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Part 3: On Three-Numbered Characteristics

Three Whom God Will Let into Paradise without Any Reckoning, and Three Whom God Will Throw into Hell without Any Reckoning

3-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ibrahim ibn Mahzyar, on the authority of his brother Ali ibn Mahzyar, on the authority of Fuzalat ibn Ayoob, on the authority of Suleiman ibn Durostoyeh, on the authority of Ajlan that Aba Abdullah as-Sadiq (MGB) said, "There are three groups of people whom God will let into Paradise without any Reckoning, and three whom God will throw into Hell without any Reckoning. The three whom God will let enter Paradise without any Reckoning are just leaders, honest businessmen and elderly men who have spent their whole life in obedience to the Honorable the Exalted God. And the three whom God will throw into Hell without any Reckoning are the unjust leaders, businessmen who lie, and elderly adulterers."

3-2 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Al-Hassan ibn Ali, on the authority of Ibn Zyad, on the authority of Al-Halabi that Abu Abdullah as-Sadiq (MGB) said, "There are three things which God will not question a believer about: the food he eats, the clothes he wears, and a good and helpful wife who helps him, and assists him in guarding his chastity."

Three Characteristics Each of Which Would Cause One to be Under the Shade of the Honorable the Exalted God's Throne

3-3 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ahmad ibn Ali ibn al-Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Isma'il ibn Mihran, on the authority of Othman ibn Jabalat, on the authority of Abi Hamzih al-Somali, on

the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "There are three qualities having each of which would cause one to be under the Shade of the Honorable the Exalted God (on the Resurrection Day) on the day in which there is no shade but God's Shade. The first characteristic is to grant to people what you expect of them. The second characteristic is to only do what pleases God, and not do what would raise God's Wrath. The third characteristic is not to express the faults of one's Muslim brothers in their absence, unless one first removes such faults from himself. It is better to attend to the improvement of one's own faults than to seek out other people's faults."

باب الثلاثة

ثلاثة يدخلهم الله الجنة بغير حساب، وثلاثة يدخلهم الله النار بغير حساب

3-1 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن أخيه علي بن مهزيار، عن فضالة بن أيوب، عن سليمان ابن درستويه، عن عجلان، عن أبي عبد الله عليه السلام قال: ثلاثة يدخلهم الله الجنة بغير حساب، وثلاثة يدخلهم الله النار بغير حساب، فأما الذين يدخلهم الله الجنة بغير حساب فامام عادل، وتاجر صدوق، شيخ أفنى عمره في طاعة الله عز وجل، وأما الثلاثة الذين يدخلهم الله النار بغير حساب فامام جائر، وتاجر كذوب، وشيخ زان.

ثلاثة اشياء لا يحاسب الله عز وجل عليها المؤمن

3-2 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن الحسن بن علي، عن ابن زياد، عن الحلبي قال: قال أبوعبد الله عليه السلام: ثلاثة أشياء لا يحاسب الله عليها المؤمن: طعام يأكله وثوب يلبسه وزوجة صالحة تعاونه، وتحصن فرجه.

ثلاث خصال من كن فيه أو واحدة منهن كان في ظل عرش الله عز وجل

3-3 حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن عثمان بن جبلة، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاث خصال من كن فيه أو واحدة منهن كان في ظل عرش الله عز وجل [يوم القيامة] يوم لا ظل إلا ظله: رجل أعطى الناس من نفسه ما هوسائلهم لها، ورجل لم يقدم رجلا ولم يؤخر اخرى حتى يعلم أن ذلك لله فيه رضى أو سخط، ورجل لم يعب أخاه المسلم بعيب حتى ينفي ذلك العيب من نفسه فانه لا ينفي منها عيبا إلا بدا له عيب، وكفى بالمرء شغلا بنفسه عن الناس.

3-4 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Al-Khazr ibn Muslim al-Sayrafi, "I heard Aba Abdullah as-Sadiq (MGB) say 'Three groups of people will be under the Shade of the Honorable the Exalted God on the Day in which there is no shade other than God's Shade. The first group are those who treat the people fairly. The second group are those who only do what pleases God, and do not do anything which would raise God's Wrath. The third group of people are those who do not express the faults of their Muslim brothers in their absence, unless they first remove such faults from themselves. It is better to attend to the improvement of one's own faults than to seek out other people's faults.'"

Three Groups of People are Closest to the Honorable the Exalted God on the Resurrection Day

3-5 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Moskan, on the authority of Muhammad ibn Muslim that Aba Abdullah as-Sadiq (MGB) said, "Three groups of people will be the closest to God on the Resurrection Day until He is finished with the Reckoning of the people. The first group are those who do not oppress their subordinates when they get angry. The second group are those who associate with two people and do not favor one over the other. The third group are those who tell the truth whether it is in their favor or not."

The Three Conditions Which Imply the Acceptance of One's Prayers

3-6 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Ali ibn Hadid who linked it up to Aba Abdullah as-Sadiq (MGB), "If your body shakes, your tears flow and you fear (God) wholeheartedly, then you can be hopeful of God's forgiveness, since you have achieved your goal."

One Is Not a True Believer unless He Has Three Characteristics

3-7 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad[1], on the authority of Sahl ibn Zyad, on the authority of Al-Harith ibn al-Dalhath - a servant of Al-Reza (MGB), "I heard Abal-Hassan (MGB)

3-4 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن

أبي الخطاب، عن محمد بن سنان قال: حدثنا الخضر بن مسلم الصيرفي قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة في ظل عرش الله عز وجل يوم لا ظل إلا ظله: رجل أنصف الناس من نفسه ورجل لم يقدم رجلا ولم يؤخر اخرى حتى يعلم أن ذلك لله عز وجل رضى أو سخط، ورجل لم يعب أخاه بعيب حتى ينفي ذلك العيب من نفسه، فانه لا ينفي منها عيبا إلا بداله عيب آخر، وكفى بالمرء شغلا بنفسه عن الناس.

ثلاثة أقرب الخلق إلى الله عز وجل يوم القيامة

3-5 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن عبد الله بن مسكان عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: ثلاثة هم أقرب الخلق إلى الله يوم القيامة حتى يفرغ [الناس] من الحساب: رجل لم تدعه قدرته في حال غضبه إلى أن يحيف على من تحت يديه، ورجل مشى بين اثنين فلم يمل مع أحدهما على الآخر بشعيرة ورجل قال الحق فيما له وعليه.

عند وجود ثلاثة أشياء اجابة الدعاء

3-6 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن علي بن حديد رفعه إلى أبي عبد الله عليه السلام قال: إذا اقشعر جلدك ودمعت عيناك ووجل قلبك فدونك دونك فقد قصد قصدك.

لا يكون المؤمن مؤمنا حتى يكون فيه ثلاث خصال

3-7 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد قال: حدثني سهل بن زياد، عن الحارث بن الدلهاث مولى الرضا عليه السلام

say ‘One cannot be a true believer unless he possesses the following three characteristics: one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as the Honorable the Exalted God said, *‘He* (*alone*) *knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen.’*[2] However, the one from the Prophet is kind treatment with the people, as the Honorable the Exalted God has ordered His Prophet (MGB) to treat the people with kindness and patience and said, *‘Hold to forgiveness; command what is right; but turn away from the ignorant.’*[3] And the one from the Imams (MGB) is patience and perseverance during times of hardship and calamities. The Honorable the Exalted God says, ‘*…and to be firm and patient, in pain* (*or suffering*) *and adversity…’*[4]”

Three Characteristics Which Do Not Exist in a Believer

3-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Nazr ibn Shoayb, on the authority of Al-Harithi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), "Anyone who is miserly, jealous and cowardly is not a believer. A believer would not be cowardly, greedy or miserly."

The Prophet Asked His Lord for Three Things. God Granted Him Two, but Did Not Grant Him the Third

3-9 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Muhammad ibn Uthman ibn Abi Shoyba' quoted Minjab ibn al-Harith, on the authority of Abu Hozayfah al-Sa'labi, on the authority of Zyad ibn Alaqa, on the authority of Jabir ibn Samurah al-Sava'ee, on the authority of Ali ibn Abi Talib MGB) that God's Prophet (MGB) said, "I asked my Lord - the Blessed the Sublime - for three things. He granted me two of them, but did not grant me the third. I said, 'O Lord! Please do not let my nation be destroyed by hunger'. The Lord said, 'Let it be so.' I said, 'O Lord! Please do not let their enemies - that is the polytheists - take over my nation so as to uproot my people.' The Lord said, 'Let it be so.' I said, 'O Lord! Please do not let there be any mischief amongst them.' The Lord did not grant me this."

Suleiman ibn Ahmad said, "There have been no other chains of narration of this tradition from Ali ibn Abi Talib (MGB). Only Minjab ibn al-Harith has narrated it."

Three Things Raise the Ranks, The Three Expiations, The Three Which Destroy, The Three Which Save

3-10 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 Harun ibn al-Jahm, on the authority of Savir ibn Abi

قال: سمعت أبا الحسن عليه السلام يقول: لا يكون المؤمن مؤمنا حتى يكون فيه ثلاث خصال: سنة من ربه، وسنة من نبيه، وسنة من وليه، فالسنة من ربه كتمان سره، قال الله عز وجل: "عالم الغيب فلا يظهر على غيبه أحدا إلا من ارتضى من رسول". وأما السنة من نبيه صلى الله عليه وآله فمداراة الناس فان الله عز وجل أمر نبيه صلى الله عليه وآله بمداراة الناس فقال: "خذ العفو وأمر بالعرف وأعرض عن الجاهلين" وأما السنة من وليه فالصبر في البأساء والضراء فان الله عز وجل يقول: "والصابرين في البأساء والضراء".

ثلاث خصال لا تكون في المؤمن

3-8 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن النضر بن شعيب، عن الحارثي عن أبي عبد الله، عن أبيه عليهما السلام قال: لا يؤمن رجل فيه الشح والحسد والجبن ولا يكون المؤمن جبانا ولا حريصا ولا شحيحا.

سأل النبى ربه ثلاث خصال، فأعطاه اثنتين، ومنعه واحدة

3-9 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا محمد بن عثمان ابن أبي شيبة قال: حدثنا منجاب بن الحارث قال: حدثنا أبوحذيفة الثعلبي عن زياد بن علاقة، عن جابر بن سمرة السوائي، عن علي بن أبي طالب عليه السلام أن النبي صلى الله عليه وآله قال: سألت ربي تبارك وتعالى ثلاث خصال فأعطاني اثنتين ومنعني واحدة، قلت: يا رب لا تهلك امتي جوعا، قال: لك هذه، قلت: يا رب لا تسلط عليهم عدوا من غيرهم يعني من المشركين فيجتاحوهم قال: لك ذلك، قلت: يا رب لا تجعل بأسهم بينهم، فمنعني هذه. قال سليمان بن أحمد: لا يروى هذا الحديث عن علي عليه السلام إلا بهذا الاسناد تفرد به منجاب بن الحارث.

ثلاث درجات وثلاث كفارات وثلاث موبقات وثلاث منجيات

3-10 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن هارون

Fakhteh, on the authority of Abi Jamileh al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "There are three ranks, three expiations, three things which destroy and three things which save. As for the three things which raise the ranks they are greeting aloud, feeding the needy, and praying in the night when the people are asleep. As for the three expiations, they are making ablutions with cold water, going on foot in the day and at night to the prayers, and attending congregational prayers. As for the three things which destroy, they are being really stingy, following selfish desires, and being haughty and selfish. As for the three things which save us, they are fearing God in private and in public; moderation in times of prosperity and poverty; and saying what is fair whether we are pleased or angry."

3-11 The judge al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa'ed quoted Yusuf ibn Musa al-Qat'tan and Ahmad ibn Mansoor ibn Sayyar, on the authority of Ahmad ibn Yunus, on the authority of Ayoob ibn Atabat, on the authority of Al-Fazl ibn Bakir al-Abdi5, on the authority of Qatadah, on the authority of Anas that God's Prophet (MGB) said, "There are three things which destroy and three things which save. As for the three things which save, they are fearing the Honorable the Exalted God in private and in public; moderation in times of poverty and affluence; and speaking fairly whether you are pleased or angry. As for the three things which destroy, they are being really stingy; following one's

selfish desires; and being haughty and selfish."

In another tradition that has been narrated on the authority of Imam as-Sadiq (MGB), we read, "Being really stingy implies being suspicious of the Honorable the Exalted God." I have presented the chain of narrations of this tradition in the book *Ma'ani al-Akhbar.*

3-12 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), on the authority of God's Prophet (MGB) in the Prophet's will to Ali (MGB), "O Ali! There are three ranks, three expiations, three things which destroy, and three things which save. As for the three things which raise the ranks they are making ablutions with cold water; waiting for the next prayers after you pray; and going on foot in the day and at night to the prayers; and

بن الجهم، عن ثوير بن أبي فاخته، عن أبي جميلة المفضل بن صالح، عن سعد بن طريف عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: ثلاث درجات، وثلاث كفارات، وثلاث موبقات، وثلاث منجيات، فأما الدرجات فافشاء السلام، وإطعام الطعام، والصلاة بالليل والناس نيام، والكفارات إسباغ الوضوء في السبرات والمشي بالليل والنهار إلى الصلوات، والمحافظة على الجماعات، وأما الثلاث الموبقات فشح مطاع وهوى متبع، وإعجاب المرء بنفسه. وأما المنجيات فخوف الله في السر والعلانية، والقصد في الغنى والفقر، وكلمة العدل في الرضا والسخط.

3-11 أخبرني الخليل بن أحمد السجزي القاضي قال: أخبرنا ابن صاعد قال حدثنا يوسف بن موسى القطان، وأحمد بن منصور بن سيار قالا: حدثنا أحمد بن يونس قال: حدثنا أيوب بن عتبة، عن الفضل بن بكير العبدي قال: حدثنا قتادة، عن أنس، عن رسول الله صلى الله عليه وآله قال: ثلاث مهلكات، وثلاث منجيات، فالمنجيات خشية الله عز وجل في السر والعلانية، والقصد في الغنى والفقر، والعدل في الرضا والغضب. والثلاث المهلكات شح مطاع، وهو متبع، وإعجاب المرء بنفسه.

و قد روي حديث آخر عن الصادق عليه السلام أنه قال: الشح المطاع سوء الظن بالله عز وجل. وقد آخر جته مسندا في كتاب معاني الاخبار.

3-12 حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: في وصيته له: يا علي ثلاث درجات وثلاث كفارات، وثلاث مهلكات، وثلاث منجيات، فأما الدرجات فإسباغ الوضوء في السبرات، وانتظار الصلاة بعد الصلاة، والمشي بالليل والنهار إلى الجماعات. وأما

attending congregational prayers. As for the three expiations, they are greeting aloud, feeding the needy, and spend the night in prayer when other people are asleep. As for the three things which destroy, they are being really stingy; following one's selfish desires; and being haughty and selfish. As for the three things which save, they are fearing God in private and in public; moderation in times of affluence and poverty; and speaking fairly whether you are pleased or angry."

In another tradition from the Prophet (MGB) when he (MGB) was asked what the great angels asked him about when he was in the Ascension, the Prophet (MGB) replied, 'They asked me about the ranks and the expiations.' The Prophet (MGB) added, 'They asked me about the things that raise the ranks. I told them they are making ablutions with cold water; going on foot to the congregational prayers; and waiting for the prayers after you pray, and being friends with me and the members of my Household until death.' This is a long tradition. I[6] have presented it along with its chain of narrations in the book *Isbat al-Mi'raj.*

3-13 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "There are three things which destroy. They are breaching transactions, abandoning traditions and leaving the society. There are three things which save. They are watching out what you say, crying over your mistakes, and staying at home."

Three Things for Which God Would Marry off one of the Houri-Eyed Ones to You

3-14 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Abdullah ibn Sin'an that Abu Abdullah as-Sadiq (MGB) said, "There are three characteristics for which God would marry off one of the Houri-eyed ones to you.[7] They include withholding your anger, standing up against the swords of the enemies of the Honorable the Exalted God, and abandoning illegitimately earned property for the sake of the Honorable the Exalted God."

The Three People Who Would Wrong You If You Do Not Express Your Discontent

3-15 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Al-Fazl ibn Amer on

فافشاء السلام وإطعام الطعام والتهجد بالليل والناس نيام، وأما المهلكات فشح مطاع، وهوى متبع وإعجاب المرء بنفسه. وأما المنجيات فخوف الله في السر والعلانية، والقصد في الغنى والفقر، وكلمة العدل في الرضا والسخط. وفي حديث آخر عن النبي صلى الله عليه وآله أنه لما سئل في المعراج فيما اختصم الملاء الاعلى؟ قال: في الدرجات والكفارات قال: فنوديت وما الدرجات قلت: إسباغ الوضوء في السبرات، والمشي إلى الجماعات، وانتظار الصلاة بعد الصلاة، وولايتي وولاية أهل بيتي حتى الممات. الحديث طويل قد اخرجته مسندا" على وجهه فى كتاب اثبات المعراج.

3-13 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال: ثلاث موبقات: نكث الصفقة، وترك السنة، وفراق الجماعة. وثلاث منجيات: تكف لسانك، وتبكي على خطيئتك. وتلزم بيتك.

