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Part 10: On Ten-Numbered Characteristics

The Ten Names of the Prophet (MGB)

10-1 Abul Hussein Muhammad ibn Ali ibn al-Shah narrated that in Ahmed Abu Bakr Muhammad ibn Ja'far ibn Ahmad al-Baghdady quoted his father, on the authority of Ahmad ibn al-Sakht, on the authority of Muhammad ibn Aswad al-Warraq on the authority of Ayoob ibn Suleiman on the authority

ذكر التسع الايات التي أعطى الله عز وجل موسى عليه السلام

9-24 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب قال: حدثنا أبوإسحاق ولقبه يزيد بن إسحاق شعر قال: حدثني هارون بن حمزة الغنوي الصيرفي، عن أبي عبد الله عليه السلام قال: سألته عن التسع الآيات التي أوتي موسى عليه السلام فقال: الجراد والقمل والضفادع والدم والطوفان والبحر والحجر والعصا ويده.

9-25 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن الحسن بن محبوب، عن محمد بن النعمان، عن سلام بن المستنير عن أبي جعفر عليه السلام في قول الله عز وجل: " وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ" قال: الطوفان والجراد والقمل والضفادع والدم والحجر والبحر والعصا ويده.

الذين يقبلون مع القائم إلى أن يجتمع له العدد يكونون من تسعة أحياء

9-26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا يعقوب ابن يزيد، عن مصعب بن يزيد، عن العوام بن الزبير قال: قال أبوعبد الله عليه السلام: يقبل القائم عليه السلام في خمسة وأربعين رجلا من تسعة أحياء: من حي رجل، ومن حي رجلان ومن حي ثلاثة، ومن حي أربعة، ومن حي خمسة، ومن حي ستة، ومن حي سبعة، ومن حي ثمانية، ومن حي تسعة، ولايزال كذلك حتى يجتمع له العدد.

باب العشرة

أسماء النبي صلى الله عليه وآله عشرة

حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوبكر محمد بن جعفر ابن أحمد البغدادي بآمد قال:1-10
حدثنا أبي قال: حدثنا أحمد بن السخت قال: أخبرنا

of Abil Bakhtari, on the authority of Muhammad ibn Hamid, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "I am the most similar person to Adam. Abraham is the most similar to me in face and character amongst all the people. The Honorable the Exalted God gave me ten names from above His Throne. God has described me and has given the glad tidings of my coming by every Prophet that He has appointed over the people. He has mentioned My name in the Torah and has made me popular amongst the followers of the Torah and the Bible. He taught me His Book, and raised me up to His Heavens. He chose for me and gave me some of His Own names. He called me *Muhammad* and He is *Mahmood* (the Praised One). He brought me forth from the best of my nation. He established my name as *Ahid* (which comes from *Towhid* meaning monotheism) in the Torah. It is Unity by which the Fire became forbidden for the bodies of my Nation's people. He established my name as *Ahmad* in the Bible as I am praised by the Residents of the Heavens, and God established my Nation as the ones who praise (*Hamedin*). God established my name as *Mah* in the Psalms (of David) as the Honorable the Exalted God who will wipe out idol-worshipping on the Earth by my name. God established my name as Muhammad in the Quran as I am the praised one in all of the Resurrection at the time of Judgement. No one but I can intercede. God established my name as *Al-Hashir o*n the Day of Resurrection, since the people will be resurrected by my steps. God established my name as *Al-Moqif*, since God - may His Majesty be Exalted - shall stop the people in front of me. God distinguished my name as *Al-Aqib*, since I am the last of the Prophets and there will be no other Prophets after me. God established me as the Prophet of mercy, the Prophet of repentance, the Prophet of war, and the last Prophet who shall be the end of all Prophets. I am the perfect trustee. My Lord has honored me and said, 'O Muhammad! May God's Blessings be upon you! All the Prophets were sent to their nations to speak in their own tongue. However, I have sent you to all my people - be they red or black. I have assisted you with an awesomeness with which I have never assisted any of my other Prophets. I have made such a great amount of booties allowed for you which I had never allowed for anyone else before. I have granted you and your nation one of the treasures of my Throne being the Opening Chapter (*Al-Fatiha*[1]) and the end part of the *Baqara* Chapter of the Quran. I have established all the Earth as a mosque and have declared all its dirt as pure. I have granted you and your nation the *Takbir* (saying God is Great). I have established your name to be close to mine. None of the members of your nation may mention my name without mentioning your name. O Muhammad! May you and your nations be blessed.'"[2]

محمد بن أسود الوراق، عن أيوب بن سليمان، عن أبي البختري، عن محمد بن حميد، عن محمد بن المنكدر، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: أنا أشبه الناس بآدم، وإبراهيم أشبه الناس بي خلقة وخلقة، وسماني الله عز وجل من فوق عرشه عشرة أسماء، وبين الله وصفي وبشر بي على لسان كل رسول بعثه إلى قومه، وسماني ونشر في التوراة اسمي، وبث ذكري في أهل التوراة والانجيل، وعلمني كتابه ورفعني في سمائه، وشق لي إسما من أسمائه، فسماني محمدا وهو محمود، وأخرجني في خير قرن من امتي، وجعل اسمي في التوراة أحيد [وهو من التوحيد] فبالتوحيد حرم أجساد امتي على النار، وسماني في الانجيل أحمد فأنا محمود في أهل السماء وجعل امتي الحامدين، وجعل اسمي في الزبور ماح محى الله عز وجل بي من الارض عبادة الاوثان، وجعل اسمي في القرآن محمدا فأنا محمود في جميع القيامه في فصل القضاء، لايشفع أحد غيري، وسماني في القيامة حاشر يحشر الناس على قدمي، وسماني الموقف أوقف الناس بين يدي الله جل جلاله، وسماني العاقب أنا عقب النبين ليس بعدي رسول، وجعلني رسول الرحمة ورسول التوبة ورسول الملاحم والمقفى قفيت النبين جماعة، وأنا القيم الكامل الجامع ومن علي ربي، وقال: يا محمد صلى الله عليك قد أرسلت كل رسول إلى امته بلسانها وأرسلتك ألى كل أحمر وأسود من خلقي، ونصرتك بالرعب الذي لم أنصر به احدا، وأحللت لك الغنيمة، ولم تحل لاحد قبلك، وأعطيت لك ولامتك كنز من كنوز عرشي فاتحة الكتاب وخاتمة سورة البقرة، وجعلت لك ولامتك الارض كلها مسجدا وترابها طهورا. وأعطيت لك ولامتك التكبير، وقرنت ذكرك بذكري، حتى لايذكرني أحد من امتك إلا ذكرك مع ذكري، طوبى لك يا محمد ولأمتك.

10-2 (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 ibn Faz'zal, on the authority of Ibn Bakir, on the authority of Muhammad ibn Muslim that Abi Ja'far al-Baqir (MGB) said, "Indeed there are ten names for the Prophet of God (MGB): five of which are in the Quran and five of which are not in the Quran. The ones that are in the Quran are *Muhammad* (MGB); *Ahmad*; *Abdullah*; *YaSin;* and *Noon*. The names which are not in the Quran are *Al-Fatih*; *Al-Khatam*; *Al-Kafi*; *Al-Muqfi* and *Al-Hashir*."

Ten Cases of Going to House Doors

10-3 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Sa'id al-Hamedany quoted Ali ibn al-Hassan ibn Faz'zal, on the authority of his father, on the authority of Marvan ibn Muslim, on the authority of Sabit ibn Abi Safiyeh, on the authority of Sa'ed al-Khifaf, on the authority of Al-Asbaq ibn Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "The wise men in the past said that going to and coming from doors of houses should be for one of ten reasons.

1- To go to the door of the House of the Honorable the Exalted God to perform the *Hajj* pilgrimage; fulfill His right and do what He has made obligatory upon you.

2- To go to the doors of the just kings obeying whom is an extension of obeying the Honorable the Exalted God. Their right is an obligatory right; their benefit may be great; and their loss may also be great.

3- To go to the doors of the houses of wise men who can be used to gain religious knowledge.

4– To go to the doors of the houses of the generous people who grant their possessions to gain a good reputation and hope to get rewarded in the Hereafter.

5– To go to the doors of the houses of the unwise people whom you may need at times of disaster or seek refuge to when you need it.

6– To go to the doors of the houses of the noble men to ask them for gifts, chivalry or the fulfillment of your needs.

7– To go to the doors of the houses of those whose opinion is asked and are consulted with to reinforce alertness and request grants to fulfill needs.

8– To go to the doors of the houses of religious brothers to associate with and visit the relations of kin to fulfill their rights.

9– To go to the doors of the houses of the enemies whose wickedness will be fended off by treating them with patience, wisdom and kindness.

10– To go to the doors of the houses of those from whose association and good manners we can benefit."

10–2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ابن بكير، عن محمد بن مسلم عن أبي جعفر عليه السلام قال:إن لرسول الله عليه السلام عشرة أسماء خمسة منها في القرآن وخمسة ليست في القرآن فأما التي في القرآن: فمحمد عليه السلام وأحمد وعبد الله ويس ونون، وأما التي ليست في القرآن فالفاتح والخاتم والكافي والمقفى والحاشر.

ينبغى ان يكون الاختلاف إلى الابواب لعشرة أوجه

10–3 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم، عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام كانت الحكماء فيما مضى من الدهر تقول: ينبغي أن يكون الاختلاف إلى الابواب لعشرة أوجه أولها بيت الله عز وجل لقضاء نسكه والقيام بحقه وأداء فرضه،والثاني أبواب الملوك الذين طاعتهم متصلة بطاعة الله عز وجل وحقهم واجب ونفعهم عظيم وضرهم شديد،والثالث أبواب العلماء الذين يستفاد منهم علم الدين والدنيا،والرابع أبواب أهل الجود والبذل الذين ينفقون أموالهم التماس الحمد ورجاء الآخرة، والخامس أبواب السفهاء الذين يحتاج إليهم في الحوادث ويفزع إليهم في الحوائج. والسادس أبواب من يتقرب إليه من الاشراف لالتماس الهبة والمروءة والحاجة، والسابع أبواب من يرتجى عندهم النفع في الرأي والمشورة وتقوية الحزم وأخذ الاهبة لما يحتاج إليه والثامن أبواب الاخوان لما يجب من مواصلتهم ويلزم من حقوقهم، والتاسع أبواب الاعداء التي تسكن بالمدارأة وغوائلهم، ويدفع بالحيل والرفق واللطف والزيارة عداوتهم، والعاشر أبواب من ينتفع بغشيانهم ويستفاد منهم حسن الادب ويؤنس بمحادثتهم.

God has reinforced the intellect with ten things

10-4 Ahmad ibn Muhammad ibn Abdul Rahman al-Marvazy al-Muqar'ri narrated that Abu Amr Muhammad ibn Ja'far al-Muqar'ri al-Gorjany quoted Abu Bakr Muhammad ibn al-Hassan al-Mooseli in Baghdad, on the authority of Muhammad ibn Asim al-Tarifi, on the authority of Abu Zayd Ayash ibn Zayd ibn al-Hassan ibn Ali al-Kihal -the servant of Zayd ibn Ali, on the authority of Zayd ibn al-Hassan, on the authority of Musa ibn Ja'far (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), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God created the intellect from light which was hidden in His treasure of Knowledge from before; and none of the appointed Prophets or nearby-stationed angels had any access to that treasure. God then established knowledge as its life, understanding as its soul, abstinence as its head, shame as its eyes, wisdom as its tongue, kindness as its concern, and mercy as its heart. Then he strengthened it with certitude, faith, honesty, tranquility, sincerity, kindness, generosity, contentment, submission and perseverance. Then the Honorable the Exalted God ordered it to go back and it did. Then God ordered it to come forward, and it did. Then God ordered it to talk. It said, "Praise be to God, who has no one to oppose Him, no one to equal Him, no one to be like Him and no one to match Him - the One to whom everything is humble, and everything is in humility". God then said, "I swear by My Majesty and Honor and I have not created any creatures better, nobler, dearer, or more obedient than you. I am recognized to be the only One to be worshipped by you. I am called by you. I am the place for the people to turn to for hope due to you. The people will fear Me and are cautious due to you. Reward and punishment is given by you."

The intellect was proud of hearing these words and fell prostrate in worship. This prostration in worship lasted one-thousand years. Then the Blessed the Sublime God said, "Now raise your head and ask Me to grant you something, and that your intercession to be accepted by Me." Then the intellect raised its head and said, "I ask You to accept my intercession on behalf of anyone who is intelligent."

God - may His Majesty be Exalted - told the angels, "Bear witness that I have accepted its intercession on behalf of anyone to whom I grant intelligence."

