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## Part 9: On Nine-Numbered Characteristics

### Nine characteristics which God granted His Prophet

9-1 Isma'il ibn Mansoor al-Qas'sar narrated that Abu Abdullah Muhammad ibn al-Qasim ibn Muhammad ibn Abdullah ibn al-Hassan ibn Ja'far ibn al-Hassan (ibn al-Hassan) ibn Ali ibn Abi Talib (MGB) quoted Suleiman ibn Abdul Rahman al-Dameshqi, on the authority of Ahmad ibn Aban, on the authority of Abdul Aziz ibn Muhammad ibn Musa ibn Ubaydat, on the authority of Abdullah ibn Dinar, on the authority of Umma Hani – the daughter of Abi Talib that God's Prophet (MGB) said, "The Blessed the Sublime God propagated Islam by me. God descended the Quran to me. And the *Ka'ba* was conquered with my hands. And God honored me above all His creatures. And God established me as the Master of the Children of Adam in this world. And God established me as the adornment of the Hereafter. And God forbade the entry of all the Prophets into Paradise before my entry. God forbade the entry into Paradise for all nations until after my nation enters Paradise. God established the Caliphate after me in my Household until the Trumpet is blown.<sup>1</sup> Whoever denies what I said has indeed denied the Majestic God."

### God Granted the Followers of Ali Nine Characteristics

9-2 Abu Muhammad Am'mar ibn al-Hussein al-Asrooshani – may God be pleased with him – narrated that Ali ibn Muhammad ibn Ismat quoted on the authority of Ahmad ibn Muhammad al-Tabary in Mecca, on the authority

صلى الله عليه وآله وآل محمد، فقال عليه السلام: يا فاطمة لعلي عليه السلام ثمان خصال: إيمانه بالله ورسوله، وعلمه وحكمته، وزوجته، وسبطاه حسن وحسين، وأمره بالمعروف ونهيه عن المنكر، وقضاؤه بكتاب الله، يا فاطمة إنا أهل بيت أعطينا سبع خصال لم يعطها أحد من الأولين قبلنا ولا يدركها أحد من الآخرين بعدنا: نبينا خير الأنبياء وهو أبوك، ووصينا خير الأوصياء وهو بعلك، وشهيدنا سيد الشهداء وهو حمزة عم أبيك، ومنا من له جناحان يطير بهما في الجنة وهو جعفر، ومنا سبطا هذه الأمة وهما ابنك

## باب التسعة

تسع خصال أعطاه الله عز وجل نبيه محمد صلى الله عليه وآله

حدثنا إسماعيل بن منصور القصار قال: حدثنا أبو عبد الله محمد بن القاسم ابن محمد بن عبد الله بن الحسن 1-9 بن جعفر بن الحسن [بن الحسن] بن علي بن أبي طالب عليهما السلام قال: حدثنا سليمان بن عبد الرحمن الدمشقي قال: حدثنا أحمد بن أبان قال: حدثنا عبد العزيز بن محمد بن موسى بن عبيدة، عن عبد الله بن دينار، عن أم هاني بنت أبي طالب قالت: قال رسول الله صلى الله عليه وآله: أظهر الله تبارك وتعالى الإسلام على يدي، وأنزل الفرقان علي، وفتح الكعبة على يدي، وفضلني على جميع خلقه، وجعلني في الدنيا سيد ولد آدم، وفي الآخرة زين القيامة، وحرّم دخول الجنة على الأنبياء حتى أدخلها أنا، وحرّمها على أممهم حتى تدخلها امتي، وجعل الخلافة في أهل بيتي من بعدي إلى النّفخ في الصور، فمن كفر بما أقول فقد كفر بالله العظيم.

أعطي شيعة علي عليه السلام ومحبوه تسع خصال

حدثنا عمار بن الحسين الأسروشنى رضي الله عنه قال: حدثنا علي بن محمد بن عصمة قال: حدثنا أحمد بن 2-9 محمد الطبري بمكة قال: حدثنا الحسين بن الليث

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) said, "Yes, O Prophet of God!" The Prophet (MGB) continued, "God – may His Majesty be Exalted – informed me through Gabriel that He granted nine 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, 8– with the light (of their faith) shining in front of them and 9– on their right side."<sup>2</sup>

## The Daughter of Muhammad (MGB) – Fatimah (MGB) – Has Nine Names Near God

9-3 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abdul Azeem ibn Abdullah al-Hassani – may God be pleased with him, on the authority of Al-Hassan ibn Abdullah ibn

Yunus, on the authority of Yunus ibn Zabyan that Abu Abdullah as-Sadiq (MGB) said, “There are nine names near the Honorable the Exalted God for *Fatimah* (MGB). They are *Fatimah, Sadiqa, Mobaraka, Tahera, Zakiya, Razia, Marzia, Mohadesa*, and *Zahra*.” He (MGB) then continued, “Do you understand the interpretation of the name *Fatimah*?” I (Al-Hassan ibn Abdullah ibn Yunus) said, “No. My Master! Please let me know.” The Imam (MGB) said, “She has been totally purified from wickedness.”<sup>3</sup> The Imam (MGB) continued, “Had not the Commander of the Faithful Imam Ali (MGB) married her, no one else would have been found to match her (MGB) on the Earth until the Resurrection Day.”

## **God Has Given Nine Things to Imam Ali Which He Has Not Given to Anyone Other Than Muhammad**

9-4 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa’id, on the authority of Ahmad ibn Ibrahim and Ahmad ibn Zakariya, on the authority of Muhammad ibn Na’eem, on the authority of Yazdad ibn Ibrahim, on the authority of some companions, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “I swear by God that the Blessed the Sublime

الرازي، عن شيبان بن فروخ الابلي عن همام بن يحيى، عن القاسم بن عبدالواحد عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: كنت ذات يوم عند النبي صلى الله عليه وآله إذ أقبل بوجهه على علي بن أبي طالب عليه السلام فقال: ألا أبشرك يا أبا الحسن فقال: بلى يا رسول الله، فقال: هذا جبرئيل يخبرني عن الله جل جلاله أنه قد أعطى شيعتك ومحبيك تسع خصال: الرفق عند الموت، والانس عند الوحشة، والنور عند الظلمة، والامن عند الفرع، والقسط عند الميزان، والجواز على الصراط، ودخول الجنة قبل سائر الناس، ونورهم يسعى بين أيديهم وبأيمانهم.