ثلاث من كن فيه زوجه الله من الحور العين

3-14 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن عبد الله بن سنان قال: قال أبوعبد الله عليه السلام: ثلاث من كن فيه زوجه الله من الحور العين كيف يشاء: كظم الغيظ، والصبر على السيوف لله عز وجل، ورجل أشرف على مال حرام فتركه لله عز وجل.

ثلاثة ان لم تظلمهم ظلموك

3-15 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن

the authority of Musa ibn al-Qasim al-Bajaly, on the authority of Zarih al-Maharebi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB) that God's Prophet (MGB) said, "There are three people who would wrong you if you do not express your discontent. They are the ignorant ones, your wife, and your servant."

Three People Would Not Get What is Rightfully Theirs from Three People

3-16 Muhammad ibn Ali Majiluyih - may God forgive him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn Ubayd, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Sabit, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "There are three people who would not get what is rightfully theirs from three other people. They are the honorable ones (who

would not take what is rightfully theirs) from the wicked ones; the patient ones from the ignorant ones; and the good-doers from the evildoers."

3-17 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of Abil Qasim Abdul Rahman ibn Himad, on the authority of Abi Imran Amr ibn Mus'ab al-Arzami, on the authority of Abi Hamzih al-Somali, "I heard Abi Ja'far al-Baqir (MGB) say, 'One is caught in between three things: calamities, destiny and blessings. It is incumbent upon him to be patient in the face of calamities sent from God. It is incumbent upon him to submit to the destiny determined for him by God. It is also incumbent upon him to be grateful for the blessings sent to him by the Honorable the Exalted God."

Three People Who Deserve Mercy

3-18 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Sin'an, "I heard Aba Abdullah as-Sadiq (MGB) say, 'Have mercy on three people as they deserve mercy: an honorable one who has been striken with misery and is no longer honored; an affluent person who has suffered and is needy; and a scholar who is belittled by his family members and the ignorant ones."

Three People with Whom God Is Angry

3-19 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority of Al-Hussein ibn Uthman, "Aba Abdullah as-Sadiq (MGB) said, 'Indeed the Honorable the Exalted God is angry with the oppressive wealthy ones, wicked old men and the arrogant needy ones.' Then the Imam (MGB) asked, 'Do you know who the arrogant needy ones are?' I said, 'He is one who has little money.' The Imam (MGB) said, 'No. He is someone who would not spend any of his money in order to get closer to the Honorable the Exalted God.'"

جعفر الحميري، عن الفضل بن عامر، عن موسى بن القاسم البجلي، عن ذريح المحاربي، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة إن لم تظلمهم ظلموك: السفلة، وزوجتك، وخادمك.

ثلاثة لا ينتصفون من ثلاثة

3-16 حدثنا محمد بن علي ماجيلويه ـ رحمه الله ـ عن عمه محمد بن أبي القاسم قال: حدثني أحمد بن أبي عبد الله البرقي، عن أحمد بن عبيد، عن الحسين بن علوان، عن عمرو بن ثابت، عن أبي عبد الله، عن آبائه، عن علي

عليهم السلام قال: ثلاثة لا ينتصفون من ثلاثة: شريف من وضيع، وحليم من سفيه، وبر من فاجر.

ثلاث خصال العبد بينهن

3-17 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله عن أبي القاسم عبدالرحمن بن حماد، عن أبي عمران عمرو بن مصعب العرزمي، عن أبي حمزة الثمالي قال: سمعت أبا جعفر عليه السلام يقول: العبد بين ثلاثة: بلاء وقضاء ونعمة. فعليه في البلاء من الله الصبر فريضة، وعليه في القضاء من الله التسليم فريضة، وعليه في النعمة من الله عز وجل الشكر فريضة.

ثلاثة حق لهم أن يرحموا

3-18 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن عبد الله ابن سنان قال: سمعت أبا عبد الله عليه السلام قال: إني لا رحم ثلاثة، وحق لهم أن يرحموا: عزيز أصابته مذله بعد العز، وغني أصابته حاجة بعد الغني، وعالم يستخف به أهله والجهلة.

ثلاثة يبغضهم الله عز وجل

3-19 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن يعقوب بن يزيد، عن ابن أبي عمير، عن الحسين بن عثمان،

Three Occasions for Lying, Three Occasions Not to Tell the Truth, Three Occasions Not to Associate

3-20 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn al-Hussein ibn Sa'id, on the authority of Abil-Hussein ibn al-Hazrami, on the authority of Jamil ibn Dur'raj, on the authority of Muhammad ibn Sa'id, on the authority of Al-Maharebi, on the authority of Ja'far ibn Muhammad (MGB)8, on the authority of his father (MGB)9, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that the Prophet (MGB) said, "There are three situations in which it is good to lie: when plotting in a war, when promising to your wife, and when interceding between two people to improve their relationship. There are three situations in which it is bad to tell the truth: in gossiping, in informing a man about his wife, and when denying some

(bad) news." The Prophet (MGB) added, "Associating with three groups of people will spoil the heart: associating with mean people, talking with women and associating with rich people."

Three Characteristics for Three Characteristics

3-21 (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 Abdullah ibn Muhammad al-Razi, on the authority of Bakr ibn Salih, on the authority of Abi Ayoob, on the authority of Muhammad ibn Muslim that Aba Abdullah as-Sadiq (MGB) said, "Whoever tells the truth has purified his deeds. God will increase the share of the daily bread of whoever has good intentions. God will extend the life of whoever treats his wife kindly."

One Characteristic Results in Three Characteristics

3-22 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Sa'id al-Adamy, on the authority of Abdul Aziz al-Abdi that Ibn Abi Ya'foor said, "I heard Aba Abdullah as-Sadiq (MGB) say, 'Whoever gets attached to this world has only grabbed onto continual grief, unattainable aspirations and unreachable hopes.'"

عن أبي عبد الله عليه السلام قال: إن الله عز وجل يبغض الغني الظلوم، والشيخ الفاجر، والصعلوك المختال، ثم قال: أتدري ما الصعلوك المختال؟ قال: فقلنا: القليل المال، قال: لا هو الذي لا يتقرب إلى الله عز وجل بشيء من ماله.

ثلاث يحسن فيهن الكذب وثلاث يقبح فيهن الصدق وثلاثة مجالستهم تميت القلب

3-20 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين بن سعيد، عن أبي الحسين بن الحضرمي، عن موسى بن القاسم البجلي، عن جميل بن دراج، عن محمد بن سعيد، عن المحاربي، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: ثلاث يحسن فيهن الكذب: المكيدة في الحرب، وعدتك زوجتك، والاصلاح بين الناس. وثلاث يقبح فيهن الصدق: النميمة، وإخبارك الرجل عن أهله بما يكرهه. وتكذيبك الرجل عن الخبر. قال: وثلاثة مجالستهم تميت القلب: مجالسة الانذال والحديث مع النساء، ومجالسة الاغنياء.

ثلاث بثلاث

3-21 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال:حدثني محمد بن أحمد، عن عبد الله بن محمد الرازي، عن بكر بن صالح، عن أبي أيوب، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: من صدق لسانه زكا عمله، ومن حسنت نيته زاد الله في رزقه، ومن حسن بره بأهله زاد الله في عمره.

واحدة بثلاث

3-22 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي سعيد الادمي، عن عبدالعزيز العبدي، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: من تعلق قلبه بالدنيا تعلق منها بثلاث خصال: هم لا يفنى، وأمل لا يدرك، ورجاء لا ينال.

The Signs of Getting Old Are Three

3-23 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibrahim ibn Abdul-Hamid that Al-Sabah - the servant of Aba Abdullah as-Sadiq (MGB) said, "I was accompanying Aba Abdullah as-Sadiq (MGB) when we reached Mount Uhud. The Imam (MGB) asked me, 'Do you see the whole in the mountain?' I replied, 'Yes, I do.' The Imam (MGB) said, 'However, I do not see it. There are three signs for getting old. Reduction of sight, bending of the back and shortening of steps."

Three Characteristics Unique to the Prophets, Their Offspring and Their Followers

3-24 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Hassan ibn Musa al-Khishab, on the authority of Isma'il ibn Mihran, on the authority of Ali ibn Uthman that Abil Hassan Musa ibn Ja'far (MGB)[10] said, "There are three things unique to the Prophets, their offspring and their followers: physical illness, fear of the kings, and poverty."

Three Characteristics Which God Hates

3-25 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far al-Baghdady, on the authority of Muhammad ibn al-Mo'ala who linked it up through some narrators to Aba Abdullah as-Sadiq (MGB), "There are three things which cause the Honorable the Exalted God's hatred: sleeping when you are not sleepy, laughing without a cause, and eating on a full stomach."

3-26 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Mansoor ibn al-Ab'bas, on the authority of Ali ibn Asbat, on the authority of Ahmad ibn Abdul Hab'bar, on the authority of his grandfather that Aba Abdullah as-Sadiq (MGB) said, "There are three kinds of gifts: gifts in return for gifts, gifts for making up and gifts for the sake of the Honorable the Exalted God."

Three Things the Prophets Are Not Immune to See from Their Followers

3-27 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris and Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari who quoted through a chain of narrators that Aba Abdullah as-Sadiq (MGB) said, "There are three things which the Prophets (MGB) are not immune to see from their followers: being considered to be ill omen, being jealous of and fastidious thoughts about creation."

علامات الكبر ثلاث

3-23 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن إبراهيم بن عبدالحميد عن الصباح مولى أبي عبد الله عليه السلام قال: كنت مع أبي عبد الله عليه السلام فلما مررنا باحد قال: ترى الثقب الذي فيه، قلت: نعم، قال: أما أنا فلست أراه، وعلامة الكبر ثلاث: كلال البصر، وانحناء الظهر، ورقة القدم.

ثلاث خصال خص بها الانبياء وأولادهم وأتباعهم

3-24 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسن بن موسى الخشاب، عن إسماعيل بن مهران، عن علي بن عثمان، عن أبي الحسن موسى بن جعفر عليهما السلام قال: إن الانبياء وأولاد الانبياء وأتباع الانبياء خصوا بثلاث خصال: السقم في الابدان، وخوف السلطان، والفقر.

ثلاث خصال فيهن المقت من الله تبارك وتعالى

3-25 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد قال: حدثني موسى بن جعفر البغدادي، عن محمد بن المعلي، عمن أخبره، عن أبي عبد الله عليه السلام قال: ثلاث فيهن المقت من الله عز وجل: نوم من غير سهر، وضحك من غير عجب، وأكل على الشبع.

الهدية على ثلاثة وجوه

3-26 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن منصور بن العباس، عن علي بن أسباط، عن أحمد بن عبدالجبار، عن جده، عن أبي عبد الله عليه السلام قال: الهدية على ثلاثة وجوه: هدية مكافأة، وهدية مصانعة، وهدية لله عز وجل.

ثلاث خصال لم يعر منها نبي فمن دونه

3-27 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، ومحمد بن يحيى العطار جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري باسناده يرفعه إلى

The compiler of the book – may God increase his honor – said, "What is meant by ill omen here is that the followers of the Prophets (MGB) considers them to be ill omen. The Prophets (MGB) did not consider them to be ill omen as the Honorable the Exalted God said regarding the people of the Prophet Salih, ***They said, 'Ill omen do we augur from thee and those that are with thee'. He said, 'Your ill omen is with God.'"***[11] And as others have told their Prophets (MGB), ***"for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."***[12] And regarding envy here is that the Prophets are envied. They do not envy others as the Honorable the Exalted God says, ***"Or do they envy mankind for what God hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom."***[13]

And regarding deluding thoughts about creation refers to the fact that the Prophets (MGB) encounter people who are fastidious in their thoughts. An example of this is what the Honorable the Exalted God describes about al-Walid ibn al-Muqayrih al-Makhzoomi (in the following verses of the Holy Quran), ***"For he thought and he plotted; And woe to him! How he plotted! Yea, Woe to him; How he plotted!"***[14] This means that he had said the following about the Quran, ***"This is nothing but magic, derived from of old; This is nothing but the word of a mortal!"***[15]

The Three Roots of Infidelity

3-28 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Ab'bas ibn Maruf, on the authority of Bakr ibn Muhammad, on the authority of Abi Basir that Aba Abdullah as-Sadiq (MGB) said, "There are three roots for infidelity: greed, haughtiness and jealousy. Regarding greed, when Adam was forbidden to eat of the tree, greed caused him to eat of it. Regarding haughtiness, when Satan was ordered to prostrate,

he refused to do so. Regarding jealousy, one of the two sons of Adam killed the other one due to jealousy."

The Three Forms of Debts

3-29 (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 Aba Abdullah al-Razi, on the authority of Mansoor ibn al-Ab'bas, on the authority of Al-Hassan ibn Ali

أبي عبد الله عليه السلام قال: ثلاث لم يعر منها نبي فمن دونه: الطيرة والحسد، والتفكر في الوسوسة في الخلق.

قال مصنف هذا الكتاب أدام الله عزه: معنى الطيرة في هذا الموضع هوأن يتطير منهم قومهم فأماهم عليهم السلام فلا يتطيرون وذلك كما قال الله عز وجل عن قوم صالح "قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ." وكما قال آخرون لانبيائهم عليهم السلام: "قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ..." الآية. وأما الحسد [فانه] في هذا الموضع هو أن يحسدوا لا أنهم يحسدون غيرهم وذلك كما قال الله عز وجل: "أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا." وأما التفكر في الوسوسة في الخلق فهو بلواهم عليهم السلام بأهل الوسوسة لا غير ذلك، وذلك كما حكى الله عز وجل عنهم عن الوليد بن المغيرة المخزومي "إِنَّهُ فَكَّرَ وَقَدَّرَ. فَقُتِلَ كَيْفَ قَدَّرَ. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ." يعني قال للقرآن: "إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ. إِنْ هَذَا إِلاَّ قَوْلُ الْبَشَرِ. "

اصول الكفر ثلاثة

3-28 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني العباس بن معروف، عن بكر بن محمد، عن أبي بصير عن أبي عبد الله عليه السلام قال: اصول الكفر ثلاثة: الحرص والاستكبار والحسد، فأما الحرص فآدم حين نهي عن الشجرة حمله الحرص على أن يأكل منها، وأما الاستكبار فابليس حين امر بالسجود فأبى، وأما الحسد فابنا آدم حين قتل أحدهما صاحبه حسدا.

الدين على ثلاثة وجوه

3-29 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن منصور بن العباس، عن الحسن بن علي بن

ibn Yaqtayn, on the authority of Amr[16], on the authority of Khalaf ibn Himmad, on the authority of Muhraz, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB) that God's

Prophet (MGB) said, “There are three forms of debt. There are those who give more time to their debtor when they loan money to others, and do not put off the repayment of their own debts to others and pay back their own debts as soon as they can. This would be to their benefit, not to their loss. However, there are those who pay back their own debts when they take back what they have loaned to others. They neither lose or gain. However, there are those who take back what they have loaned to others, but put off the repayment of their own debts. This would be to their loss, not their gain.”

You Must Seek Permission to Enter Three Times

3-30 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Ali ibn Asbat, on the authority of his uncle Yaqoob ibn Salim, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), “You must ask permission to enter (from outside the door).[17] The first time is to let the residents of the house hear your request. The second request is to let them cover up their bodies (to meet the veiling requirements), and the third request is to give them a chance to grant you permission to enter or deny it. If they do not grant you permission to enter, you must immediately return.”

Three People Not to Greet

3-31 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja’far al-Homayry quoted Muhammad ibn al-Hussein ibn Abil-Khat’tab who linked it up through a chain of narrators to Imam as-Sadiq (MGB) saying, “Do not greet those who are attending a funeral procession, those who are going to the congregational prayers, and those who are in the bath.”

The Best Three People

3-32 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja’far al-Homayry quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Abdullah ibn al-Fazl al-Nawfaly, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of Abi Khalid Muhammad ibn Suleiman, on the authority of someone, on the authority of Ibn al-Munkadir who linked it up through documents to God’s Prophet (MGB) who said, “The best of you are those who feed (the needy), greet aloud, and pray (at night) when others are asleep.”

يقطين عن عمروعن خلف بن حماد، عن محرز، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الدين على ثلاثة وجوه:رجل إذا كان له فأنظر وإذا كان عليه أعطى ولم يماطل فذلك له ولا عليه. ورجل إذا كان له استوفى، وإن كان عليه أوفى، فذلك لا له ولا عليه. ورجل إذا كان له استوفى وإذا كان عليه مطل فذلك عليه ولا له.

وجوه الاستيذان ثلاثة

3-30 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن علي بن أسباط، عن عمه يعقوب بن سالم، عن أبي بصير، عن أبي عبد الله عليه السلام قال: الاستيذان ثلاثة أولهن يسمعون، والثانية يحذرون، والثالثة إن شاؤوا أذنوا وإن شاؤوا لم يفعلوا فيرجع المستأذن.

ثلاثة لا يسلمون

3-31 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب باسناده يرفعه إلى الصادق عليه السلام قال: ثلاثة لا يسلمون: الماشي مع جنازة، والماشي إلى الجمعة، وفي بيت الحمام.

