أن يعمل شيئاً من الخير مثل الصدقة والصوم ونحو هذا، قال: يستحب أن يكون ذلك يوم الجمعة فإن العمل يوم الجمعة يضاعف

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن أبي 7-94 عمير، عن إبراهيم بن أبي البلاد، عن رواه، عن أبي عبد الله عليه السلام قال: من أنشد بيت شعر يوم الجمعة فهو حظه من ذلك اليوم، وقال رسول الله صلى الله عليه وآله: إذا رأيتم الشيخ يحدث يوم الجمعة بأحاديث الجاهلية فارموا رأسه [ولو] بالحصي.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب بن نوح، عن محمد بن أبي عمير، عن عبد 7-95 الله بن سنان، عن أبي عبد الله عليه السلام قال: من قال في آخر سجدة من النافلة بعد المغرب ليلة الجمعة وإن قاله كل ليلة فهو

upon Muhammad and his household and that you forgive my major sins' for seven times would be forgiven by God just when he lifts his head off from the position of prostration.”

Aba Abdullah as-Sadiq (MGB) also said, “Angels who carry golden pens and silver tablets descend to the Earth on Thursday nights and Fridays. They only record the reward of sending blessings upon Muhammad and his household on Thursday nights and Fridays. It is not recommendable to go after your needs on Fridays before the Friday prayer, but it is fine to do so afterwards.”

7-96 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 Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Abi Ayoob Ibrahim, “Uthman al-Khazzaz asked Aba Abdullah as-Sadiq (MGB) about the words of God the Honorable the Exalted, ‘*And when the prayer is finished, then may ye disperse through the land, and seek of the Bounty of God.*’⁸⁰ The Imam (MGB) said, ‘What is meant is to pray on Fridays and go after work on Saturdays.’ He (MGB) added, ‘Shame on a Muslim who doesn’t allocate Fridays for his religious affairs.’”

On What Has Been Said About Saturdays

7-97 (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-Munqeri, on the authority of Hafs ibn Qiyath al-Nakha'ee, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever wants to go on a journey should start on Saturday since God would return any rocks that may get loose and are about to separate from the hills to their original location on Saturdays."

7-98 Muhammad ibn Ahmad al-Baghdady al-Var'raq narrated that Ali ibn Muhammad ibn Ja'far ibn Anbasat – the servant of Ar-Rashid quoted Darim ibn Qabaysat narrated that Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that he had heard his father Ali ibn Abi Talib (MGB) say, "God's Prophet (MGB) prayed and said, 'O God! Please bless Saturday mornings and Thursday mornings for my nation.'"

أفضل: "اللهم إني أسالك بوجهك الكريم واسمك العظيم أن تصلي على محمد وآل محمد وأن تغفر لي ذنبي العظيم" سبع مرات انصرف وقد غفر له. قال: وقال أبو عبد الله عليه السلام: إذا كانت عشية الخميس وليلة الجمعة نزلت ملائكة من السماء معها أقلام الذهب وصحف الفضة لا يكتبون عشية الخميس وليلة الجمعة ويوم الجمعة إلى أن تغيب الشمس إلا الصلاة على النبي صلى الله عليه وآله، ويكره السفر والسعي في الحوائج يوم الجمعة. يكره من أجل الصلاة فأما بعد الصلاة فجاز يتبرك به.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 7-96 يعقوب بن يزيد، عن محمد بن أبي عمير، عن أبي أيوب إبراهيم ان عثمان الخزاز أنه قال: سألت أبا عبد الله عن قول الله عز وجل: "فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ" قال: الصلاة يوم الجمعة والانتشار يوم السبت، وقال أبو عبد الله عليه السلام: اف للرجل المسلم أن لا يفرغ نفسه في الاسبوع يوم الجمعة لامر دينه فيسأل عنه.

ما جاء في يوم السبت

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود 7-97 المنقري، عن حفص بن غياث النخعي، عن أبي عبد الله عليه السلام قال: من كان مسافرا فليسافر يوم السبت، فلو أن حجرا زال عن جبل في يوم السبت لرده الله إلى مكانه.

حدثنا محمد بن أحمد البغدادي الوراق قال: حدثنا علي بن محمد بن جعفر ابن أحمد بن عنبسة مولى الرشيد 7-98 قال: حدثنا دارم بن قبيصة، ونعيم بن صالح الطبري قالوا: حدثنا علي بن موسى الرضا، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي، عن أبيه الحسين، عن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: اللهم بارك لأمتي في بكورها يوم سبتها وخميسها.

7-99 By the same documentation, the Prophet (MGB) said, “Go after your needs in the mornings since they will be easier to do then. Whenever you write a letter throw some dirt over it so that it may be more effective⁸¹. Seek good near the beautiful ones.”

7-100 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Hisan, on the authority of Abi Muhammad al-Razi, on the authority of Al-Hussein ibn Yazid al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Whoever cuts off his nails and shaves his moustache on Saturdays or Thursdays shall be immune from toothache and eye pains.”

7-101 (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 some other people that Aba Abdullah as-Sadiq (MGB) said, “Saturdays are for us. Sundays are for our followers. Mondays are for our enemies. Tuesdays are for the Umayyads. Wednesdays are the days for taking medicine. Thursdays are for taking care of your needs. Fridays are for leaning up and putting on perfume. Fridays are the holidays for the Muslims. They are even better than the *Eid ul-Fitr* and *Eid ul-Azha*. The Day of *Eid ul-Qadir* is the noblest of the holidays. It is on the eighteenth day of the month of *Dhul-Hijja*. Our Riser (MGB) – the Riser (MGB) from the Members of the Holy Household – will rise on a Friday. The Resurrection Day will be on a Friday. No deeds are better on Fridays than sending God’s Blessings upon Muhammad (MGB) and his Household.”

Do Not Be Hostile With the Days So That They Are Not Hostile With You

7-102 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted Abdullah ibn Ahmad al-Mooseli, on the authority of Al-Seqr ibn Abi Delph al-Kurkhi, “When al-Mutevakil arrested our master Abal-Hassan Al-Askari (MGB) and sent him to jail, I went to find out some things about him. Razeqi who was the gate-keeper for Al-Mutevakil looked at me and ordered that I be taken to his presence. Once I entered, he asked me, ‘O Seqr! What do you want?’ I said, ‘Sir. It is good!’ He said, ‘Be seated!’ I told myself that I had made a mistake and was going to be captured, too. Once the others present left and when he found some time he looked at me and said, ‘How are you doing? What do you want here?’ I said, ‘I have come for a good deed.’ He

وبهذا الاسناد قال: قال النبي صلى الله عليه وآله: باكروا بالحوائج فأنها ميسرة، وتربوا الكتاب فإنه أنجح 7-99
للحاجة، واطلبوا الخير عند حسان الوجوه.

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن محمد بن 7-100
حسان، عن أبي محمد الرازي، عن الحسين بن يزيد النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما
السلام قال: قال رسول الله صلى الله عليه وآله: من قلم أظفاره يوم السبت ويوم الخميس وأخذ من شاربه عوفي
من وجع الاضراس ووجع العين.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن 7-101
غير واحد، عن أبي عبد الله عليه السلام قال: السبت لنا، والاحد لشيعتنا، والاثنين لاعدائنا، والثلاثاء لبني امية،
والاربعاء يوم شرب الدواء، والخميس تقضى فيه الحوائج، والجمعة للتنظيف والتطيب، وهو عيد المسلمين وهو
أفضل من الفطر والاضحى، ويوم الغدير أفضل الاعياد، وهو ثامن عشر من ذي الحجة وكان يوم الجمعة، ويخرج
قائماً أهل البيت يوم الجمعة، ويقوم القيامة يوم الجمعة، وما من عمل يوم الجمعة أفضل من الصلاة على محمد
وآله.