لفاطمة عليها السلام عند الله تسعة أسماء

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي 3-9 عبد الله البرقي قال: حدثني عبدالعظيم بن عبد الله الحسن بن عبد الله بن يونس عن يونس بن ظبيان قال: قال أبو عبد الله عليه السلام لفاطمة عليها السلام تسعة أسماء عند الله عز وجل فاطمة، والصديقة والمباركة، والطاهرة، والزكية، والراضية، والمرضية، والمحدثّة، والزهراء ثم قال عليه السلام: أتدري أي شيء تفسير فاطمة؟ قلت: أخبرني ياسيدي، قال: فطمت من الشر. قال: ثم قال: لولا أن أمير المؤمنين عليه السلام تزوجها لما كان لها كفو إلى يوم القيامة على وجه الارض آدم فمن دونه.

اعطى الله أمير المؤمنين تسعة أشياء لم يعطها أحدا قبله سوى محمد

أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن الحسين بن سعيد قال: حدثني أحمد بن 4-9 إبراهيم، وأحمد بن زكريا، عن محمد بن نعيم عن يزداد بن إبراهيم عن حدثه من أصحابنا، عن أبي عبد الله عليه السلام قال: سمعته يقول: قال أمير المؤمنين عليه السلام: والله لقد أعطاني الله تبارك وتعالى

God has granted me nine things which He has not given to anyone other than the Prophet (MGB) as follows: All the roads are open for me; I know all the races; the clouds would flow for me; I know about the deaths and the calamities; and the Divine Decrees. Once I look at the heavens, I know about everything from the past to the future with the Permission of God; And that through my Mastery (of the religion) God has perfected the religion of this nation and perfected His Blessings upon them and wished their Islam for them. As on the Day of Mastery (Day of *Qadir Khum*) He said, 'O Muhammad! Inform them that today I have perfected their religion and have wished for them Islam as their religion. I have completed my Blessings for them. All of these are honors from God bestowed upon those who praise Him.'"

## Ali (MGB) Has Been Granted Nine Characteristics

9-5 (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 Muhammad ibn Abi Umayr, on the authority of Ibrahim al-Karkhi, on the authority of Muhammad ibn Muslim, on the authority of Abi Hamzih al-Somali, on the authority of Al-Hassan ibn Atiye, on the authority of Atiye, on the authority of Zayd ibn Arqam that God's Prophet (MGB) told Ali (MGB), "O Ali ! God has granted me nine things due to you: three are for this world; three are for the Hereafter; two are for you and one is what I fear for you. And the three for this world are: you are my Trustee; you are my Caliph reigning over my people; and you are the judge of my religion. And the three for the Hereafter are: when I am given the Flag of Praise (*'Leva ul-Hamd*)<sup>4</sup> in the Hereafter, I will place it in your hand and Adam and his progeny will be under my flag; you will assist me at the gates of Paradise; and you will ask me to intercede on behalf of whomever loves you. The two that are for you are that you will not become an unbeliever nor will you go astray after me. O Ali! What I fear for you is that the Quraysh will act treacherously with you after me."

9-6 Al-Hussein ibn Yahya al-Bajaly narrated that Abu Zar'at quoted Ahmad ibn al-Qasim, on the authority of Qatn ibn Naseer, on the authority of Ja'far<sup>5</sup>, on the authority of Yaqoob ibn al-Fazl, on the authority of Sharik ibn Abdullah ibn Abdul Rahman al-Mozani, on the authority of his father that God's Prophet (MGB) said, "I have been granted nine characteristics due to Ali (MGB): three are for this world; three are for the Hereafter; two are for him and one is what I fear for him. And the three for this world are: he will be the one to cover up my private parts<sup>6</sup>; he will be the one in charge

تسعة أشياء لم يعطها أحدا قبلي خلا النبي صلى الله عليه وآله: لقد فتحت لي السبل، وعلمت الانساب، وأجرى لي السحاب، وعلمت المنايا والبلايا وفصل الخطاب، ولقد نظرت في الملكوت بإذن ربي فما غاب عني ما كان قبلي

وما يأتي بعدي. وأن بولايتي أكمل الله لهذه الامة دينهم وأتم عليهم النعم ورضي إسلامهم إذ يقول يوم الولاية لمحمد صلى الله عليه وآله: يا محمد أخبرهم أنني أكملت لهم اليوم دينهم ورضيت لهم الاسلام دينا وأتممت عليهم نعمتي كل ذلك من من الله علي فله الحمد.

أعطى النبي صلى الله عليه وآله في علي تسع خصال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد عن محمد بن أبي عمير، عن 5-9 إبراهيم الكرخي، عن محمد بن مسلم، عن أبي حمزة الثمالي عن الحسن بن عطية، عن عطية، عن زيد بن أرقم قال: رسول الله صلى الله عليه وآله لعلي عليه السلام: اعطيت فيك يا علي تسع خصال: ثلاث في الدنيا وثلاث في الآخرة واثنان لك وواحدة أخافها عليك، فأما الثلاثة التي في الدنيا فإنك وصي وخليفتي في أهلي وقاضي ديني، وأما الثلاث التي في الآخرة فاني اعطى لواء الحمد فأجعله في يدك وآدم وذريته تحت لوائي، وتعينني على مفاتيح الجنة، وأحكمك في شفاعتي لمن أحببت، وأما اللتان لك فانك لن ترجع بعدي كافرا ولاضالا، وأما التي أخافها عليك ففجرة قريش بك بعدي يا علي.