ان الله تبارك وتعالى قوي العقل بعشرة أشياء

10-4 حدثنا أحمد بن محمد بن عبدالرحمن المروزي المقري قال: حدثنا أبوعمرو محمد بن جعفر المقرئ الجرجاني قال: حدثنا أبوبكر محمد بن الحسن الموصلي ببغداد قال: حدثنا محمد بن عاصم الطريفي قال: حدثنا أبوزيد عياش بن يزيد بن الحسن بن علي الكحال مولى زيد بن علي قال: أخبرنا يزيد بن الحسن 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 أميرالمؤمنين علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل خلق العقل من نور مخزون مكنون في سابق علمه التي لم يطلع عليه نبي مرسل ولا ملك مقرب، فجعل العلم نفسه، والفهم روحه، والزهد رأسه، والحياء عينيه، والحكمة لسانه، والرأفة همه، والرحمة قلبه، ثم حشاه وقواه بعشرة أشياء: باليقين والايمان والصدق والسكينة والاخلاص والرفق، والعطية والقنوع والتسليم والشكر، ثم قال عز وجل: أدبر فأدبر، ثم قال له: أقبل فأقبل، ثم قال له: تكلم فقال: الحمد لله الذي ليس له ضد ولا ند ولا شبيه ولا كفو ولا عديل ولا مثل. الذي كل شيء لعظمته خاضع ذليل، فقال الرب تبارك وتعالى: وعزتي وجلالي ماخلقت خلقا أحسن منك ولا أطوع لي منك ولا أرفع منك ولا أشرف منك ولا أعز منك، بك أؤاخذ، وبك اعطي، وبك أوحد، وبك اعبد، وبك ادعى، وبك ارتجى، وبك ابتغى، وبك اخاف، وبك احذر، وبك الثواب، وبك العقاب، فخر العقل عند ذلك ساجدا فكان في سجوده ألف عام فقال الرب تبارك وتعالى: ارفع رأسك وسل تعط، واشفع تشفع. فرفع العقل رأسه فقال: إلهي أسألك أن تشفعني فيمن خلقتني فيه فقال الله جل جلاله لملائكته: أشهدكم أني قد شفعته فيمن خلقته فيه.

Ten of the Especial Characteristics of A Divine Leader (Imam)

10-5 Ahmad ibn Muhammad al-Haysam al-Ajali - may God be pleased with him - 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 Abu Muawiyah, on the authority of Suleiman ibn Mihran that Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB) said, "The following ten characteristics are especial attributes of a Divine Leader. Immaculateness; knowledge that is being the most knowledgeable of the people; being the most pious of the people; being the most knowledgeable of the people regarding the Quran; being the known Trustee of the previous Divine Leader; his miracle; reasoning; he goes to sleep, but his heart will not go to sleep; he doesn't have a shadow; he sees the back as well as he sees the front."

The compiler of the book - may God have Mercy upon him - said, "The miracle and the reasoning of the Imam are indeed his knowledge and the fulfillment of his supplication. And the fact that sometimes a Divine Leader foretells future events before they occur, is due to what he has received from God's Prophet (MGB). He doesn't have a shadow since he has been created from the light of the Honorable the Exalted God. He sees the back as well as he sees the front due to the insight as the Honorable the Exalted God says, *'Behold! in this are Signs for those who by tokens do understand.'*[3]

Ten Characteristics of Ali from God's Prophet (MGB)

10-6 Abul Hassan Ali ibn Muhammad ibn al-Hassan, known as Ibn Muqayrih al-Qazvini known as - may God be pleased with him - narrated that Abu Abdullah Muhammad ibn Ahmad ibn al-Mo'mel quoted Muhammad ibn Ali ibn Khalaf, on the authority of Nasr ibn Mozahim Abul Fazl al-At'tar, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his father, on the authority of his grandfather (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "I have ten characteristics of the Prophet of God (MGB) each of which is dearer to me than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!) You are my brother in this world and the

Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. You are my Vizier[4], Trustee and Caliph reigning over my Household and property. You are the one to uphold my flag in this world and the Hereafter. Your friends are my friends. My friends are considered to be God's friends. Your enemies are my enemies. My enemies are considered to be God's enemies.'"

عشر خصال من صفات الامام عليه السلام

10-5 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا أبومعاوية، عن سليمان بن مهران، عن أبي عبد الله جعفر بن محمد عليهما السلام قال:عشر خصال من صفات الامام: العصمة، والنصوص، وأن يكون أعلم الناس وأتقاهم لله وأعلمهم بكتاب الله، وأن يكون صاحب الوصية الظاهرة، ويكون له المعجز والدليل، وتنام عينه ولاينام قلبه، ولايكون له فيئ، ويرى من خلفه كما يرى من بين يديه.

قال مصنف هذا الكتاب رحمة الله عليه: معجز الامام ودليله في العلم واستجابة الدعوة فاما إخباره بالحوادث التي تحدث قبل حدوثها فذلك بعهد معهود إليه من رسول الله صلى الله عليه وآله، وانما لا يكون له فيئ لانه مخلوق من نور الله عز وجل وأما رؤيته من خلفه كما يرى بين يديه فذلك بما اوتى من التوسم والتفرس في الاشياء قال الله عز وجل: "إِنَّ فِي ذَلِكَ لآياتٍ لِلْمُتَوَسِّمِينَ".

كانت لعلي عليه السلام من رسول الله صلى الله عليه وآله عشر خصال

10-6 حدثنا أبوالحسن علي بن محمد بن الحسن المعروف بابن مقبرة القزويني قال: حدثنا أبوعبد الله محمد بن أحمد بن المؤمل قال: حدثنا محمد بن على بن خلف قال: حدثنا نصر بن مزاحم أبوالفضل العطار قال: حدثنا عمرو بن خالد، عن زيدبن علي، عن أبيه عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام:كان لي من رسول الله صلى الله عليه وآله عشر خصال ما أحب أن لي بإحديهن ماطلعت عليه الشمس قال لي: أنت أخي في الدنيا والآخرة، وأقرب الخلائق مني في الموقف، وأنت الوزير والوصي والخليفة في الاهل والمال، وأنت آخذ لوائي في الدنيا والآخرة، وليك وليي ووليي ولي الله، وعدوك عدوي وعدوي عدو الله.

10-7 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Abil-Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Nasr ibn Mozahim al-Menqari, on the authority of Abi Khalid, on the authority of Zayd ibn Ali ibn al-Hussein, on the authority of his forefathers, on the authority of Ali (MGB), "I have ten characteristics of the Prophet of God (MGB) which he (MGB) has given to no one before or after me. God's Prophet (MGB) told me, '(O Ali!) You are my brother in this world and the Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. Your house and my house will be across from each other in

Paradise as two brothers' houses. You are my Trustee. You are my Caliph. You are my Vizier. Your enemies are my enemies. My enemies are considered to be God's enemies. Your friends are my friends. My friends are considered to be God's friends.'"

10-8 Ahmad ibn Muhammad al-Saqr al-Sa'eq Baleri narrated that Muhammad ibn al-Abbas ibn Basam quoted on the authority of Muhammad ibn Khalid ibn Ibrahim, on the authority of Isma'il ibn Musa al-Saqafy, on the authority of Abdullah ibn Muhammad, on the authority of his father, on the authority of Amr ibn Shimr, on the authority of Jabir ibn Yazid, on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "I have ten characteristics of the Prophet of God (MGB) each of which would please me more than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!) You are my Trustee. You are my Vizier. You are the Caliph reigning over my Household and property. Your friends are my friends. Your enemies are my enemies. You are the master of the Muslims after me. You are my brother. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. You are the one to uphold my flag in this world and the Hereafter.'"

10-9 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Ishaq ibn Sa'ed, on the authority of Bakr ibn Muhammad al-Azodi, 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 have ten characteristics of the Prophet of God (MGB) each of which would please me more than everything upon which the sun shines. God's Prophet (MGB) told me, '(O Ali!). You are my brother in this world and the Hereafter. You are going to be the closest person to me standing at the Threshold of the Omnipotent on the Resurrection Day. Your house and my

10-7 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن أبي القاسم عن محمد بن علي الكوفي قال: حدثنا نصر بن مزاحم المنقري، عن أبي خالد، عن زيد بن علي بن الحسين، عن آبائه، عن علي عليهم السلام قال: كان لي عشر من رسول الله صلى الله عليه وآله لم يعطهن أحد قبلي ولا يعطاهن أحدا بعدي قال لي: ياعلي أنت أخي في الدنيا والآخرة: وأنت أقرب الناس مني موقفا يوم القيامة، ومنزلي ومنزلك في الجنة متواجهين كمنزل الاخوين، وأنت الوصي، وأنت الولي، وانت الوزير، وعدوك عدوي وعدوي عدو الله، ووليك وليي ووليي ولي الله.

10-8 حدثنا أحمد بن محمد بن الصقر الصائغ بالري قال: حدثنا محمد بن العباس ابن بسام قال: حدثني محمد بن خالد بن إبراهيم قال: حدثني إسماعيل بن موسى الثقفي قال: أخبرني عبد الله بن محمد، عن أبيه، عن عمرو بن شمر، عن جابر بن يزيد، عن محمد ابن علي الباقر، عن أبيه، عن جده عليهم السلام قال: قال علي عليه السلام: كان لي من رسول الله صلى الله عليه وآله عشر خصال: مايسرني بإحديهن ما طلعت عليه الشمس وماغربت، فقال له بعض أصحابه: بينها لنا يا علي، قال عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول: يا علي أنت الوصي، وانت الوزير، وانت الخليفة في الاهل والمال، ووليك وليي، وعدوك عدوي، وأنت سيد المسلمين من بعدي وأنت أخي، وأنت أقرب الخلائق مني في الموقف، وانت صاحب لوائي في الدنيا والآخرة.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن إسحاق ابن سعد، عن بكر بن محمد 9-10
الازدي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: كان لي من رسول
الله صلي الله عليه وآله عشر مايسرني بالواحدة منهن ماطلعت عليه الشمس قال: أنت أخي في الدنيا

house will be facing each other in Paradise just like two brothers' houses. You are the one to uphold my flag in this world and the Hereafter. You are my Trustee; my inheritor the Caliph reigning over my Household and property. Your intercession would be my intercession. Your friends are my friends. My friends are considered to be God's friends. Your enemies are my enemies. My enemies are considered to be God's enemies.'"

Glad Tidings of Ten Characteristics For Ali's Followers

10-10 The following tradition has been reported by Ahmad ibn al-Hassan al-Qattan, Ahmad ibn Muhammad al-Haysam al-Ajali, Ali ibn Ahmad ibn Musa, Muhammad ibn Ahmad al-Senani, al-Hussein ibn Ibrahim ibn Hisham al-Mokattib5 and Ali ibn Abdullah al-Var'raq - may God be pleased with them - who narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Zakariya, on the authority of Abdullah ibn al-Zah'hak, on the authority of Zayd ibn Musa ibn Ja'far, on the authority of his father, on the authority of his grandfather, on the authority of his father Ali ibn al-Hussein (MGB)6, on the authority of his father (MGB)7, on the authority of Ali ibn Abi Talib (MGB)8. It was also narrated by Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Sa'ed ibn Abdul Rahman al-Makhzoomi, on the authority of Al-Hussein ibn Zayd, on the authority of 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), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "O Ali! Give glad tidings of ten characteristics to your helpers and followers: The first is their being born legitimately. The second is their good belief in God. The third is the Honorable the Exalted God's love for them. The fourth is the ease and comfort in their grave. The fifth is a bright light illuminating their path when they want to cross the Bridge9. The sixth is the elimination of poverty from their sight and the enrichment of their hearts. The seventh is God's animosity towards their enemies. The eight is that they will be immune from leprosy (plus vitiligo10 and insanity). O Ali! The ninth is that sins and wickedness will be shed from them. The tenth is that they shall be with me in Paradise, and I shall be with them."

Ten Characteristics Due to Nobility

10-11 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Yazid ibn Ishaq, on the authority of Al-Hassan ibn Atiye11 that Aba Abdullah

والآخرة، وأنت أقرب الناس مني موقفا يوم القيامة، ومنزلك تجاه منزلي في الجنه كما يتواجه الاخوان في الله، وأنت صاحب لوائي في الدنيا والآخرة، وأنت وصيي ووارثي وخليفتي في الاهل والمال والمسلمين في كل غيبة، شفاعتك شفاعتي، ووليك وليي ووليي ولي الله، وعدوك عدوي وعدوي عدو الله.

بشارة شيعة علي عليه السلام وأنصاره بعشر خصال

10-10 حدثنا أحمد بن الحسن القطان: وأحمد بن محمد بن الهيثم العجلي وعلي ابن أحمد بن موسى، ومحمد بن أحمد السناني، والحسين بن إبراهيم بن أحمد بن هشام المكتب، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا محمد بن زكريا قال: حدثنا عبد الله بن الضحاك قال: حدثنا زيد بن موسى بن جعفر، عن أبيه، عن جده، عن أبيه علي بن الحسين، عن أبيه، عن علي بن أبي طالب عليهم السلام، وحدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعد بن عبدالرحمن المخزومي قال: حدثنا الحسين بن زيد، عن جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أبيه علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي بشر شيعتك وأنصارك بخصال عشر: أولها طيب المولد، وثانيها حسن إيمانهم بالله، وثالثها حب الله عز وجل لهم، ورابعها الفسحة في قبورهم، وخامسها النور على الصراط بين أعينهم، وسادسها نزع الفقر من بين أعينهم، وغنى قلوبهم، وسابعها المقت من الله عز وجل لاعدائهم، وثامنها الامن من الجذام [والبرص والجنون]، وتاسعها انحطاط الذنوب والسيئات عنهم، وعاشرها هم معي في الجنة وأنا معهم ياعلي.

عشر خصال من المكارم

10-11 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن الحسن بن موسى، عن يزيد بن إسحاق، عن الحسن بن عطية، عن أبي عبد الله

as-Sadiq (MGB) said, “The following ten characteristics are due to nobility. Try to attain them if you can. They may exist in a father, but not exist in his son. They may exist in a son but not exist in his father. They may exist in a slave, but not in a free person. They are: courage in a battle; honesty in speech; returning what you are entrusted with; visiting the relations of kin; entertaining the guests; feeding the beggars; returning favors; respecting and being kind to neighbors; respecting and being kind to friends; and above all being modest.”