معنى الحديث: لا تعادوا الايام فتعاديكم

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن ابراهيم بن هاشم قال: حدثنا عبد الله 7-102
بن أحمد الموصلي، عن الصقر بن أبي دلف الكرخي قال: لما حمل المتوكل سيدنا أبا الحسن العسكري عليه السلام
جئت أسأل عن خبره قال: فنظر إلي الرازي وكان حاجباً للمتوكل فامر أن ادخل إليه فادخلت إليه فقال: يا صقر
ما شأنك؟ فقلت: خير أيها الاستاد، فقال: اقعد فأخذني ما تقدم وما تأخر وقلت: أخطأت في المجيء. قال: فوحي
،الناس عنه ثم قال لي: ما شأنك،

said, 'Perhaps you have come to ask about the news of your master?' Then I said, 'Who is my master?
My master the Commander of the Faithful (Referring to Al-Mutevakil.)' Then he said, 'Be quiet! Your
master is the one who is rightful! Do not be afraid of me. I follow the same beliefs as you do.' Then I
said, 'Thanks God!' He said, 'Do you wish to see him?' He said, 'Then be seated until the postman
leaves him.' Then I sat down and waited until the postman left him. Then he told his servant, 'Take
Seqr's hand and guide him to the room in which that Alavite⁸² is imprisoned and leave them alone.' The
servant took me to the jail and showed me the room. When I entered the room, I saw that the Imam
(MGB) was sitting on a piece of straw mat with a dug up grave in front of him. I greeted and the Imam
(MGB) responded and asked me to sit down. I sat down. The Imam (MGB) said, 'O Seqr! Why have you
come here?' I said, 'O my Master! I have come here to get some news about you.' I looked at the grave
and cried. The Imam (MGB) looked at me and said, 'O Seqr! Do not worry! They cannot mistreat me
now.' I said, 'Praise be to God!' Then I added, 'There is a narration on the authority of the Prophet

(MGB), the meaning of which I cannot understand.’ The Imam (MGB) asked, ‘Which one?’ I said, ‘The one in which he (MGB) said, ‘Do not be enemies with the days so that they do not be your enemies.’ The Imam (MGB) said, ‘We are the days and we shall be for as long as the heavens and the Earth are there! Sunday refers to the Commander of the Faithful Imam Ali (MGB). Monday refers to Al-Hassan (MGB) and Al-Hussein (MGB). Tuesday refers to Ali ibn al-Hussein as-Sajjad (MGB), Muhammad ibn Ali al-Baqir (MGB) and Ja’far ibn Muhammad as-Sadiq (MGB). Wednesday refers to Musa ibn Ja’far al-Kazim (MGB), Ali ibn Musa al-Reza (MGB), Muhammad ibn Ali al-Jawad (MGB), and I. Thursday refers to my son Al-Hassan ibn Ali (MGB) and Friday refers to my grandson who shall gather all the followers of the truth together as a single party and fill the Earth with justice after it has become full of oppression. This is what ‘days’ refers to. Do not be our enemies so that we may not be your enemies in the Hereafter!’

The he (MGB) said, ‘Say goodbye and leave. You are not secure here.’”

The compiler of the book – may God be pleased with him – said, “The days of the week are not really the same as the Divine Leaders. Here the Prophet (MGB) has used it as a symbolic reference to the Divine Leaders just as the Imam (MGB) said so that those who are not on the right path do not understand it. This is similar to the use of ‘By the Fig and the Olive, And the Mount of Sinai, And this City of security’⁸³ by the Honorable the Exalted God in reference to the Prophet (MGB), Ali (MGB), Al-Hassan (MGB) and Al-Hussein (MGB). This is similar to when the Honorable the

وفيم جئت؟ قلت: لخير ما فقال: لعلك تسأل عن خبر مولاك؟ فقلت له: ومن مولاي؟ مولاي أمير المؤمنين فقال: أسكت مولاك هو الحق فلا تحتشمني فإنني على مذهبك، فقلت: الحمد لله قال: أتحب أن تراه؟ قلت: نعم، قال: اجلس حتى يخرج صاحب البريد من عنده قال: فجلست فلما خرج، قال لغلام له: خذ بيد الصقر وأدخله إلى الحجرة التي فيها العلوي المحبوس وخل بينه وبينه قال: فأدخلني إلى الحجرة [التي فيه العلوي] فأوماً إلى بيت فدخلت فإذا عليه السلام جالس على صدر حصير وبجذاه قبر محفور، قال: فسلمت فرد، ثم أمرني بالجلوس، ثم قال لي: يا صقر ما أتى بك؟ قلت: ياسيدي جئت أتعرف خبرك؟ قال: ثم نظرت إلى القبر فبكيت، فنظر إلي فقال: يا صقر لا عليك لن يصلوا إلينا بسوء الآن، فقلت: الحمد لله، ثم قلت: ياسيدي حديث يروي عن النبي صلى الله عليه وآله لأعرف معناه، قال: وما هو؟ فقلت: قوله: "لاتعادوا الايام فتعاديكم" ما معناه؟

فقال: نعم الايام نحن ما قامت السماوات والارض فالسبت اسم رسول الله صلى الله عليه وآله، والاحد كناية عن أمير المؤمنين عليه السلام، والاثنين الحسن والحسين والثلاثاء علي بن الحسين ومحمد ابن علي وجعفر بن محمد، والاربعاء موسى بن جعفر وعلي بن موسى ومحمد بن علي وأنا، والخميس ابني الحسن بن علي، والجمعة ابن ابني وإليه تجتمع عصاة الحق وهو الذي يملأها قسفا وعدلا كما ملئت ظلما وجورا، فهذا معنى الايام فلا تعادوهم في الدنيا فيعادوكم في الآخرة، ثم قال عليه السلام: ودع واخرج فلا آمن عليك.

قال مصنف هذا الكتاب رضي الله عنه: الايام ليست بأئمة ولكن كنى بها عليه السلام عن الائمة لئلا يدرك معناه غير أهل الحق كما كنى الله عز وجل بالتين والزيتون وطور سينين وهذا لبلد الامين عن النبي صلى الله عليه وآله

Exalted God used ‘sheep’ in reference to ‘women’ as supported by some interpreters in the story of David and the two who went to see him. This is also similar to the use of ‘travel through the Earth’ in the Quran. As-Sadiq (MGB) was asked about the following words of the Honorable the Exalted God, ‘*Do they not travel through the Earth?*’⁸⁴ He (MGB) replied, ‘What is meant is would you not delve into the meaning of the Quran as in the following verse the Honorable the Exalted God has used ‘a secret covenant’ to refer to having sex, ‘*But do not make a secret contract with them*’⁸⁵ or used ‘*to eat*’ to refer to having to go to the toilet in ‘*They had both to eat their (daily) food*’⁸⁶ when referring to Jesus (MGB) and his mother Mary (MGB) or used ‘*the Bee*’ in ‘And thy Lord taught the Bee’⁸⁷ to refer to the Prophet (MGB). There are many similar instances.”

Adam and Eve Were in Paradise for Seven Hours

7-103 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa’ed ibn Abdullah and Abdullah ibn Ja’far al-Homayry quoted on the authority of Ahmad ibn Muhammad ibn Isa, Ahmad ibn Aba Abdullah al-Barqy and Muhammad ibn al-Hussein ibn Abil-Khat’tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Muhammad ibn Ishaq, on the authority of Abi Ja’far Muhammad ibn Ali al-Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Adam and Eve dwelled in Paradise for seven hours according to our time before God sent them down to the Earth on that very same day.”

There Are Seven Characteristics In a Shiite

7-104 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-Hassan ibn Ali ibn Faz’zal, on the authority of Zarif ibn Nasih, on the authority of Amr ibn Abil Miqdam that Muhammad ibn Ali al-Baqir (MGB) said, “Indeed our followers are those who sacrifice their lives for loving us; become friends with each other due to loving us; visit each other to revive our traditions; do not oppress anyone if they get angry; do not go beyond bounds if they like some thing; do not waste; are blessings for their neighbors; and are a source of peace and comfort for those with whom they associate.”

I have explained this in more detail in *Sifat ul-Shia*.

The Prophet Cursed Abu Sufyan On Seven Occasions

7-105 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Muhammad ibn Musa al-Daq’qaq quoted Ahmad ibn Muhammad ibn

والحسن والحسين عليهم السلام وكما كنى عز وجل بالنعاج عن النساء على قول من روى ذلك في قصة داود والخمسين، وكما كنى بالسير في الارض عن النظر في القرآن، سئل الصادق عليه السلام عن قول الله عز وجل: "أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ" قال: معناه أولم ينظروا في القرآن. وكما كنى عز وجل بالسر عن النكاح في قوله عز وجل: "وَلَكِنْ لَا تُوَاعِدُوهُمْ سِرًّا" وكما كنى عز وجل بأكل الطعام عن التغوط فقال في عيسى وامه: "كَانَا يَأْكُلَانِ الطَّعَامَ" ومعناه أنهما كانا يتغوطان، وكما كنى بالنحل عن رسول الله صلى الله عليه وآله في قوله "وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ" ومثل هذا كثير.