حدثنا الحسين بن يحيى البجلي قال: حدثنا أبي قال أبوزرعة قال: حدثنا أحمد بن القاسم قال: حدثنا قطن بن 6-9 نسير قال: حدثنا جعفر قال: حدثنا يعقوب بن الفضل، عن شريك بن عبد الله بن عبد الرحمن المزني عن أبيه قال: قال رسول الله صلى الله عليه وآله: اعطيت في علي تسع خصال: ثلاثا في الدنيا وثلاثا في الآخرة، واثنين أرجوهما له، وواحدة أخافها عليه: وأما الثلاثة التي في الدنيا فساتر

of the affairs of my Household; and he will be my Trustee in my family. And the three for the Hereafter are: when I am given the Flag of Praise (*'Leva ul-Hamd'*)<sup>7</sup> in the Hereafter, I will grant it to him to carry and I will lean on it at the time of the Rising for Intercession; and he will assist me at the gates of Paradise. The two that are for him are that he will not turn into an unbeliever or go astray after me. And the one I fear for him is that the Quraysh will act treacherously with him after me.”

## Nine Things Corrupt Nine

9-7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah and Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqe al-Rub'ee, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, “What corrupts speech is lying. What corrupts knowledge is forgetting. What corrupts patience is foolishness. What corrupts worshipping is laziness. What corrupts circumstances is boasting. What corrupts bravery is transgression. What corrupts generosity is mentioning it. What corrupts beauty is haughtiness. What corrupts lineage is pride.”

9-8 (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 Ali ibn al-Zyat, on the authority of Ubaydullah ibn Abdullah, on the authority of someone who linked it up to Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "I was with the Prophet (MGB) when Abdul Qays's representatives came with a sac full of dates and placed it in front of the Prophet (MGB). Then the Prophet (MGB) asked, 'Is this charity or a gift?' They replied, 'O Prophet of God! It is a gift.' He (MG) asked them, 'What kind of dates is it?' They said, 'It is *Al-Barni* dates.' Then the Prophet (MGB) said, 'There are nine characteristics in dates. Indeed Gabriel informed me that eating dates has nine benefits: 1. It eliminates pain. 2. It makes your breath smell good. 3. It helps digest food. 4. It improves hearing and vision. 5. It increases sex drive. 6. It strengthens the back. 7. It cuts off the hands of Satan. 8. It brings man closer to God. 9. It takes man farther away from Satan.'"

## The Decrees for Nine Things Have Been Said for This Nation

9-9 Ahmad ibn Muhammad ibn Yahya al-Attar – 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

عورتي، والقائم بأمر أهل بيتي، ووصيي في أهلي. وأما الثلاثة التي في الآخرة فاني اعطي لواء الحمد فاعطيه يحمله وأتكنى عليه عند قيام الشفاعة، ويعينني على مفاتيح الجنة. وأما الاثنان اللتان أرجوهما له فانه لا يرجع بعدي كافرا ولا ضالا، وأما الواحدة التي أخافها عليه فغدر قريش به بعدي.

تسعة أشياء لها تسع آفات

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري جميعا، عن هارون بن 9-7 مسلم، عن مسعدة بن صدقة الربيعي، عن جعفر بن محمد عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: آفة الحديث الكذب وآفة العلم النسيان، وآفة الحلم السفه، وآفة العبادة الفترة، وآفة الظرف الصلف، وآفة الشجاعة البغي، وآفة السخاء المن، وآفة الجمال الخيلاء، وآفة الحسب الفخر.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا أبوسعيد الادمي قال: حدثنا علي بن 9-8 الزيات عن عبيد الله بن عبد الله، عن ذكره عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: بينما نحن عند رسول الله صلى الله عليه وآله إذ ورد عليه وفد عبد القيس فسلموا ثم وضعوا بين يديه جلة تمر فقال رسول الله صلى الله عليه وآله: أصدقة أم هدية؟ قالوا: بل هدية يارسول الله قال: أي تمراتكم هذه؟ قالوا: البرني فقال عليه السلام: في تمراتكم هذه تسع خصال: إن هذا جبرئيل يخبرني أن فيه تسع خصال: يطيب النكهة، ويطيب المعدة، ويهضم الطعام، ويزيد في السمع والبصر، ويقوي الظهر، ويخبل الشيطان، ويقرب من الله عز وجل، ويباعد من الشيطان.

رفع عن هذه الامة تسعة أشياء

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن 9-9 حماد بن عيسى، عن حريز بن عبد الله، عن أبي عبد

ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Nine things have been removed for my nation: error; forgetfulness; an abominable deed done by force; what they do not know about; what they cannot tolerate; what makes them anxious; jealousy; bad omen; and having tempting thoughts about the world's creation as long as it is not verbally expressed in words."

## **Admonishment Against Doing Nine Things**

9-10 Abu Ishaq Ibrahim ibn Muhammad ibn Hamzih ibn Am'marat al-Hafiz said in what he wrote me that Salim ibn Salim and Abu Aroobat narrated that Abul-Khat'tab quoted Harun ibn Muslim, on the authority of Al-Qasim ibn Abdul Rahman al-Ansari, on the authority of Abdul Rahman al-Ansari, on the authority of Muhammad ibn Ali Al-Baqir (MGB), on the authority of his father (MGB), on the authority of Al-Hussein ibn Ali (MGB), "When the Prophet (MGB) conquered the Fort at Khaybar, he (MGB) asked them to fetch his bow and leaned on its handle. Then he praised God and recited God's glorifications. He mentioned that God had brought this victory and triumph. Then the Prophet (MGB) admonished us against doing nine things: dowry of the fornicatress<sup>8</sup>; renting a male quadruped to copulate with female quadrupeds; wearing gold rings (for men); money paid for buying dogs; and violet saddles for riding animals (which Abu Aroobat has said, 'red saddles'); wearing certain clothes called Al-Qasi which were made in Syria; eating the meat of beasts of prey; exchanging some gold with more gold and silver with more silver<sup>9</sup>; and looking at the stars."

## **A Sinner Is Given Nine Hours**

9-11 Al-Hassan ibn Muhammad ibn Sa'id al-Hashimi narrated that Forat ibn Ibrahim ibn Forat al-Kufy quoted Muhammad ibn Zahir, on the authority of Al-Hassan ibn Ali al-Abdi known as Ibn al-Qari, on the authority of Sahl ibn Abdul vah'hab, on the authority of Abdul Qod'doos, on the authority of Suleiman ibn Mihran that Ja'far ibn Muhammad as-Sadiq (MGB) said, "When a person intends to do a good deed, a good deed is recorded for him. Once he engages in doing that good deed, ten good deeds are recorded for him. Once a person intends to do an evil deed, nothing is recorded for him. If he acts upon an evil deed he has nine hours. If he gets sorry, asks for forgiveness and repents within nine hours, nothing will be recorded for him. However, if he doesn't get sorry and doesn't repent within nine hours, then one evil deed is recorded for him."