خير الناس ثلاثة

3-32 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن أبي عبد الله، عن أبيه، عن عبد الله بن الفضل النوفلي، عن عيسى بن عبد الله الهاشمي، عن أبي خالد محمد بن سليمان، عن رجل، عن ابن المنكدر باسناده قال: قال رسول الله صلى الله عليه وآله: خيركم من أطعم الطعام، وأفشى السلام وصلى والناس نيام.

Three Characteristics Indicate Affluence, Beauty and Defeat of Your Enemies

3-33 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "Using good scent indicates affluence. Wearing good garments indicates beauty. Having a good temper defeats one's enemies."

3-34 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The following are three of the traditions of the Messengers (MGB): putting on perfume, having their hair cut, and making love often."

Three Things Are Pleasing to the Eyes

3-35 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al-Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan - the first (MGB)18, 'Looking at greenery, looking at flowing water and looking at a beautiful woman are pleasing to the eyes.'

Three Good Characteristics

3-36 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi, on the authority of Abdul Aziz ibn Umar, on the authority of Ahmad ibn Umar al-Halabi, "I asked Aba Abdullah as-Sadiq (MGB), 'Which characteristics are better for a man?' The Imam (MGB) replied, 'Dignity without being awesome, generosity without demanding something in return, and attending to affairs other than worldly affairs.'"

Three Wasteful Acts

3-37 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who said, "Three things would constitute being wasteful: wearing indecent garments, throwing away a date seed, and pouring away your leftover water." The Imam (MGB) added, "There is no wastefulness in eating."

ثلاث خصال خصلة منها تظهر الغنى وخصلة تظهر الجمال وخصلة تكبت الاعداء

3-33 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه،عن آبائه، عن علي عليهم السلام قال: الدهن يظهر الغنى، والثياب تظهر الجمال، وحسن الملكة يكبت الاعداء.

ثلاث من سنن المرسلين

3-34 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه: قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن علي بن الحكم يرفعه إلى أبي عبد الله عليه السلام قال: ثلاث من سنن المرسلين: العطر، وإحفاء الشعر، وكثرة الطروقة.

ثلاثة يجلين البصر

3-35 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور، عن إبراهيم بن عبدالحميد، عن أبي الحسن الاول عليه السلام قال: ثلاثة يجلين البصر: النظر إلى الخضرة، والنظر إلى الماء الجاري، والنظر ألى الوجه الحسن.

الخصال الجميلة ثلاث

3-36 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي، عن عبدالعزيز بن عمر، عن أحمد بن عمر الحلبي قال: قلت لابي عبد الله عليه السلام: أي الخصال بالمرء أجمل؟ قال عليه السلام: وقار بلا مهابة، وسماح بلا طلب مكافأة، وتشاغل بغير متاع الدنيا.

السرف في ثلاث

3-37 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه عن أبيه قال: حدثني محمد بن أحمد بن يحيى بن عمران الاشعري باسناده يعرفعه إلى أبي عبد الله عليه السلام قال: السرف في ثلاث ابتذا لك ثوب صونك، وإلقائك النوى يمينا وشمالا، واهراقك فضلة الماء، وقال: ليس في الطعام سرف.

God's Prophet (MGB) Cursed Three People

3-38 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Ubaydullah ibn Abdullah al-Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Abil Hassan (MGB), "God's Prophet (MGB) has cursed the following three: one who eats his foodstuff alone on a trip; one who rides in the wilderness alone; and one who sleeps alone in the house."

Ranks in Heaven Which Only Three People Can Attain

3-39 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God have Mercy upon him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Al-Nazr ibn Soweed, on the authority of Abi Basir, on the authority of Zar'at, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "There is a rank in Heaven which no one but a just leader, intimate and kind relative, or a patient husband can attain."

Three People Are Not Subject to the Rules

3-40 Al-Hassan ibn Muhammad al-Sakoony narrated that Al-Hazrami[19] quoted Ibrahim ibn Abi Muawiyah, on the authority of his father, on the authority of Al-A'amash, on the authority of Abi Zebyan, "An insane woman who had committed adultery was brought to Umar. Umar order that she be stoned to death. They took her to Ali ibn Abi Talib (MGB). The Imam (MGB) asked, 'What is going on?' They said, 'She is a crazy woman who has committed adultery. Umar has ordered her to be punished.' The Imam (MGB) said, 'Do not rush to do so.' Then the Imam (MGB) told Umar, 'Don't you know that three people are not subject to the rules? They are children until they mature, crazy people until they become sane, and people who are asleep until they wake up."

The compiler of the book - may God be pleased with him - said, "This tradition appeared here this way. The original version of this tradition that has been narrated on the authority of the Divine Leaders (MGB) says, 'When an insane man commits adultery, he should be punished. However, when an insane woman commits adultery, she should not be punished. That is because an insane man does the act (of adultery), while an insane woman would be the subject (of adultery)."

Three people swore to kill the Prophet, but Ali rose up against them

3-41 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ma'qel al-Qarmaysani quoted Ja'far al-Var'raq on the authority of Muhammad ibn al-Hassan al-Ashj, on the authority of Yahya ibn Zayd ibn Ali ibn al-Hussein (MGB), "One day God's Prophet (MGB) went out and said the dawn prayer.

لعن رسول الله صلى الله عليه وآله ثلاثة

3-38 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن عيسى بن عبيد، عن عبيد الله بن عبد الله الدهقان. عن درست بن أبي منصور، عن إبراهيم بن عبدالحميد، عن أبي الحسن عليه السلام قال: لعن رسول الله صلى الله عليه وآله ثلاثة: الآكل زاده وحده، والراكب في الفلاة وحده، والنائم في بيت وحده.

في الجنة درجة لا ينالها الا ثلاثة

3-39 حدثنا محمد بن الحسن بن أحمد بن الوليد ـ رحمه الله ـ قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن زرعة عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال

رسول الله صلى الله عليه وآله: إن في الجنة درجة لا ينالها إلا إمام عادل، أو ذو رحم وصول، أو ذو عيال صبور.

رفع القلم عن ثلاثة

3-40 حدثنا الحسن بن محمد السكوني قال: حدثنا الحضرمي قال: حدثنا إبراهيم بن أبي معاوية قال: حدثنا أبي، عن الاعمش، عن أبي ظبيان قال: اتي عمر بامرأة مجنونة قد فجرت فأمر برجمها فمروا بها على علي بن أبي طالب عليه السلام فقال: ما هذه؟ قالوا: مجنونة فجرت، فأمر بها عمر أن ترجم، فقال: لا تعجلوا فأتى عمر فقال له: أما علمت أن القلم رفع عن ثلاثة: عن الصبي حتى يحتلم، وعن المجنون حتى يفيق، وعن النائم حتى يستيقظ.

قال مصنف هذا الكتاب: جاء هذا الحديث هكذا والاصل في هذا قول أهل البيت عليهم السلام المجنون إذا زنى حد، والمجنونة إذا زنت لا تحد لان المجنون يأتي والمجنونة تؤتى.

حديث الثلاثة الذين حلفوا أن يقتلوا رسول الله فنهض اليهم علي

3-41 حدثنا أبي رضي الله عنه قال: حدثني محمد بن معقل القرميسيني، عن جعفر الوراق قال: حدثنا محمد بن الحسن الاشج، عن يحيى بن زيد بن علي بن الحسين عليهما السلام قال: خرج رسول الله صلى الله عليه وآله ذات يوم وصلى الفجر.

Then he (MGB) asked, ‘O people! Which of you will rise against the three people who have sworn to *Lat* and *Uzza* to kill me? By the Lord of the *Ka’ba*! They have lied!’ The people all looked down and no one said anything. The Prophet (MGB) said, ‘I think Ali ibn Abi Talib (MGB) is not amongst you?’ Amir ibn Qatada said, ‘He (MGB) had a fever at night and did not come out to pray with you. Will you permit me to inform him?’ The Prophet (MGB) said, ‘Go and do so.’

He went and informed Ali (MGB). Then the Commander of the Faithful Ali (MGB) came out while he (MGB) had tied the two corners of his robe to his neck. He said, ‘O Prophet of God! What has happened?’ The Prophet (MGB) said, ‘My Lord has informed me that there are three people who have risen up to kill me, but I swear by the Lord of the *Ka’ba* that they have lied.’

Then the Commander of the Faithful Ali (MGB) said, ‘I will get ready and go to fight with them by myself.’ Then the Prophet (MGB) said, ‘Fine. Here is my garment, my armor, and my sword.’ The Prophet (MGB) dressed him, put on his own armor on Ali (MGB), gave Ali (MGB) his own sword and put his own turban on Ali’s head. The Commander of the Faithful (MGB) rode his horse and left. Three days passed. Gabriel did not bring any news about Ali (MGB) and there was no other news about him. Fatimah (MGB) brought forth Al-Hassan (MGB) and Al-Hussein (MGB) and said, ‘I hope you have not made these boys

orphans!' The Prophet (MGB) cried and said, 'I give the glad tidings of Paradise for whoever brings me any news about Ali (MGB).' The people who were present there started to look around. Then Amir ibn Qatada returned with the news of Ali's (MGB) return. Then the Commander of the Faithful (MGB) came back with two slaves, three camels and three horses. Gabriel descended to the Prophet (MGB) and informed the Prophet (MGB) about what had happened. The Prophet (MGB) said, 'O Abal-Hassan[20]! Do you want me to tell you what happened?' Then the hypocrites said, 'So far Muhammad was in great pains wondering about Ali's whereabouts and now he wants to tell us what has happened to Ali (MGB)!'

Then the Prophet (MGB) said, 'O Abal-Hassan (Ali)! You yourself tell us what happened to you so that you be the witness for these people.' Ali (MGB) said, 'O Prophet of God! Yes. Once I got there I found these three people riding on camels. They yelled at me and asked me who I am. I replied, 'I am the cousin of God's Prophet!' They said, 'We do not know who God's Prophet is. To us killing you and Muhammad is the same.' Then this man who was killed attacked me and we had a fight. Then there came a red wind in which I could hear your voice saying, 'I have cut off the neck of his armour for you. Hit him at the neck!' I hit him at the neck, but it did not work. Then a black wind started to blow and I heard your voice saying

ثم قال: معاشر الناس أيكم ينهض إلى ثلاثة نفر قد آلوا باللات والعزى ليقتلوني وقد كذبوا ورب الكعبة، فأحجم الناس ما تكلم أحد، فقال: ما أحسب أن علي بن أبي طالب فيكم، فقام إليه عامر بن قتادة فقال: إنه وعك في هذه الليلة ولم يخرج يصلي معك، فتأذن لي أن اخبره؟ فقال النبي صلى الله عليه وآله: شأنك، فمضى إليه فأخبره فخرج أمير المؤمنين عليه السلام وكأنه نشط من عقال وعليه إزارقد عقد طرفيه على رقبته فقال: يا رسول الله ما هذا الخبر فقال: هذا رسول ربي يخبرني عن ثلاثة نفر قد نهضوا إلي ليقتلوني وقد كذبوا ورب الكعبة، فقال أمير المؤمنين عليه السلام: أنا لهم سرية وحدي هو ذا ألبس علي ثيابي فقال النبي صلى الله عليه وآله: بل هذه ثيابي وهذا درعي وهذا سيفي فألبسه ودرعه وعممه وقلده وأركبه فرسه وخرج أمير المؤمنين عليه السلام فمكث ثلاثة أيام لا يأتيه جبرئيل بخبره ولا خبر من الارض فأقبلت فاطمة بالحسن والحسين عليهم السلام على وركيها تقول: أو شك أن يؤتم هذين الغلامين فأسبل النبي صلى الله عليه وآله عينيه يبكي، ثم قال: معاشر الناس من يأتيني بخبر علي، ابشره بالجنة، وافترق الناس في الطلب لعظيم ما رأوا بالنبي صلى الله عليه وآله وأقبل عامر بن قتادة يبشر بعلي ودخل أمير المؤمنين عليه السلام ومعه أسيران ورأس وثلاثة أبعرة وثلاثه أفراس وهبط جبرئيل فخبر النبي صلى الله عليه وآله بما كان فيه، فقال له النبي صلى الله عليه وآله: تحب أن اخبرك بما كنت فيه يا أبا الحسن؟ فقال المنافقون: هو منذ ساعة قد أخذه المخاض وهو الساعة يريد أن يحدثه، فقال النبي صلى الله عليه وآله: بل تحدث أنت يا أبا الحسن لتكون شهيدا على القوم، فقال: نعم يا رسول الله لما صرت في الوادي رأيت هؤلاء ركبانا على الاباعر، فنادوني من أنت فقلت: أنا علي بن أبي طالب ابن عم رسول الله، فقالوا: ما نعرف لله من رسول سواء علينا وقعنا عليك أو على محمد، وشد علي هذا المقتول، ودار بيني

'I have raised his armour!' I hit him on the leg and chopped it off. Then I threw him on the ground and chopped off his head. Then the other two said, 'We have heard that Muhammad is a kind and sympathetic friend. Please do not rush in killing us and take us to him. This friend of ours equaled one-thousand fighters.' Then the Prophet (MGB) said, 'The first voice was that of Gabriel, and the second one was that of Michael.'[21] Then the Prophet (MGB) turned to one of the two men and said, 'Say *'There*

is no god but God, and I bear witness that you are God's Prophet."

The man replied, 'It is easier for me to carry Mount Abi Qays on my shoulders than to say this. The Prophet (MGB) said, 'Then chop off his head.' They brought forth the other man. The Prophet (MGB) said, 'Say *'There is no god but God, and I bear witness that you are God's Prophet."*

The man said, 'Let me join my friend.' The Prophet (MGB) said, 'O Abal-Hassan (Ali)! Chop off his head.' The Commander of the Faithful (MGB) got up to chop off the man's head. However, Gabriel descended and said, 'O Muhammad! Your Lord sends you greetings and says *'Thou shall not kill him since he is good-tempered and kind with his tribe.'* The man who was under the sword asked, 'Is this the messenger from your Lord who is informing you?' The Prophet (MGB) said, 'Yes.' The man said, 'I swear by God that I never withheld even a penny from my brethren and I never fled from war. Now I bear witness that there is no god but God and that you are His Messenger.' The Prophet (MGB) said, 'This is a man whose generosity and being good-tempered will take him to Paradise.'"

Three Characteristics in Doing Good to One's Brethren

3-42 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Zyad al-Adamy, on the authority of someone and Umar ibn Abdul-Aziz, on the authority of Jamil ibn Dur'raj, "Abu Abdullah as-Sadiq (MGB) said, 'The best of you are the generous ones, and the worst of you are the miserly ones. Being good is doing good deeds for your brethren and trying to fulfill their needs. Such deeds will debase Satan, free man from the Fire and take him into Paradise. O Jamil! Relate this to the noble ones from amongst your friends.'"

Jamil ibn Dur'raj added, "I asked, 'May I be your ransom! Who are the noble ones from amongst my friends?' Abu Abdullah as-Sadiq (MGB) said, 'They are the ones who are good to their friends both in times of ease and in times of difficulty.' Then Abu Abdullah as-Sadiq (MGB) added, 'O Jamil! This would be easy to do for one who is well-off. The Honorable the Exalted God has praised the act of doing good by those who have very little and has said, ***'... but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity."***[22]"

وبينه ضربات وهبت ريح حمراء وسمعت صوتك فيها يا رسول الله وأنت تقول: قد قطعت لك جربان درعه فاضرب حبل عاتقه، فضربته فلم أحفه، ثم هبت ريح سوداء سمعت صوتك فيها يا رسول الله وأنت تقول: قد قلبت لك الدرع عن فخذه فاضرب فخذه،فضربته فقطعته ووكزته وقطعت رأسه ورميت به وأخذت رأسه، وقال لي: هذان الرجلان: بلغنا أن محمدا رفيق شفيق رحيم فاحملنا إليه ولا تعجل علينا وصاحبنا كان يعد بألف فارس.فقال النبي صلى الله عليه وآله: أما الصوت الاول الذي حك مسامعك فصوت جبرئيل، وأما الصوت الآخر فصوت ميكائيل، قدم إلى أحد الرجلين [فقدمه علي عليه السلام] فقال [النبي صلى الله عليه وآله]: قل لا إله إلا الله واشهد أني رسول الله فقال لنقل جبل أبي قبيس أحب إلى من أن أقول هذه الكلمة. فقال: أخره يا أبا الحسن واضرب عنقه [فضرب علي عليه السلام عنقه] ثم قال: قدم الآخر، فقدم، فقال: قل لا إله إلا الله واشهد أني رسول الله فقال: ألحقني

بصاحبي، قال: أخره يا أباالحسن واضرب عنقه فأخره وقام أمير المؤمنين عليه السلام ليضرب عنقه فهبط جبرئيل فقال: يا محمد إن ربك يقرئك السلام ويقول لك: لا تقتله فانه حسن الخلق، سخي في قومه، فقال الرجل وهو تحت السيف: هذا رسول ربك يخبرك؟ قال: نعم، فقال: والله ما ملكت درهما مع أخ لي قط إلا أنفقته، ولا كلمت بسوء مع أخ لي، ولا قطبت وجهي في الجدب، وأنا أشهد أن لا إله إلا الله، وأنك رسول الله. فقال صلى الله عليه وآله: هذا ممن جره حسن خلقه وسخاؤه إلى جنات النعيم.