كان لبث آدم وحواء عليهما السلام في الجنة حتى أخرجهما منها سبع ساعات

حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالوا: حدثنا سعد بن عبد الله وعبد الله بن جعفر الحميري 103-7 قالوا: حدثنا أحمد بن محمد بن عيسى، وأحمد بن أبي عبد الله البرقي، ومحمد بن الحسين بن أبي الخطاب قالوا: حدثنا الحسن بن محبوب، عن محمد ابن إسحاق، عن أبي جعفر محمد بن علي، عن آبائه، عن علي عليهم السلام عن رسول الله صلى الله عليه وآله قال: إنما كان لبث آدم وحواء في الجنة حتى أخرجا منها سبع ساعات من أيام الدنيا حتى أهبطهما الله من يومهما ذلك.

في الشيعة سبع خصال

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: 104-7 حدثنا العباس بن معروف، عن الحسن بن علي بن فضال، عن ظريف بن ناصح، عن عمرو بن أبي المقدام، عن محمد بن علي عليهم السلام قال: إنما كانت شيعة علي المتبذلون في ولايتنا، والمتحابون في مودتنا، المتزاوون لآحياء أمرنا إن غضبوا لم يظلموا، وأن رضوا لم يسرفوا بركة لمن جاؤوا، سلم لمن خالطوا. وقد أخرجت مارويته في هذا المعنى في كتاب صفات الشيعة.

لعن رسول الله صلى الله عليه وآله أباسفيان في سبعة مواطن

حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن موسى الدقاق قال: حدثنا أحمد بن 105-7 محمد بن داود الحنظلي قال: حدثنا الحسين بن عبد الله

Davood al-Hanzali, on the authority of Al-Hussein ibn Abdullah al-Jo'afy, on the authority of Al-Hikam ibn Meskin, on the authority of Abil Jarud, on the authority of Abil Tufayl Amer ibn Vasele', "God's Prophet (MGB) cursed Abu Sufyan on seven occasions. He should not have done anything else. The first occasion on which God and the Prophet (MGB) cursed Abu Sufyan was when the Prophet (MGB) was emigrating to Medina. Abu Sufyan cursed the Prophet (MGB), and wanted to hit the Prophet (MGB)

when he ran into the Prophet (MGB) on his way back from Syria. However, God fended off his attack.

The second occasion was on the day of the Battle of Badr in which he fled from the Badr well, and God and the Prophet (MGB) cursed him.

The third occasion was on the day of the Battle of Uhud when after the Battle Abu Sufyan shouted, *'Show your superiority, Hubal'*⁸⁸ and the Prophet of God (MGB) replied, *'God is the Most High and the Most Glorious.'*⁸⁹ Then Abu Sufyan said, *'We have Uzza and you do not.'* Then the Prophet (MGB) replied, *'God is our friend but you have no friends.'*

The fourth occasion was on the day of the Battle of the Trench when Abu Sufyan had come to fight the Muslims accompanied by all of the Quraysh tribe. However, the Honorable the Exalted God had them return angry and defeated. They had no gains from this Battle and the Honorable the Exalted God revealed two verses to the Prophet (MGB) from the Holy Quran in the *Al-Ahzab* Chapter.⁹⁰ Abu Sufyan and his companions were called atheists, and Muawiyah was called a polytheist and an enemy of God.

The fifth occasion was on the day of the Treaty of Hudaibiyyah in which the Quraysh intercepted the Muslims who wanted to offer animals for sacrifice and did not let them reach the place of offering. They also did not let the Prophet (MGB) reach the Holy House. Thus, they had to abandon their sacrificial animals, and the Prophet (MGB) had to return without having performed the circumambulations of the *Ka'ba*. Then the Honorable the Exalted God and the Prophet (MGB) cursed Abu Sufyan.

The sixth occasion was on the day of the Battle of Confederates⁹¹ when Abu Sufyan leading the Quraysh, Amer ibn al-Tofeyl leading the Havazan and Ayineh ibn Hasin leading the invaded Medina with the Ghatafans assisted by the Jewish Qurayzah⁹² and Nadir tribes,⁹³ and attacked Medina. The Prophet (MGB) cursed their leaders and their followers and said, *'If there are any believers amongst those who follow them, they shall not be cursed. However, there are no believers or noble ones amongst the leaders of this group and there are none to be saved.'*

The seventh occasion was on the day on which they plotted and attacked the Prophet (MGB) in a group of twelve people from the Umayyads headed by Abu Sufyan and five other ones. Thus, the Prophet (MGB) cursed them. Moreover, the camel, its leader, and its rider also cursed them.'

الجعفي، عن حكم بن مسكين قال: حدثنا أبو الجارود، عن أبي الطفيل عامر بن واثلة قال: إن رسول الله صلى الله عليه وآله لعن أباسفيان في سبعة مواطن في كلهن لا يستطيع إلا أن يلعنه.

أولهن يوم لعنه الله ورسوله وهو خارج من مكة إلى المدينة مهاجراً وأبوسفيان جائئ من الشام فوقع فيه أبوسفيان يسبه ويوعده وهم أن يبطش به فصرفه الله عن رسوله.

والثانية يوم العير إذا طردها ليحرزها عن رسول الله صلى الله عليه وآله فلعه الله ورسوله.

والثالثة يوم احد قال أبوسفيان: اعل هبل، فقال رسول الله صلى الله عليه وآله: الله أعلى وأجل، فقال أبو سفيان: لنا عزى ولا عزى لكم، فقال رسول الله صلى الله عليه وآله: الله مولانا ولامولى لكم.

والرابعة يوم الخندق يوم جاء أبوسفيان في جميع قريش فرد هم الله بغيظهم لم ينالوا خيرا، وأنزل الله عز وجل في القرآن آيتين في سورة الاحزاب فسمى أبا سفيان وأصحابه كفارا، ومعاوية مشرك عدو لله ولرسوله.

والخامسة يوم الحديبية والهدى معكوكا أن يبلغ محله وصد مشركوا قريش رسول الله صلى الله عليه وآله عن المسجد الحرام وصدوا بدنه أن تبلغ النمر فرجع رسول الله صلى الله عليه وآله لم يطف بالكعبة ولم يقض نسكه فلعه الله ورسوله.

والسادسة يوم الاحزاب يوم جاء أبوسفيان بجمع قريش وعامر بن الطفيل بجمع هوازن وعيينة بن حصن بقطفان، وواعدلهم قريظه والنضير أن يأتوهم فلعن رسول الله صلى الله عليه وآله القادة والاتباع وقال: أما الاتباع فلا تصيب اللعنة مؤمنا، وأما القادة فليس فيهم مؤمن ولا نجيب ولا ناج.

والسابعة يوم حملوا على رسول الله صلى الله عليه وآله في العقبة وهم اثنا عشر رجلا من بني امية وخمسة من سائر الناس فلعن رسول الله صلى الله عليه وآله من على العقبة غير النبي صلى الله عليه وآله وناقته وسائقه وقائده.

The compiler of this book said, "This narration has been cited as above. However, there were fourteen people who attacked the Prophet (MGB)."

On the seven cases which are in Hell

7-106 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ebad ibn Suleiman, on the authority of Muhammad ibn Suleiman, on the authority of his father Suleiman al-Daylami, on the authority of Ishaq ibn Am'mar al-Sayrafi, on the authority of Abil Hassan Musa ibn Ja'far al-Kazim (MGB) that in a long narration he (MGB) said, "O Ishaq! Indeed there is a desert called Seqr in Hell. It has not breathed since the day in which God created it. Should the Honorable the Exalted God order it to breathe, it would burn everything that is on the Earth even if it breathes through a small hole the size of the head of a needle. The residents of Hell try to find protection against the burning; the bad scent; the evilness and the tortures of this area. There is a mountain in that desert in which those who want to find protection from its burning;

bad scent; evilness and tortures go. There is a valley in that mountain in which those who want to find a protection from its burning; bad scent; evilness and tortures go. There is a well in that valley in which those who want to find a protection from its burning; bad scent; evilness and tortures go. There is a snake in that well to which those who want to find a protection from its burning; bad scent; evilness and tortures go. There are seven cases in the belly of that snake which contain five people from the former nations and two of the people of this nation.”