## Nine Divine Leaders from the Progeny of Al-Hussein

9-12 (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 Muhammad ibn Abi Umayr, on the authority of Sa'id ibn Qazvan, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "There will be nine Divine Leaders after Al-Hussein ibn Ali (MGB). The ninth one of them will be their Riser (MGB)."

الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: رفع عن امتي تسعة: الخطأ، والنسيان، وما اكرهوا عليه، وما لا يعلمون وما لا يطيقون، وما اضطروا إليه، والحسد، والطيرة، والتفكر في الوسوسة في الخلق ما لم ينطبق بشقة.

النهي عن تسعة أشياء

أخبرني أبو إسحاق إبراهيم بن محمد بن حمزة بن عمارة الحافظ فيما كتب إلي قال: حدثني سالم بن سالم، 10-9 وأبوعروبة قالاً: حدثنا أبو الخطاب قال: حدثنا هارون بن مسلم قال: حدثنا القاسم بن عبد الرحمن الانصاري، عن محمد بن علي، عن أبيه، عن الحسين بن علي عليهم السلام قال: لما افتتح رسول الله صلى الله عليه وآله خير دعا بقوسه فاتكأ على سيتها ثم حمد الله وأثنى عليه وذكر ما فتح الله له ونصره به ونهى عن خصال تسعة: عن مهر البغي، وعن كسب الدابة يعني عصب الفحل وعن خاتم الذهب، وعن ثمن الكلب، وعن مياثر الارجوان قال أبوعروبة: عن مياثر الحمر وعن لبوس ثياب القسي وهي ثياب تنسج بالشام، وعن أكل لحوم السباع وعن صرف الذهب بالذهب والفضة بالفضة بينهما فضل وعن النظر في النجوم.

يؤجل المذنب تسع ساعات

حدثنا الحسن بن محمد بن سعيد الهاشمي قال: حدثنا فرات بن إبراهيم ابن فرات الكوفي قال: حدثني محمد 11-9 بن ظهير قال: حدثنا الحسن بن علي العبدى المعروف بابن القارئ قال: حدثنا سهل بن عبد الوهاب قال: حدثنا عبد القدوس عن سليمان بن مهران، عن جعفر محمد عليهما السلام أنه قال: إذا هم العبد بحسنة كتبت له حسنة، فإذا عملها كتبت له عشر حسنات، وإذا هم بسيئة لم تكتب عليه فإذا عملها أجل تسع ساعات، فإن ندم عليها واستغفر وتاب لم يكتب عليه، وإن لم يندم ولم يتب منها كتبت عليه سيئة واحدة.

الائمة من ولد الحسين بن علي تسعة عليهم السلام

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن سعيد 12-9

بن غزوان، عن أبي بصير، عن أبي جعفر عليه السلام قال: تكون تسعة أئمة بعد الحسين بن علي عليهما السلام  
تاسعهم قائمهم.

## **The Prophet had nine wives when he died**

9-13 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Al-Hussein ibn Ali ibn al-Hussein al-Sokri quoted Muhammad ibn Zakariya al-Juwahry, on the authority of Ja'far ibn Muhammad ibn Ammarat, on the authority of his father, on the authority of Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB), “God’s Prophet (MGB) married fifteen women, and consummated the marriage with thirteen of them. [10](#) He (MGB) had nine wives when he (MGB) died. The two with whom he had not slept with were Omra and Sina [11](#). The thirteen wives with whom he (MGB) consummated his marriage were: first Khadijah – the daughter of Khuwaylid [12](#); second Sorat – the daughter of Zam’a [13](#); third Umma Salma whose name was Hind – the daughter of Abi Umayya [14](#); fourth Umma Abdullah Ayesha – the daughter of Abu Bakr; fifth Hafsah – the daughter of Umar [15](#); sixth Zaynab – the daughter of Khuzayma ibn al-Harith – Umma al-Masakin [16](#); seventh Zaynab – the daughter of Jahsh [17](#); eighth Umma Habiba Ramlat – the daughter of Abu Sufyan [18](#); ninth Maymuna – the daughter of Al-Harith [19](#); tenth Zaynab – the daughter of Amees; eleventh Jowayreeyat – the daughter of Al-Harith [20](#); twelfth Safiyya – the daughter of Huyayy ibn Akhtab. [21](#) And the wife who had devoted herself to the Prophet (MGB) was Khule – the daughter of Hakim al-Salmy. He (MGB) also had two slave-wives called Maryam Qibtiyah [22](#) and Rayhana al-Khandaqiya [23](#) with whom he took turns sleeping every so many nights just like his other wives. And the nine who were still alive when he (MGB) died were: Ayesha; Hafsah; Umma Salma; Zaynab – the daughter of Jahsh; Maymuna – the daughter of Al-Harith; Umma Habiba – the daughter of Abu Sufyan; Safiyya – the daughter of Huyayy ibn Akhtab; Jowayreeyat – the daughter of Al-Harith and Sorat – the daughter of Zam’a. Their noblest one was Khadijah – the daughter of Khuwaylid [24](#). Then the next noble one was Umma Salma – the daughter of Al-Harith.”