10-12 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Ahmad ibn Muhammad ibn Isa, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan that Aba Abdullah as-Sadiq (MGB) said, “Indeed the Blessed the Sublime God has granted God’s Prophet (MGB) noble characteristics. Try to attain them if you can. If you have them, praise the Honorable the Exalted God and try to reinforce them in yourself. They are as follows:

certitude; contentment; perseverance; gratitude; contentedness; being good-tempered; generosity; zeal; bravery and chivalry."

The Hour shall not come until ten signs appear

10-13 It has been narrated by Abil Tufayl on the authority of Haziqat ibn Asid, "God's Prophet (MGB) overheard from his own room while we were talking about the Hereafter. Then God's Prophet (MGB) said, "The Hour shall not come until ten signs appear as follows: 1- The *Dajjal* (Arabic for "The False Messiah" or Anti-Christ), 2- Smoke, 3- Rise of the sun from where it usually sets, 4- Beast of the Earth, 5 and 6- Gog and Magog, 7, 8 and 9- Land-sliding in three places: one in the East; one in the West and one in the Arabian Peninsula, and 10- Fire will burn forth from the Palace in Adan (in Yemen) which would drive the people to the place of their final gathering; stop wherever they stop; and rest wherever they rest."

God has put ten characteristics together in the Prophet and the members of the Holy Household

10-14 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Hamzih ibn al-Qasim al-Alavi quoted Muhammad ibn al-Ab'bas ibn Basam, on the authority of Muhammad ibn Khalid ibn Ibrahim al-Sa'edi, on the authority of Al-Hassan ibn Abdullah al-Yamani, on the authority of Ali ibn al-Abbas al-Muqar'ri, on the authority of Hammad ibn Amr al-Naseebi, on the authority of Ja'far ibn Borqan, on the authority of Maymun ibn Mihran, on the authority of Abdullah Ibn Abbas12, "God's Prophet (MGB) stood amongst us and gave a lecture. In the end of it, he (MGB) said, 'The Honorable the Exalted God has put ten characteristics together in

عليه السلام قال: المكارم عشر فان استطعت أن تكون فيك فلتكن فانها تكون في الرجل ولا تكون في ولده، وتكون في ولده ولاتكون في أبيه، وتكون في العبد ولاتكون في الحر:صدق البأس، وصدق اللسان، وأداء الامانة، وصلة الرحم، وإقراء الضيف، وإطعام السائل، والمكافاة على الصنائع، والتذمم للجار، والتذمم للصاحب ورأسهن الحياء.

10-12 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن أحمد بن محمد بن عيسى، عن عثمان بن عيسى، عن عبد الله بن مسكان، عن أبي عبد الله الصادق عليه السلام قال:أن الله تبارك وتعالى خص رسول صلى الله عليه وآله بمكارم الاخلاق، فامتحنوا أنفسكم فإن كانت فيكم فاحمدوا الله عز وجل وارغبوا إليه في الزيادة منها، فذكرها عشرة: اليقين والقناعة والصبر والشكر والرضا وحسن الخلق والسخاء والغيرة والشجاعة والمروءة.

لاتقوم الساعة حتى تكون عشر آيات

10-13 عن أبي الطفيل، عن حذيفة بن أسيد قال: اطلع علينا رسول الله صلى الله عليه وآله من غرفة له ونحن نتذاكر الساعة، قال رسول الله صلى الله عليه وآله: لا تقوم الساعة حتى تكون عشر آيات: الدجال، والدخان، وطلوع الشمس من مغربها، ودابة الارض، ويأجوج ومأجوج، وثلاث خسوف: خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب، ونار تخرج من قعر عدن تسوق الناس إلى المحشر، تنزل معهم أذا نزلوا وتقيل معهم أذا قالوا.

عشر خصال جمعها الله عز وجل لنبيه وأهل بيته صلوات الله عليهم

10-14 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا محمد بن العباس بن بسام قال: حدثنا محمد بن خالد بن إبراهيم السعدي قال: حدثنا الحسن بن عبد الله اليماني قال: حدثنا علي بن العباس المقرئ قال: حدثنا حماد بن عمرو النصيبي، عن جعفر بن برقان، عن ميمون بن مهران عن عبد الله بن عباس قال: قام رسول الله صلى الله عليه وآله فينا خطيبا فقال في آخر خطبته: جمع الله عز وجل لنا عشر خصال لم يجمعها لاحد قبلنا ولا تكون في أحد

us which He never did for anyone else before us and no one else will have them besides us. We have wisdom; perseverance; knowledge; Prophecy; munificence; bravery; frugality; honesty; purity; modesty; and piety is in us. We are the path to guidance; we are the superior example; we are the great proof; we are the firm bond (*Urwat al-wuthqa*) and the firm rope (*Habl al-Matin*). God has ordered that we be loved. What do you expect to find beyond the truth other than deviation and loss?'"

Anyone Who Meets God While Having Ten Characteristics Shall Go to Paradise

10-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Sa'dan ibn Muslim - whose name was Abdul Rahman ibn Muslim, on the authority of al-Fuzayl ibn Yasar that Abi Ja'far al-Baqir (MGB) said, "Anyone who meets God while having ten characteristics shall go to Paradise. They are bearing witness to the fact that 'There is no god but God'; bearing witness to the fact that 'Muhammad is God's Prophet'; confessing to what the Prophet (MGB) has brought from God; saying his prayers; giving the alms-tax; fasting in the month of *Ramazan;* going on the pilgrimage to the House of God; accepting the Mastery of the Divine Leaders; condemning God's enemies; and avoiding all intoxicating drinks."

10-16 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Saheeb ibn Ebad, 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), "Anyone who meets God while having ten characteristics shall go to Paradise.

They are: bearing witness to the fact that ‘There is no god but God’; bearing witness to the fact that ‘Muhammad is God’s Prophet’; confessing to what the Prophet (MGB) has brought from God; saying his prayers; giving the alms-tax; fasting in the month of *Ramazan; g*oing on the pilgrimage to the House of God; accepting the Mastery of the Divine Leaders; condemning God’s enemies; and avoiding all intoxicating drinks.”

A Believer without Ten Characteristics Is Not Intelligent

10-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Hilal, on the authority of Umayat ibn Ali, on the authority of Abdullah ibn al-Muqayrih, on the authority of Suleiman ibn Khalid, on the authority of Abi Ja’far al-Baqir (MGB) that God’s Prophet (MGB) said, “The Honorable

غيرنا: فينا الحكم والحلم والعلم والنبوة والسماحة والشجاعة والقصد والصدق والطهور والعفاف ونحن كلمة التقوى، وسبيل الهدى، والمثل الاعلى، والحجة العظمى، والعروة الوثقى والحبل المتين، ونحن الذين أمر الله لنا المودة فماذا بعد الحق إلا الضلال فأنى تصرفون.

عشر خصال من لقى الله عز وجل بهن دخل الجنة

10-15 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن سعدان بن مسلم واسمه عبدالرحمن بن مسلم، عن الفضيل بن يسار، عن أبي جعفر عليه السلام: قال: عشر من لقى الله عز وجل بهن دخل الجنة: شهادة أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله والاقرار بما جاء من عند الله عز وجل، وإقام الصلاة وإيتاء الزكاة، وصوم شهر رمضان، وحج البيت والولاية لاولياء الله والبراءة من أعد الله، واجتناب كل مسكر.

10-16 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي العدوي قال: حدثنا صهيب بن عباد قال: حدثنا أبي، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: عشر من لقى الله بهن دخل الجنة شهادة أن لا إله إلا الله وأن محمد رسول الله صلى الله عليه وآله، والاقرار بما جاء من عند الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان، والولاية لاولياء الله، والبراءة من أعداء الله، واجتناب كل مسكر.

لا يكون المؤمن عاقلا حتى يكون فيه عشر خصال

10-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن هلال عن امية بن علي، عن عبد الله

بن المغيرة، عن سليمان بن خالد، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لم يعبد الله عز وجل بشيء

the Exalted God has not been worshipped by anything better than the Intellect. A believer is not intelligent unless he has ten characteristics. They are: he should be good; others should be safe from his wickedness; he should highly value whatever goodness he receives from others; he should consider a lot of his own goodness to others to be a little; he should not become tired of acquiring knowledge during all of his lifetime; he should not become sad due to the requests of the needy ones from him; debasement should be better in his opinion than honor; poverty should be better in his opinion than being wealthy; his share of this world should only be his daily sustenance; and the tenth characteristic is that he should consider everyone he sees to be more pious and better than himself. Indeed people are only of two kinds. The first group are those who are really better than he is, and the second group are those who are more wicked than he is. He should be humble when he meets someone who is better and more pious than himself, until he attains his rank. When he meets someone who is more wicked than himself, he should say that person is a good person so as to end up wickedness. Should he behave this way, he will become honorable and will be the master of his own time."

Ten parts of sheep not to eat

10-18 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of some of our companions that Aba Abdullah as-Sadiq (MGB) said, "You should not eat ten parts of a sheep as follows: the feces; the blood; the spleens; the bone marrow; the glands; the penis; the balls; the womb; the vagina; the veins or the blood vessels."

Ten Clean Parts of a Dead Corpse

10-19 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah al-Barqy narrated that his father quoted on the authority of his grandfather, Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of who linked it up to Aba Abdullah as-Sadiq (MGB), "Ten parts of a dead corpse are clean as follows: the bones; the hair; the wool; the wing; the horn; the hoof; bird's eggs; the breast; the milk; and the teeth."

Ten People Should Not Expect Much

10-20 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman on the authority of Ahmad ibn Umar al-Hilal on the authority

أفضل من العقل، ولا يكون المؤمن عاقلا حتى يجتمع فيه عشر خصال: الخير منه مأمول، والشر منه مأمون، يستكثر قليل الخير ممن غيره، ويستقل كثير الخيرمن نفسه، ولايسأم من طلب العلم طول عمره، ولا يتبرم بطلاب الحوائج قبله، الذل أحب إليه من العز، والفقر أحب إليه من الغنى، نصيبه من الدنيا القوت، والعاشرة وما العاشرة لايرى أحدا إلا قال هو خير مني وأتقى، إنما الناس رجلان فرجل هو خير منه وأتقى، وآخر هو شر منه وأدنى، فاذا رأى من هو خير منه وأتقى تواضع له ليلحق به، وإذا لقى الذي هو شر منه وأدنى قال: عسى خير هذا باطن وشره ظاهر، وعسى أن يختم له بخير، فاذا فعل ذلك فقد علا مجده، وساد أهل زمانه.

لايؤكل من الشاة عشرة أشياء

10-18 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال:لايؤكل من الشاة عشرة أشياء: الفرث والدم والطحال والنخاع والغدد والقضيب والانثيين والرحم والحياء والاوداج أو قال: العروق

عشرة أشياء من الميتة ذكية

10-19 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: عشرة أشياء من الميتة ذكية: العظم والشعر والصوف والريش والقرن والحافر والبيض والانفحة واللبن والسن.

لا يطمعن عشرة في عشر خصال

10-20 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان،

of Yahya ibn Imran al-Halabi that he had heard Aba Abdullah as-Sadiq (MGB) say, “Proud people should not expect to gain a good reputation. An imposter should not expect to have many friends. A bad-tempered person should not expect to be honored. A miser should not expect to have relatives visit him. One who makes fun of others should not expect to have real friends. One who knows little about decrees should not expect to judge. One who gossips should not expect to remain safe. One who is jealous should not expect comfort. One who underestimates minor sins should not expect to become a master. A selfish inexperienced person should not expect to be the chief.”

Ten Places Not to Pray

10-21 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Abdullah ibn al-Fazl, on the authority of Aba Abdullah as-Sadiq (MGB), "You should not pray in ten places as follows: in mud; water; the bath; the middle of the road; ants' nests; camel way-station; water streams; salty lands; in snow and in *Zajnan*.[13]

The compiler of the book - may God be pleased with him - said, "If one can say his prayer in another place, he should not say it in these places. However, if one is stuck in water or mud and is worried that his prayer may get too late, he can say his prayers in water and mud and just point with his head instead of bowing down and bend it down more instead of prostration. It doesn't matter if one says his prayers on the side of the road, but he should not do so where there is traffic. One should not say his prayers in the bath. However, he can say it in the dressing room. One should never say his prayers on the ants' nest, since then the ants will interfere with his prayer. One should not say his prayers in the camel way-station, unless he is worried that thieves might steal his belongings that are being carried by the camels. It is okay to pray in the sheep stable. One should never pray where the water may flow, since then he might get drowned. The restriction of praying in the salty land applies only to the Prophet and the Divine Leaders. If a normal person clears the place where he wants to prostrate by seriously banging on it so that there is a clean place to put his forehead on, then he can pray there. One should not pray in places like Zajnan which is located near Mecca and other similar locations, since there are snakes and other evils there."

Ten who Shall Not Enter Paradise

10-22 (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 Al-Hussein ibn al-Hassan al-Farsi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Abdullah ibn al-

عن أحمد بن عمر الحلال، عن يحيى بن عمران الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: لا يطمعن ذو الكبر في الثناء الحسن، ولا الخب في كثرة الصديق ولا السيئ الادب في الشرف، ولا البخيل، في صلة الرحم، ولا المستهزء بالناس في صدق المودة، ولا القليل الفقه في القضاء، ولا المغتاب في السلامة، ولا الحسود في راحة القلب، ولا المعاقب على الذنب الصغير في السؤدد، ولا القليل التجربة المعجب برأيه في رئاسة.