في البر بالاخوان والسعى في حوائجهن ثلاث خصال

3-42 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني سهل بن زياد الادمي قال: حدثني رجل، وعمر بن عبدالعزيز عن جميل بن دراج قال: قال أبوعبد الله عليه السلام: خياركم سمحاؤكم وشراركم بخلاؤكم، ومن صالح الاعمال البر بالاخوان، والسعي في حوائجهم، وفي ذلك مرغمة للشيطان، وتزحزح عن النيران ودخول الجنان يا جميل أخبر بهذا الحديث غرر أصحابك، قال: فقلت له: جعلت فداك من غرر أصحابي؟ قال: هم البارون بالاخوان في العسر واليسر، ثم قال: يا جميل أما إن صاحب الكثير يهون عليه ذلك، وقد مدح الله عز وجل صاحب القليل، فقال: "وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ."

Three Locations Where Defecation is Admonished Against

3-43 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "The Prophet of God (MGB) admonished against defecation in three locations: along the edges of a body of water; alongside a river; and under fruit-bearing trees."

There Are Three Problems in Getting Exposed to the Sun

3-44 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Abu Yahya Sohail ibn Zyad al-Vaseti who linked it up with a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "There are three problems in getting exposed to the sun. It causes water to evaporate; it will darken the skin; wear out clothing and make hidden pains apparent."

There are Three Signs for One Who is Wasteful

3-45 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 Muhammad ibn al-Hussein, on the authority of Muhammad ibn Khalid, on the authority of Ibrahim ibn Muhammad al-Ash'ari, on the authority of Abi

Ishaq who linked it up to Ali ibn al-Hussein (MGB)23, “There are three signs for one who is wasteful: What he eats, he doesn’t deserve to eat; what he wears, he doesn’t deserve to wear, and what he buys, he doesn’t deserve to buy.”

All Eyes Will Weep on the Resurrection Day Except Three

3-46 Ja’far ibn Ali ibn al-Hassan al-Kufy - may God be pleased with him - narrated that Al-Hassan ibn Ali quoted his grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad al-Baqir (MGB), on the authority of his father24 (MGB) that God’s Prophet (MGB) said, “On the Resurrection Day, all eyes will be weeping except for three pairs of eyes: those which have cried out of fear of God; those which have been held away from looking at what God has forbidden to look at; and those which have not slept for the sake of God.”

All Good Is In Three Traits

3-47 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn Ibrahim quoted Muhammad ibn Isa, on the authority of Yunus ibn Abdul-Rahman, on the authority of Abi Ayoob al-Khizaz, on the authority of Abi Hamzih, on the authority of Abi Ja’far al-Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said,

النهى عن التغوط في ثلاثة مواضع

3-43 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: نهى رسول الله صلى الله عليه وآله أن يتغوط على شفير ماء يستعذب منه،أو نهر يستعذب منه، أو تحت شجرة عليها ثمرها.

في استقبال الشمس ثلاث خصال ردية

3-44 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثني أحمد بن محمد بن عيسى قال: حدثني أبويحيى سهيل بن زياد الواسطي باسناده يرفعه إلى أمير المؤمنين عليه السلام قال: لا تستقبلوا الشمس فانها مبخرة، تشحب اللون وتبلي الثوب، وتظهر الداء الدفين.

للمسرف ثلاث علامات

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد بن أحمد عن محمد بن الحسين، 3-45 عن محمد بن خالد، عن إبراهيم بن محمد الاشعري، عن أبي اسحاق يرفعه إلى علي بن الحسين عليهما السلام قال: قال أمير المؤمنين عليه السلام: للمسرف ثلاث علامات يأكل ما ليس له، ويلبس ما ليس له، ويشتري ما ليس له.

كل عين باكية يوم القيامة الا ثلاث أعين

حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه، عن الحسن بن علي، عن جده عبد الله بن المغيرة، 3-46 عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله:كل عين باكية يوم القيامة إلا ثلاث أعين: عين بكت من خشية الله، وعين غضت عن محارم الله، وعين باتت ساهرة في سبيل الله.

جمع الخير كله في ثلاث خصال

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن 3-47 يونس بن عبدالرحمن، عن أبي أيوب الخزاز، عن

"All good is contained in three traits: looking, being quiet and talking. If one doesn't get admonished when he sees things, he is in error. Not thinking when you are quiet equals ignorance, and any talk in which there is no remembrance of God is in vain. Blessed are25 those whose consideration teaches them lessons; whose silence causes them to think; whose talking is mention of God; who weep for their sins; and save people from their evil."

Three People Riding on an Animal is Admonished Against

3-48 Ali ibn Ahmad ibn Aba Abdullah al-Barqy - may God have Mercy upon him - narrated that his father quoted his grandfather Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Ali ibn Asbat, on the authority of his uncle Yaqoob ibn Salim who linked up this tradition through a chain of narrators to the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) in a lengthy tradition said, "Three people should not ride on a riding animal together. Should they do so, the one who is sitting ahead of the other two is cursed."

The Right of an Ill-Traveller upon his Travel Companions Is to

Stay with him for Three Days

3-49 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father Muhammad ibn Yahya quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of some companions who linked up the tradition to the Prophet (MGB) having said, "The right of an ill traveler upon his travel companions is to stay with him for three days.[26]"

Three Bad Attributes for Black Shoes and Three Good for Yellow Ones

3-50 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abdullah ibn Jabal'le, on the authority of Han'nan ibn Sadeer, "I went to see Aba Abdullah while I was wearing black shoes. He (MGB) asked me, 'Why are you wearing black shoes?' Don't you know that there are three attributes for them?' I said, 'May I be your ransom! No. What are they?' The Imam (MGB) said, 'They will weaken your vision, weaken your sexual drive and make you depressed. Moreover, it is part of the apparel of the oppressors. You should wear yellow shoes, since that would sharpen the vision, improve your sexual drive and reduce your depression. It is part of the Prophets' apparel."

Learn Three Traits from the Crow

3-51 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Ali ibn Muhammad,

أبي حمزة، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر، والسكوت، والكلام. فكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكرة فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو. فطوبى لمن كان نظره عبرة وسكوته فكرا، وكلامه ذكرا، وبكى على خطيئته، وأمن الناس شره.

النهى عن ارتداف ثلاثة نفر على الدابة

3-48 حدثنا علي بن أحمد بن عبد الله البرقي ـ رحمه الله ـ عن أبيه، عن جده أحمد بن أبي عبد الله، عن أبيه، عن علي بن أسباط، عن عمه يعقوب بن سالم يرفع الحديث إلى أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله في حديث طويل: لا يرتدف ثلاثة على دابة، فان أحدهم ملعون، وهو المقدم.

حق المسافر أن يقيم عليه أصحابه اذا مرض ثلاثا

3-49 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه محمد بن يحيى عن محمد بن أحمد، عن يعقوب بن يزيد، عن عدة من أصحابنا رفعوا الحديث قال: حق المسافر أن يقيم عليه أصحابه إذا مرض ثلاثا.

في النعل السوداء ثلاث خصال ردية، وفى الصفراء ثلاث خصال محمودة

3-50 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثني محمد بن أحمد، عن موسى بن عمر، عن عبد الله بن جبلة، عن حنان بن سدير قال: دخلت على أبي عبد الله عليه السلام وعلي نعل سوداء فقال: مالك ولبس نعل سوداء! أما علمت أن فيها ثلاث خصال؟ قال: قلت: وما هي جعلت فداك؟ قال: تضعف البصر، وترخي الذكر، وتورث الهم وهي مع ذلك من لباس الجبارين، عليك بلبس نعل صفراء فان فيها ثلاث خصال قال: قلت: وما هي قال: تحد البصر، وتشد الذكر، وتنفي الهم، وهي مع ذلك من لباس الانبياء عليهم السلام.

تعلموا من الغراب ثلاث خصال

3-51 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن علي بن محمد، عن أبي أيوب المديني، عن

on the authority of Abi Ayoob al-Madani, on the authority of Suleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Learn three traits from the crow: having sex in private, going out after your daily bread early in the morning and being cautious."

Three Things Are the Result of Another Three Things

3-52 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far ibn Wahab al-Baghdady, on the authority of Ubaydullah al-Dihqan, on the authority of Ahmad ibn Umar al-Halabi, on the authority of Zayd al-Qatat, on the authority of Aban ibn Taqlib that he had heard Aba Abdullah as-Sadiq (MGB) say, "Maintaining health is the result of careful examinations, feeling sorry is the result of rushing, and not getting things done on time is the result of not starting on time."

There Is Bad a Omen in Three Things

3-53 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Zyad al-Adamy, on the authority of Uthman ibn Isa, on the authority of Khalid ibn Najih, "The issue of bad omen was brought up in the presence of Aba Abdullah as-Sadiq (MGB). The Imam (MGB) said, 'There is a bad omen in three things: women, riding animals and houses. The thing with bad omen in women is the greatness of the nuptial gift and the displeasure of her husband; the thing with bad omen in riding an animal is in its not being tamed and not giving a ride; and the thing with bad omen in a house is in its small yard, bad neighbors and its many shortcomings."

Three Groups Disregard the Warnings Given to Them

3-54 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Sahl ibn Zyad, on the authority of Amr ibn Uthman, on the authority of Abdullah ibn al-Muqayrih, on the authority of Talha al-Shami, on the authority of Abi Ja'far al-Baqir (MGB), "The Honorable the Exalted God's words, ***'When they disregarded the warnings that had been given them,...'***[27] apply to three groups of people: those who accepted this and also informed others - they were saved; those who accepted this but did not inform others - their faces were distorted; and those who did not accept this and ordered others not to accept - they were destroyed."

3-55 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn al-

سليمان بن جعفر الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: تعلموا من الغراب خصالا ثلاثا: استتاره بالسفاد وبكوره في طلب الرزق، وحذره.

ثلاثة تكون مع ثلاثة

3-52 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن موسى بن جعفر بن وهب البغدادي، عن عبيد الله الدهقان، عن أحمد ابن عمر الحلبي، عن زيد القتات، عن أبان بن تغلب قال: سمعت أبا عبد الله عليه السلام يقول: مع التثبت تكون السلامة، ومع العجلة تكون الندامة، ومن ابتدأ بعمل في غير وقته كان بلوغه في غير حينه.

الشؤم في ثلاثة

3-53 حدثنا محمد بن علي ماجيلويه قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد الادمي قال: حدثني عثمان بن عيسى، عن خالد بن نجيح، عن أبي عبد الله عليه السلام قال: تذاكروا الشوم عنده، فقال: الشوم في ثلاثة في المرأة والدابة والدار، فأما شوم المرأة فكثرة مهرها وعقوق زوجها، وأما الدابة فسوء خلقها ومنعها ظهرها، وأما الدار فضيق ساحتها، وشر جيرانها، وكثرة عيوبها.

الذين نسوا ما ذكروا به ثلاثة اصناف

3-54 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن سهل بن زياد قال: حدثني عمرو بن عثمان، عن عبد الله بن المغيرة، عن طلحة الشامي، عن أبي جعفر عليه السلام في قول الله عز وجل: "فلما نسوا ما ذكروا به" قال: كانوا ثلاثة أصناف: صنف ائتمروا وأمروا [فنجوا] وصنف ائتمروا ولم يأمروا [فمسخوا ذرا] وصنف لم يأتمروا ولم يأمروا فهلكوا.

ثلاثة في حرز الله عز وجل إلى أن يفرغ الله من الحساب

3-55 حدثنا محمد بن الحسن رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد: قال حدثني أبوعبد الله الرازي، عن الحسن بن الحسين اللؤلؤي، عن

Hussein al-Lu'lu'ee, on the authority of Al-Hussein ibn Yusuf, on the authority of Al-Hassan ibn Zyad al-Attar that Abu Abdullah as-Sadiq (MGB) said, "Three groups of people are protected by the Honorable the Exalted God until God gets done with the Reckoning: those who have never committed adultery; those who have never mixed their wealth with usury; and those who have never made any attempts to do these two deeds."

Whoever Is Granted Three Things Not Deprived of Three

3-56 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) told him, "O Muawiyah! Whoever is granted three things would not be deprived of three things. Whoever is granted 'the chance to call upon God' is also granted 'an answer to his prayers'. Whoever is granted 'being grateful' is also granted 'an increase in favors'. Whoever is granted 'reliance' is also granted 'sufficiency' as the Honorable the Exalted God says in His Book, '***...And if anyone puts his trust in God, sufficient is*** (***God***) ***for him...***'[28] and says, '***... If ye are grateful, I will add more*** (***favors***) ***unto you;...***'[29]; and says, '***Call on Me; I will answer your*** (***Prayer***)***:...***'[30]

Admonished against Consulting with Three People

3-57 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Adam, on the authority of his father through a chain of documentations that God's Prophet (MGB) said, "O Ali! Do not consult with a coward since he would hinder your progress. Do not consult with a miser since he would lower your aspirations; and do not consult with a greedy person since he would guide you towards collecting wealth. O Ali! Know that cowardliness, miserliness and greed are of the same nature. They all stem from having a bad opinion about God."

The Intellect Is Divided into Three Parts

3-58 (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, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to God's Prophet (MGB) who said, "The intellect is divided into three parts. Whoever possesses all parts has perfected his intellect. Whoever doesn't possess all parts has no intellect at all. These parts of intellect are having a good recognition of the Honorable the Exalted God, good obedience to God, and good recognition of His Orders31."

الحسين بن يوسف، عن الحسن بن زياد العطار قال: قال أبوعبد الله عليه السلام:ثلاثة في حرز الله عز وجل إلى أن يفرغ الله من الحساب: رجل لم يهم بزنا قط ورجل لم يشب ماله بربا قط، ورجل لم يسع فيهما قط.

من أعطى ثلاثة لم يحرم ثلاثة

3-56 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن معاوية بن وهب عن أبي عبد الله عليه السلام أنه قال: يا معاوية. من أعطى ثلاثة لم يحرم ثلاثة: من أعطي الدعاء اعطي الاجابة، ومن اعطي الشكر اعطي الزيادة، ومن اعطي التوكل اعطي الكفاية، فان الله عز وجل يقول في كتابه: "وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ" ويقول: "لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ" ويقول: "ادْعُونِي أَسْتَجِبْ لَكُمْ"

النهي عن مشاورة ثلاثة

3-57 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن آدم، عن أبيه باسناده قال: قال رسول الله صلى الله عليه وآله: يا علي لا تشاورن جبانا فانه يضيق عليك المخرج، ولا تشاورن البخيل فانه يقصربك عن غايتك، ولا تشاورن حريصا فانه يزين لك شرها. واعلم يا علي

أن الجبن والبخل والحرص غريزة واحدة يجمعها سوء الظن.

قسم العقل على ثلاثة أجزاء

3-58 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه محمد بن خالد باسناده يرفعه قال: قال رسول الله صلى الله عليه وآله: قسم العقل على ثلاثة أجزاء، فمن كانت فيه كمل عقله، ومن لم تكن فيه فلا عقل له: حسن المعرفة بالله عز وجل، وحسن الطاعة له، وحسن الصبر على أمره.

Adam Chose One of Three Characteristics

3-59 Ali ibn Ahmad ibn Abdullah al-Barqy - may God have Mercy upon him - narrated that his father quoted his grandfather, on the authority of Ahmad ibn Aba Abdullah, on the authority of Amr ibn Uthman, on the authority of Abi Jamileh al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat that Ali ibn Abi Talib (MGB) said, "Gabriel descended upon Adam (MGB) and said, 'O Adam! I have been ordered to let you choose one of three things. Choose one and let go of the other two.' Adam (MGB) asked, 'O Gabriel! What are they?' Gabriel said, 'The intellect, shyness and religion.' Adam said, 'I choose the intellect.' Gabriel told shyness and religion to return. They replied, 'O Gabriel! We are ordered to be wherever the intellect is.' Gabriel said, 'Do as you please.' And then Gabriel returned."

One's Intellect Can be Measured by Three Things

3-60 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Sahl ibn Zyad, on the authority of Ja'far ibn Muhammad ibn Bashar, on the authority of Ubaydullah al-Dihqan, on the authority of Durost ibn Abi Mansoor, on the authority of Abdul Ali - the servant of the Sam Clan - that Aba Abdullah as-Sadiq (MGB) said, "One's intellect can be measured by three things: long beard, marking on his ring and nickname."

Our Followers Are in Three Groups

3-61 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Khalid al-Barqy, on the authority of Khalaf ibn Himmad, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) said, "Our followers can be divided into three groups. There are those who are our true friends. They are from us. There are those to whom we lend beauty, and lend beauty to us. And there are those who attach themselves to us to attain worldly gains. Whoever tries to attain worldly gains by attaching

himself to us will get poor."

Our Followers Will be Tested Under Three Circumstances

3-62 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 Harun leftover ibn Muslim, on the authority of Al-Laysee that Ja'far ibn Muhammad as-Sadiq (MGB) said, "Our followers will be tested under three circumstances. They will be tested as how well they guard their prayers. They will be tested as how well they keep our secrets from our enemies. And they will be tested as how they use their wealth to help their brethren."