Ishaq (ibn Am'mar al-Sayrafi) added, “I asked the Imam (MGB), ‘May I be your ransom! Who are those five people and who are the two from this nation?’ The Imam (MGB) replied, ‘The five people are Cain who killed Abel; Nimrood who argued with Abraham (MGB) regarding God and claimed that he was the one who gave life and death; *Pharaoh* who claimed ‘I am your Lord, Most High’⁹⁴; the Jew who innovated Judaism; Bolis who innovated Christianity⁹⁵ and the two people from this nation who are two Arab Bedouins.’”

Job suffered for seven years without having committed any sins

7-107 (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 Ali al-Khazzaz, on the authority of Fazl al-Ash'ari, on the authority of Al-Hussein ibn al-Mukhtar, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, “Job (MGB) suffered for seven years without having committed any sins.”⁹⁶

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الخبر هكذا والصحيح أن أصحاب العقبة كانوا أربعة عشر الحديث.

الصناديق السبعة في النار

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا 7-106 عباد بن سليمان، عن محمد بن سليمان، عن أبيه سليمان الديلمي، عن إسحاق بن عمار الصيرفي، عن أبي الحسن موسى بن جعفر عليهما السلام في حديث طويل يقول فيه: يا إسحاق إن في النار لواديا يقال له: سقر، لم يتنفس منذ خلقه الله، ولو أذن الله عز وجل له في التنفس بقدر مخطط لاحرق ما على وجه الارض وإن أهل النار ليتعوذون من حر ذلك الوادي وتننه وقذره وما أعد الله فيه لاهله، وإن في ذلك الوادي لجبالا يتعوذ جميع أهل ذلك الوادي من حر ذلك الجبل وتننه وقذره وما أعد الله فيه لاهله، وإن في ذلك الجبل لشعبا يتعوذ جميع أهل ذلك الجبل من حر ذلك الشعب وتننه وقذره وما أعد الله فيه لاهله، وإن في ذلك الشعب لقلبيبا يتعوذ أهل ذلك الشعب من حر ذلك القلب وتننه وقذره وما أعد الله فيه لاهله، وإن في ذلك القلب لحيه يتعوذ جميع أهل ذلك القلب من خبث تلك الحيه وتننتها وقذرها وما أعد الله في أنيابها من السم لاهلها، وإن في جوف تلك الحيه لسبعة صناديق فيها خمسة من الامم السالفة واثنان من هذه الامة قال: قلت جعلت فداك ومن الخمسة؟ ومن الاثنان؟ قال: وأما الخمسة فقبايل

الذي قتل هابيل ونمرود الذي حاج إبراهيم في ربه، فقال أن احيى واميت، وفرعون الذي قال: أنا ربكم الاعلى، ويهود الذي هود اليهود، وبولس الذي نصر النصارى، ومن هذه الامة أعرابيان

ابتلى أيوب عليه السلام سبع سنين بلا ذنب

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن 7-107 بن علي الخزاز، عن فضل الاشعري، عن الحسين ابن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ابتلى أيوب عليه السلام سبع سنين بلا ذنب.

7-108 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Muhammad ibn Zakariya al-Juwahry, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB) that his father Al-Baqir (MGB) said, "Job (MGB) suffered for seven years without having committed any sins. The Prophets (MGB) do not commit any sins, since they are immaculate and pure. They have no deviations. They do not even think of committing any sins whether it be a minor or a major one. Job (MGB) did not look bad or smell bad even though he suffered from a lot of calamities. He did not even have any puss or bleeding, even as small as the size of the tip of a pen. No one found him filthy and no one was afraid of him (MGB). There were no insects growing anywhere in or on his body. This is how the Honorable the Exalted God treats His dear Prophets (MGB) and noble friends in times of hardship. The people did not associate with Job (MGB) because he (MGB) was poor and weak and out of their ignorance. They did not know what a great rank he (MGB) had near his Sublime Lord! The Prophet (MGB) said, "The people who suffer the worst hardships are the Prophets, then those next in rank, then those after them, and so forth."

The Honorable the Exalted God had Job (MGB) suffer so much that he was belittled in the eyes of the people so that they would not worship him (MGB) when they see the endless blessings of God in his hands. This was done so that the people realize that there are two kinds of rewards and punishments from the Sublime God: One in an especial way as a grant and the second way due to worthiness and servitude. This was done so that the people never belittle the poor or the ill. This was done so that the people realize that God would make ill anyone whom He wills and treats anyone whom He wills by any means which He wills. This was done so that it may serve as a lesson to learn from for some people; as a means of destitute and hardship for some other people; and as a means of prosperity for some other people. He is Just in all of his Judgements and Wise in all of his Deeds. He would not do anything to any of His servants unless it was the best thing for them. There is no power save in Him."

The seven groups of angels and the seven types of veils

7-109 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Zakariya al-Qat'tan quoted Bakr ibn

Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Nasr ibn Mozahim al-Menqari, on the authority of Umar ibn Sa'ed, on the authority of Abi Mikhnaf Lot ibn Yahya, on the authority of Abi Monsoor, on the authority of Zayd ibn Wahab,

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري 7-108 قال: حدثنا جعفر بن محمد بن عمارة عن أبيه، عن جعفر بن محمد، عن أبيه عليهم السلام قال: إن أيوب عليه السلام ابتلى من غير ذنب، وإن الأنبياء لا يذنبون لأنهم معصومون مطهرون، لا يذنبون ولا يزيغون ولا يرتكبون ذنبا، صغير ولا كبيرا. وقال عليه السلام: إن أيوب عليه السلام مع جميع ما ابتلى به لم ينتن له رائحة، ولا قبحت له صورة، ولا خرجت منه مدة من دم ولا قيح ولا استقره أحد رآه، ولا استوحش منه أحد شاهده، ولا يدود شيء من جسده، وهكذا يصنع الله عز وجل بجميع من يبتليه من أنبيائه وأوليائه المكرمين عليه، وإنما اجتنبه الناس لفقره وضعفه في ظاهر أمره لجهلهم بماله عند ربه تعالى ذكره من التأييد والفرج، وقد قال النبي صلى الله عليه وآله: "أعظم الناس بلاء الأنبياء، ثم الأمثل فالأمثل" وإنما ابتلاه الله عز وجل بالبلاء العظيم الذي يهون معه على جميع الناس لئلا يدعوا له الريبية إذا شاهدوا ما أراد الله أن يوصله إليه من عظام نعمه متى شاهدوه ليستدلوا بذلك على أن الثواب من الله تعالى ذكره على ضربين استحقاق واختصاص ولئلا يحتقروا ضعيفا لضعفه، ولا فقيرا لفقره ولا مريضا لمرضه وليعلموا أنه يسقم من يشاء ويشفي من يشاء، متى شاء كيف شاء بأي سبب شاء، ويجعل ذلك عبرة لمن يشاء وشقاوة لمن يشاء وسعادة لمن يشاء، وهو في جميع ذلك عدل في قضائه وحكيم في أفعاله، لا يفعل بعباده إلا الأصلح لهم ولا قوة لهم إلا به.