عشرة مواضع لا يصلى فيها

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن عبد 10-21

الله بن الفضل، عمن حدثه، عن أبي عبد الله عليه السلام قال: عشرة مواضع لايصلى فيها: الطين، والماء، والحمام، ومسان الطريق وقرى النمل، ومعاطن الابل، ومجرى الماء، والسبخة، والثلج، ووادي ضجنان.

قال المصنف هذا الكتاب رضي الله عنه: هذه المواضع لايصلى فيها الانسان في حال الاختيار فإذا حصل في الماء والطين واضطر إلى الصلاة فيه فإنه يصلى إيماء ويكون ركوعه أخفض من سجوده، وأما الطريق فإنه لا بأس بأن يصلى على الظواهر التى بين الجواد فأما على الجواد فلا يصلى، واما الحمام فإنه لايصلى فيه على كل حال فأما مسلخ الحمام فلا بأس بالصلاة فيه لانه ليس بحمام، وأما قرى النمل فلا يصلى فيها لانه لايتمكن من الصلاة لكثرة ما يدب عليه من النمل فيؤذيه ويشلغه عن الصلاة، وأما معاطن الابل فلا يصلى فيها إلا إذا خاف على متاعه الضيعة فلا بأس حيئذ بالصلاة فيها وأما مرابض الغنم فلا بأس بالصلاة فيها، وأما مجرى الماء فلا يصلى فيه على كل حال لانه لا يؤمن أن يجري الماء إليه وهو في صلاته، واما السبخة فإنه لايصلى فيها نبي ولا وصي نبي، وأما غيرهما فإنه متى دق مكان سجوده حتى تتمكن الجبهة فيه مستوية في سجوده فلا بأس، وأما الثلج فمتى اضطر الانسان إلى الصلاة عليه فإنه يدق موضع جبهته حتى يستوي عليه في سجوده وأما وادي ضجنان وجميع الاودية فلا تجوز الصلاة فيها لانها مأوى الحيات والشياطين.

عشرة لا يدخلون الجنة

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن الحسين بن الحسن الفارسي، عن سليمان بن حفص البصري، عن عبد الله بن

10-22

Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father (Zayd ibn Ali), on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "The Honorable the Exalted God created Paradise from two adobes: a golden adobe and a silver one. He created the walls from ruby; the ceiling from chrysolite; the pebbles from pearls; and its soil from saffron and a very good-smelling musk. Then God ordered it to speak. Hence Paradise said, 'There is no god but You. You are the Everlasting the Eternal. He who enters me will surely be blessed.' The Honorable the Exalted God then said, 'I swear by My Glory and Majesty that the alcoholics; the haughty ones; the tale-bearers; the pimps; the detectives; the effeminate[14]; those who steal the shroud from the corpse; the tithers[15]; those who disregard their relatives; and the *Qadarites.*[16]'"

10-23 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Ahmad ibn Idris and Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn al-Hussein who linked it up through a chain of narrators to God's Prophet (MGB), "The Honorable the Exalted God created Paradise from two adobes: a golden adobe and a silver one. He created the walls from ruby, the ceiling from chrysolite, and the pebbles from pearl, and its soil from with saffron and a very good-

smelling musk. Then God ordered it to speak. Hence Paradise said, 'There is no god but You. You are the Everlasting the Eternal. He who enters me will surely be blessed.' The Honorable the Exalted God then said, 'I swear by My Glory and Majesty that the alcoholics; the haughty ones; the tale-bearers; those whose hair never turns grey or white; the pimps; the detectives; the effeminate[17]; those who steal the shroud from the corpse; the tithers[18]; those who disregard their relatives; and the *Qadarites.*[19]'"

One's safety lies in ten things

10-24 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-Ab'bas ibn Ma'ruf, on the authority of Ali ibn Mahzyar who linked it up through a chain of narrators, "A time shall come when one's safety depends on ten things. Nine of these ten are in staying away from the people and the tenth is in being quiet."

Ten Who Put Themselves Through Hardships

10-25 Ahmad ibn Muhammad ibn Yahya al-Attar -may God be pleased with him- narrated that his father and Sa'id ibn Abdullah quoted Ahmad ibn Aba

الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام، عن أبيه، عن جعفر بن محمد عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل لما خلق الجنة خلقها من لبنتين، لبنة من ذهب ولبنة من فضة، وجعل حيطانها الياقوت، وسقفها الزبرجد، وحصبائها اللؤلؤ، وترابها الزعفران والمسك الاذفر، فقال لها تكلمي، فقالت: لا إله إلا أنت الحي القيوم، قد سعد من يدخلني. فقال عز وجل بعزتي وعظمتي وجلالي وارتفاعي لا يدخلها مدمن خمر، ولاسكير، ولا قتات وهو النمام، ولاديوث وهو القلطبان، ولا قلاع وهو الشرطي، ولا زنوق وهو الخنثى، ولا خيوف وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدري.

10-23 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني محمد بن الحسين بإسناد له يرفعه قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنة مدمن خمر، ولاسكير ولاعاق، ولا شديد السواد، ولاديوث، ولا قلاع وهو الشرطي، ولازنوق وهو الخنثى، ولا خيوف وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدري. قال مصنف هذا الكتاب رضي الله عنه: يعني بشديد السواد الذي لا يبيض شيء من شعر رأسه ولا من شعر لحيته مع كبر السن ويسمى الغربيب.

العافية عشرة أجزاء

10-24 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن المعروف، عن علي بن مهزيار بإسناده يرفعه قال: يأتي على الناس زمان تكون العافيه فيه عشرة أجزاء

تسعة منها في اعتزال الناس وواحده في الصمت.

عشرة يفتنون أنفسهم وغيرهم

10-25 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، وسعيد بن عبد الله قالا: حدثنا أحمد بن أبي عبد الله البرقي، عن الحسن بن علي

Abdullah al-Barqy, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of Abil Hassan - the first (MGB)20, on the authority of his father (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are ten groups of people who put themselves as well as others through hardships: those who know very little but want to teach a lot to the people; those patient, knowledgeable ones who are not smart; those who pursue things which they would not attain, since they do not deserve it; those who suffer a lot of pain and are not calm; those who are calm, but do not have any knowledge and insight; those who are learned but not concerned with improving things; those who are concerned with improving things but are not knowledgeable; those who are knowledgeable but are materialists; those who are kind to the people, but are stingy with what they themselves own; those who seek knowledge, but argue with the people who are more knowledgeable than they are; and those who do not accept what they are taught."

There Are Ten Ranks of Abstinence

10-26 (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 Ali ibn Hashim ibn al-Barid, on the authority of his father Ali ibn al-Hussein (MGB)21, "A man went to see Imam As-Sajjad (MGB) and asked, 'What is abstinence?' Imam As-Sajjad (MGB) said, "There are ten ranks of abstinence. The highest rank of abstinence is the lowest rank of piety. The highest rank of piety is the lowest rank of certitude. The highest rank of certitude is the lowest rank of contentment, and all abstinence is summarized in just one of the verses of God's Book: *'In order that ye may not despair over matters that pass by you, nor exult over22 the favors bestowed upon you.23 '"*

Ten of your female slaves are forbidden to sleep with

10-27 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim on the authority of Mus'adat ibn Zyad that Abu Abdullah as-Sadiq (MGB) said, "Ten categories of female slaves are unlawful for their masters. Do not have sex with both a mother and her daughter (who are both your slaves); do not have sex with both of two sisters (who are

both your slaves). Do not have sex with your female slave who is impregnated by another man, until she gives birth to her baby. Do not have sex with your female slave if she is the wife of another man. Do not have sex with your female slave who is your foster sister. Do not have sex with your female slave who is your foster

بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن الاول عليه السلام، عن أبيه قال: قال أمير المؤمنين عليه السلام: عشرة يفتنون أنفسهم وغيرهم: ذو العلم القليل يتكلف أن يعلم الناس كثيرا، والرجل الحليم ذوالعلم الكثير ليس بذي فطنة، والذي يطلب مالا يدرك ولا ينبغي له، والكاد غير المتئد، المتئد الذي ليس له مع تؤدته علم وعالم غير مريد للصلاح، ومريد للصلاح وليس بعالم، والعالم يحب الدنيا، والرحيم بالناس يبخل بما عنده، وطالب العلم يجادل فيه من هو أعلم فإذا علمه لم يقبل منه.

الزهد عشرة أجزاء

10-26 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن علي بن هاشم بن البريد، عن أبيه عن علي بن الحسين عليهما السلام أنه جاء إليه رجل فسأله فقال له: ما الزهد؟ فقال: الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الورع، وأعلى درجات الورع أدنى درجات اليقين وأعلى درجات اليقين أدنى درجات الرضا، وإن الزهد في آية من كتاب الله عز وجل: "لِكَيْلاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ."

تحرم من الاماء عشرة

10-27 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم، عن مسعدة بن زياد قال: قال أبوعبد الله عليه السلام: تحرم من الاماء عشرة: لا تجمع بين الام والبنت، ولا بين الاختين، ولا أمتك وهي حامل من غيرك حتى تضع، ولا أمتك ولها زوج، ولا أمتك وهي اختك من الرضاعة ولا أمتك وهي عمتك من الرضاعة، ولا أمتك وهي حائض

paternal aunt. Do not have sex with your female slave who is your foster maternal aunt. Do not have sex with your female slave who is menstruating, until she becomes clean. Do not have sex with your female slave who has breastfed you. Do not have sex with your female slave whom you possess in partnership with someone else."

There Are Ten Parts in Lust

10-28 (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 Sin'an, on

the authority of Abi Khalid al-Qamat, on the authority of Zaris that Aba Abdullah as-Sadiq (MGB) said, “The Blessed the Sublime God has made lust in ten parts, nine of which is in women and one is in men. Were it not for the fact that the Honorable the Exalted God has granted women as much shame as lust, there would have been nine women hanging over every man.”

There Are Ten Parts In Shame

10-29 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 Ahmad ibn Muhammad and others who linked it up through a chain of narrators to As-Sadiq (MGB) saying, “There are ten parts in shame. Nine parts are in women, and one in men. A girl will lose one part of her shame when she starts to have her periods, and loses another part when she gets married. She loses another part when she sleeps with her husband, and loses another part when she delivers a child. Then she will be left with five parts. If she loses her chastity, she will lose all her shame; and if she remains chaste, she will maintain all the remaining five parts.”

Separate the Beds of Boys from Girls When They are Ten

10-30 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ja’far ibn Muhammad ibn Ubaydullah al-Ash’ari, on the authority of Abdullah ibn Maymun al-Qad’dah, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), “You should separate the beds of boys from that of other women when they become ten years old.”

Women Have the Patience of Ten Men

10-31 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja’far al-Homayry quoted Harun ibn Muslim, on the authority of Mus’adat ibn Sadaqah, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), “The Blessed the Sublime God has made women ten times more perseverant than men. Women will have the strength of ten men when they become pregnant.”

حتى تطهر، ولا أمتك وهي رضيعتك، ولا أمتك ولك فيها شريك.

الشهوة عشر أجزاء

10-28 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن

سنان، عن أبي خالد القماط، عن ضريس، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى جعل الشهوه عشرة اجزاء تسعة منها في النساء وواحده في الرجال، ولولا ماجعل الله عز وجل فيهن من أجزاء الحياء على قدر أجزاء الشهوه لكان لكل رجل تسع نسوة متعلقات به.

الحياء عشرة أجزاء

10-29 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن أحمد بن محمد وغيره بإسناده يرفعه إلى الصادق عليه السلام أنه قال: الحياء على عشرة أجزاء تسعة في النساء وواحدة في الرجال فاذا حاضت الجارية ذهب جزء من حيائها، فإذا تزوجت ذهب جزء، فاذا افترعت ذهب جزء، فاذا ولدت ذهب جزء وبقى جزء وبقي لها خمسة أجزاء، فإن فجرت ذهب حياؤها كله، وان عفت بقي لها خمسة أجزاء.

يفرق بين الصبيان والنساء في المضاجع لعشر سنين

10-30 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن جعفر بن محمد بن عبيد الله الاشعري، عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: يفرق بين الصبيان والنساء في المضاجع إذا بلغوا عشر سنين.

للمرأة صبر عشر رجال

10-31 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: إن الله تبارك وتعالى جعل للمرأة صبر عشرة رجال فإذا حملت زادها قوة [صبر] عشرة رجال اخرى.

10-32 (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 Muhammad ibn Sama'at, on the authority of Ishaq ibn Am'mar that he had heard Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God has made women ten times more perseverant than men. Women will have the strength of ten men when they become excited."

Ten Things Each of Which Is Harder Than the Other

10-33 (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 his father, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Asim ibn Hamid, on the authority of Muhammad ibn Qays that Abi Ja'far al-Baqir (MGB) said, "Once when the Commander of the Faithful Imam Ali (MGB) was in a courtyard, the people had gathered around him (MGB). Someone wanted to ask about a decree, another one had a complaint, and was expressing his conditions. Suddenly a man came to him and said, 'O Commander of the Faithful! Peace be upon you as well as God's Mercy and His Blessings.' Then the Commander of the Faithful (MGB) looked at him with his two big eyes and replied, 'And peace be upon you as well as God's Mercy and His Blessings. Who are you?' The man said, 'A man and I are from your people, and I am a resident of one of your towns.'

The Commander of the Faithful (MGB) said, 'You are not one of my people and are not a resident of one of our towns. I would not have forgotten it, even if you had greeted me once.'