خير آدم من ثلاثة خصال واحدة

3-59 حدثنا علي بن أحمد بن عبد الله البرقي ـ رحمه الله ـ عن أبيه، عن جده أحمد بن أبي عبد الله، عن عمرو بن عثمان، عن أبي جميلة المفضل بن صالح، عن سعد بن طريف، عن الاصبغ بن نباته، عن علي بن أبي طالب عليه السلام قال: هبط جبرئيل عليه السلام على آدم عليه السلام فقال: يا آدم إني امرت أن اخيرك واحدة من ثلاث، فاختر واحدة ودع اثنتين، فقال له آدم: وما الثلاث يا جبرئيل؟ قال: العقل والحياء والدين، قال آدم: فاني قد اخترت العقل، فقال جبرئيل للحياء والدين: انصرفا، فقالا: يا جبرئيل إنا أمرنا أن نكون مع العقل حيثما كان، قال جبرئيل: فشأنكما، وعرج.

يعتبر على الرجل في ثلاث

3-60 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن سهل بن زياد، عن جعفر بن محمد بن بشار، عن عبيدالله الدهقان، عن درست بن أبي منصور، عن عبدالاعلى مولى آل سام، عن أبي عبد الله عليه السلام قال: يعتبر عقل الرجل في ثلاث: في طول لحيته، وفي نقش خاتمه، وفي كنيته.

الشيعة ثلاث

3-61 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن خالد البرقي، عن خلف بن حماد، عن معاوية ابن وهب قال: قال أبوعبد الله عليه السلام: الشيعة ثلاث: محب واد، فهو منا، ومتزين بنا، ونحن زين لمن تزين بنا. ومستأكل بنا الناس، ومن استأكل بنا افقر.

امتحان الشيعة عند ثلاث

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد بن أحمد، عن هارون بن مسلم، 62-3 عن الليثي، عن جعفر بن محمد عليهما السلام قال: امتحنوا شيعتنا عند ثلاث: عند مواقيت الصلاة كيف محافظتهم عليها، وعند أسرارهم كيف حفظهم لها عند عدونا، وإلى أموالهم كيف مواساتهم لاخوانهم فيها.

Whoever Possesses Three Characteristics Has Perfect Faith

3-63 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Hisan, on the authority of Ibrahim ibn Asim ibn Hameed, on the authority of Salih ibn Maysam that Aba Abdullah as-Sadiq (MGB) said, "There are three qualities which if one possess he has perfect faith: perseverance over oppression, quenching one's anger and leaving it up to God, forgiving and forgetting. Such people would be taken into Paradise without any Reckoning and God would accept their intercession on behalf of as many people as there were in the tribes of Rabiat and Mezr (who were always cited as highly populated tribes)."

3-64 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Muhammad ibn Jarir al-Tabary quoted Abu Salih al-Kanani, on the authority of Yahya ibn Abdul Hamid al-Himmani, on the authority of Sharik that Hosham ibn Mu'az said that once he was accompanying the Caliph Umar ibn Abdul-Aziz on a journey to Medina. Then it was announced that whoever has been oppressed can come to see the Caliph. Muhammad ibn Ali al-Baqir (MGB) went there. The Caliph was told by his gate-keeper Mozahim that Muhammad ibn Ali al-Baqir (MGB) has come to see him. Umar ibn Abdul-Aziz said, "O Mozahim. Please let him in." Mozahim asked the Imam to enter while Umar was wiping off his tears. Muhammad ibn Ali al-Baqir (MGB) asked Umar, "O Umar! Why are you crying?"

Then Hosham (ibn Ma'az) said, "O grandson of the Prophet of God! Such and such are the reasons why he is crying."

Then Muhammad ibn Ali al-Baqir (MGB) said, "O Umar! Indeed this world is only like a shop in a supermarket. Some people take things from it due to which they suffer a loss. Others take things from it from which they benefit. There are many people who engage themselves in things similar to what we engage in until their time of death arrived and they suffered from a great loss. They left this world in a state of being sorry since they had not hesitated to do bad deeds and had not taken anything for their Hereafter. Those who would not be grateful divided up all the inheritance which they had left behind in this world, but they had to go to Him who would not accept any excuses! It would be advisable to review the affairs of this world and avoid doing wicked deeds. Fear God and be determined to do two things. First try to take some good deeds with you which would be with you when you face your Lord. Secondly,

abstain from evil deeds and do not take

ثلاث خصال من كن فيه فقد استكمل الايمان

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن حسان، عن 63-3 إبراهيم بن عاصم بن حميد، عن صالح بن ميثم، عن أبي عبد الله عليه السلام قال: ثلاث خصال من كن فيه استكمل خصال الايمان: من صبر على الظلم، وكظم غيظه واحتسب، وعفى وغفر كان ممن يدخله الله الجنة بغير حساب، ويشفعه في مثل ربيعة ومضر.

حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا محمد بن جرير الطبري 64-3 قال: أخبرنا أبوصالح الكناني عن يحيى بن عبدالحميد الحماني عن شريك، عن هشام بن معاذ قال: كنت جليسا لعمر بن عبدالعزيز حيث دخل المدينة فأمر مناديه فنادى: من كانت له مظلمة أو ظلامة فليأت الباب، فأتى محمد بن علي يعني الباقر عليهما السلام فدخل إليه مولاه مزاحم فقال: إن محمد بن علي بالباب، فقال له: أدخله يا مزاحم، قال: فدخل وعمر يمسح عينيه من الدموع، فقال له محمد بن علي: ما أبكاك يا عمر؟ فقال هشام: أبكاه كذا وكذا يا ابن رسول الله، فقال محمد بن علي: يا عمر إنما الدنيا سوق من الاسواق، منها خرج قوم بماينفعهم ومنها خرجوا بما يضركم، وكم من قوم قد ضرهم بمثل الذي أصبحنا فيه حتى أتاهم الموت فاستوعبوا فخرجوا من الدنيا ملومين لما لم يأخذوا لما أحبوا من الآخرة عدة، ولا مما كرهوا جنة، قسم ما جمعوا من لا يحمدهم، والوا إلى من لا يعذرهم، فنحن والله محقوقون أن ننظر إلى تلك الاعمال التي كنا نغبطهم بها فنوافقهم فيها ونظر إلى تلك الاعمال التي كنا نتخوف عليهم منها فكنف عنها، فاتق الله، واجعل في قلبك اثنتين: تنظر الذي تحب أن يكون معك إذا قدمت على ربك فقدمه بين يديك وتنظر الذي تكره أن يكون معك إذا قدمت على ربك

with you something which will cause you to be sorry when you face your Lord. O Umar! Fear God the Honorable the Exalted! Open the door and raise the curtain (to let the people in to see you). Assist the oppressed ones and defeat the oppressors."

Then the Imam (MGB) added, "There are three things which would perfect one's belief in God."

Once Umar heard this, he sat down on his knees and asked, "O Member of the Holy Household of the Prophet! What are they?"

The Imam (MGB) said, "Yes, Umar! That is that once you are pleased, your pleasure doesn't cause you to engage in wrongful deeds. Also once you are angry, your anger would not lead you to do what is not rightful, and once you are powerful, you do not devour what is not yours."

Then Umar asked for ink and a quill and wrote, 'In the Name of God the Compassionate the Merciful. I – Muhammad ibn Abdul-Aziz – hereby return the tract of land called Fadak[32] which belongs to Muhammad ibn Ali al-Baqir (MGB).'"

3-65 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob al-Khizaz, on the authority of Abi Ubaydat al-Haza'a that Abi Ja'far al-Baqir (MGB) said, "A believer is one whose pleasure would not lead him into sin and wrongful deeds. A believer is one whose anger would not lead him away from rightful statements. A believer is one whose power would not force him to act unjustly and to acquire what doesn't rightfully belong to him."

3-66 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ahmad ibn Ali ibn al-Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Asim ibn Hamid, on the authority of Abi Hamzih al-Somali, on the authority of Abdullah ibn al-Hassan, on the authority of his mother Fatimah - the daughter of Al-Hussein ibn Ali (MGB), on the authority of her father Al-Hussein (MGB), on the authority of his father Ali (MGB) that God's Prophet (MGB) said, "There are three characteristics which if one possesses would perfect one's faith. If one is pleased, his pleasure doesn't lead him into sin and wrongful deeds; when one is angered, his anger doesn't lead him away from the right; and when one is in power, his power doesn't lead him to acquire what doesn't rightfully belong to him."

فاتبغ فيه البدل ولا تذهبن إلى سلعة قد بارت على من كان قبك ترجو أن تجوز عنك. واتق الله عز وجل يا عمر، وافتح الابواب وسهل الحجاب وانصر المظلوم، ورد الظالم.

ثم قال: ثلاث من كن فيه استكمل الايمان بالله فجثى عمر على ركبتيه.

ثم قال: إيه يا أهل بيت النبوة، فقال: نعم يا عمر، من إذا رضي لم يدخله رضاه في الباطل وإذا غضب لم يخرجه غضبه من الحق، ومن إذا قدر لم يتناول ما ليس له.

فدعا عمر بدواة وقرطاس وكتب "بسم الله الرحمن الرحيم هذا ما رد عمر بن عبد العزيز ظلامة محمد بن علي فدك."

3-65 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني عبد الله بن جعفر الحميري قال: حدثني أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: إنما المؤمن الذي إذا رضي لم يدخله رضاه في إثم ولا باطل، وإذا سخط لم يخرجه سخطه من قول الحق، والمؤمن الذي إذا قدر لم تخرجه قدرته إلى التعدي وإلى ما ليس له بحق.

حدثنا أبي رضي الله عنه قال: حدثني محمد بن أحمد بن علي بن الصلت عن أحمد بن محمد بن خالد، عن 3-66
الحسن بن علي بن فضال، عن عاصم بن حميد، عن أبي حمزة الثمالي عن عبد الله بن الحسن، عن امه فاطمة
بنت الحسين بن علي عليهما السلام عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاث خصال
من كن فيه استكمل خصال الايمان: الذي إذا رضي لم يدخله رضاه في إثم ولا باطل وإذا غضب لم يخرجه
الغضب من الحق، وإذا قدر لم يتعاط ما ليس له.

3-67 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Sin'an, "A believer's name was mentioned to Aba Abdullah as-Sadiq (MGB). The Imam (MGB) said, 'Indeed a believer is one who when angered, his anger would not lead him away from the right. A believer is one who when pleased, his pleasure would not lead him into the wrong. A believer is one who when in power, his power would not lead him to acquire what doesn't rightfully belong to him.'"

Three Whom God Shall Not Talk to, Look at, or Purify

3-68 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn Khalid al-Tayalesi, on the authority of Abdul Rahman ibn U'an, on the authority of Ibn Abi Najran al-Tamime, on the authority of Asim ibn Hamit al-Hanat, on the authority of Abi Basir: "I heard Aba Abdullah as-Sadiq (MGB) say, 'There are three to whom God shall not Talk to, Look at, or Purify on the Resurrection Day. They shall suffer from a great punishment. They are the one who picks at his white beard, the one who masturbates and the one who is gay.'"

3-69 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ali ibn Isma'il al-Ash'ari, on the authority of Muhammad ibn Sin'an, on the authority of Abi Malik al-Jihni that Aba Abdullah as-Sadiq (MGB) said, "There are three people with whom God shall not Speak to, Look upon, or Purify on the Resurrection Day. There shall be a great punishment for them. They are those who follow leaders whose leadership is not Divinely Ordained by God; those who deny the leadership of Divine Leaders whose Leadership is Divinely Ordained by God the Honorable the Exalted; and those who consider the previous two groups of people to be Muslims."

3-70 Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al-Siraj - the ascetic in Hamedan in the year 354 A.H. (965 A.D.) on the way back from the House of God narrated that Al-Hassan ibn Ali ibn Nasr ibn Mansoor al-Toosi quoted Muhammad ibn Uthman ibn Keramat, on the authority of Ubaydullah ibn Musa, on the authority of Sheiban, on the authority of Al-A'amash, on the authority of Abi Salih, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "There are three people with whom God shall not Speak to, Look upon, or Purify on the Resurrection Day. There shall be a great punishment for them. They are those who pledge allegiance to a leader for the sake of this world such

that they adhere

3-67 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن صفوان بن يحيى، عن عبد الله بن سنان قال: ذكر رجل المؤمن عند أبي عبد الله عليه السلام، فقال:إنما المؤمن: الذي إذا سخط لم يخرجه سخطه من الحق، والمؤمن [الذي] إذا رضي لم يدخله رضاه في باطل والمؤمن: الذي إذا قدر لم يتعاط ما ليس له [بنفسه].

ثلاثا لا يكلمهم الله عز وجل يوم القيامة ولا ينظر اليهم ولا يزكيهم ولهم عذاب اليم

3-68 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن خالد الطيالسي، قال: حدثنا عبدالرحمن بن عون عن ابن أبي نجران التميمي قال: حدثنا عاصم بن حميط الحناط، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لايكلمهم الله يوم القيامة ولاينظر إليهم ولا يزكيهم ولهم عذاب أليم: الناتف شيبه، والناكح نفسه، والمنكوح في دبره.

3-69 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن علي بن إسماعيل الاشعري قال: حدثنا محمد بن سنان، عن أبي مالك الجهني قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لايكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب اليهم: من ادعى إماما ليست إمامته من الله، ومن جحد إماما إمامته من عند الله عز وجل ومن زعم أن لهما في الاسلام نصيبا.

3-70 حدثنا أبوأحمد القاسم بن محمد بن أحمد بن عبدويه السراج الزاهد الهمذاني بهمذان منصرفنا من بيت الله الحرام سنة أربع وخمسين وثلاثمائة قال: أخبرنا الحسن بن علي بن نصر بن منصور الطوسي قال: حدثنا محمد بن عثمان بن كرامة قال: حدثنا عبيدالله بن موسى، عن شيبان، عن الاعمش، عن أبي صالح، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله:ثلاثة لا يكلمهم الله عز وجل يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب اليم: رجل بايع إماما لا يبايعه إلا

to the leader for as long as the leader attends to their needs, but abandon him once he doesn't. They are also those who sell goods to others and falsely swear by God the Honorable the Exalted that they have paid such and such an amount for the goods which they are selling and the buyer believes it. They are also those who possess extra drinking water in the desert, but do not let passers-by needing it use that water."

The Most Horrible Instances for People

3-71 Muhammad ibn al-Hassan[33] - may God be pleased with him - narrated that Sa'ad ibn Abdullah quoted on the authority of Ahmad ibn Hamzih al-Ash'ari, on the authority of Yasir - the servant[34] that he

had heard Abal-Hassan al-Reza (MGB) say, “There are three days which are the most horrible for man: the day he is born, leaves his mother’s stomach and sees this world; the day that he dies and sees the Hereafter and its people; and the day he is resurrected and sees decrees which he has not seen in this world. In these three instances, the Honorable the Exalted God sends peace on John (*Yahya*) and says, *‘So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life* (*again*)*!’*35 Jesus the son of Mary (MGB) has also sent peace on himself on these three instances and said, *‘So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life* (*again*)*!’”*36

The Three Partners in Oppression

3-72 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Al-Abbas ibn Ma’ruf, on the authority of Muhammad ibn Sin’an, on the authority of Talha ibn Zayd, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, “Those who know about oppression, who assist it and who are content with it are all partners in it.”

One Who Divulges What Others Say Has Killed Three People

3-73 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father on the authority of Muhammad ibn Abi Umayr, who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), “One who divulges what others have said has killed three people. He has killed himself. He has killed the one to whom he divulges what is said, and one whose sayings he divulges.”

Three Places for a Believer and Three for an Infidel

3-74 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Amr ibn Uthman, on the authority of Ibrahim ibn Abdul-Hamid,

للدنيا، إن أعطاه منها مايريد وفى له وإلا كف. ورجل بايع رجلا بسلعته بعد العصر فحلف بالله عز وجل لقد أعطى بها كذا وكذا فصدقه فأخذها ولم يعط فيها ما قال، ورجل على فضل ماء بالفلاة يمنعه ابن السبيل.

أوحش ما يكون الخلق في ثلاثة مواطن

3-71 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن حمزة الاشعري قال:

حدثني ياسر الخادم قال: سمعت أبا الحسن الرضا عليه السلام يقول: إن أوحش ما يكون هذا الخلق في ثلاثة مواطن يوم يولد ويخرج من بطن امه فيرى الدنيا، ويوم يموت فيرى الآخرة وأهلها، ويوم يبعث فيرى أحكاما لم يرها في دار الدنيا وقد سلم الله عز وجل على يحيى في هذه الثلاثة المواطن وآمن روعته فقال: " وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا " وقد سلم عيسى بن مريم عليه السلام: على نفسه في هذه الثلاثة المواطن فقال: " والسلام علي يوم ولدت ويوم أموت ويوم ابعث حيا ".

الشركاء في الظلم ثلاثة

3-72 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن محمد بن سنان، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: كان علي عليه السلام يقول: العامل بالظلم والمعين عليه والراضي به شركاء ثلاثة.

الساعي قاتل ثلاثة

3-73 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير يرفعه إلى أبي عبد الله عليه السلام قال: الساعي قاتل ثلاثة: قاتل نفسه، وقاتل من يسعى به، وقاتل من يسعى إليه

للمؤمن ثلاثة مساكن سجن وحصن ومأوى وللكافر ثلاثة مساكن

3-74 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن إبراهيم بن عبد الحميد، عن

on the authority of Abil Hassan – the first (MGB)37 that Aba Abdullah as-Sadiq (MGB) said, “This life is a prison for a believer. The grave is a refugee for a believer, and Paradise is a believer’s Final Abode. This world is Paradise for an infidel. The grave is an infidel’s prison and the Fire is his place of Final Abode.”