## **The Nine Things Said By the Commander of the Faithful**

9-14 Abu Muhammad al-Hassan ibn Hamzih al-Alavi – may God be pleased with him – narrated that Yusuf ibn Muhammad al-Tabary quoted Sahl abi Umar, on the authority of Vaki’a, on the authority of Zakariya ibn Abi Za’edeh, on the authority of Amer al-Sha’abi, “The Commander of the Faithful Imam Ali (MGB) has said nine sayings which have amazed many eloquent ones. You wonder what jewels of wisdom are include in these pearls which none of the masters of eloquence could not even say some thing similar to them. Three of these are in the form of supplications; three are words of wisdom and the other three are about culture. The three words of wisdom are as follows: ‘The value of each person is based on what

قبض النبي صلى الله عليه وآله عن تسع نسوة

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا الحسين بن علي بن الحسين السكري 9-13 قال: حدثنا محمد بن زكريا الجوهري، عن جعفر ابن محمد بن عمارة عن أبيه، عن أبي عبد الله جعفر بن محمد الصادق عليه السلام قال: تزوج رسول الله صلى الله عليه وآله بخمس عشرة امرأة، ودخل بثلاث عشرة منهن، وقبض عن تسع، فأما اللتان لم يدخل بهما فعمرة والسنى، وأما الثلاث عشرة اللاتي دخل بهن فأولهن خديجة بنت خويلد، ثم سورة بنت زمعة، ثم أم سلمة واسمها هند بنت أبي أمية، ثم أم عبد الله عائشة بنت أبي بكر، ثم حفصة بنت عمر، ثم زينب بنت خزيمة بن الحارث أم المساكين، ثم زينب بنت جحش، ثم أم حبيبة رملة بنت أبي سفيان، ثم ميمونة بنت الحارث، ثم زينب بنت عميس، ثم جويرية بنت الحارث، ثم صفية بنت حيي بن أخطب. والتي وهبت نفسها للنبي صلى الله عليه وآله خولة بنت حكيم السلمى، وكان له سريتان يقسم لهما مع أزواجه: مارية، وريحانة الخندقية، والتسع اللاتي قبض عنهن: عائشة، وحفصة، وأم سلمة، وزينب بنت جحش، وميمونة بنت الحارث، وأم حبيبة بنت أبي سفيان، وصفية بنت حيي بن أخطب، وجويرية بنت الحارث، وسورة بنت زمعة. وأفضلهن خديجة بنت خويلد، ثم أم سلمة بنت الحارث.

تسع كلمات تكلم بهن أمير المؤمنين عليه السلام

حدثنا أبو محمد الحسن بن حمزة العلوي رضي الله عنه قال: حدثني يوسف ابن محمد الطبري، عن سهل أبي 9-14 عمر قال: حدثنا وكيع، عن زكريا بن أبي زائدة عن عامر الشعبي قال: تكلم أمير المؤمنين عليه السلام بتسع كلمات ارتجلهن ارتجالاً، فقأن عيون البلاغة وأيتمن جواهر الحكمة، وقطعن جميع الانام عن اللحاق بواحدة منهن، ثلاث منها في المناجاة، وثلاث منها في الحكمة، وثلاث منها في الأدب، وأما اللاتي في الحكمة فقال: "قيمة كل امرئ ما يحسنه، وما هلك امرء

he has learned. Whoever recognizes himself shall not be destroyed. Man is known by what he says.’ The three sayings which are about culture are: ‘Whoever treats someone well will become his master. You become a slave of whoever who you ask to fulfill your needs. You are equal to whoever you are not needy of.’ And the three which are in the form of supplications are as follows: ‘O My God! It is enough of an honor for me to worship Thee. It is enough of a source of pride for me to be nourished by You. You are just as I wish. Thus, make me just as perfect as you wish.’”

## A Woman Reaches Puberty at Nine

9-15 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Musa ibn Bakr, on the authority of Zurarah that Abi Ja’far al-Baqir (MGB) said, “Do not consummate (the marriage with your) female slave until she reaches the age of nine or ten.” He added, “I either heard nine or ten.”

9-16 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi

Umayr, on the authority of Hammad ibn Uthman, on the authority of Ubaydullah ibn Ali al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Whoever has sexual intercourse with his woman before she reaches nine years old and she gets hurt is responsible for it."

9-17 (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 Muhammad ibn Abi Umayr, on the authority of several others that Aba Abdullah as-Sadiq (MGB) said, "The age of puberty for women is nine."

## **One Who Divorced for Nine Times Can Never Be Re-married**

9-18 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 Muhammad ibn Khalid al-Barqy, on the authority of Al-Qasim ibn Muhammad al-Juwahry, on the authority of Ali ibn Abi Hamzih, on the authority of Abi Basir, "I asked Aba Abdullah as-Sadiq (MGB) about one who divorces (his wife), then returns to her and divorces her again. The Imam (MGB) said, 'She will no longer be permissible for remarrying him until after she marries someone else.'<sup>25</sup> And a woman whose husband divorces for the third time, and she marries another man and gets divorced from him and re-marries her

عرف قدره، والمرء مخبو تحت لسانه". وأما اللاتي في الأدب فقال: "أمن على من شئت تكن أميره، واحتج إلى من شئت تكن أسيره، واستغن عن من شئت تكن نظيره". فأما اللاتي في المناجاة فقال: "إلهي كفى لي عزا أن أكون لك عبدا وكفى بي فخرا إن تكون لي ربا أنت كما أحب فأجعلني كما تحب".

حد بلوغ المرأة تسع سنين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد ابن محمد بن عيسى، عن أبيه، عن 9-15 صفوان بن يحيى، عن موسى بن بكر، عن زرارة، عن أبي جعفر عليه السلام قال: لا تدخل بالجارية حتى يتم لها تسع سنين أو عشر سنين. وقال: أنا سمعته يقول: تسع أو عشر

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 9-16 يعقوب بن يزيد، عن محمد بن أبي عمير، عن حماد بن عثمان عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام قال: من وطئ امرأته قبل تسع سنين فأصابها عيب فهو ضامن

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن غير 9-17 واحد، عن أبي عبد الله عليه السلام قال: حد بلوغ المرأة تسع سنين

المطلقة للعدة لا تحلل لزوجها بعد تسع تطليقات أبدا

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد 18-9 بن محمد بن عيسى، عن محمد بن خالد البرقي، عن القاسم ابن محمد الجوهري، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن التي تطلق ثم تراجع ثم تطلق؟ قال: لا تحل له حتى

first husband; and gets divorced by him thrice and marries another man; gets divorced again and re-marries her first husband again and gets divorced thrice and gets married again, can never again re-marry with her first husband.<sup>26</sup> And one can never marry with a women who has taken the oath of condemnation<sup>27</sup> after she has taken it.”