Then the man said, "O Commander of the Faithful! Please grant me immunity.' Then the Commander of the Faithful (MGB) asked, 'Have you committed a crime in my town since you came here?'

The man replied, 'No.' The Commander of the Faithful (MGB) asked him, 'Then are you a soldier?' The man replied, 'Yes.' Then the Commander of the Faithful (MGB) said, 'Now that there is a peace treaty in effect, it doesn't matter.'

The man said, 'I am one of the agents of Muawiyah. I was sent here in a disguise in order to ask you questions which Ibn al-Asfar (who is the Emperor of Rome) asked Muawiyah. The Emperor replied that if Muawiyah is the real ruler and the Caliph after Muhammad (MGB), he should be able to answer these questions. Then the Emperor would pledge allegiance to Muawiyah and pay him remuneration. Since Muawiyah could not answer the

10-32 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن سماعة، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: سمعته يقول: إن الله عز وجل جعل للمرأة صبر عشرة رجال فإذا هاجت كان لها قوة عشرة رجال.

عشرة أشياء بعضها أشد من بعض

10-33 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن عبدالرحمن بن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: بينما أمير المؤمنين عليه السلام في الرحبة والناس عليه متراكمون فمن بين مستفت ومن بين مستعد إذ قام إليه رجل فقال: السلام عليك يا أمير المؤمنين

ورحمة الله وبركاته.

فنظر إليه أمير المؤمنين عليه السلام بعينيه هاتيك العظيمتين ثم قال: وعليك السلام ورحمة الله وبركاته. من أنت؟

فقال: أنا رجل من رعيتك وأهل بلادك.

قال: ما أنت من رعيتي وأهل بلادي، ولو سلمت علي يوما واحدا ماخفيت علي.

فقال: الامان يا أمير المؤمنين.

فقال أمير المؤمنين عليه السلام: هل أحدثت في مصري هذا حدثا منذ دخلته.

قال: لا.

قال: فعلك من رجال الحرب؟

قال: نعم.

قال: إذا وضعت الحرب أوزارها فلا بأس.

قال: أنا رجل بعثني إليك معاوية متغفلا لك أسألك عن شيء بعث فيه ابن الاصفر وقال له: إن كنت أنت أحق بهذا الامر والخليفة بعد محمد فأجبني عما أسألك فإنك إذا فعلت ذلك اتبعتك وأبعث إليك بالجائزة فلم يكن عنده جواب،

questions he has dispatched me to ask them from you.' Then the Commander of the Faithful Ali (MGB) said, 'May God kill the offspring of the liver-eater Hind. How deviated and blind he and his companions are! I swear by God that he freed his female slave and did not understand how to join her in marriage. God will rule between me and this nation. They cut off my bonds of relationship; wasted my time; usurped my rights; belittled my grand position and united against me. O Qanbar! Bring Al-Hassan

(MGB), Al-Hussein (MGB) and Muhammad (MGB) to me.' The sons came by him. Then the Commander of the Faithful (MGB) said, 'O Syrian man! These two are the (grand)sons of God's Prophet (MGB) and this one is my own son. Ask your questions from any of them as you wish.' The Syrian man said, 'I will ask my questions from the long-haired one that is Al-Hassan (MGB) who is young. Then Al-Hassan (MGB) told him, 'Ask me whatever you wish to ask.'

Then the Syrian fellow asked, 'What is the distance between right and wrong? How much is the distance between the heavens and the Earth? How much is the distance between the East and the West? What is *Qus* and *Qazah* (the bow and the rainbow)? Where is the place in which the unbelievers' souls reside? Where is the place in which the believers' souls reside? What does *Al-Mo'anas* refer to? What are the ten things each of which is harder than the other?' Then Al-Hassan ibn Ali (MGB) said, 'The distance between right and wrong is just four fingers.[24] Whatever you yourself see is right, but most of whatever you hear may be wrong.' The Syrian fellow said, 'You are right!' Al-Hassan (MGB) said, 'The distance between the heavens and the Earth is the supplication of the oppressed one and the closing of the eyes.[25] Anyone who says anything else has lied.' The Syrian fellow said, 'O (grand)son of the Prophet! You are right!' Al-Hassan (MGB) said, 'The distance between the East and the West is just the duration of time needed for the rotation of the sun from where it rises to where it sets during one day.' The Syrian man said, 'You are right! Then what is *Qus* and *Qazah* (the bow and the rainbow)?' Al-Hassan ibn Ali (MGB) said, 'Shame on you! Do not say *Qus* and *Qazah* since *Qazah* is the name of Satan. It is *Qus Allah* and it is a sign of abundance and immunity of the people of the Earth from drowning. The place in which the unbelievers' souls shall reside is called *Barahut*. And the place in which the believers' souls shall reside is called *Salma.* [26] And *Al-Mo'anas* refers to one whose gender cannot be recognized. Once he or she grows up, it is a male if he ejaculates and it would be a female if she menstruates and the nipples grow. If its gender is still not distinguishable with these two signs, it should be asked to urinate towards a wall. It would be a male, if the urination

وقد أقلقه ذلك فبعثني إليك لاسألك عنها.

فقال أمير المؤمنين عليه السلام: قاتل الله ابن آكلة الاكباد ماأضله وأعماه ومن معه. والله لقد أعتق جارية فما أحسن أن يتزوج بها. حكم الله بيني وبين هذه الامة، قطعوا رحمي، واضاعوا أيامي، ودفعوا حقي وصغروا عظيم منزلتي وأجمعوا على منازعتي. يا قنبر، عليّ بالحسن والحسين ومحمد.

فاحضروا، فقال: ياشامي هذان ابنا رسول الله وهذا ابني فسأل أيهم أحببت؟

فقال: أسأل ذا الوفرة، يعني الحسن عليه السلام، وكان صبيا.

فقال له الحسن عليه السلام: سلني عما بدا لك.

فقال الشامي: كم بين الحق والباطل، وكم بين السماء والارض، وكم بين المشرق والمغرب، وماقوس قزح، وما العين التي تأوي إليها أرواح المشركين، وما العين التي تأوي إليها أرواح المؤمنين، وما المؤنث، وما عشرة أشياء بعضها أشد من بعض؟

فقال الحسن بن علي عليهما السلام: بين الحق والباطل أربع أصابع فما رأيته بعينك فهو الحق، وقد تسمع باذنيك باطلا كثيرا.

قال الشامي صدقت.

قال: وبين السماء والارض دعوة المظلوم ومد البصر، فمن قال لك غير هذا فكذبه.

قال: صدقت يا بن رسول الله.

قال: وبين المشرق والمغرب مسيرة يوم للشمس تنظر إليها حين تطلع من مشرقها وحين تغيب من مغربها.

قال الشامي: صدقت. فما قوس قزح؟

قال عليه السلام: ويحك، لا تقل قوس قزح، فإن قزح اسم شيطان، وهو قوس الله وعلامة الخصب وأمان لاهل الارض من الغرق. وأما العين التي تأوي إليها أرواح المشركين فهي عين يقال لها برهوت، وأما العين التي تأوي إليها أرواح المؤمنين وهي يقال لها سلمى، وأما المؤنث فهو الذي لا يدري أذكر هو أم انثى، فإنه ينتظر به فإن كان ذكرا احتلم وإن كانت انثى حاضت وبدا ثديها، وإلا قيل له بُل على

is fast flowing and it reaches the wall, while it would be a female if the urination just flows out like that of a camel.27 The ten things each of which is harder than the other are as follows. The hardest thing which the Honorable the Exalted God has created is the stone. However, iron is even harder than stone since it cuts the stone. Fire is even harder than iron since it can melt the iron. Water is even harder than fire since it can extinguish it. Clouds are even harder than water since they move it around. Winds are even harder than clouds since they move the clouds around. Yet the angel who dispatches the winds is harder than the wind itself. And the angel of death is even harder than the angel which dispatches the

winds since it can take away its life. And death is even harder than the angel of death, since it takes away the angel of death. Yet harder than all of these is the order of God – the Lord of the Two Worlds – which can take away death itself. Then the Syrian fellow said, 'I bear witness that you are the (grand)son of God's Prophet (MGB). You are right! And I bear witness that Ali more deserves to rule than Muawiyah.'

Then the Syrian fellow wrote down these answers and went to Muawiyah with them. Muawiyah wrote these answers to (Ibn Al-Asfar) the Emperor of Rome. Then Ibn al-Safar wrote the following back to Muawiyah, 'O Muawiyah! Why do you use other people's sayings and answer me with other people's responses? I swear by Jesus that these are not your answers. Rather they have come from the treasury of Prophethood and the seat of messengership. And I will not even give you one Dirham if you ask for it.'"

10-34 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "The Honorable the Exalted God has not created anything without having another creature overpowering it. When the Blessed the Sublime God created the seas they became proud and flooded and said, 'Is there anything to overpower us?' Then the Honorable the Exalted God created the orbit which overpowered the seas. Then the Earth became too proud and said, 'Is there anything to overpower me?' Then God created the mountains and established them on the back of the Earth to hold it down. Then the mountains became too proud and said, 'Is there anything to overpower us?' Then God created iron which cuts down the mountains and overpowers them. Then iron became too proud and said, 'Is there anything to overpower me?' Then God created the fire which melts iron. Then fire became ablaze, roared, became proud and said, 'Is there anything to overpower me?' Then, God created water which

الحائط فان أصاب بوله الحائط فهو ذكر وإن انتكص بوله كما انتكص بول البعير فهي امرأة.

وأما عشرة أشياء بعضها أشد من بعض فأشد شيء خلقه الله عز وجل الحجر، وأشد من الحجر الحديد الذي يقطع به الحجر، وأشد من الحديد النار تذيب الحديد وأشد من النار الماء يطفئ النار، وأشد من الماء السحاب يحمل الماء، وأشد من السحاب الريح تحمل السحاب، واشد من الريح الملك الذي يرسلها، وأشد من الملك ملك الموت الذي يميت الملك، وأشد من ملك الموت الموت الذي يميت ملك الموت، وأشد من الموت أمر الله رب العالمين يميت الموت.

فقال الشامي: أشهد أنك ابن رسول الله صلى الله عليه وآله حقا وأن عليا أولى بالامر من معاوية.

ثم كتب هذه الجوابات وذهب بها ألى معاوية، فبعثها معاوية ألى ابن الاصفر فكتب أليه ابن الاصفر: يا معاوية، لم تكلمني بغير كلامك وتجيبني بغير جوابك؟ اقسم بالمسيح ما هذا جوابك وما هو إلا من معدن النبوة وموضع الرسالة. وأما أنت فلو سألتني درهما ما أعطيتك.

10-34 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد قال: حدثنا هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال: ما خلق الله عز وجل خلقا إلا وقد أمر عليه آخر يغلبه به وذلك أن الله تبارك وتعالى لما خلق البحار فخرت وزخرت وقالت: أي شيء يغلبني فخلق الله عز وجل الفلك فأدارها به وذللها، ثم إن الارض فخرت وقالت: أي شيء يغلبني؟ فخلق الله الجبال فأثبتها في ظهرها أوتادا منعها أن تميد بما عليها فذلت الارض واستقرت، ثم إن الجبال فخرت على الارض، فشمخت واستطالت، وقالت: أي شيء يغلبني؟ فخلق الله الحديد فقطعها فقرت الجبال وذلت، ثم إن الحديد فخر على الجبال وقال: أي شيء يغلبني فخلق الله النار فأذابت الحديد فذل الحديد، ثم إن النار زفرت وشهقت

extinguishes fire. Then water became too proud, flooded and said, 'Is there anything to overpower me?' Then God created the wind which moved the waves of water and overcame the powers within it. Then the wind became proud, turned into a storm, spread about and said, 'Is there anything to overpower me?' Then God created man who designed and made a house in which he was safe from the wind and other things. Then man rebelled and said, 'Is there anything to overpower me?' Then God created death for him which overpowered and belittled man. Then death became proud of itself. Then God – may His Majesty be Exalted – said, 'Do not be proud of yourself, since I shall keep you between the residents of Hell and residents of Paradise and will never give you life. Thus, death was belittled and frightened.'"

Eat Melons Since They Have Ten Characteristics

10-35 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Ibn Abi Umayr, on the authority of someone who quoted on the authority of Aba Abdullah as-Sadiq (MGB), "Eat melons since they have ten characteristics. First of all they are the fat from the Earth and cause no pains or harms. They are food and beverage at the same time. They are fruit, flowers, cleansing the teeth, and like bread for the stew. They improve sexual ability. They wash out the bladder and act as an aquaretic.[28]"

10-36 Another tradition was narrated by Ahmad ibn Zyad ibn Ja'far al-Hamedany – may God be pleased with him – on the authority of Ali ibn Ibrahim ibn Hashim, on the authority of his father, on the authority of Amr ibn Uthman, on the authority of Ali ibn Abi Hamzih, on the authority of Yahya ibn Ishaq that Aba Abdullah as-Sadiq (MGB) which is similar to the above.

10-37 In another tradition we read that they also help eliminate bladder stones. God's Prophet (MGB) used to eat melons with dates. In another tradition it is reported that the Prophet (MGB) used to eat

melons with sugar. As-Sadiq (MGB) said, “Eating melons for breakfast would cause hemiplegia.[29] Eating *Al-Barni* dates for breakfast could also cause hemiplegia.”

There Is Pleasure In Ten Things

10-38 (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 Muhammad ibn Isa, on the authority of someone who quoted Ja’far ibn Khalid that Aba Abdullah as-Sadiq (MGB) said, “There is pleasure in ten things: walking, riding, swimming, looking at greenery, eating and drinking, looking at beautiful women, having sexual intercourse, brushing your teeth, and associating with other men.”