The Days of the Honorable the Exalted God’s Are Three

3-75 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Muhammad ibn al-Hassan al-Maysami, on the authority of Masni al-Han’nat that he had heard Abi Ja’far al-Baqir (MGB) say, “The days of the Honorable the Exalted God are three: the Day on which the Riser (MGB) shall rise; the Day of Return

and the Resurrection Day."

Three People Will be Punished on the Resurrection Day

3-76 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quote on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn al-Hassan al-Maysami, on the authority of Hosham ibn Ahmar and Abdullah ibn Miskan, on the authority of Muhammad ibn Marvan that he had heard Aba Abdullah as-Sadiq (MGB) say, "There are three groups of people who will be punished on the Resurrection Day. The first are those who construct the face of an animal. They will be punished constantly until they give it life which they cannot do! The second group are those who make up false dreams. They will be punished until they tie up two pieces of barley which cannot be tied together. The third group are those who eavesdrop on someone while this is considered to be bad to do. Molten lead (or molten solder) shall be poured into their ears."

3-77 Al-Khalil ibn Ahmad narrated that Abu Ja'far al-Daybali quoted on the authority of Abu Abdullah, on the authority of Sufyan, on the authority of Ayoob Al-Sakhtiani, on the authority of Akrama, on the authority of Ibn Abbas[38] that God's Prophet (MGB) said, "Whoever constructs an image shall be punished and will have to give it life which he cannot do. Whoever lies about a dream will be punished until he ties up two pieces of barley which cannot be tied together. On the Resurrection Day, molten lead shall be poured into the ears of whoever eavesdrops on someone as this is considered to be bad to do." Sufyan said, "Molten lead comes from solder."

Three Characteristics Make You Immune from Haughtiness

3-78 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Abdul Rahman ibn Abi Najran who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Whoever patches up his collar, mends his shoes and carries his merchandise will be saved from haughtiness."

أبي الحسن الاول، عن أبي عبد الله عليه السلام قال: الدنيا سجن المؤمن، والقبر حصنه. والجنة مأواه، والدنيا جنة الكافر، والقبر سجنه، والنار مأواه.

أيام الله عز وجل ثلاثة

3-75 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثنى الحناط قال: سمعت أبا جعفر عليه السلام يقول: أيام الله عز وجل ثلاثة: يوم يقوم القائم، ويوم الكرة، ويوم القيامة.

ثلاثة يعذبون يوم القيامة

3-76 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن هشام بن أحمر، وعبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: سمعته يقول: ثلاثة يعذبون يوم القيامة من صور صورة من الحيوان يعذب حتى ينفخ فيها، وليس بنافخ فيها. والمكذب في منامه يعذب حتى يعقد بين شعيرتين، وليس بعاقد بينهما. والمستمع إلى حديث قوم وهم له كارهون يصب في اذنه الآنك وهو الاسرب.

3-77 أخبرني الخليل بن أحمد قال: حدثنا أبوجعفر الديبلي قال: حدثنا أبوعبد الله قال: حدثنا سفيان، عن أيوب السختياني، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: من صور صورة عذب وكلف أن ينفخ فيها، وليس بفاعل.و من كذب في حلمه عذب وكلف أن يعقد بين شعيرتين، وليس بفاعل، ومن استمع إلى حديث قوم وهم له كارهون، يصب في اذنيه الآنك يوم القيامة: قال سفيان: الآنك من الرصاص.

ثلاث خصال تبرئ من الكبر

3-78 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن عبدالرحمن بن أبي نجران، يرفعه إلى أبي عبد الله عليه السلام قال: من رقع جيبه هكذا وخصف نعله، وحمل سلعته فقد أمن من الكبر.

Three Characteristics Enable Enjoining Good and bidding Evil

3-79 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The one who has three characteristics can enjoin to do good and admonish against evil. He should be a doer of what he orders others to do and he should abandon what he admonishes others against doing. He should be moderate about ordering to do good and admonishing against evil. He should be kind in ordering to do good and admonishing against evil."

Three Are Not Pure

3-80 Al-Hassan ibn Ahmad ibn Idris - may God have Mercy upon him - quoted his father, on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al-Hamedany who linked it up through a chain of narrators to Davood ibn Farqad, on the authority of either Abi Ja'far al-Baqir (MGB) or Aba Abdullah as-Sadiq (MGB), "Three groups of people are not pure: Those whose right eye is blind; those whose pupils are like the stone on a ring, and those who are born as Sindi[39] (in some versions we

read: those who have been born after one year of pregnancy.)40”

Having Three Characteristics Is Enough for One to Be Bad

3-81 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of Bakr ibn Salih, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Abdullah ibn Ibrahim, on the authority of Al-Hussein ibn Zayd, on the authority of his father, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Indeed the reward of doing good deeds will arrive much sooner than any good deeds, the punishment for doing evil deeds will reach one much faster than any evil deeds. Having three characteristics is enough for one to be bad. These characteristics are: attending to other people’s faults while ignoring your own; admonishing others against evil deeds without being able to abandon them yourself and hurting your companion for nothing.”

Three Reasons for Not Loving the Family of the Prophet

3-82 Al-Hassan ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Abi Nasr al-Baghdady, on the authority of Muhammad ibn Ja’far al-Ahmar, on the authority of Isma’il ibn al-Ab’bas ibn Yazid ibn Jobayr, on the authority of Davood ibn al-Hassan, on the authority of Abi Rafeá, on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are three reasons why one may not like my family. Either he is a hypocrite, was born out of adultery or was conceived when his mother was not in a purified state (that is when intercourse is not allowed).”

يأمر بالمعروف وينهى عن المنكر من كانت فيه ثلاثة خصال

3-79 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن يعقوب بن يزيد، عن محمد بن أبي عمير رفعه إلى أبي عبد الله عليه السلام قال: إنما يأمر بالمعروف وينهى عن المنكر من كانت فيه ثلاثة خصال: عامل بما يأمر به وتارك لما ينهى عنه، عادل فيها يأمر، عادل فيما ينهى، رفيق فيما يأمر ورفيق فيما ينهى.

ثلاثة لا ينجبون

3-80 حدثنا الحسن بن أحمد بن إدريس ـ رحمه الله ـ ، عن أبيه، عن محمد بن أحمد، عن محمد بن علي الهمداني يرفعه إلى داود بن فرقد، عن أبي جعفر أو أبي عبد الله عليهما السلام قال: ثلاثة لاينجبون أعور يمين،

وأزرق كالفص، ومولد السند

كفى بالمرء عيبا ان يكون فيه ثلاث خصال

3-81 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي. عن بكر بن صالح. عن الحسن بن علي بن فضال، عن عبد الله بن إبراهيم، عن الحسين بن زيد، عن أبيه، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله:إن أسرع الخير ثوابا البر وإن أسرع الشر عقابا البغي،وكفى بالمرء عيبا أن ينظر من الناس إلى ما يعمى عنه من نفسه، ويعير الناس بما لا يستطيع تركه، ويؤذي جليسه بما لا يعنيه.

من لم يحب عترة النبي صلى الله عليه وآله فهو لاحدى ثلاث

3-82 حدثنا الحسن بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد بن أحمد، عن أبي نصر البغدادي، عن محمد بن جعفر الاحمر. عن إسماعيل بن العباس بن يزيد بن جبير عن داود بن الحسن، عن أبي رافع، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: من لم يحب عترتي فهو لاحدى ثلاث إما: منافق، وإما لزنية. وإما امرء حملت به أمه في غير طهر.

The Best Three Deeds in the Opinion of God

3-83 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra, on the authority of Ali ibn al-Hussein (MGB), "The last advice of al-Khizr (MGB) to Moses - the son of Imran (MGB) was as follows: 'Never blame anyone for their sins. The best deeds in the Opinion of God are the following three deeds: moderation at times of being wealthy; forgiving at times of being in power; and being kind to the servants of God (i.e. the people). If anyone treats others with kindness in this world, God the Honorable the Exalted will treat him with kindness on the Resurrection Day. The foremost form of wisdom is fearing the Blessed the Sublime God.'"

Fire Shall Speak to Three People on the Resurrection Day

3-84 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Abi Himmam - Isma'il ibn Himam, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al-Sakoony, on the authority of Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB),

on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that the Prophet (MGB) said, “The Fire shall speak to three people on the Resurrection Day: rulers, knowledgeable ones and the wealthy. The Fire shall tell the ruler, ‘O ye to whom God granted power but you did not act justly!’ Then it will devour him just as a bird devours a sesame seed. The Fire will tell the knowledgeable one, ‘O ye who were proud of yourself near the people and disobeyed God!’ It will devour him also. The Fire will tell the wealthy, ‘O ye to whom God granted a lot of wealth in the world but were greedy and did not even grant a small loan to those who were in need asking you for small loans.’ It will devour him also.”

Three Back-Breaking Things

3-85 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Abdulhamid, on the authority of Amir ibn Ribah, on the authority of Amr ibn al-Walid, on the authority of Sa’d al-Iskaf that Abi Ja’far al-Baqir (MGB) said, “Three things are back- breaking: overestimating one’s deeds; forgetting one’s sins and being conceited.”

احب الامور إلى الله ثلاثة

3-83 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري عن سفيان بن عيينة، عن الزهري، عن علي بن الحسين عليهما السلام قال: كان آخر ما أوصى به الخضر موسى بن عمران عليهما السلام أن قال له: لا تعيرن أحدا بذنب، وإن أحب الامور إلى الله عز وجل ثلاثة: القصد في الجدة والعفو في المقدرة، والرفق بعباد الله، وما رفق أحد بأحد في الدنيا إلا رفق الله عز وجل به يوم القيامة ورأس الحكمة مخافة الله تبارك وتعالى.

تكلم النار يوم القيامة ثلاثة

3-84 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد ابن محمد بن عيسى، عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد ابن سعيد بن غزوان، عن السكوني، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن آبائه عن علي عليهما السلام عن النبي صلى الله عليه وآله: قال: تكلم النار يوم القيامة ثلاثا أميرا وقاريا وذاثروة من المال، فتقول للامير: يا من وهب الله له سلطانا فلم يعدل، فتزدرده كما يزدرد الطير حب السمسم وتقول للقارئ: يا من تزين للناس وبارز الله بالمعاصي فتزدرده. وتقول للغني: يا من وهب الله له دنيا كثيرة واسعة فيضا وسأله الفقير اليسير قرضا فأبى إلا بخلا فتزدرده.

ثلاث قاصمات الظهر

3-85 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عبدالحميد، عن عامر بن رباح. عن عمرو بن الوليد، عن سعد الاسكاف، عن أبي جعفر عليه السلام قال: ثلاث قاصمات الظهر: رجل استكثر عمله، ونسي ذنوبه، وأعجب برأيه.

3-86 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Abdul Rahman ibn al-Haj'jaj that Aba Abdullah as-Sadiq (MGB) said, "Satan (May God Damn him) told his followers, 'There are three things which once a man does I will overcome him and not worry about his other deeds. These things are: Overestimating his deeds; forgetting his sins and becoming conceited.'"

God Has Honored His Servants with Three Things

3-87 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Jab'bar, on the authority of Muhammad ibn Isma'il, on the authority of Ibn Abi Umayr, on the authority of Hisham ibn Salim that Aba Abdullah as-Sadiq (MGB) said, "Indeed God the Honorable the exalted has said, 'I have honored my servants by granting them three blessings. First, I have made their corpse stink after their soul leaves their body. Had it not been so, no one's relatives would ever bury their deceased loved ones. I have granted them a relief after mourning. Had it not been so, no one could enjoy life. I have created bugs and gave them dominion over wheat and barely. Had it not been so, the Kings and the rulers would have stored them in their houses just as they store gold and silver."

You Should Only Stay Up Late at Night for Three Causes

3-88 Ja'far ibn Ali ibn al-Hassan al-Kufy - may God be pleased with him - narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB) that God's Prophet (MGB) said, "You should only stay up late at night for three causes: studying the Quran; seeking knowledge or taking a bride to her husband."

Were It Not for Three Reasons, Man Would Never Bow Down

3-89 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far quoted on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad As-Sadia (MGB), on the authority of his father Al-Baqir (MGB) that God's Prophet (MGB) said, "Were it not for three reasons, man would never bow down. They are illness, poverty and death. He is subject to all of them and they are with him. Yet, he will not stop boasting."

3-86 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن صفوان بن يحيى، عن عبدالرحمن بن الحجاج، عن أبي عبد الله عليه السلام، قال قال إبليس لعنه الله عليه لجنوده: إذا استمكنت من ابن آدم في ثلاث لم أبال ما عمل فانه غير مقبول منه: إذا استكثر عمله، ونسي ذنبه، ودخله العجب.

تطول الله عز وجل على عباده بثلاث

3-87 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد بن عبدالجبار، عن محمد بن إسماعيل، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: إن الله عز وجل يقول: إني تطولت على عبادي بثلاث: ألقيت عليهم الريح بعد الروح ولو لا ذلك ما دفن حميم حميا، وألقيت عليهم السلوة بعد المصيبة ولو لا ذلك لم يتهن أحد منهم بعيشه، وخلقت هذه الدابة وسلطتها على الحنطة والشعير ولولا ذلك لكنزهما ملوكهم كما ينكزون الذهب والفضة.

لا سهر الا في ثلاث

3-88 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه عن جده الحسن ابن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: لا سهر إلا في ثلاث: متهجد بالقرآن، أو في طلب العلم، أو عروس تهدى إلى زوجها.

لولا ثلاث في ابن آدم ما طأطأ رأسه شيء

3-89 حدثنا أبي رضي الله عنه قال: حدثني عبد الله بن جعفر، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: لولا ثلاث في ابن ادم ما طأطأ رأسه شيء: المرض والفقر والموت، كلهم فيه وإنه معهن لو ثاب.

The Rules of the Religion Are Summarized in Three Things

3-90 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of Amr ibn Uthman al-Saqafy, on the authority of Sa'id ibn Sharhabil, on the authority of Ibn Lahay'at, on the authority of Abi Malik, "I asked Ali ibn al-Hussein to inform me of all the rules of the religion. The Imam (MGB) replied, 'Speaking fairly, ruling justly and respecting one's pledge.'"

Three Sources of Sedition

3-91 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Sin'an, on the authority of Zyad ibn al-Monzar, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "There are three sources of sedition. They are: love for women - that is Satan's sword; drinking wine - that is Satan's trap; and love for gold and silver - that is Satan's bullet! Whoever loves women will not benefit from his life! Whoever drinks wine will not be let into Paradise! Whoever loves gold and silver will be a servant of this world!"

The Commander of the Faithful (MGB) added, "Jesus - the son of Mary (MGB) said, 'Gold is the ailment for religion! The knowledgeable one is the doctor for religion! Whenever you notice that the doctor is ill, do not expect him to be able to treat you!'"

There Are Three Friends for a Muslim

3-92 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Zyad, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his grandfather (MGB) that Ali (MGB) said, "There are three friends for a Muslim. There is a friend who says, 'I will be with you in your life and death!' That is his deeds! There is a friend who says, 'I will be with you until you are put into the grave. Then I will abandon you.' That is his child! There is a friend who says, 'I will be with you until your death.' That is his wealth which will be that of his inheritors once he dies.'"

3-93 Abu Ahmad al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abu Bakr Muhammad ibn al-Hassan ibn Dareed quoted the following on the authority of Abu Hatam (Muhammad ibn Idris ibn al-Monzar), on the authority of Al-Abasi Abu Muhammad Ubaydullah, on the authority of his father. The same was narrated by Abdullah ibn Shobayb al-Basry, on the

جميع شرايع الدين ثلاثة أشياء

3-90 حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة الكوفي قال: حدثني جدي الحسن بن علي، عن عمرو بن عثمان الثقفي، عن سعيد بن شرحبيل. عن ابن لهيعة عن أبي مالك قال: قلت لعلي بن الحسين عليهما السلام: أخبرني بجميع شرايع الدين، قال: قول الحق، والحكم بالعدل، والوفاء بالعهد.

الفتن ثلاث

3-91 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا أحمد بن أبي عبد الله البرقي. عن أبيه، عن محمد بن سنان، عن زياد بن المنذر عن سعد بن طريف. عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: الفتن ثلاث: حب النساء وهو سيف الشيطان، وشرب الخمر وهو فخ الشيطان وحب الدينار والدرهم وهو سهم الشيطان، فمن أحب النساء لم ينتفع بعيشه، ومن أحب الاشربة حرمت عليه الجنة، ومن أحب الدينار والدرهم فهو عبد الدنيا، وقال: قال عيسى بن مريم عليه السلام: الدينار داء الدين. والعالم طبيب الدين فاذا رأيتم الطبيب يجر الداء إلى نفسه فاتهموه، واعلموا أنه غير ناصح لغيره.