الملائكة على سبعة اصناف والحجب سبعة

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب، 7-109 عن تميم بن بهلول، عن نصر بن مزاحم المنقري عن عمر بن سعد عن أبي مخنف لوط بن يحيى، عن أبي منصور، عن زيد بن وهب

"They asked the Commander of the Faithful Imam Ali (MGB) about the power of the Honorable the Exalted God – may His Majesty be Exalted. Then he stood up and delivered a sermon. He praised God, expressed God's glorifications and said, 'The Blessed the Sublime God has many angles. Some of them are so big that if any of them comes down to Earth, the Earth cannot house them in it due to their extensive size and great amount of feathers and large wings. Some of the angels are so stout and handsome that if all the genies and men cooperate with each other, they cannot describe them. Some of the angles are so big that it would take seven-hundred years to travel the distance between their two shoulders or the distance between their two earlobes. Some of the angels are so large that they can block off the whole horizon with just one of their wings, and their body is very large in size. Some of the angels are so tall that when they stand up the heavens are below their belly buttons. Some of them are such that they can step on no support on the inner layers of the Earth and all of the Earth is only as high as their knee. Some of them are so large that just the back of their large nail can house all the waters in the oceans of the Earth. Some of the angels are so large that they can house as many ships as there

ever will be in their eyes and they can sail there forever. Blessed be the Best of the Creators.” Then he (MGB) was asked about the veils. He (MGB) said, “There are seven types of veils. The thickness of each veil is the distance of a five-hundred year journey, and the distance from one veil to the next is five-hundred years. The second veil includes seventy-thousand veils with the distance from one veil to the next is five-hundred years, and the thickness of each veil is the distance of a five-hundred year journey. There are seventy-thousand angels as the gate-keepers for each veil each as powerful as all the genies and the men. Some of the veils are darkness, some are light. Some of the veils are fire, some are smoke. Some of the veils are clouds, some are lightening. Some of the veils are thunder, some are illumination. Some of the veils are pebbles, some are hills. Some of the veils are dust. Some of the veils are water and some are creeks. They are a variety of veils the thickness of each is the distance of a seventy-thousand year journey.

Then there are the pavilions of majesty which are sixty in number. There are seventy-thousand angels in each pavilion. The distance between each pavilion is the distance of a five-hundred year journey. Then there is the pavilion of glory. Then there is the pavilion of grandeur. Then there is the pavilion of magnificence. Then there is the pavilion of holiness. Then there is the pavilion of almightiness. Then there is the pavilion of pride. Then there is the pavilion of white light. Then there is the pavilion of Unity which is as large as a square each side of which measures the distance of a seventy-thousand journey. Then there is the Imperial Veil.”

قال: سئل أمير المؤمنين عليه السلام عن قدرة الله عز وجل جلت عظمتها، فقام خطيباً فحمد الله وأثنى عليه، ثم قال: إن لله تبارك وتعالى ملائكة لو أن ملكاً منهم هبط إلى الأرض ما وسعته لعظم خلقه وكثرة أجنحته، ومنهم من لو كلفت الجن والانس على أن يصفوه ما وصفوه لبعد ما بين مفاصله وحسن تركيب صورته، وكيف يوصف من ملائكته من سبع مائة عام ما بين منكبيه وشحمة اذنيه، منهم من يسد الافق بجناح من أجنحته دون عظم بدنه، ومنهم من السماوات إلى حجزته، ومنهم من قدمه على غير قرار في جو الهواء الاسفل والارضون إلى ركبتيه، ومنهم من لوالقي في نقرة إبهامه جميع المياه لوسعتها، ومنهم من لو القيت السفن في دموع عينيه لجرت دهر الداهرين من لوالقي في نقرة إبهامه جميع المياه لوسعتها، ومنهم من لو القيت السفن في دموع عينيه لجرت دهر الداهرين فتبارك الله أحسن الخالقين.

وسئل عليه السلام عن الحجب فقال عليه السلام: الحجب سبعة، غلظ كل حجاب [منها] مسيرة خمسمائة عام، وبين كل حجابين مسيرة خمسمائة عام، والحجاب الثاني سبعون حجابا، بين كل حجابين مسيرة خمسمائة عام وطوله خمسمائة عام، حبة كل حجاب منها سبعون ألف ملك، قوة كل ملك منهم قوة الثقلين، منها ظلمة ومنها نور ومنها نار ومنها دخان ومنها سحب ومنها برق ومنه امطر ومنها رعد ومنها ضوء ومنها رمل ومنها جبل ومنها عجاج ومنها ماء ومنها أنهار وهي حجب مختلفة، غلظ كل حجاب مسيرة سبعين ألف عام، ثم سرادقات الجلال وهي ستون سرادقا، وفي كل سرادق سبعون ألف ملك، بين كل سرادق وسرادق مسيرة خمسمائة عام، ثم سرادق العز، ثم سرادق الكبرياء، ثم سرادق العظمة، ثم سرادق القدس، ثم سرادق الجبروت، ثم سرادق الفخر، ثم [سرادق] النور الابيض، ثم سرادق الوحدانية، وهو مسيرة سبعين ألف عام في سبعين ألف عام، ثم الحجاب الاعلى

Then, Ali (MGB) ended his speech and stopped talking. Umar said, “O Abal-Hassan! I could not survive

even for one day without you.”

The compiler of the book – may God be pleased with him – said, “These veils are not covering up the Honorable the Exalted God since the Sublime God cannot be said to be confined in a place. However, they are placed upon the great world which He has created and no one but the Blessed the Sublime God knows its size.”

Imam Ali Ibn Abi Talib Prayed Seven Years Before Others

7-110 Abu Ahmad Muhammad ibn Ja’far al-Bandar al-Furqany in Furqan narrated that Abu Bakr Mosadat ibn Asma’ quoted Ibrahim ibn Ishaq al-Zahri, on the authority of Ubaydullah ibn Musa, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Al-Minhal ibn Amr, on the authority of Ebad ibn Abdullah (Al-Asady al-Kufy), on the authority of Ali (MGB), “I am God’s servant and the Prophet (MGB)’s brother. I am the greatest friend. No one will claim that he has this rank after me unless he is a liar. I have prayed for seven years before other people did.”

The Evil Ones Descend Upon Seven of the Boastersdccc

7-111 (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, on the authority of Yaqoob ibn Yazid, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Davood ibn Abi Yazid, on the authority of someone who narrated that Aba Abdullah as-Sadiq (MGB) said the following regarding the following words of the Honorable the Exalted God, *‘Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person.’*⁹⁷ “The evil ones descended upon seven people as follows: Al-Muqayrih, Binan, Sa’ed, Hamzih ibn Am’marat al-Barbari, Al-Harith al-Shami, Abdullah ibn al-Harith and Abul Khat’tab.”

Seven Characteristics God Granted to the Followers of Ali

7-112 Abu Muhammad Am’mar ibn al-Hussein – may God be pleased with him – narrated that Ali ibn Muhammad ibn Ismat quoted Ahmad ibn Muhammad al-Tabary in Mecca, on the authority of Al-Hassan ibn al-Lays al-Razi, on the authority of Shayban ibn Farookh al-Abali, on the authority of Homam ibn Yahya, on the authority of Al-Qasim ibn Abdul Vahid, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir ibn Abdullah al-Ansari, “One day I was with the Prophet (MGB). Then suddenly he turned his face towards Ali ibn Abi Talib (MGB) and said, ‘O Father of Hassan! Do you want me to give you glad tidings?’ (Imam) Ali (MGB)

فقال له عمر: لابقيت اليوم لا أراك فيه يا أبا الحسن.

قال مصنف هذا الكتاب رضي الله عنه: ليست هذه الحجب مضروبة على الله عزو جل، تعالى الله عن ذلك لانه لا يوصف بمكان ولكنها مضروبة على العظمة العليا من خلقه التي لا يقادر قدرها غيره تبارك وتعالى.

صلى أمير المؤمنين على بن أبي طالب قبل الناس بسبع سنين

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا أبوبكر مسعدة بن أسمع قال: حدثنا إبراهيم بن إسحاق 7-110 الزهري قال: حدثنا عبيد الله بن موسى قال: أخبرنا إسرائيل، عن أبي إسحاق، عن المنهال بن عمرو، عن عباد بن عبد الله، عن علي عليه السلام أنه قال: أنا عبد الله وأخو رسوله وأنا الصديق الأكبر، لا يقولها بعدي إلا كذاب، صليت قبل الناس بسبع سنين.

تنزلت الشياطين على سبعة من الغلاة

أبي، ومحمد بن الحسن رضي الله عنهما قالوا: حدثنا محمد بن يحيى العطار وأحمد بن إدريس جميعا، عن 7-111 محمد بن أحمد بن يحيى بن عمران الأشعري، عن يعقوب ابن يزيد، عن الحسن بن علي بن فضال، عن داود بن أبي يزيد، عن رجل، عن أبي عبد الله عليه السلام في قوله عز وجل: "هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ" قال: هم سبعة: المغيرة، وبنان، وصائد، وحمزة بن عمار البربري، والحارث الشامي، وعبد الله بن الحارث، وأبو الخطاب.