وفخرت، وقالت: أي شيء يغلبني فخلق الله الماء فأطفأها فذلت، ثم إن الماء فخر وزخر وقال: أي شيء يغلبني، فخلق الله الريح فحركت أمواجه، وأثارت ما في قعرة وحبسه عن مجاريه فذل الماء، ثم إن الريح فخرت وعصفت وأرخت أذيالها وقالت أي شيء يغلبني؟ فخلق الانسان فاحتال واتخذ مايستتر به من الريح وغيرها فذلت الريح، ثم الانسان طغى وقال: من أشد مني قوة؟ فخلق له الموت فقهره فذل الانسان، ثم إن الموت فخر في نفسه فقال الله جل جلاله: لا تفخر فاني ذابحك بين الفريقين أهل الجنة والنار، ثم لا احييك أبدا فذل وخاف.

في البطيخ عشر خصال مجتمعة

10-35 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن ابي عبد الله البرقي، عن أبيه محمد بن خالد، عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله عليه السلام قال: كلوا البطيخ فإن فيه عشر خصال هو شحمة الارض لاداء فيه ولا غائلة، وهو طعام وهو شراب وهو فاكهة وهو ريحان وهو إشنان وهو ادم ويزيد في الباه ويغسل المثانة، ويدر البول.

10-36 وحدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن علي بن أبي حمزة، عن يحيى ابن إسحاق، عن أبي عبد الله عليه السلام مثله.

10-37 وفي حديث آخر ويذيب الحصا في المثانة وكان رسول الله صلى الله عليه وآله يأكل البطيخ بالرطب، وفي خبر آخر كان عليه السلام يأكل الخربز بالسكر وقال الصادق عليه السلام: أكل البطيخ على الريق يورث الفالج، وأكل التمر البرني على الريق يورث الفالج.

النشوة في عشرة أشياء

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران 38-10 الاشعري، عن محمد بن عيسى، عن رجل، عن جعفر بن خالد، عن أبي عبد الله عليه السلام قال: النشوة في عشرة أشياء: المشي والركوب والارتماس في الماء والنظر إلى الخضرة والاكل والشرب والنظر إلى المرأة الحسناء والجماع والسواك ومحادثة الرجال.

10-39 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Adavi quoted Saheeb ibn Ebad, 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), "There is pleasure in ten things: walking, riding, swimming, looking at greenery, eating and drinking, having sexual intercourse, brushing your teeth, washing one's head with mallow, looking at beautiful women, and associating with other men."

The Ten Types of Prayers

10-40 (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 Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah ibn A'ayan that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God made prayers incumbent and God's Prophet (MGB) established ten forms of it. These are praying while staying somewhere; praying while on a journey; praying due to fear on three occasions; praying for the eclipse of the Sun; praying for the eclipse of the moon; praying on the two Holy *Eids;* praying for rain; and praying over the dead."

The Ten Characteristics of Shiites

10-41 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa, on the authority of Abi Muhammad al-Ansari, on the authority of Amr ibn Abil Miqdam, on the authority of his father, "Abu Ja'far al-Baqir (MGB) told me, 'O Abil Miqdam! Indeed Ali's followers are pale due to abstinence; slim and with dry lips. Their lips are fasting; their stomachs are thin and their color is changing because of God's fear and their faces are yellow. When the night comes they sit on the ground and put their foreheads on the ground. They prostrate a lot; they often shed tears; they make supplications often; they cry a lot; and the people are happy, while they are sad.'"

The Prophet Cursed Ten People In Relation with Wine

10-42 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ahmad ibn an-Nazr al-Khazzaz, on the authority of Amr ibn Shimr, on the authority of Jabir al-Jo'afy that Abi Ja'far al-Baqir (MGB) said, "God's Prophet (MGB) cursed ten groups

of people in association with wine: those who plant the grape vine; those who take care of it to grow; those who squeeze the grapes; those who drink the wine; those who serve it; those who carry it; those by whom it is carried; those who buy it; those who sell it and those who spend money that is paid for it."

10-39 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبو سعيد الحسن بن علي العدوي قال: حدثنا صهيب بن عباد قال: حدثنا أبي، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: النشوة في عشرة أشياء في المشي والركوب والارتماس في الماء والنظر إلى الخضرة والاكل والشرب والجماع والسواك وغسل الرأس بالخطمي والنظر إلى المرأة الحسناء ومحادثة الرجال.

الصلاة على عشرة أوجه

10-40 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: فرض الله عز وجل الصلاة وسن رسول الله صلى الله عليه وآله على عشرة أوجه: صلاة الحضر والسفر، وصلاة الخوف على ثلاثة أوجه، وصلاة الكسوف للشمس والقمر، وصلاة العيدين، وصلاة الاستسقاء، والصلاة على الميت.

في الشيعة عشر خصال

10-41 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد قال: حدثني محمد بن عيسى، عن أبي محمد الانصاري، عن عمرو بن أبي المقدام عن أبيه قال: قال لي أبوجعفر عليه السلام: ياأبا المقدام إنما شيعة علي عليه السلام الشاحبون الناحلون، الذابلون ذابلة شفاههم، خميصة بطونهم، متغيرة ألوانهم، مصفرة وجوههم أذا جنهم الليل اتخذوا الارض فراشا، واستقبلوا الارض بجباههم،كثير سجودهم، كثيرة دموعهم، كثير دعاؤهم، كثير بكاؤهم، ويفرح الناس وهم يحزنون.

لعن رسول الله صلى الله عليه وآله في الخمر عشرة

10-42 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: لعن رسول الله صلى الله عليه وآله في الخمر عشرة: غارسها وحارسها وعاصرها وشاربها وساقيها وحاملها والمحمولة إليه بايعها ومشتريها وآكل ثمنها.

The Reward of One Who Fasts For Ten Consecutive Years During the Month of Ramazan

10-43 Abul Hassan Ali ibn al-Faraj al-Mu'azin - may God be pleased with him - narrated that Muhammad ibn al-Hussein al-Karkhi had heard Al-Hassan ibn Ali (MGB) tell a man in his house, "O Aba Harun! Whoever fasts for ten consecutive years during the month of *Ramazan* shall enter Paradise."

The Reward of One Who Goes On Pilgrimage Ten Times

10-44 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Yahya al-Mu'azi, on the authority of Muhammad Khalid al-Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami that Abu Abdullah as-Sadiq (MGB) said, "There will be no Reckoning by God for whoever goes on the *Hajj* pilgrimage ten times."

The ten parts of blessedness

10-45 (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 Sahl ibn Zyad, on the authority of Al-Hussein ibn Yazid, on the authority of Sufyan al-Jariri, on the authority of Abdul-Mumin al-Ansari, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "There are ten parts in blessedness. Nine-tenths are in commerce and the next one-tenth is in the skin."

The compiler of the book - may God be pleased with him - asked, "What is meant here by the skin is the skin of sheep. This is certified by another narration which has been cited on the authority of God's Prophet who said, 'The nine portions of one's sustenance comes from commerce and the last part is in the skin - that is the skin of sheep.'"

10-46 A similar account was narrated by Ahmad ibn al-Hassan al-Qat'tan who 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 Sa'id ibn Abdul Rahman al-Makhzoomi, on the authority of Al-Hussein ibn Zayd, on the authority of his father Zayd ibn Ali, 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, "Nine-tenths of the daily bread is in commerce and last tenth is in the skin - that is the skin of sheep."

ثواب من صام عشرة أشهر من رمضان

حدثنا أبوالحسن علي بن الحسن بن الفرج المؤذن رضي الله عنه قال: حدثني محمد بن الحسين الكرخي 10-43
قال: سمعت الحسن بن علي عليهما السلام يقول لرجل في داره: يا أبا هارون، من صام عشرة أشهر رمضان متواليات دخل الجنة.

ثواب من حج عشر حجج

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن يحيى بن عمران الاشعري قال: 10-44
حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال:
قال أبو عبد الله عليه السلام من حج عشر حجج لم يحاسبه الله أبدا.

البركة عشرة أجزاء

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران 10-45
الاشعري، عن سهل بن زياد، عن الحسين بن يزيد، عن سفيان الجريري عن عبدالمؤمن الانصاري، عن أبي جعفر
عليه السلام قال: قال رسول الله صلى الله عليه وآله: البركة عشرة أجزاء تسعة أعشارها في التجارة والعشر الباقي
في الجلود.

قال مصنف هذا الكتاب رضي الله عنه: يعني بالجلود الغنم وتصديق ذلك ما روي، عن النبي صلى الله عليه وآله أنه
قال: "تسعة أعشار الرزق في التجارة والجزء الباقي في السابياء" يعني الغنم.

حدثنا بذلك أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد 10-46
الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا سعيد بن عبدالرحمن المخزومي قال: حدثنا الحسين بن زيد،
عن أبيه عن زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم
السلام عن النبي صلى الله عليه وآله أنه قال: تسعة أعشار الرزق في التجارة والجزء الباقي في السابياء يعني الغنم.

The ten signs before the Hour

10-47 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that the judge - Abdullah ibn Muhammad ibn Hakim quoted Al-Hussein ibn Abdullah ibn Shakir, on the authority of Ishaq ibn Hamzih al-Bokhari and my uncle, on the authority of Isa ibn Musa Qanjar, on the authority of Abi Hamzih, on the authority of Roqabat - i.e. ibn Mosqalat al-Sheibany, on the authority of Al-Hakam ibn Atibat, on the authority of someone who had heard Haziqat ibn Asid say, "I heard God's Prophet (MGB) say, 'There are ten signs before the Hour - five in the East and five in the West.' He (MGB) mentioned the following: 1- Beast of

the Earth, 2- The *Dajjal* (Arabic for "The False Messiah" or Anti- Christ), 3- Rise of the sun from where it usually sets, 4- The return of Jesus - the son of Mary (MGB), 5- Gog and Magog and the victory over them and their being drowned in the sea.' He (MGB) did not say the rest."

Islam is founded upon ten pillars

10-48 (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 Ibrahim ibn Ishaq, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibn Bakir, on the authority of Zurarah, on the authority of Abu Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "Islam is founded upon ten pillars as follows: bearing witness that 'There is no god but God' - that is the basis of a Muslim's nationality; prayer which is an obligatory deed; fasting which is a shield against the fire; payment of the alms-tax which purifies one's possessions; going on the *Hajj* pilgrimage which is a decree; participating in holy war which is an honor; enjoining to do good deeds which is persistence in belief; admonishing against the bad deeds which is giving an ultimatum; attending congregational prayers which results in mutual sympathy; and avoiding sins which is the basis of obedience."

The Ten Ranks of Belief

10-49 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Muhammad ibn Himad al-Khazzaz, on the authority of Abdul Aziz al-Qaratisi, "Abu Abdullah as-Sadiq (MGB) told me, 'O Abdul Aziz! There are ten ranks of belief just like the steps of a ladder which one must climb up one after the other. One who has attained two of these ranks should not say to the one who has only attained the first rank, 'You do not have faith.' The same thing holds true up until the tenth

عشرآيات بين يدي الساعة

10-47 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا عبد الله بن محمد بن حكيم القاضي قال: حدثنا الحسين بن عبد الله بن شاكر قال: حدثنا إسحاق ابن حمزة البخاري، وعمي قالا: حدثنا عيسى بن موسى غنجار، عن أبي حمزة، عن رقبة وهو ابن مصقلة الشيباني، عن الحكم بن عتيبة، عمن سمع حذيفة بن أسيد يقول:سمعت النبي صلى الله عليه وآله يقول: عشر آيات بين يدي الساعة: خمس بالمشرق، وخمس بالمغرب، فذكر الدابة والدجال وطلوع الشمس من مغربها وعيسى بن مريم عليه السلام ويأجوج ومأجوج، وأنه يغلبهم ويغرقهم في البحر، ولم يذكر تمام الآيات.

بني الاسلام على عشرة أسهم

10-48 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن خالد البرقي، عن محمد بن أبي عمير، عن ابن بكير، عن زرارة قال: قال أبوجعفر عليه السلام: قال رسول الله صلى الله عليه وآله: بني الاسلام على عشرة أسهم: على شهادة أن لا إله إلا الله وهي الملة، والصلاة وهي الفريضة، والصوم وهو الجنة، والزكاة وهي الطهر، والحج وهي الشريعة، والجهاد وهو الغزو، والامر بالمعروف وهوالوفاء، والنهي، عن المنكر وهو الحجة، والجماعة وهي الالفة، والعصمة وهي الطاعة.

الايمان عشر درجات

10-49 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن محمد بن حماد الخزاز، عن عبد العزيز القراطيسى قال: قال لي أبوعبد الله عليه السلام: يا عبد العزيز، إن الايمان عشر درجات بمنزلة السلم يصعد منه مرقاة بعد

rank. You should not consider anyone who has attained a rank lower than yourself to lack faith, so that those who have attained a higher rank than you have, do not consider you to lack faith. When you see someone who is in a lower rank than you are, kindly assist him up to your rank. Do not force upon him what he cannot tolerate, since you may hurt him this way. One who hurts a believer should help him get unhurt. Miqdad was in the eighth rank. Abuzar was in the ninth rank and Salman had attained the tenth rank of faith.'"