للمرء المسلم ثلاثة أخلاء

3-92 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال علي عليه السلام: إن للمرء المسلم ثلاثة أخلاء فخليل يقول: أنا معك حيا وميتا وهو عمله، وخليل يقول له: أنا معك إلى باب قبرك ثم أخليك وهو ولده، وخليل يقول له: أنا معك إلى أن تموت وهو ماله. فاذا مات صار للوارث.

3-93 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد العسكري قال: حدثنا أبوبكر محمد بن الحسن بن دريدقال: أخبرنا أبوحاتم عن العبسي يعني أبا محمد عبيد الله

authority of Zakariya ibn Yahya al-Monqari, on the authority of Al-Ala' ibn al-Fazl (ibn Abdul Malik al-Monqari), on the authority of his father, on the authority of his grandfather, on the authority of Qays ibn Asim, "I went to see God's Prophet (MGB) along with a group of the people of Tamim! Then we entered and Al-Salsal ibn al-Dahms was with the Prophet (MGB). I asked, 'O Prophet of God! Please give us some advice to use since we are a group of people who live in the desert.' The Prophet of God (MGB) said, 'Indeed there is humiliation associated with pride! There is death associated with life! There is the Hereafter associated with this world! There is an accounting for everything! There is a guardian associated with everything! There is a reward associated with every good deed! There is a chastisement associated with every evil deed! There is a set period for everything!

O Qays! There will undoubtedly be a companion with you in the grave! He will be alive when he is buried along with you while you will be dead! If he is noble, he will honor you! However, if he is vile, he will torment you. He will be with you and will be resurrected along with you!

No questions will be put to you; they will all be directed to him. Choose, then a worthy and righteous companion, for if your companion is righteous he will comfort you, but if he be wicked, you will wish to flee from him in terror. This everlasting companion is nothing but your very own deeds!"

Then I said, "O Prophet of God! I wish these to be put in a few verses of poetry so that I can be honored with them amongst the Arabs!" The Prophet (MGB) called Hisan ibn Sabit to put these into a poetic form.

I immediately put them in a poetic form before Hisan came and recited them for the Prophet (MGB) and said that I hope they portray what the Prophet (MGB) had said. The poems are as follows:

Choose a companion from your deeds so that

may accompany you in the grave what you prepared!

You have no alternative after death but to be ready

for the day on which you are called to him to accept

Engage not in affairs in this world

in which there is not God's contentment

Man will not have a companion after his death

and even before death but his own deeds

Indeed man is only a guest of his household

He would spend a short while with them before he departs

God Revealed Three Words to the Prophet regarding Ali

3-94 In Kufa in the year 354 A.H. (965 A.D.) Al-Hassan ibn Muhammad al-Sahkooni al-Mazaki41 narrated that Muhammad ibn Abdullah al-Hazrami quoted on the authority of Al-Qasim ibn Zakaria ibn Dinar, on the authority of Ishaq ibn Mansoor, on the authority of Ja'far al-Ahmar, on the

عن أبيه، وأخبرنا عبد الله بن شبيب البصري قال: حدثنا زكريا بن يحيى المنقري قال: حدثنا العلاء بن الفضل عن أبيه، عن جده قال: قال قيس بن عاصم: وفدت مع جماعة من بني تميم إلى النبي صلى الله عليه وآله فدخلت وعنده الصلصال بن الدلهمس فقلت: يا نبي الله عظنا موعظه فانا قوم بغير في البرية، فقال رسول الله صلى الله عليه وآله: إن مع العز ذلا، وإن مع الحياة موتا، وإن مع الدنيا آخرة، وإن لكل شيء حسيبا، وعلى كل شيء رقيبا. وإن لكل حسنة ثوابا، ولكل سيئة عقابا، ولكل أجل كتابا"، وإنه لا بد لك يا قيس من قرين يدفن معك وهو حي. وتدفن معه وأنت ميت، فان كان كريما أكرمك، وإن كان لئيما أسلمك، ثم لا يحشر إلا معك ولا تبعث إلا معه، ولا تسئل إلا عنه، فلا تجعله إلا صالحا فانه إن صلح آنست به، وإن فسد لا تستوحش إلا منه، وهو فعلك،

فقال: يانبي الله احب أن يكون هذا الكلام في أبيات من الشعر نفخربه على من يلينا من العرب وندخره، فأمر النبي صلى الله عليه وآله من يأتيه بحسان بن ثابت قال: فأقبلت افكر فيما اشبه هذه العظة من الشعر فاستتب لي القول قبل مجئ حسان فقلت: يا رسول الله قد حضرتني أبيات أحسبها توافق ما تريد، فقلت:

تخير خليطا من فعالـك إنما

قرين الفتى في القبر ما كان يفعل

ولا بد بعد الموت من أن تعده

ليــوم ينــادى المرء فيه فيقبل

فان كنت مشغولا بشيء فلا تكن

بغيــر الذي يرضى به الله تشغل

فلن يصحب الانسان من بعد موته

ومن قبله إلا الذي كان يعمل

ألا إنما الانسان ضيف لاهله

يقيم قليلا بينهم ثم يرحل

أوحى الله إلى النبي في علي ثلاث كلمات

حدثنا الحسن بن محمد السحكوني المزكي بالكوفة سنة أربع وخمسين وثلاثمائة قال: حدثا محمد بن عبد 94-3
الله الحضرمي قال: حدثنا القــاسم بن زكريا بن

authority of Ummi al-Sayrafi, on the authority of Abi Kathir al-Ansari, on the authority of Abdullah ibn As'ad ibn Zurarah that God's Prophet (MGB) said, "When I ascended42 to my Lord, He revealed to me three words regarding Ali (MGB): he is the leader of the pious ones; he is the master of the believers;

and he is the leader of the radiant ones."

Men Are of Three Kinds

3-95 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad Aba Abdullah al-Barqy, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Sa'alabat ibn Maymun that Aba Abdullah as-Sadiq (MGB) said, "Men are of three kinds: A man (can be known) by his wealth, a man by his position, and a man by his tongue. And that is the best of the three."

3-96 And with these same documents he narrated that the Commander of the Faithful Imam Ali (MGB) said, "Men are of three types: intelligent, stupid and corrupt. For the intelligent, religion is his way; patience is his nature, and thinking is in his character. If questioned, he will respond. If he talks, he says the right words. If he listens, he perceives. If he speaks, he tells the truth. If someone trusts him, he will be loyal to him. However, if you direct a stupid person to the good, he will neglect it. If he is directed away from the good, he will follow. If he is guided towards ignorance, he becomes ignorant. If he talks, he lies. He doesn't understand. Even if you try to make him understand, he will not understand. And a corrupt person is such that if you entrust him with something, he will cheat you. If you become his companion, he will debase you. And if you trust him in some affairs, he will not be sincere to you."

No One Deserves to Be a Leader Unless He Has Three Characteristics

3-97 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abdul Samad ibn Muhammad, on the authority of Han'nan ibn Sadeer, on the authority of Aba Abdullah as-Sadiq (MGB) that his father (MGB) said, "No one deserves to be a leader unless he has three characteristics: piety which would hinder him from doing the forbidden deeds; patience which would help him control his anger; and good deputyship over those whom he leads just as if he is their kind father."

3-98 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty that Abul-Hassan (MGB) was asked, "How can one tell who the next Divine Leader will be after a Divine Leader?"

دينار قال: حدثنا إسحاق بن منصور قال: حدثنا جعفر الاحمر، عن امي الصيرفي، عن أبي كثير الانصاري، عن عبد الله بن أسعد بن زرارة قال: قال رسول الله صلى الله عليه وآله: أسرى بي ربي فأوحى إلي في علي عليه السلام بثلاث: إنه إمام المتقين وسيد المؤمنين وقائد الغر المحجلين.

الرجال ثلاثة

3-95 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن أبي عبد الله عليه السلام قال: الرجال ثلاثة: رجل بماله، ورجل بجاهه، ورجل بلسانه، وهو أفضل الثلاثة.

3-96 وبهذا الاسناد قال: قال أمير المؤمنين عليه السلام: الرجال ثلاثة: عاقل وأحمق وفاجر، فالعاقل الدين شريعته، والحلم طبيعته، والرأي سجيته، وإن سئل أجاب، وإن تكلم أصاب، وإن سمع وعى، وإن حدث صدق، وإن اطمأن إليه أحد وفى، والاحمق إن استنبه بجميل غفل، وإن استنزل عن حسن نزل، وإن حمل على جهل جهل، وإن حدث كذب، لا يفقه وإن فقه لا يتفقه، والفاجر إن ائتمنته خانك، وإن صاحبته شانك وإن وثقت به لم ينصحك.

الامامة لا تصلح الا لرجل فيه ثلاث خصال

3-97 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن عبدالصمد بن محمد، عن حنان بن سدير، عن أبي عبد الله، عن أبيه عليهما السلام قال: إن الامامة لاتصلح إلا لرجل فيه ثلاث خصال: ورع يحجزه عن المحارم، وحلم يملك به غضبه، وحسن الخلافة على من ولي حتى يكون له كالوالد الرحيم.

3-98 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر البزنطي قال: سئل أبوالحسن عليه السلام الامام بأي شيء يعرف بعد الامام؟

The Imam (MGB) replied, “Indeed there are certain signs for him (MGB). First of all, he (MGB) shall be the oldest son of the existing Divine Leader. He (MGB) will be the one most deserving that position. He will be so well-known as the trustee of his father that when a group of newcomers to the town ask anyone about the Trustee of the Divine Leader, everyone refers to him (MGB) as the Trustee of the Divine Leader. The position of armaments near us is like that of the coffin near the Israelites[43] that is the Divine Leader is the one who is holding the Prophet’s armaments.”

3-99 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Musa al-Khishab, on the authority of Al-Yazid ibn Ishaq She’r, on the authority of Harun ibn Hamzih al-Qanavi that Abdul Ali ibn A’ayn said, “I asked as-Sadiq (MGB) about the way to disprove one who falsely claims to be a Trustee of the Divine Leader. The Imam (MGB) said, ‘There are three signs which should all exist in anyone who truly claims to be a Trustee of the Divine Leader. He should be the closest[44] to the Divine Leader. He should possess the Prophet’s armaments and he should be so clearly

the one declared by the Divine Leader to be his Trustee that when you enter the town and ask the children or the common people about whom the Divine Leader has established as his Trustee, everyone refers to him (MGB).'"

On Three Hajj Pilgrimagesccxvi

3-100 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Sindy ibn al-Rabi'a, on the authority of Muhammad ibn al-Qasim ibn Fuzayl ibn Yasar, on the authority of Aiman ibn Mohraz, who quoted on the authority of Al-Qasim and ibn Faz'zal that Harizat said, "Whoever goes on the *Hajj* pilgrimage45 for three consecutive years it is as if he has gone on the *Hajj* pilgrimage every year whether he continues to go on the *Hajj* or not in the following years."

The compiler of the book - may God increase his honor - said, "The chain of narrations of this tradition is weak. However, I have cited it as it was in my manuscript. However, there is a correct form of this tradition on the authority of Imam as-Sadiq (MGB) that is cited next."

3-101 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hijal, (on the authority of Safvan ibn Yahya,) on the authority of Safvan ibn Mihran al-Jamal, on the authority of Aba Abdullah as-Sadiq (MGB), "Whoever goes on the *Hajj* pilgrimage46 thrice will never suffer from poverty."

قال: إن للامام علامات أن يكون أكبر ولد أبيه بعده ويكون فيه الفضل وإذا قدم الركب المدينة قال: إلى من أوصى فلان؟ قالوا: إلى فلان، والسلاح فينا بمنزلة التابوت في بني إسرائيل يدور مع الامام حيث كان.

3-99 حدثنا أبي رضي الله عنه قال: حدثنا محمدبن يحيى العطار، عن محمد ابن أحمد، عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق شعر قال: حدثني هارون ابن حمزة الغنوي، عن عبدالاعلى بن أعين قال: قلت لابي عبد الله عليه السلام: ما الحجة علي المدعي لهذا الامر بغير حق؟ قال: ثلاثة من الحجة لم يجتمعن في رجل إلا كان صاحب هذا الامر: أن يكون أولى الناس بمن قلبه، ويكون عنده سلاح رسول الله صلى الله عليه وآله، ويكون صاحب الوصية الظاهرة الذي إذا قدمت المدينة سألت العامة والصبيان إلى من أوصى فلان؟ فيقولون: إلى فلان.

في من حج ثلاثة حجج

3-100 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن السندي بن الربيع، عن محمد بن القاسم بن فضيل بن يسار، عن أيمن بن محرز يرويه عن القاسم بن فضال إن حريزا قال: من حج ثلاث سنين متوالية ثم حج أولم يحج فهو بمنزلة مدمن الحج [وا].

قال مصنف هذا الكتاب أدام الله تأييده: هذا الاسناد مضطرب ولم اغيره لانه كان هكذا في نسختي، والحديث صحيح.

3-101 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحجال [عن صفوان بن يحيى] عن صفوان بن مهران الجمال، عن أبي عبد الله عليه السلام قال: من حج ثلاث حجج لم يصبه فقر أبدا.

3-102 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Abdullah al-Razi, on the authority of Mansoor ibn al-Ab'bas, on the authority of Amr ibn Sa'id, on the authority of Isa ibn Hamzih that Aba Abdullah as-Sadiq (MGB) said, "Any camel on which they go on the *Hajj* pilgrimage[47] for three years shall be amongst the animals in Paradise."

In other traditions we read 'for seven years.'

On Whoever Sends Three Believers to the Hajj Pilgrimageccxx

3-103 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Salamat ibn al-Khat'tab, on the authority of Ahmad ibn Ali, on the authority of Al-Hussein ibn Ali al-Daylami - the servant of Al-Reza (MGB) that he had heard al-Reza (MGB) say, "Whoever sends three believers on the *Hajj* pilgrimage has indeed bought himself from God with that money. God will not ask him where he has brought the money from - whether it is legitimately earned or illegitimately earned."

There Are Three Signs in Joseph's Shirt

3-104 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ad Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), "There were three signs in the Prophet Joseph's (MGB) shirt as God the Honorable the Exalted says, *'They stained his shirt with false blood...'*[48] And God the Honorable the Exalted says, *'...(thus):- If it be that his shirt is rent from the front, then is her tale true, and he is a liar!'*[49] And God the Honorable the Exalted says, *'Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family.'*[50]"

There Are Three Forms of Oppression

3-105 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Harun ibn al-Jahm, on the authority of Al-Mufaz'zal ibn Salih, on the authority of Sa'ed ibn Tarif, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), "There are three forms of oppression: ones that God the Honorable the Exalted would forgive, ones that God the

3-102 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا قالا: حدثنا محمد بن أحمد بن يحيى ابن عمران الاشعري قال: حدثني أبوعبد الله الرازي، عن منصور بن العباس، عن عمرو ابن سعيد، عن عيسى بن حمزة، عن أبي عبد الله عليه السلام: أنه قال: أي بعير حج عليه ثلاث سنين جعل من نعم الجنة، وروي سبع سنين.

في من حج بثلاثة نفر من المؤمنين

3-103 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن سلمة بن الخطاب، عن أحمد بن علي، عن الحسن ابن علي الديلمي، مولى الرضا قال: سمعت الرضا عليه السلام يقول: من حج بثلاثة نفر من المؤمنين فقد اشترى نفسه من الله عز وجل بالثمن ولم يسأله من أين كسب ماله من حلال أو حرام.

كان في قميص يوسف ثلاث آيات

3-104 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي ابن الحسين السعد آبادي قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد ابن أبي عمير عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: كان في قميص يوسف عليه السلام ثلاث آيات في قوله عز وجل: "وجاؤا على قميصه بدم كذب" وقوله عز وجل: "إن كان قميصه قد من قبل الى آخر الايه..." وقوله عز وجل: "اذهبوا بقميصي هذاالآية".

الظلم ثلاثة

3-105 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد ابن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن هارون بن الجهم، عن المفضل ابن صالح، عن سعد بن طريف، عن أبي جعفر عليه السلام قال: الظلم الثلاثة: ظلم

Honorable the Exalted would not forgive, and ones that God the Honorable the Exalted would not overlook. The form of oppression which God the Honorable the Exalted would not forgive is associating partners with God the Honorable the Exalted. The form of oppression which God the Honorable the Exalted would forgive is the oppression that one has done to himself which is related to what goes on between a person and God the Honorable the Exalted. The form of oppression which God the Honorable the Exalted would not overlook is related to oppressing other people."

Three Ways Having Intercourse Becomes Legitimate

3-106 Ahmad ibn Ali ibn Ibrahim ibn Hashim - may God be pleased with him - narrated that his father quoted his grandfather, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB)51, on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are three ways by which having intercourse becomes legitimate. They are marriage with right to inherit52, marriage by possessing the woman (who is a slave), and marriage without the right to inherit53."

All the Nation but Three Can Hope to Be Saved

3-107 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath al-Nakha'ee that Ja'far ibn Muhammad as-Sadiq (MGB) said, "Anyone in this nation who has recognized our right can hope to be saved but three: one who helps the oppressive King; one who follows his selfish desires; and one who engages in corrupt deeds in public."