أخبر جبرئيل عن الله أنه قد أعطى شيعة على بن أبي طالب ومحبيه سبع خصال

حدثنا أبو محمد عمار بن الحسين رضي الله عنه قال: حدثنا علي بن محمد ابن عصمة قال: حدثنا أحمد بن 7-112 محمد الطبري بمكة قال: حدثنا الحسن بن الليث الرازي عن شيبان بن فروخ الابلي، عن همام بن يحيى، عن القاسم بن عبد الواحد، عن عبد الله بن محمد بن عقیل، عن جابر بن عبد الله الانصاري قال: كنت ذات يوم عند النبي إذا أقبل بوجهه على علي بن أبي طالب عليه السلام فقال: ألا ابشرك يا أبا الحسن؟ قال: بلى يا رسول الله، قال: هذا جبرئيل يخبرني عن الله جل

said, 'Yes, O Prophet of God!' The Prophet (MGB) continued, 'God – may His Majesty be Exalted – informed me by Gabriel that He granted seven things to your lovers and your followers. They will have: 1- gentle treatment at the time of death, 2- a companion at times of fear, 3- light at times of darkness, 4- security at the time of Resurrection, 5- justice at the time of Reckoning, 6- permission to pass

through the passage (to Heaven), 7- entry to Heaven before other people, with the light (of their faith) shining in front of them and on their right side.”

One Said There Were Seven People Present when the Verse of Purification was Revealed

7-113 (The compiler of the book narrated that) my father – may God be pleased with him – narrated that Abdullah ibn al-Hassan al-Mo’adab quoted Ahmad ibn al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Mukhaval ibn Ibrahim⁹⁸, on the authority of Abdul Jab’bar ibn Ab’bas al-Hamedany, on the authority of Am’mar ibn Muawiyah al-Dahani, on the authority of Umrat ibn Af’ee that he had heard Umma Salma say, “The following verse (of Purification) was revealed in my house, ‘...And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.’⁹⁹ There were seven people present as follows: God’s Prophet (MGB), Gabriel, Michael¹⁰⁰, Ali (MGB), Fatimah (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) and I was standing at the door. Then I asked, ‘O Prophet of God (MGB)! Am I not one of the members of the Family?’ The Prophet (MGB) told me, ‘You are one of the Prophet’s wives.’ He (MGB) did not say, ‘You are one of the members of my Family.’”

The compiler of the book – may God be pleased with him – said, “This is a strange narration which has not been cited anywhere except here. What is generally known is that when the verse of purification was revealed, five members of the Prophet’s Household were present (including the Prophet (MGB)) and Gabriel was the sixth one there.”

Seven Groups of People Should Not Shorten Their Prayers

7-114 Ja’far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy – may God be pleased with him – narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Isma’il ibn Abi Zyad¹⁰¹, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), “Seven groups of people should not shorten their prayers as follows: Those who collect tax; the commanders who move around in the province under their command; merchants who go from town to town; shepherds; Bedouins¹⁰² who are always looking for water and plants; men who go to hunt as a hobby and bandits¹⁰³ who steal from travelers.”

جلاله أنه قد أعطى شيعتك ومحبيك سبع خصال: الرفق عند الموت، والانس عند الوحشة، والنور عند الظلمة والامن عند الفزع، والقسط عند الميزان، والجواز على الصراط، ودخول الجنة قبل الناس، نورهم يسعى بين أيديهم وبأيمانهم.

من روى أن أهل البيت الذين نزلت فيهم آية التطهير سبعة

أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد ابن علي الاصبهاني، عن إبراهيم بن 7-113 محمد الثقفي قال: أخبرنا مخول بن إبراهيم قال: حدثنا عبد الجبار بن العباس الهمداني، عن عمار بن معاوية الدهني، عن عمرة بنت أفعي قالت: سمعت أم سلمة رضي الله عنها تقول: نزلت هذه الآية في بيتي "...إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" قالت: وفي البيت سبعة رسول الله وجبرئيل وميكائيل وعلي وفاطمة والحسن والحسين صلوات الله عليهم، قالت: وأنا على الباب فقلت: يا رسول الله أأنت من أهل البيت؟ قال: إنك من أزواج النبي صلى الله عليه وآله وما قال، إنك من أهل البيت.

قال مصنف هذا الكتاب رضي الله عنه: هذا حديث غريب لا أعرفه إلا بهذا الطريق والمعروف أن أهل البيت الذين نزلت فيهم آية التطهير خمسة وسادسهم جبرئيل عليه السلام.

سبعة لا يقصرون الصلاة

حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي رضي الله عنه قال: حدثني جدي 7-114 الحسن بن علي، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: سبعة لا يقصرون الصلاة الجابي الذي يدور في جبايته، والامير الذي يدور في إمارته، والتاجر الذي يدور في تجارته من سوق إلى سوق، والراعي، والبدوي الذي يطلب مواضع القطر ومنبت الشجر، والرجل الذي يطلب الصيد يريد به لهو الدنيا، والمحارب الذي يقطع السبيل.

Remembrance of God is entrusted to seven parts in the body

7-115 There are seven parts of the body entrusted with remembrance of God: the tongue, the soul, the spirit, the intellect, the wisdom, the head, and the heart one of which needs to persevere. The tongue's perseverance is attained through honesty in uttering words. The soul's perseverance is attained through presence of one's mind. The spirit's perseverance is attained through sincerity in repentance. The heart's perseverance is attained through properly begging for pardon. The intellect's perseverance is attained through properly learning from one's mistakes. The wisdom's perseverance is attained through proper pride, and the head's perseverance is attained through awareness of the secrets of the world. Thus, the remembrance of God is equal to uttering praises of God for the tongue; struggling and hard work for the spirit; fear and hope for the soul; honesty and sincerity for the heart; exaltation and shyness for the intellect; submission and contentment for the wisdom; and witnessing to and approaching God for the head."

This has been narrated by Abu Muhammad ibn Abdullah ibn Hamid who has linked it up to some of the

good-doers – may God bless them.

There are seven children for the Prophet of God (MGB)

7-116 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), "The Prophet brought six offspring from Khadijah – two boys named Qasim and Tahir who was also called Abdullah and four daughters who are Umm Kulthum, Ruqayah, Zaynab and Fatimah. Ali ibn Abi Talib (MGB) married Fatimah (MGB). Abul As ibn Rabia, who was one of the Umayyads, married Zaynab. Uthman ibn Affan married Umm Kulthum but she died before the marriage was consummated. When Uthman went to the Battle of Badr, the Prophet (MGB) married off Ruqayah to him. The Prophet (MGB) also had a son named Ibrahim from Maria al-Qibiyya who is also called Umma Ibrahim and *Um'ma Valad*¹⁰⁴."

7-117 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Abu Ali al-Vaseti, on the authority of Abdullah ibn Ismat, on the authority of Yahya ibn Abdullah, on the authority of Amr ibn Abil Miqdam, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB), "Once when

الذكر مقسوم على سبعة أعضاء

الذكر مقسوم على سبعة أعضاء اللسان والروح والنفس والعقل والمعرفة والسر والقلب. وكل واحد منها 7-115 يحتاج إلى الاستقامة، فأما استقامة اللسان فصدق الاقرار، واستقامة الروح صدق الاستغفار، واستقامة القلب صدق الاعتذار، واستقامة العقل صدق الاعتبار، واستقامة المعرفة صدق الافتخار، واستقامة السر السرور بعالم الاسرار، واستقامة القلب صدق اليقين ومعرفة الجبار، فذكر اللسان الحمد والثناء، وذكر النفس الجهد والعناء، وذكر الروح الخوف والرجاء، وذكر القلب الصدق والصفاء، وذكر العقل التعظيم والحياء، وذكر المعرفة التسليم الرضاء، وذكر السر على رؤية القاء. حدثنا بذلك أبو محمد بن عبد الله بن حامد رفعه إلى بعض الصالحين عليهم السلام.