10-50 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Muawiyah, on the authority of Muhammad ibn Himad - the brother of Yusuf ibn Himad al-Khazzaz, on the authority of Abdul Aziz al-Qaratisi, "I went to see Aba Abdullah as-Sadiq (MGB) and told him (MGB) about some of the issues of the Shiites, their beliefs and speeches. The Imam (MGB) said, 'O Abdul Aziz! Belief has ten ranks just like the steps on a ladder. One must climb a ladder one step at a time. One who has attained two of these ranks should not say to the one who has only attained the first rank, 'You do not have faith.' One who has attained three of these ranks should not say to the one who has only attained the first two ranks, 'You do not have faith.' The same thing holds true up until the tenth rank. Salman had attained the tenth rank of faith. Abuzar was in the ninth rank and Miqdad was in the eighth rank. O Abdul Aziz! You should not consider anyone who has attained a rank lower than yourself to lack faith, so that those who have attained a higher rank than you have do not consider you to lack faith. When you see someone who is in a lower rank than you are, kindly assist him up to your rank. Do not force upon him what he cannot tolerate, since you may hurt him this way. One who hurts a believer should help him get unhurt. If you place the load that you would normally place on a nine-year old camel on a baby camel, you would break its back and kill it.'" m with

kindness softly till you bring him up to your degree you do not hav

The Reward of One Who Says the Azandccxcii for Ten Years for God's Sake

10-51 (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 Ali al-Kufy, on the authority of Mo'ab ibn Salam al-Tamimy, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "God would forgive the sins of whoever says the general call to prayer for ten years for the sake of God. God will forgive his sins for as far as he can see and as far away as his voice goes. Whoever hears him will acknowledge him. He will have a share of the reward of whoever prays with him in his mosque, and whoever prays due to hearing his call to prayer."

المرقاة، فلا تقولن صاحب الواحد لصاحب الاثنين: لست على شيء حتى ينتهي إلى العاشرة، ولاتسقط من هو دونك فيسقطك الذي هو فوقك، فاذا رأيت من هو أسفل منك فارفعه إليك برفق، ولاتحملن عليه مالا يطيق فتكسره فانه من كسر مؤمنا فعليه جبره وكان المقداد في الثامنة، وأبوذر في التاسعة، وسلمان في العاشرة.

10-50 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن الحسن بن معاوية، عن محمد بن حماد أخي يوسف بن حماد الخزاز، عن عبدالعزيز القراطيسى قال:دخلت على أبي عبد الله عليه السلام فذكرت له شيئا من أمرالشيعة ومن أقاويلهم، فقال: يا عبدالعزيز الايمان عشر درجات بمنزلة السلم له عشر مراقي وترتقى منه مرقات بعد مرقاة، فلا يقولن صاحب الواحده لصاحب الثانية لست على شيء، ولايقولن صاحب الثانيه لصاحب الثالثة لست على شيء حتى انتهى إلى العاشرة قال: وكان سلمان في العاشرة، وأبوذر في التاسعة، والمقداد في الثامنة يا عبدالعزيز لاتسقط من هو دونك فيسقطك من هو فوقك، إذا رأيت الذي هو دونك فقدرت أن ترفعه إلى درجتك رفعا رفيقا فافعل، ولاتحملن عليه مالا يطيقه فتكسره فإنه من كسر مؤمنا فعليه جبره، لانك أذا ذهبت تحمل الفصيل حمل البازل فسخته.

ثواب من أذن عشر سنين محتسبا

10-51 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن علي الكوفي، عن مصعب بن سلام التميمي، عن سعد بن طريف، عن أبي جعفر عليه السلام قال: من أذن عشر سنين محتسبا يغفر الله له مد بصره ومد صوته في السماء ويصدقه كل رطب ويابس سمعه، وله من كل من يصلي معه في مسجده سهم وله من كل من يصلي بصوته حسنة.

10-52 (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 Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Al-Hassan ibn Ali ibn Yusuf, on the authority of Mu'az al-Juwhary, on the authority of Amr ibn Jamee'a who linked it up to the Prophet (MGB) through a chain of narrators, "Brushing the teeth has ten characteristics as follows: It cleans the mouth. It pleases the Honorable the Exalted God. It increases the reward for good deeds seventy times. It is also one of the traditions of God's Prophet (MGB). It cleans the teeth. It whitens the teeth. It strengthens the gums. It eliminates the phlegm. It improves the sight. It increases the appetite."

The Ten Signs of the Hour

10-53 Muhammad ibn Ahmad ibn Ibrahim narrated that Abu Abdullah al-Var'raq Muhammad ibn Abdullah ibn al-Faraj quoted Abul Hassan Ali ibn Bayan al-Muqar'ri, on the authority of Muhammad ibn Sabeq, on the authority of Za'ede, on the authority of Al-A'amash, on the authority of Forat al-Qazaz, on the authority of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Afari, "We were a group in Medina and were sitting under the shadows of a garden and God's Prophet (MGB) was in a room. The Prophet (MGB) noticed us and asked, 'What are you thinking about?' We replied, 'We are talking.' The Prophet (MGB) asked, 'What are you talking about?' We replied, 'About the Hour.' The Prophet (MGB) said, 'The Hour shall not come until ten signs appear as follows: 1- Rise of the sun from where it usually sets, 2- The *Dajjal* (Arabic for "The False Messiah" or Anti-Christ), 3- Beast of the Earth, 4, 5 and 6- Land-sliding in three places: one in the east; one in the west and one in the Arabian Peninsula, 7- The return of Jesus - the son of Mary (MGB), 8 and 9- Gog and Magog, and 10- Fire would burn forth from the Palace in Adan (in Yemen.) which would drive the people to the place of their assembly, stop wherever they stop and rest wherever they rest and drive them all to the place of Resurrection.'"

The Prophet Circumambulated Around the Ka'ba Seventy Times Each Day

10-54 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Al-Hussein ibn Sa'id, on the authority of Safvan (ibn Yahya) and al-Qasim, on the authority of Al-Kaheli, on the authority of Abil Faraj, "Aban asked Aba Abdullah as-Sadiq (MGB) about the well-known practice of God's Prophet (MGB) when he (MGB) was in Mecca. The Imam (MGB) said,

في السواك عشر خصال

10-52 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن الحسن بن الحسين اللولؤي، عن الحسن بن علي بن يوسف، عن معاذ الجوهري عن عمرو بن جميع بإسناده رفعه إلى النبي صلى الله

عليه وآله قال: السواك فيه عشر خصال: مطهرة للفم، مرضاة للرب، يضاعف الحسنات سبعين ضعفا وهو من السنة، ويذهب الحفر ويبيض الاسنان، ويشد اللثة، ويقطع البلغم، ويذهب بغشاوة البصر، ويشهي الطعام.

آيات الساعة عشرة

10-53 حدثنا محمد بن أحمد بن إبراهيم قال: حدثنا أبوعبد الله الوراق محمد بن عبد الله بن الفرج قال: حدثنا أبوالحسن علي بن بيان المقرئ قال: حدثنا محمد ابن سابق قال: حدثنا زائدة، عن الاعمش قال: حدثنا فرات القزاز، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد العفاري قال: كنا جلوسا في المدينة في ظل حائط قال: وكان رسول الله صلى الله عليه وآله في غرفة فاطلع علينا فقال: فيم أنتم؟ فقلنا نتحدث قال: عم ذا؟ قلنا: عن الساعة فقال: إنكم لا ترون الساعة حتى ترون قبلها عشر آيات: طلوع الشمس من مغربها والدجال، ودابة الارض، وثلاثة خسوف في الارض: خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب، وخروج عيسى بن مريم عليه السلام، وخروج يأجوج ومأجوج، وتكون في آخر الزمان نار تخرج من اليمن من قعر الارض لا تدع خلفها أحدا، تسوق الناس ألى المحشر، كلما قاموا قامت لهم تسوقهم إلى المحشر.

كان رسول الله صلى الله عليه وآله يطوف بالليل والنهار عشرة أسباع

10-54 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني إبراهيم بن مهزيار، عن أخيه علي، عن الحسين بن سعيد، عن صفوان، والقاسم، عن الكاهلي، عن أبي الفرج قال: سأل أبان أبا عبد الله عليه السلام أكان لرسول الله

'God's Prophet (MGB) circumambulated around (the *Ka'ba*) seventy times (in ten rounds each consisting of seven times) each day and night. He (MGB) performed three rounds in the beginning of the day; three rounds at the end of the night; two rounds in the mornings and two rounds in the afternoon. He rested in between these times.'"

A Man Who Makes Love to a Woman Ten Times On One of the Days of the Month of Fasting

10-55 Abu Talib al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Masood quoted on the authority of his father Abil Nazr Muhammad ibn Masood al-Ayyashi, on the authority of Ja'far ibn Ahmad, on the authority of Ali ibn Muhammad ibn Shoja', on the authority of Muhammad ibn Uthman, on the authority of Homayd ibn Muhammad, on the authority of Ahmad ibn al-Hassan al-Salih, on the authority of his father, on the authority of Al-Fath ibn Yazid al-Gorjany, "I wrote a letter to Abil Hassan Al-Kazim (MGB) and asked about a man who makes love to a woman ten times - whether it be legitimate or not - on one of the

days of the month of fasting – *Ramazan*. He (MGB) replied, 'He has to pay ten times the expiation: an expiation for each time, and if he eats or drinks anything he should also pay for the expiation of one day.'"

Ten Pieces of Advice

10–56 Muhammad ibn al–Hassan ibn Ahmad ibn al–Walid – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Aban ibn Uthman, "A man went to see Aba Abdullah as–Sadiq (MGB) and said, 'O may my parents be your ransom! Please advise me.' Then the Imam (MGB) said, 'When you know that the Blessed the Sublime God has promised to give you your share of daily bread, why are you so worried about earning it? When you know that you have a certain portion of daily bread, why are you so greedy? If you know that the Reckoning is right, why do you gather so much wealth? If you know that God will reward you, then why are you so miserly? If you know that there will be a punishment in the Fire, why do you commit sins? If you know that certainly you will die, why are you so happy? If you know that God sees all your deeds, why do you plot? If you know that you must cross the Bridge30, why are you selfish? If you know that everything is due to Divine destiny, why are you sad? If you know that this world is ephemeral, why do you rely on it?'"

صلى الله عليه وآله طواف يعرف به؟ قال: كان رسول الله يطوف بالليل والنهار عشرة أسباع: ثلاثة أول النهار، وثلاثة آخر الليل، واثنين إذا أصبح، واثنين بعد الظهر وكان فيما بين ذلك راحته.

في من واقع امرأة في يوم من شهر رمضان عشر مرات

10–55 حدثنا أبوطالب المظفر بن جعفر بن المظفر العلوي رضي الله عنه قال: حدثنا جعفر بن محمد بن مسعود، عن أبيه أبي النضر محمد بن مسعود بن محمد بن عياش العياشي قال: حدثنا جعفر بن أحمد قال: حدثني علي بن محمد بن شجاع، عن محمد ابن عثمان، عن حميد بن محمد، عن أحمد بن الحسن بن صالح، عن أبيه، عن الفتح بن يزيد الجرجاني أنه كتب إلى أبي الحسن عليه السلام سأله عن رجل واقع امرأة في شهر رمضان من حل أو حرام عشر مرات؟

قال: عليه عشر كفارات لكل مرة كفارة. قال: فإن أكل أوشرب فكفارة يوم واحد.

عشر كلمات عظات

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 56-10 أحمد بن محمد بن عيسى، عن أبيه، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي عبد الله عليه السلام قال: جاء إليه رجل فقال له: بأبي أنت وامي عظني موعظة فقال: عليه السلام: إن كان الله تبارك وتعالى قد تكفل بالرزق فاهتمامك لماذا؟ وإن كان الرزق مقسوما فالحرص لماذا؟ وإن كان الحساب حقا فالجمع لماذا؟ وإن كان الخلف من الله حقا فالبخل لماذا، وإن كانت العقوبة من النار فالمعصية لماذا؟ وإن كان الموت حقا فالفرح لماذا؟ وإن كان العرض على الله حقا فالمكر لماذا؟ وإن كان الممر على الصراط حقا فالعجب لماذا؟ وإن كان كل شيء بقضاء وقدر فالحزن لماذا؟ وإن كانت الدنيا فانية فالطمانينة إليها لماذا؟

Ten Groups of This Nation Disbelieve In the Almighty God

10-57 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 as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), God's Prophet (MGB) told Ali (MGB), "O Ali! Ten groups of people in this nation disbelieve in the Almighty God. They are as follows: the tale-bearers; murderers; magicians; pimps; those who illegitimately copulate with a lady in the anal area; those who copulate with animals; those who copulate with familiar women (to whom they are forbidden to marry)31; those who cause sedition; those who sell weapons to the enemies who are at war with Muslims; those who refrain from defraying the alms-tax; and those who die without going on *Hajj* pilgrimage although they are wealthy enough to do so.

The Divinatory Arrowsdccxcv which the People In the Age of Ignorance Had Divided Into Ten Parts

10-58 Ahmad ibn Zyad ibn Ja'far al-Hamedany, al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham ibn al-Mo'adab, Ali ibn Abdullah al-Var'raq, Hamzih ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB), on the authority of Ali ibn Ibrahim ibn Hashim who in the year 307 A.H. (919 A.D.) narrated that his father quoted Abi Ahmad Muhammad ibn Zyad al-Azodi, Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman al-Ahmar, on the authority of Aban ibn Taqlib, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB) who said the following regarding the following verse from the Honorable the Exalted God, "*Forbidden to you* (*for food*) *are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been* (*partly*) *eaten by a wild animal; unless ye are able to slaughter it* (*in due form*)*; that which is sacrificed on stone* (*altars*)*;* (*forbidden*) *also is the division* (*of meat*) *by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of*

your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-Forgiving, Most Merciful."[32]

كفر بالله العظيم من هذه الامة عشرة

حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا 57-10
أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمى 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: ياعلي كفر بالله العظيم من هذه الامة عشرة: القتات، والساحر، والديوث، وناكح امرأة حراما في دبرها، وناكح البهيمة، ومن نكح ذات محرم منه، والساعي في الفتنة، وبايع السلاح من أهل الحرب، ومانع الزكاة، ومن وجد سعة فمات ولم يحج.