## Alms-tax On Nine Things

9-19 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – 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 Musa ibn Umar, on the authority of Muhammad ibn Sin’an, on the authority of Abi Sa’id al-Qimat, on the authority of someone who linked it up to Aba Abdullah as-Sadiq (MGB), “God’s Prophet (MGB) established the alms-tax upon nine things and he forgave other things. They are: wheat, barley, dates, raisins, gold, silver, cows, sheep and camels.’ Someone asked, ‘How about corn?’ The Imam (MGB) became angry and said, ‘I swear by God that in the Prophet’s (MGB) lifetime sesame seeds, corn and birds’ seeds were all available.’ He was told, ‘It is said that these did not exist at the time of the Prophet (MGB). That is why he (MGB) has only established the alms-tax on those nine items.’ The Imam (MGB) became angry again and said, ‘They lie. The Prophet’s (MGB) explicit order was to forgive everything else. One may only forgive what exists. I swear by God that the alms-tax has been made obligatory on nothing else but these nine things. Whoever wishes can accept it and anyone who doesn’t wish can deny it and become an atheist.”

9-20 (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 Jameel, “I asked Abdullah as-Sadiq (MGB) about how many items require alms-tax. The Imam (MGB) said, “Nine things require alms-tax which God’s Prophet (MGB) has established. He (MGB) has forgiven tax on other things.” One of those present called al-Tayyar said, “We plant some thing which we call rice.” The Imam (MGB) said, “We plant a lot of things, too.” He asked, “Is there any alms-tax on rice?” The Imam (MGB) said, “Did I not say that God’s Prophet (MGB) has forgiven tax on anything else. These nine things include gold and silver. They also include three animals that are camels, sheep and cows. The rest are from things which grow on the Earth and are wheat, barley, raisins and dates.”

تنكح زوجها غيره، والتي يطلقها الرجل ثلاثا فيتزوجها رجل آخر فيطلقها على السنة، ثم ترجع إلى زوجها الاول فيطلقها ثلاث مرات وتنكح زوجها غيره فيطلقها ثم ترجع إلى زوجها الاول فيطلقها ثلاث مرات على السنة، ثم تنكح فتلك التي لاتحل له أبدا، والملاعنة لا تحل له أبدا

#### الزكاة على تسعة أشياء

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن يحيى العطار، عن محمد بن 19-9 أحمد بن يحيى بن عمران الاشعري، عن موسى بن عمر عن محمد بن سنان، عن أبي سعيد القماط، عن ذكره، عن أبي عبد الله عليه السلام قال: وضع رسول الله صلى الله عليه وآله الزكاة على تسعة وعفا عما سوى ذلك: الحنطة والشعير والتمر والزبيب والذهب والفضة والبقرة والغنم والابل. فقال السائل: فالذرة؟ فغضب ثم قال: كان والله علي عهد رسول الله صلى الله عليه وآله السماسم والذرة والدخن وجميع ذلك فقيل: إنهم يقولون: لم يكن ذلك على عهد رسول الله صلى الله عليه وآله وإنما وضع على التسعة لما لم يكن بحضرته غير ذلك، فغضب وقال: كذبوا فهل يكون العفو إلا عن شيء قد كان ولا والله ما أعرف شيئا عليه الزكاة غير هذا فمن شاء فليؤمن ومن شاء فليكفر.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد 9-20 بن أبي نصر البزنطي، عن جميل قال: سألت أبا عبد الله عليه السلام في كم الزكاة؟ فقال: في تسعة أشياء وضعها رسول الله صلى الله عليه وآله وعفا عما سوى ذلك فقال الطيار: إن عندنا حبا يقال له الارز؟ فقال له أبوعبد الله عليه السلام وعندنا أيضا حب كثير فقال له: عليه شيء؟ قال: ألم أقل لك إن رسول الله صلى الله عليه وآله عفا عما سوى ذلك، منها الذهب والفضة، وثلاث من الحيوان: الابل والغنم والبقرة، ومما أنبتت الارض: الحنطة والشعير والتمر.

## Nine Do Not Have to Say the Friday Prayers

9-21 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Rahman ibn Abi Najran and al-Hussein ibn Sa'id, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah ibn A'ayn that Abi Ja'far al-Baqir (MGB) said, "Indeed the Honorable the Exalted God has made thirty-five prayers obligatory from one Friday to another Friday one of which must be said in an assembly that is the Friday prayer. However, the following nine groups of people are permitted not to say their Friday prayers: children; old men; the insane; the travelers; the slaves; women; the ill; the blind; and those who are two *Farsakhs*<sup>28</sup> away from the location of the Friday prayer. Two Quranic Chapters (*Al-Fatiha* and one of the Chapters) must be recited aloud in the Friday prayer. It is incumbent to do the major ritual ablutions (*ghusl*)<sup>29</sup> for that prayer. And the prayer leader should say the *Qunut*<sup>30</sup> twice. One should be said in the first unit of prayer before bowing down and one should be said in the second unit of prayer after bowing down."

## Nine Things Cause Forgetfulness

9-22 (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 Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan – the first (i.e. Al-Kazim) (MGB), “Nine things cause forgetfulness: eating sour apples; eating coriander and cheese; eating remainders of mice; urinating in stagnant water; reading the writings on the tombs; going in between two women; killing lice; and cupping at the pit of the head.”

9-23 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted 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 as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to him God’s Prophet (MGB) said, “O Ali! Nine things will cause forgetfulness: eating sour apples; eating coriander and cheese; eating remainders of mice; urinating in stagnant water; reading the writings on the tombs; going in between two women; killing lice; and cupping at the pit of the head.”

### وضعت الجمعة عن تسعة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني 9-21 أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، والحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن زرار بن أعين، عن أبي جعفر عليه السلام قال: إنما فرض الله عز وجل من الجمعة خمسا وثلاثين صلاة فيها صلاة واحدة فرضها الله في جماعة وهي الجمعة ووضعها عن تسعة عن الصغير والكبير والمجنون والمسافر والعبد والمرأة والمريض والاعمى ومن كان على رأس فرسخين. والقراءة فيها جهار، والغسل فيها واجب، وعلى الامام فيها قنوتان قنوت في الركعة الاولى قبل الركوع وفي الثانية بعد الركوع.