كان لرسول الله صلى الله عليه وآله سبعة أولاد

حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالوا: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله 7-116 البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ولد لرسول الله صلى الله عليه وآله من خديجة القاسم والطاهر وهو عبد الله، وأم كلثوم، ورقية، وزينب، وفاطمة. وتزوج علي ابن أبي طالب عليه السلام فاطمة عليها السلام، وتزوج أبو العاص بن الربيع وهو رجل من بني أمية

زينب، وتزوج عثمان بن عفان أم كلثوم فماتت ولم يدخل بها، فلما ساروا إلى بدر زوجه رسول الله صلى الله عليه وآله رقية. وولد لرسول الله صلى الله عليه وآله إبراهيم من مارية القبطية وهي أم إبراهيم أم ولد

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد 117-7 بن محمد بن خالد قال: حدثني أبو علي الواسطي، عن عبد الله بن عصمة، عن يحيى بن عبد الله، عن عمرو بن أبي المقدام، عن أبيه، عن

God's Prophet (MGB) entered his house, he (MGB) heard that Ayesha was yelling at Fatimah (MGB). She was saying, 'O Khadijah's daughter! I swear by God that you believe that your mother was better than us. What was in her that made her nobler than us?' Fatimah who was listening to her cried when she saw the Prophet (MGB). The Prophet (MGB) looked at her and asked, 'O daughter of Muhammad! Why are you crying?' She replied, 'Ayesha mentioned my mother's name with disrespect and I cried.' The Prophet of God (MGB) became angry, turned to Ayesha and said, 'O Homeyra! Be silent. The Blessed the Sublime God has honored kind women who give birth to children. Khadijah – may God may have mercy upon her – has brought two sons from me. The first one is called Tahir, Abdullah or Mutah'har. The second one is called Qasim. Khadijah has delivered four daughters for me who are Fatimah (MGB), Ruqayah, Umm Kulthum and Zaynab. However, you are one whom God has made barren and have not given birth to any child for me."

[1.](#) Hisham ibn Urwah was a prominent narrator of traditions, son of Urwah ibn al-Zubayr, grandson of Zubayr ibn al-Awwam and Asma bint Abu Bakr. In Medina, his pupils included people as well-known as Malik ibn Anas.

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

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

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

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

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

[7.](#) Hijaz

[8.](#) Chrysolite, a certain green transparent gem is a well-known gem that is a kind of expensive gem similar to but more expensive than emerald, which is dark green.

[9.](#) The Holy Quran: An-Naziat 79:24.

[10.](#) The Holy Quran: Chapter 112.

[11.](#) The Holy Quran: Chapter 109.

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

[13.](#) Regarding the meaning of Itrat God's Prophet said, "I am leaving amongst you two weighty things – God's Book and my

progeny; my family. They will not depart from each other until they will join me at the Divine Pool Al-Kauthar."

[14.](#) This means that they are very greedy and devour everything.

[15.](#) This seems to be a made up tradition to sow the seeds of discord amongst the Muslims.

[16.](#) Probably he is Abdul Rahman al-Aswad Aba Umar al-Yashkari.

[17.](#) Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-[The Holy Quran: Al-Ma'ida 5:31].

[18.](#) The Holy Quran: Chapter 1.

[19.](#) They are the morning, the evening and the night prayers.

[20.](#) The Holy Quran: Chapter 1.

[21.](#) The general call to prayer

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

[23.](#) If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.[The Holy Quran: Al-Naml 27:89]

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

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

[26.](#) Al-Mustajar is located in front of the Ka'ba's door and by the side of the Rukne Yamani. When the Ka'ba had two doors, one of them was Al-Mustajar. Then it was closed. It is said that this is the place split open for Fatimah Bint Asad when she gave birth to Imam Ali (MGB).

[27.](#) Junub or Janabah

[28.](#) There are various views about the meanings of the seven letters. The following are some of them:

1. The seven letters are: promise, threat, order, prohibition, stories, controversy, and proverbs. Ibn Atiya weakened this idea. He said: "These are not called letters. (Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p. 67).

2. They are the differing words that have close meanings such as aqbil and halum (come! come on), ajjil and asri (be quick). Al-Tabari chose this meaning. (Al-Tabari, Tafsir, vol. 1, p. 15)

However, this meaning is untrue. That is because man, according to this meaning, has the right to read the Quran in various ways. So, this will lead to a big difference such as adding a verse or omitting it. That is because the differing words bring about differing sentences, as al-Qurtubi said. (Al-Qurtubi, Tafsir, vol. 1, p. 36)

3. They are the seven chapters which the Quran brought: the prevention, the order, lawful, the unlawful, the clearly defined (verses), the ambiguous (verses), and the proverbs. (Al-Bayan fi Tafsir al-Quran, p. 183) These chapters are not called letters. Besides the prevention and the unlawful are one chapter. They are therefore not seven chapters.

4. They are the classical dialects from the dialects of the Arab. They are differing in the Quran. So, some of the Quran was revealed in the dialect of Quraysh; some of it in the dialect of Hudhayl; some of it in the dialect of Hawza'n; some of it in the dialect of the Yemen; some of it in the dialect of Kina`na; some of it in the dialect of Tamim; some of it in the dialect of Thaqif. This idea is ascribed to Al-Bayqahi, Al-Abhari, and the author of Al-Qa`mu`s. However, Umar opposed this idea when he said that the Quran was revealed in the dialect of Madar. (Al-Bayan fi Tafsir al-Quran, p. 185).

5. They are seven recitations. However, some oppose that and say that the famous recitations are more than seven. (Al-Bayan fi Tafsir al-Quran, p. 191).

These are some of the opinions. Abu` Sha`ma wrote a book on these meanings and refuted most of them. The Imam denied the Seven Letters. Imam Abu Ja'far al-Baqir (MGB) denied the seven letters. What was attributed to him that he reported them is incorrect. In the (book) al-Sahih, Zara`ra reported on the authority of the Imam, who said, "Indeed the Quran is one. The One (Allah) revealed it. However, the reporters have brought about these differences. It was reported on the authority of the Imam as-Sadiq (MGB) that he denied that. Al-Fudayl b. Yasa`r asked him, "Surely, the people say that the Quran has been revealed in seven letters." So, As-Sadiq (MGB) said, "The enemies of Allah have told lies. However, the Quran was revealed in one letter from the One and Only."

- [29.](#) The Holy Quran: Sad 38:39.
- [30.](#) Ahmad ibn Hilal al-Habarta'ee is considered to be one of the Boasters.
- [31.](#) The Holy Quran: Ibrahim 14:48.
- [32.](#) The Holy Quran: Qaf 50:50.
- [33.](#) Imam al-Kazim (MGB).
- [34.](#) In Uyun Akhbar al-Reza we read Yusuf ibn Muhammad ibn Ziyad.
- [35.](#) 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.
- [36.](#) Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a fourth Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
- [37.](#) Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.
- [38.](#) Even though the title refers to seven gates, only four are mentioned.
- [39.](#) Empyrean Heaven, is the place in the highest heaven.
- [40.](#) Empyrean Heaven, is the place in the highest heaven.
- [41.](#) She was twenty-six years old when she married the Prophet Muhammad (MGB). Her first husband was Abu Rahma Ibn Abed Alzey. When the Prophet conquered Mecca in 630 AD, she came to the Prophet (MGB), accepted Islam and proposed to marry him. Her actions encouraged many Meccans to accept Islam and Prophet Muhammad (MGB).
- [42.](#) The Holy Quran: Al-Ahzab 33:6.
- [43.](#) Who was Salim al-Madani – the servant of Ibn Mutee'a.
- [44.](#) She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).
- [45.](#) Ataba and Shayba
- [46.](#) Valid ibn Ataba.
- [47.](#) Hamzih and Ubayda.
- [48.](#) A group of militants led by Amru bin 'Abd Wudd and Ikrimah ibn Abi Jahl attempted to thrust their way through the trench and managed to cross the trench occupying a marshy area near the hillock of Sala.
- [49.](#) Located 150 kilometers (95 miles) from Medina in the northwestern part of the Arabian peninsula, in modern-day Saudi Arabia.
- [50.](#) The Muslims attacked Jews who, having reached agreement with the Muslims and then broken their word, had barricaded themselves in a fort.
- [51.](#) The Holy Quran: Al-Ahzab 33:38.
- [52.](#) Exalted, elevated in character
- [53.](#) The Holy Quran: Al-Ahzab 33:23.
- [54.](#) Referring to Zubayr
- [55.](#) About Hind – the liver-eater we should say that her father, Utbah, uncle, Shayba, brother, Walid and son, Hanzala were all killed in the Battle of Badr. And it was a coincidence that all of them were killed at the hands of the Hashemites. The fire of revenge was raging in her heart. When preparations began for the Battle of Uhud, Hind insisted that women should also be taken along. Thus along with other people, Abu Sufyan also took his wives, Hind and Binte Saad. Hind became the leader of the ladies group. At every halt the ladies used to sing about memory of those slain in Badr. When the battle started, Hind and other women, began to play tambourine and sing the famous song whose opening lines were:
We are the daughters of Tariq. We walk upon the plush floorings.
They began to encourage the people to fight fiercely. She told Wahshi the slave of Jubair bin Motam that he would be rewarded very much if he could succeed in killing the Prophet of God (MGB), Ali (MGB) or Hamzih. When Wahshi came to