الازلام التي كان أهل الجاهلية يستقسمون بها عشرة

حدثنا أحمد بن زياد بن جعفر الهمداني، والحسين بن إبراهيم بن أحمد ابن هشام بن المؤدب، وعلي بن 58-10
عبد الله الوراق، وحمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قالوا: حدثنا علي بن إبراهيم بن هاشم سنة سبع وثلاثمائة قال:حدثني أبي، عن أبي أحمد محمد بن زياد الازدي وأحمد بن محمد بن أبي نصر البزنطي جميعا، عن أبان بن عثمان الاحمر، عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر عليهما السلام أنه قال: في قوله عز وجل: "حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الإِسْلاَمَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ."

The Imam (MGB) replied, "What '*dead meat, blood, the flesh of swine'* refer to here are well-known already. However, *'that on which hath been invoked the name of other than God'* refers to what has been slaughtered as an offering for the idols. And *'that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death'* refers to the fact that the Magians did not eat the meat of animals whose head was cut off. Rather they killed it unlawfully and ate it. They choked cows and sheep and ate them when they died. Sometimes they placed a cloth in front of the animal's eyes and threw it down from the roof and ate it when it died. At other times they made the ewes fight with each other with their horns, and ate the one that got killed. And '*that which hath been* (*partly*) *eaten by a wild animal; unless ye are able to slaughter it* (*in due form*)*;'* refers to the fact that sometimes they ate what has been attacked by wolves and lions. God forbade eating such things. And '*that which is sacrificed on stone* (*altars*)*;'* refers to what the people used to sacrifice in a fire-house. The Quraysh used to worship trees and rocks and slaughtered for them. Thus '(*forbidden*) *also is the division* (*of*

meat) *by raffling with arrows'* refers to the practice of the Quraysh who divided up a slaughtered camel's corpse into twenty-eight shares, gathered around it, drew lots with ten arrows, and gave it to men. There were ten lottery arrows. Seven of them had shares and three of them had no shares. The seven that had shares had the names *Fach*; *Tawam*; *Musbil*; *Nafis*; *Hilis*; *Raqib*; *Mu'alli*. *Fach* had one share; *Tawam* had two shares. *Musbil* had three shares. *Nafis* had four shares. *Hilis* had five shares. *Raqib* had six shares. *Mu'alli* had seven shares. The last three arrows which did not have any shares were called *Samih*, *Manih*, and *Waghd*, had no share at all. Those who got the arrows which did not have any shares had to pay for the camel. This is considered to be gambling and the Honorable the Exalted God forbade it."

What Each Muslim Should Say Before the Rising of the Sun and Before Its Setting

10-59 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 his father, on the authority of Isma'il ibn al-Fazl that Aba Abdullah as-Sadiq (MGB) was asked regarding the following words of the Honorable the Exalted God, *'..., and celebrate* (*constantly*) *the praises of thy Lord, before the rising of the sun, and before its setting;...'*[33] He (MGB) said, "It is incumbent upon every Muslim to say the following ten times before the rising of the sun, and before its setting: 'There is no god but God. There is no partner for Him. To Him belongs the Rule and praise is for Him. He revives and deadens. He is the

قال: الميتة والدم ولحم الخنزير معروف "وَما أهل لغير الله به" يعني ماذبح للاصنام، وأما المنخنقة فإن المجوس كانوا لا يأكلون الذبايح ويأكلون الميتة وكانوا يخنقون البقر والغنم فإذا اختنقت وماتت أكلوها، "والمتردية" كانوا يشدون أعينها ويلقونها من السطح فإذا ماتت أكلوها،"و النطيحة" كانوا يناطحون بالكباش فإذا ماتت أحدها أكلوها، "وماأكل السبع إلا ما ذكيتم" فكانوا يأكلون مايقتله الذئب والاسد، فحرم الله ذلك "وما ذبح على النصب" كانوا يذبحون لبيوت النيران، وقريش كانوا يعبدون الشجر والصخر فيذبحون لهما "وأن تستقسموا بالازلام ذلكم فسق" قال كانوا يعمدون إلى الجزور فيجزونه عشرة أجزاء ثم يجتمعون عليه فيخرجون السهام ويدفعونها إلى رجل، والسهام عشرة سبعة لها أنصباء وثلاثة لا أنصباء لها، فالتي لها أنصباء: الفذ، والتوأم، والمسبل، والنافس، والحلس والرقيب، والمعلى.والفذ له سهم، والتوأم له سهمان، والمسبل له ثلاثة أسهم، والنافس له أربعة أسهم، والحلس له خمسة أسهم، والرقيب له ستة أسهم، والمعلى له سبعة أسهم. والتي لا أنصباء لها: السفيح، والمنيح، والوغد. وثمن الجزور على من لا يخرج له من الانصباء شيء وهو القمار فحرمه الله عز وجل.

مافرض على كل مسلم أن يقوله كل يوم قبل طلوع الشمس عشر مرات وقبل غروبها عشر مرات

10-59 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه قال: حدثنا إسماعيل بن الفضل قال: سألت أبا عبد الله عليه السلام عن قول

الله عز وجل: "وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا" فقال: فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات وقبل غروبها عشر مرات: "لا إله إلا الله

Living Who never dies. All good is done by His Hand. And He is the One who is able to do everything. (*'La illaha illalah vahdahu la sharika la lahul molk va laholhamd yohee va yomit va huwa hayuun la yamut beyadehil khayr va huwa ala koleshayen qadir.'* I repeated it but had doubts whether to say *'yohee va yomit'* or *'yomit and yohee'* and said 'There is no god but God. There is no partner for Him. To Him belongs the Rule and praise is for Him. He revives and deadens. He deadens and revives.' The Imam (MGB) told me, 'There is no doubt that both ways are true about the Sublime God, but you had better say it as I did.'

The ten sons of Abdul Mutalib and Abbas

10-60 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban ibn Uthman al-Ahmar that he had heard Ja'far ibn Muhammad (MGB) narrate on the authority of his father (MGB), on the authority of Jabir ibn Abdullah al-Ansari, "The Prophet (MGB) was asked about the number of the sons of Abdul Mutalib34. He (MGB) replied, 'There were ten of them and Abbas.'"35

The compiler of the book - may God be pleased with him - said, "They were Abdullah; Abu Talib; Az-Zubayr; Hamzih; Harith who was the eldest; Qaydaq; Muqum; Hijl; Abd al-Aza who is the same as Abu Lahab36; Zarrar and Abbas. Some people say that Muqum is the same as Hijl. Abdul Mutalib had ten names by which the Arabs, the Roman Emperors and the Persian and Ethiopian Kings knew him. These names were: Amir; Shaiba-ulhamd; Sayyid Batha; Saqi Hujjaj; Saqi Muqays; Qays ul-vara fil-am ul-Judab; Abul Sadat ulashrat; Abdul Mutalib, Hafir Zamzam. Nobody had any of these names before him."

1. The Holy Quran: Chapter 1.
2. 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.
3. The Holy Quran: Hijr 15:75.
4. A vizier is a minister
5. Same as Al-Hussein ibn Ahmad ibn Hisham al-Mo'adab.
6. Imam as-Sajjad (MGB)
7. Imam al-Hussein (MGB)
8. Imam Ali (MGB)
9. '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.

10. 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).

11. In some versions we read: "Al-Hussein ibn Atiye."

12. See footnote for 1-21.

13. A hill to the west of Mecca.

14. Or the Catamites.

15. Tax collectors.

16.

17. Or the Catamites.

18. Tax collectors.

19.

20. Imam al-Kazim (MGB)

21. Imam As-Sajjad (MGB)

22. nor make the favors bestowed upon you greater than what they are.

23. The Holy Quran: Hadid 57:23.

24. Referring to the distance between one's eyes and ears

25. This refers to death

26. Barahut is a valley in Hadra-mawt, in the vicinity of a village called Tin'ah. In a tradition we read 'Al-'Anazi related to me on the authority of Ali ibn-al-Sabbah that Abu al-Mundhir once said, 'I was told by my father, on the authority of Abu Salih who in turn was quoting Ibn Abbas, that the souls of the believers were buried in Al-Jabiyah in Syria, while those of the polytheists were interred in Barahut.' In another source we read that Barahoot is the name of a desert in Yemen, and that the believers' souls shall reside in Wadi Assalam in Najaf.

27. It is easy for men to control the direction of the urine stream. This makes it easy for them to urinate standing up with the stream of urine exiting at the same speed as it exits the urethra. When women urinate, since the urethra opens straight into the vulva the urine doesn't exit at a distance from her body and is, therefore, hard to control. Because of surface tension in the urine, the easiest method is to just rely on gravity to take over once the urine has exited her body. This can easily be achieved if the woman is sitting on a toilet, some women prefer to not sit all the way down on a toilet seat, also known as squatting. These alternative choices are sometimes made due to the perceived or actual unsanitary conditions. When sitting, it helps if the woman leans forward and keeps her legs together, as this helps direct her stream downwards. When not urinating into a toilet, squatting is the easiest way for a woman to direct her urine stream.

28. The general family of herbal diuretics are called aquaretics. Many of the more common and safe aquaretics are found in many over the counter weight control products. Aquaretics are colloquially called diuretics, but they are, in fact, not diuretics at all. These phytopharmaceuticals merely increase blood flow in the kidneys. This, in turn, increases glomerular filtration rate (GFR). By increasing GFR, the output of urine is increased. This process increases the amount of water excreted through urination, but it doesn't increase elimination of electrolytes such as sodium, chloride, and bicarbonate. Since these preparations do not increase elimination of electrolytes, they cannot be correctly labeled as diuretics. They have the following uses: 1- Treatment for conditions that result from decrease urine output (or those that would benefit from increased flow) such as pyelonephritis, urethritis, and cystitis. 2- Prevention of kidney stones or nephrolithiasis. Kidney stones are a result of supersaturated urine with high levels of calcium, uric acid, oxalate, and cystine. These products crystallize and the result is a kidney stone. By diluting them with increase urine flow, the filtered products will be more easily excreted through urination. 3- Treatment and prevention of hyperuricemia through increased urination.

29. Hemiplegia is a condition where there is paralysis in one vertical half of a patient's body. This is not hemiparesis wherein one half of the body is weakened, i.e. one arm and its corresponding leg are weak. Hemiplegia is similar to hemiparesis, but hemiparesis is considered less severe.

30. '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.

31. Here the word familiar is used for one who is Mahram. In this sense for women, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are familiar based on the Quran.

32. The Holy Quran: Maida 5:3.

33. The Holy Quran: Ta-Ha 20:130.

34. It is recorded in the literature that Shaiba ibn Hashim was better known as Abdul Mutalib or Abd al-Mutalib, since he was raised by his uncle Mutalib. He is the grandfather of the Prophet Muhammad (MGB) and Ali (MGB). Shaiba ibn Hashim married Sumra bint Jandab, Lubna bint Hajira, Fatimah bint Amr, Halah bint Wahab-Zuhriya, and Natila bint Khabab - Khizriji. He had Harith ibn 'Abd al-Mutalib from Sumra bint Jandab: Harith ibn 'Abd al-Mutalib; Abu al-Aza (Abu Lahab) ibn 'Abd al-Mutalib From Lubna bint Hajira; Abu Talib ibn 'Abd al-Mutalib - Father of Ali (MGB) and Az-Zubayr ibn 'Abd al-Mutalib and 'Abd Allah ibn 'Abd al-Mutalib - Father of Muhammad (MGB) from Fatimah bint Amr: and Hamzih ibn 'Abd al-Mutalib; Muqum ibn 'Abd al-Mutalib; Hijl ibn 'Abd al-Mutalib; Saffiyah bint 'Abd al-Mutalib from Halah bint Wahab: and had `Abbas ibn `Abd al-Mutalib and `Zarrar ibn `Abd al-Mutalib from Natila bint Khabab - Khizriji.

'Abd Allah ibn 'Abd al-Mutalib of Bani Hashim and Aminah bint Wahab of Bani Zuhra were the parents of the Prophet Muhammad (MGB). Abdallah died four months before Muhammad's birth, and Aminah bint Wahab was taken care of by Shaiba. Aminah also died six years later and Shaiba ibn Hashim died in 578A.D. when Muhammad (MGB) was only eight years old. He was then taken care of by his uncle Abu Talib (the father of Ali (MGB)), a prominent Quraysh chief and custodian of the Ka'ba.

35. He also had a daughter called Saffiyah.

36. Due to Abu Lahab's hostility towards Islam, God sent down a Chapter of the Quran as follows, "In the name of Allah, the Compassionate, the Merciful. Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel!- A twisted rope of palm-leaf fibre round her (own) neck!" [The Holy Quran: Al-Masad 111:1-5]. The Prophet Muhammad (MGB) was protected somewhat by the influence of his family, but even he was subjected to such abuse; while he was praying near the Ka'ba, Abu Lahab threw the entrails of a sacrificed goat over him.

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