### تسعة أشياء تورث النسيان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى عن عبيد الله بن عبد الله 9-22 الدهقان، عن درست بن أبي منصور عن إبراهيم بن عبد الحميد، عن أبي الحسن الاول عليه السلام قال: تسعة يورثن النسيان: أكل التفاح يعني الحامض، والكزبرة والجبن، وأكل سؤر الفأر، والبول في الماء الواقف، وقراءة كتابة القبور، والمشي بين امرأتين، وطرح القملة، والحجامة في النقرة.

حدثنا أبو الحسن محمد بن علي بن الشاه قال: حدثنا أبو حامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد 9-23 أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد ابن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: يا علي تسعة أشياء يورثن النسيان: أكل التفاح الحامض، وأكل الكزبرة، والجبن، وسؤر الفأرة، وقراءة كتابه القبور، والمشى بين امرأتين وطرح القملة، والحجامة في النقرة، والبول في الماء الراكد.

## The nine miracles God granted to Moses

9-24 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat’ab, on the authority of Abu Ishaq – whose nickname was al-Yazid ibn Ishaq She’r, on the authority of Harun ibn Hamzih al-Qanavi al-Sayrafi, “I asked Aba Abdullah as-Sadiq (MGB) about the nine signs given to Moses (MGB). The Imam (MGB) replied, ‘They were the locusts; the lice; the frogs; the blood (in the Nile); the storm; (the splitting of) the sea (so that Israel clan could pass through it); the stone; the cane (which turned into a snake); and his hand (which shone like the moon).’”

9-25 (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 Muhammad ibn al-Nue’man, on the authority of Salam ibn al-Mostanir, on the authority of Abi Ja’far al-Baqir (MGB) regarding the following words of the Honorable the Exalted God, ‘To Moses We did give Nine Clear Signs’<sup>31</sup> The Imam (MGB) said, ‘They were the storm; the locusts; the lice; the frogs; the blood (in the Nile); the stone; (the splitting of) the sea (so that Israel clan could pass through it); the cane (which turned into a snake); and his hand (which shone like the moon).’”

## When the Riser (MGB) Imam appears, nine tribes will join him

9-26 (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 Mus’ab ibn Yazid, on the authority of Al-Awam ibn Zubayr that Abu Abdullah as-Sadiq (MGB) said, “The Riser (MGB) shall come with forty-five men who are from nine tribes. There will be one from one tribe; two from a second tribe; three from a third tribe; four from a fourth tribe; five from a fifth tribe; six from a sixth tribe; seven from a seventh tribe; eight from an eighth tribe, and finally nine from a ninth tribe which adds up to forty-five.”

<sup>1</sup>. Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide.[The Holy Quran: Muminun 23:101–103]

<sup>2</sup>. These add up to seven not nine, and a similar tradition appears in the chapter on seven numbered characteristics.

<sup>3</sup>. Fatm in Arabic means weaning or ablactation. However, it implies that she has been totally purified.

<sup>4</sup>. See No. 24–7.

<sup>5</sup>. Who is Ja’far ibn Suleiman al-Zob’e.

[6.](#) Probably refers to the burial after death.

[7.](#) See No. 24–7.

[8.](#) Earning income from prostitution.

[9.](#) Usury

[10.](#) When people hear that the Prophet Muhammad (MGB) had many wives they conclude without much thought that the Prophet (MGB) was a sensuous man. However, a quick historical review of his marriages, proves otherwise. When he was twenty-five years old he (MGB) married for the first time. His wife, Khadijah, was fifteen years older. She remained the only wife of the Prophet (MGB) for the next twenty-five years, until she died (may Allah be pleased with her). Only after her death, did the Prophet (MGB) marry other women. Thus it is obvious that if the Prophet was after physical pleasure he did not have to wait until he was more than fifty years old to start marrying more wives. He lived in a society in which it was quite acceptable to have many wives. But the Prophet (MGB) remained devoted to his only wife for twenty-five years. When she died she was sixty-five years old. His later marriages were for various reasons. Some marriages were with the view to help the women whose husbands had been killed while they were defending their faith. Others were with a view to cement relationships with his followers like Abu Bakr. Yet others were to build bridges with various tribes who were otherwise at war with the Muslims. When the Prophet became their relative through marriage, their hostilities calmed down, and much bloodshed was averted. Recent non-Muslim writers who had the opportunity to study the life of the Prophet Muhammad reach a similar conclusion about his numerous marriages. John L. Esposito, Professor of Religion and Director of the Centre for International Studies at the College of the Holy Cross, says that most of these marriages had "political and social motives" (Islam: The Straight Path, Oxford University Press, 1988, p. 19). This he explained as follows: "As was customary for Arab chiefs, many were political marriages to cement alliances. Others were marriages to the widows of his companions who had fallen in combat and were in need of protection." (John L. Esposito, Islam: The Straight Path, pp. 19–20). Esposito reminds us of the following historical fact: "Though less common, polygamy was also permitted in biblical and even in post Biblical Judaism. From Abraham, David, and Solomon down to the reformation period, polygamy was practiced" (p. 19). Another non-Muslim Caesar E. Farah writes, "In the prime of his youth and adult years Muhammad remained thoroughly devoted to Khadijah and would have none other for consort. This was an age that looked upon plural marriages with favor and in a society that in pre-Biblical and post-Biblical days considered polygamy an essential feature of social existence. David had six wives and numerous concubines (2 Samuel 5: 13; 1 Chronicles 3: 1–9, 14:3) and Solomon was said to have had as many as seven-hundred wives and three-hundred concubines (1 Kings 11:3). Solomon's son Rehoboam had eighteen wives and sixty concubines (2 Chronicles 11:21). The New Testament contains no specific injunction against plural marriages. It was commonplace for the nobility among the Christians and Jews to contract plural marriages. Luther spoke of it with toleration" (Caesar E. Farah, Islam: Beliefs and Observances, 4th edition, Barron's, U.S. 1987, p. 69). Caesar Farah then concluded that the Prophet Muhammad's (MGB) plural marriages were due "partly to political reasons and partly to his concern for the wives of his companions who had fallen in battle defending the nascent Islamic community" (p. 69).