the battlefield, he saw that it was impossible to reach the Prophet (MGB) and Ali (MGB) was very alert in fighting. However, Hamzih was fighting with such passion that now and then he became oblivious of the surroundings. So Wahshi began to pursue him and when he killed Sabbagh bin Abdul Izzi, Wahshi hid in an ambush and threw his spear towards Hamzih. It cut through the navel and came out breaking the back. In this condition Hamzih tried to pursue him, but he fell down and was martyred. Wahshi slit open the belly of Hamzih, took out his liver, came to Hind and said, "This is the liver of the killer of your father!" Hind put the liver in her mouth and began to chew it. From that time Hind began to be called, "The liver-eater." Whatever dresses and jewellery Hind had, she gave it all in reward to Wahshi and also promised that on return to Mecca she would further give him ten Dinars. Then she expressed the desire to visit the site of Hamzih's martyrdom. When she reached there, she mutilated his body and cut off his ears, nose and private parts and took them to Mecca. On the day of the conquest of Mecca when Abu Sufyan saw the might of the Prophet's army, and he came running to his people, to persuade the infidels not to fight the Prophet, Hind pulled at his beard and said, "O progeny of victors, kill this aged fool so that he may not talk of such things." At last when the Meccans helplessly accepted Islam and the points on which the Holy Prophet (MGB) took the allegiance of Hind, one of them was that she would not commit fornication. Maybe some people would feel it a strange promise. However, the Messenger of Allah (MGB) was compelled to take this type of undertaking because like Abu Sufyan, Hind was also notorious for her wanton deeds that she committed openly. She was specially attracted to black men and whenever she gave birth to a black child, she used to kill it. Allamah Sibte Ibn Jauzi's words in *Tadkeratul Khawaasul Ummah* are worthy of mention: "Asmai and Hisham bin Muhammad Kalbi have written in *Mathaleeb* and from that writing I understood this statement of Imam Hassan (MGB) that: 'O Muaviyah! You well know of the bed on which you were born.' Asmai and Kalbi say that Muaviyah was born of the seeds of four men of Quraysh: (1) Ammar bin Walid bin Mughaira (2) Musafir bin Abi Amr (3) Abu Sufyan and (4) Abbas bin Abdul Mutalib. They were friends of Abu Sufyan and each of them had sexual relations with Hind.

[56.](#) The perfidious party refers to those in the Battle of Jamal.

[57.](#) "Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,-- as also the Cursed Tree (mentioned) in the Quran: We put terror (and warning) into them, but it only increases their inordinate transgression!" [The Holy Quran: Al-Isra 17:60].

[58.](#) Muaviyah.

[59.](#) Just as the Prophet (MGB) had informed Ali (MGB) about

[60.](#) This was the nickname of Imam al-Hassan (MGB).

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

[62.](#) Referring to God's Prophet and his Trustee as you can see when you read on.

[63.](#) The Holy Quran: Al-Mursalat 77:29-31.

[64.](#) This tradition also appears in *Uyun Akhbar al-Reza*. In that book I have included the following text as footnote: 'This is a weak tradition containing some correct parts and many contradictions and ill-posed statements. The narrator of the tradition must have been one of the people working for the government since it is narrated on the authority of Imam Hadi and Imam Askari who were imprisoned. Sheikh Sadooq has narrated it without attempting to change its contents.'

[65.](#) 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).

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

[67.](#) A cosmetic for temporary removal of undesired hair.

[68.](#) A cosmetic for temporary removal of undesired hair.

[69.](#) 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.

[70.](#) Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.

[71.](#) The Holy Quran: Al-Naml 27:51.

[72.](#) Striking them with stones of baked clay. [The Holy Quran: Al-Fil 105:4].

[73.](#) The coffin is where they used to keep their most precious things such as Holy Books, documents, and wealth. For example, David (MGB) became their second king, and kept the kingship hereditary in his children. He announced Jerusalem or Quds as his capital city, and built the Holy tomb in which he put the coffin. He ruled for forty years, and then passed away.

[74.](#) "Allah. There is no god but He,—the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there who can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."[The Holy Quran: Baqara 2:255].

[75.](#) 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).

[76.](#) 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).

[77.](#) In some versions we read 'every Muslim'.

[78.](#) See footnote for 1–103.

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

[80.](#) The Holy Quran: Jumu'a 62:10.

[81.](#) Maybe what is meant is that you should put dirt over what you write so that it may dry considering the means of writing on those days.

[82.](#) Referring to Imam Al-Hassan al-Askari (MGB)

[83.](#) The Holy Quran: At-Tin 95:1–4.

[84.](#) The Holy Quran: Rum 30:9.

[85.](#) The Holy Quran: Baqara 2:235.

[86.](#) The Holy Quran: Maida 5:75.

[87.](#) The Holy Quran: Nahl 16:68.

[88.](#) Hubal was an idol worshipped in pagan Arabia, notably in Mecca before Islam.

[89.](#) "After the Battle when Abu Sufyan wanted to leave, he went to the top of the mountain and shouted loudly, saying, "You have done a fine work. Victory in war goes by turns: today is in exchange for the day of Badr. Show your superiority, Hubal", that is, vindicate your religion. The Prophet (MGB) told Umar to go up and answer him and say, "God is the Most High and the Most Glorious. We are not equal: our dead are in Paradise, while yours are in Hell." In response, Abu Sufyan said to Umar, "Come up here to me." The Prophet (MGB) told him to go and see what Abu Sufyan was up to. When he came Abu Sufyan said, "I adjure you by God, Umar, have we killed Muhammad?" Umar replied, "By God, you have not, he is listening to what you are saying right now." Abu Sufyan said, "I regard you as more truthful and reliable than Ibn Qami'a", referring to the latter's claim that he had killed Muhammad."

[90.](#) 'They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.'[The Holy Quran: Al-Ahzab 33:20].

"When the Believers saw the Confederate forces, they said, 'This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true.' And it only added to their faith and their zeal in obedience." [The Holy Quran: Al-Ahzab 33:22]

[91.](#) That is the Battle of the Trench

[92.](#) The Qurayzah tribe were a Jewish tribe who lived in northern Arabia until the 7th century, at the oasis of Yathrib (now known as Medina). In 627 A.D., the tribe was charged with treason and collaboration with the invading armies during the

Battle of the Trench and besieged by the Muslims commanded by the Prophet Muhammad (MGB).

[93.](#) The Nadir tribe (Bani Nadir) were a Jewish tribe who lived in northern Arabia until the 7th century, at the oasis of Yathrib (now known as Medina). They came into conflict with the Prophet Muhammad (MGB) and, having been expelled from the city, later participated in the Battles of the Trench and Khaybar.

[94.](#) 'But (Pharaoh) rejected it and disobeyed (guidance); Further, he turned his back, striving hard (against Allah. Then he collected (his men) and made a proclamation, Saying, 'I am your Lord, Most High'. But Allah did punish him, (and made an) example of him, – in the Hereafter, as in this life.' [The Holy Quran: An-Naziat 79:21–25].

[95.](#) Bolis was in reality a Jew who embraced Christianity with the intention of corrupting it.

[96.](#) 'And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful." So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,– as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.' [The Holy Quran: Al-Anbiya 21:83–84.]

[97.](#) The Holy Quran: Shuara 221–222.

[98.](#) Or maybe Muhaval ibn Ibrahim.

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

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

[101.](#) Al-Sakoony.

[102.](#) A nomadic Arab of the desert regions of Arabia and North Africa

[103.](#) An armed robber who steals from travelers and other people, usually at gunpoint.

[104.](#) Um'ma Valad in Arabic is used for a slave-wife who delivers her master's child.

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