[11.](#) She was the daughter of Al-Salt who died before the consummation of the marriage.

[12.](#) 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).

[13.](#) We read Sawda – the daughter of Zam'a in other references.

[14.](#) Umma Salma's actual name was Hind but she was known as Umma Salma as she had a son named Salma from her first marriage. She embraced Islam with her husband and is considered to be one of the earliest Muslims. Umma Salma was wise and brave. She remained with her husband until the Battle of Uhud where he was mortally wounded. She was left with two children Salma and Zaynab. The Prophet (MGB) proposed to her and they were married in 4 A.H. Though all the wives of the Prophet (MGB) were learned women and possessed great knowledge Ayesha and Umma Salma had no rivals. Umm Salma could read the Quran in the style of the Prophet (MGB). She was very simple and lived a very pious life. She was the last of the Prophet's wives to die who died at the age of 84 in 63 A.H.

[15.](#) She was the daughter of Umar, the second Caliph. Umar asked Uthman to marry Hafsa. Uthman refused because his wife had recently died and he did not want to remarry. Umar then went to Abu Bakr but he also refused to marry Hafsa. Abu Bakr knew that the Prophet (MGB) had already considered marrying Hafsa. Umar then went to Prophet Muhammad (MGB) and complained that Uthman and Abu Bakr did not want to marry his daughter. The Prophet (MGB) told Umar that his daughter will marry and Uthman will also remarry. Uthman married the grand daughter of Prophet Muhammad (MGB), Umma Kulthum, and Hafsa married the Prophet (MGB). This made both Umar and Uthman happy.

[16.](#) Zaynab – the daughter of Khuzayma was very generous and charitable. She fed the poor and the needy generously. She became widowed after her husband was martyred in the battle of Uhud. She was married to the Prophet (MGB) during the same year but died only a few months after their marriage. She was the only wife after Khadijah that died during the Prophet's lifetime. She was thirty years old when she died.

[17.](#) Zaynab – the daughter of Jahsh whose original name was Barra which the Prophet (MGB) changed when she embraced Islam. Zaynab had previously been married but within a year she had become divorced. When Zaynab and the Prophet (MGB) were married the Prophet (MGB) gave a grand feast. A goat was slaughtered and about three-hundred people enjoyed the feast. Zaynab was a beautiful woman; she was pious, kept fast, engaged in prayer at night and spent all of her wealth on the poor and needy. She was truthful, generous, charitable and engaged in the pleasure of Allah. In piety and taqwa (fear of Allah) she was at a very high level. Zaynab was very contented and generous by temperament. She made her living by her own hand and spent it all in the way of Allah. She died in the year 20 A.H. Zaynab was excellent at handwork, curing and tanning of skins and cobbling. All the things that she made at home were sold and the money given to the poor and the needy. She was unique in the fact that her marriage was conducted by the command of Allah.

[18.](#) Umma Habiba Ramlat was married to the Prophet (MGB) in the year 6 A.H. (628 AD). Previously she had been married; her husband had become Muslim and then after some time converted to Christianity. Umma Habiba was a good Muslim so she left her husband. She was a lady of dignity and lived alone until she received the proposal of the Prophet Muhammad (MGB), and she was immensely pleased to marry the Prophet (MGB). She was one of the earliest converts to Islam and was a very good and sincere believer. She was very virtuous, of the highest character, charitable and of great courage. She died sometime between 40 and 44 A.H.

[19.](#) 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).

[20.](#) Jowayreeyat's tribe fought against the Prophet Muhammad (MGB) and his troops. Juwayreeyat along with others from her tribe were held captive. The captives were distributed and she gave a deed for her freedom. She was a most beautiful young lady. She captivated every man that saw her. She went the Prophet (MGB) to seek help in this matter to which the Prophet (MGB) replied, 'I shall discharge you of your debt and marry you.' She accepted this proposal. She was a very devoted worshipper who often remembered God. She was a devoted Muslim. She died in the year 50 A.H. when she was sixty-five years old. She used to fast three days each month.

[21.](#) She was from the Nadir tribe, who were from the children of Levi (Israel). She was married twice before, then she married the Prophet Muhammad (MGB). Her first husband Salam ibn Moshkem, and her second husband was Kenanah ibn Al Rabeeah.

[22.](#) Maryam Qibtiyah also known as Maria al-Qibtiyah. Maryam and her sister were sent to the Prophet Muhammad (MGB) as gifts. They had been raised in Egypt before they reached Medina both girls accepted Islam. Maryam is said to have married the Prophet Muhammad (MGB). Maryam's sister was married to Hasan b. Salat. Maryam was not allotted an ordinary hut where the other wives lived, but a garden house was built for Maryam in upper Medina. Maryam bore a son who was named Ibrahim. Maryam was the only wife beside Khadijah to have the Prophet's (MGB) child. Maryam was loved and liked by all the wives as she had brought joy into the Prophet's (MGB) life. The Prophet (MGB) spent much time with them in their garden home playing with his son. Unfortunately when Ibrahim was only 18 months old, Ibrahim became seriously ill and died. Maryam spent three years with the Prophet (MGB), until his death, and died five years later in 639 A.D. (16 A.H.) During the last five years of her life she remained a recluse and almost never went out except to visit the grave of the Prophet or her son's grave.

[23.](#) The Prophet Muhammad (MGB) married two Jewish women who were Rayhana – the daughter of Zayd of the Nadir

tribe and Safiya – the daughter of Huyayy. These two women were widows whose husbands had been killed in wars with the Muslims.

[24.](#) 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).

[25.](#) It should be mentioned that the marriage with another man should be consummated. It should be done with the intentions of a permanent marriage. Then if the man dies, or they cannot live together and the man divorces her, she can be remarried to her first husband again. It is also not allowed that he marries the divorced woman, and then after consummating the marriage he divorces her so as to facilitate the first husband in re-marrying his divorced wife.

[26.](#) The above-mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.

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

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

[29.](#) Take a bath.

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

[31.](#) The Holy Quran: Bani Israel 17:101.

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