The Worst Three Times for Man

3-108 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Abdul Raz'zaq, on the authority of Mu'amir, on the authority of Al-Zuhra that Ali ibn al-Hussein ibn Ali ibn Abi Talib (Imam as-Sajjad (MGB)) said, "The worst times for man are three: the time at which the angel of death comes to take his life; the time at which he is risen out of the grave; and the time at which he shall stand before the Honorable the Exalted God to see whether he shall go to Paradise or be taken into Hell." As-Sajjad (MGB) added, "O Children of Adam! If you are saved at the time of death, then you are saved. Else you shall be destroyed. If you are saved when you are being placed in the grave, then you are saved. Else you shall be destroyed. If you are saved when they are taking the people towards the Bridge54, then you are saved. Else you shall be destroyed."

يغفره الله عز وجل، وظلم لا يغفره، وظلم لا يدعه، فأما الظلم الذي لا يغفره فالشرك بالله عز وجل وأما الظلم الذي

يغفره الله فظلم الرجل نفسه فيما بينه وبين الله عز وجل، وأما الظلم الذي لا يدعه فالمداينة بين العباد.

تحل الفروج بثلاثة وجوه

3-106 حدثنا أحمد بن علي بن إبراهيم بن هاشم رضي الله عنه. عن أبيه، عن جده، عن النوفلي، عن السكوني عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: تحل الفروج بثلاثة وجوه: نكاح بميراث، ونكاح بملك اليمين، ونكاح بلا ميراث.

ترجى النجاة لجميع الامة الا لاحد ثلاثة

3-107 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم ابن محمد الاصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، عن جعفر ابن محمد عليهما السلام قال: إني لارجو النجاة لهذه الامة لمن عرف حقنا منهم إلا لاحد ثلاثة: صاحب سلطان جائر، وصاحب هوى، والفاسق المعلن.

أشد ساعات ابن آدم ثلاث ساعات

3-108 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود قال: حدثنا عبدالرزاق، عن معمر، عن الزهري قال: قال علي بن الحسين بن علي بن أبي طالب عليهم السلام: أشد ساعات ابن آدم ثلاث ساعات: الساعة التي يعاين فيها ملك الموت.والساعة التي يقوم فيها من قبره، والساعة التي يقف فيها بين يدي الله تبارك وتعالى، فاما إلى الجنة وإما إلى النار، ثم قال: إن نجوت يا ابن آدم عند الموت فأنت أنت وإلا هلكت، وإن نجوت يا ابن آدم حين توضع في قبرك فأنت أنت، وإلا هلكت، وإن نجوت حين يحمل الناس على الصراط فأنت أنت وإلا هلكت، وإن نجوت حين يقوم الناس لرب العالمين فأنت أنت وإلا هلكت.

Then As-Sajjad (MGB) recited the following verse of the Holy Quran: '*...Before them is a Partition till the Day they are raised up.*'[55] Then As-Sajjad (MGB) added, "This Partition refers to the grave in which life is hard. I swear by God that the grave can be one of the gardens of Paradise or one of the ditches of Hell!" Then As-Sajjad (MGB) faced a man who was present there and said to him, "Indeed the Residents of the Heavens know the Residents of Paradise and the Residents of Hell! Which group do you belong to? With which of the two shall be your Final Abode?"

The Worst Three Deeds of Man Near God

3-109 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah

quoted Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of several of his companions that Aba Abdullah as-Sadiq (MGB) narrated that the Prophet (MGB) said, “The Children of Adam would not do any deeds that are worse than the following three deeds near the Blessed the Sublime God: When a man kills a Prophet or a Divine Leader; when a man destroys the *Ka’ba* which God the Honorable the Exalted has established as a turning point to worship Him; or when a man illegitimately has sex with a woman.”

A Man Would Not Migrate except for Three Reasons

3-110 (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, on the authority of Suleiman ibn Davood, on the authority of several of his companions, on the authority of Aba Abdullah as-Sadiq (MGB), “It is recorded in the Wise Sayings of Alih Davood (MGB) that a man would not migrate except for the following three reasons: to attain the necessities for the Hereafter, to improve the affairs of this life, or enjoy what is not forbidden.” Then he (MGB) added, “Whoever loves this life would be debased.”

Three Beds

3-111 (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, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) saw several beds in someone’s house and said, “One bed is for the man of the house. A second bed is for the woman of the house. A third bed is for house guests. Any extra beds would be for Satan.”

3-112 Al-Khalil ibn Ahmad al-Sejezy narrated that Umar ibn Hafs quoted Suleiman ibn Ash’as, on the authority of Yazid ibn Khalid al-Ramli, on the authority of Ibn Wahab, on the authority of Abi Hani, on the authority of Aba Abdul Rahman al-Hibli, on the authority of Jabir ibn Abdullah that God’s Prophet (MGB) said the following regarding beds, “A bed for the man and a bed for the woman and a bed for the guest. The fourth bed would be for Satan.”

ثم تلا: "وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ." قال: هو القبر، وإن لهم فيه لمعيشة ضنكا، والله إن القبر لروضة من رياض الجنة أو حفرة من حفرالنار، ثم أقبل على رجل من جلسائه فقال له: لقد علم ساكن السماء ساكن الجنة من ساكن النار، فأي الرجلين أنت، وأي الدارين دارك.

لن يعمل ابن آدم عملا أعظم عند الله عز وجل من ثلاثة

3-109 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد، عن سليمان بن داود قال: سمعت غير واحد من أصحابنا يروي عن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه

وآله: لن يعمل ابن آدم عملا أعظم عند الله تبارك وتعالى من رجل قتل نبيا أو إمام، أو هدم الكعبة التي جعلها الله عز وجل قبلة لعبادة أو أفرغ ماءه في امرأة حراما.

لا يظعن الرجل الا في ثلاث

3-110 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود قال: أخبرني غير واحد من أصحابنا، عن أبي عبد الله عليه السلام قال: مكتوب في حكمة آل داود عليه السلام: لا يظعن الرجل إلا في ثلاث: زاد لمعاد، أو مرمة لمعاش أو لذة في غير محرم، ثم قال: من أحب الحياة ذل.

الفرش ثلاثة

3-111 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم ابن محمد، عن سليمان بن داود قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام أنه نظر إلى فرش في دار رجل فقال: فراش للرجل وفراش لاهله وفراش لضيفه، والفراش الرابع للشيطان.

3-112 أخبرني الخليل بن أحمد السجزي قال: حدثنا عمر بن حفص قال: حدثنا سليمان بن الاشعث قال: حدثنا يزيد بن خالد الرملي قال: حدثنا ابن وهب، عن أبي هانئ عن [أبي] عبدالرحمن الحبلي، عن جابر بن عبد الله قال: ذكر رسول الله صلى الله عليه وآله الفرش فقال: فراش للرجل وفراش للمرأة وفراش للضيف والرابع للشيطان.

The Three Signs

3-113 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Qasim ibn Muhammad, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) narrated that Luqman told his son, "O my son! There are signs for everything by which they are known and which indicate those things. There are three signs for religion which are knowledge, faith and acting accordingly. There are three signs for knowledge which are knowledge of God, knowledge of what God likes and what God disapproves of. There are three signs for faith which are faith in God, His Book and His Messenger. There are also three signs for acting accordingly which are praying, fasting and paying the alms-tax. There are three signs for one who is a show-off which are quarrelling with ones who are better; speaking out of ignorance; and seeking what is extremely hard to find. There are three signs for the oppressor which are oppressively harming those who are superior; being forceful with those who are inferior; and helping those who are oppressors. There are three signs for the corrupt which are constant disagreement between what he says and what is in his heart; constant disagreement between his heart

and his deeds; and constant disagreement between his outward appearance and his inward thoughts. There are three signs for the sinner which are he is treacherous, he lies and he acts opposite to what he says. There are three signs for the show-off which are he is lazy, but he acts as if he is steadfast in public and he always seeks to be praised.

There are three signs for the haughty which are he blames others in their absence; he boastfully praises others in front of them; and he blames the events which bring about calamities. There are three signs for the wasteful which are he buys what he doesn't deserve to have; he wears what he doesn't deserve to wear; and he eats what he doesn't deserve to eat. There are three signs for the lazy which are he is so sluggish that he starts to commit criminal acts; he has shortcomings that lead him to being ungrateful; and he wastes things so much that he becomes a criminal. There are three signs for the ignorant which are inattentiveness, playfulness and forgetfulness." Hammad ibn Isa added that Aba Abdullah as-Sadiq (MGB) said, "For each of these signs there are more than a thousand indications. O Himad! Seek knowledge during the day and the night. Stop being greedy for what others possess, if you wish to be able to see the good in this world and attain the Eternal Abode. Consider yourself to be amongst the dead. Do not consider yourself to be superior to anyone else. Keep your mouth shut and keep your aspirations to yourself."

العلامات الثلاث

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني القاسم بن محمد، عن سليمان بن داود 113-3 قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام قال: قال لقمان لابنه: يا بني لكل شيء علامة يعرف بها ويشهد عليها، وإن للدين ثلاث علامات: العلم والايمان والعمل به، وللايمان ثلاث علامات: الايمان بالله وكتبه ورسله. وللعالم ثلاث علامات: العلم بالله وبما يحب وبما يكره، وللعامل ثلاث علامات: الصلاة والصيام والزكاة، وللمتكلف ثلاث علامات: ينازع من فوقه، ويقول مالا يعلم ويتعاطى ما لا ينال وللظالم ثلاث علامات: يظلم من فوقه بالمعصية ومن دونه بالغلبة ويعين الظلمة. وللمنافق ثلاث علامات: يخالف لسانه قلبه، وقلبه فعله، وعلانيته سريرته. وللاثم ثلاث علامات: يخون، ويكذب، ويخالف ما يقول: وللمرائي ثلاث علامات: يكسل إذا كان وحده، وينشط إذا كان الناس عنده، ويتعرض في كل أمر للمحمدة.وللحاسد ثلاث علامات: يغتاب إذا غاب، ويتملق إذا شهد، ويشمت بالمصيبة. وللمسرف ثلاث علامات: يشتري ماليس له، ويلبس ماليس له، ويأكل ما ليس له. وللكسلان ثلاث علامات: يتواني حتى يفرط ويفرط حتى يضيع ويضيع حتى يأثم. وللغافل ثلاث علامات: السهو واللهو والنسيان.قال حماد بن عيسى: قال أبوعبد الله عليه السلام: ولكل واحدة من هذه العلامات شعب يبلغ العالم بها أكثر من ألف باب وألف باب وألف باب، فكن يا حماد طالبا للعلم في آناء الليل وأطراف النهار فان أردت أن تقر عينك وتنال خير الدنيا والآخرة فاقطع الطمع مما في أيدي الناس وعد نفسك في الموتى ولا تحدثن نفسك إنك فوق أحد من الناس واخزن لسانك كما تخزن مالك.

Three Situations in Which God Takes Care of One's Affairs

3-114 (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, on the authority of Suleiman ibn Davood, on the authority of Hammad ibn Isa, on the authority of Aba Abdullah as-Sadiq (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "Luqman has said the following amongst the wise advice he gave his son, 'O my son! One who is weak in Certitude and whose belief about the provision of his sustenance is weak can be reassured considering the three occasions on which God the Blessed the Sublime would take care of his affairs and provide for his sustenance, while he is not able to do anything and cannot earn his sustenance. The first occasion is during the time he is in his mother's womb where he has no power to do anything, but God provides his sustenance and maintains him in a safe and stable place where he is protected against heat and cold. The second occasion is after he is born and has no power to do anything, but is fed with his mother's milk until he grows up and stops being breastfed. The third occasion is after he is no longer being breastfed and has no power to do anything but God provides his sustenance through his father's earnings and by the love He has placed in his father's heart, such that he always puts a higher priority to feeding and clothing him than he does to feeding and clothing himself. Then once a man grows up he goes out to work to provide for his sustenance. Whenever he has shortcomings and cannot earn enough, he forgets this and is badly suspicious about God the Blessed the Sublime providing his sustenance and makes life hard for his spouse and children. O my son! Such a person would be a bad worshipper!'"

Three Types of People

3-115 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Ahmad ibn A'ez, on the authority of Abi Khadijeh that Aba Abdullah as-Sadiq (MGB) said, "The people can be divided into three groups: the knowledgeable scholars, the seekers of knowledge and the scum. We are the knowledgeable scholars. Our followers are the seekers of knowledge and the rest of the people are the scum."

3-116 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Salamat ibn al-Khat'tab, on the authority of Al-Hussein ibn Sayf, on the authority of Salih ibn Aqabah that Abil Hassan Musa ibn Ja'far al-Kazim (MGB) said, "The people are of three groups: Arabs, friends and the debased. We are the Arabs. The friends are those who love and follow us. However, the debased ones are the *Nasabites*[56] who dislike us."

خلق الله عز وجل العبد في ثلاثة أحوال من أمره

3-114 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد، عن سليمان بن داود قال: حدثني حماد بن عيسى، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: كان فيما وعظ به لقمان ابنه أن قال له يا بني ليعتبر من قصر يقينه وضعفت نيته في طلب الرزق، إن الله تبارك وتعالى خلقه في ثلاثة أحوال من أمره، وآتاه رزقه، ولم يكن له في واحدة منها كسب ولا حيلة: إن الله تبارك وتعالى سيرزقه في الحال الرابعة، أما أول ذلك فانه كان في رحم امه يرزقه هناك في قرار مكين حيث لا يؤذيه حر ولا برد، ثم أخرجه من ذلك وأجرى له رزقا من لبن امه يكفيه به ويربيه وينعشه من غير حول به ولا قوة، ثم فطم من ذلك فأجرى له رزقا من كسب أبويه برأفة ورحمة له من قلوبهما لا يملكان غير ذلك حتى أنهما يؤثرانه على أنفسهما في أحوال كثيرة حتى إذا كبر وعقل واكتسب لنفسه ضاق به أمره وظن الظنون بربه وجحد الحقوق في ماله وقتر على نفسه وعياله مخافة اقتار رزق وسوء يقين بالخلف من الله تبارك وتعالى في العاجل والآجل، فبئس العبد هذا يا بني.

الناس ثلاثة

3-115 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى، عن الحسن بن علي الوشاء.عن أحمد بن عائذ، عن أبي خديجة عن أبي عبد الله عليه السلام قال:الناس يغدون على ثلاثة عالم ومتعلم وغثاء، فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

3-116 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن الحسين بن سيف، عن صالح بن عقبة، عن أبي الحسن موسى بن جعفر عليهما السلام قال: الناس ثلاثة: عربي ومولي وعلج، فأما العرب فنحن، وأما المولى فمن والاونا، وأما العلج فمن تبرأمنا وناصبنا.

3-117 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Safvan ibn Yahya, on the authority of Abi Ayoob al-Khizaz, on the authority of Muhammad ibn Muslim and others, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Be either a knowledgeable one, a student or a friend of the knowledgeable ones. Do not be of any other group since then you would be destroyed due to their enmity."

Three Inexcusable Characteristics

3-118 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr that Al-Hussein ibn Mus'ab al-Hamedany heard As-Sadiq (MGB) say, "There are three things that no one has any excuses not to do. Return what you are entrusted with whether it belongs to a good-doer or a wicked man. Fulfill your promise whether it be to a good-doer or a wicked man. Treat your parents kindly whether they are good-doers or wicked ones."

Three Characteristics One Would Suffer before Death

3-119 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Abi Ubaydat that Abi Ja'far al-Baqir (MGB) said that it is recorded in Ali's Book, "There are three characteristics which if one possesses he shall not die until he suffers from them: Oppression, cutting off ties with the relations of kin and falsely swearing by God which is a form of fighting with God. The best rewarded form of worshipping is having relations with one's ties of kin. Some people get wealthier even though they are evildoers since they have relations with their ties of kin. Their kindness would increase their life-span. Falsely swearing by God and cutting off the relations of kin would destroy homes and would overburden the wombs which would cause an interruption in the continuation of generations."

A Muslim is Perfected with Three Characteristics

3-120 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Mo'ali ibn Muhammad al-Basry, on the authority of Muhammad ibn Jumhoor al-Ummi,

3-117 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي. عن أبيه محمد بن خالد، عن صفوان بن يحيى، عن أبي أيوب الخزاز. عن محمد بن مسلم وغيره، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:اغد عالما أو متعلما أو أحب العلماء، ولا تكن رابعا فتهلك ببغضهم.

ثلاث خصال لا عذر فيها لاحد

3-118 حدثنا أبي رضي الله عنه قال: حدثني علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين ابن مصعب الهمداني قال:سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا عذر لاحد فيها: أداء الامانة إلى البر والفاجر، والوفاء بالعهد للبر والفاجر، وبر الوالدين برين كانا أو فاجرين.

ثلاث خصال لا يموت صاحبهن حتى يرى وبالهن

3-119 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن مالك بن عطية عن أبي عبيدة، عن أبي جعفر عليه السلام قال:في كتاب علي عليه السلام ثلاث خصال لا يموت صاحبهن أبدا حتى يرى وبالهن: البغي وقطيعة الرحم واليمين الكاذبة

يبارز الله بها وإن أعجل الطاعة ثوابا لصلة الرحم، وإن القوم ليكونون فجارا فيتواصلون فتنمى أموالهم ويبرون فتزداد أعمارهم، وإن اليمين الكاذبة وقطيعة الرحم لتذران الديار بلاقع من أهلها ويثقلان الرحم، وإن تثقل الرحم انقطاع النسل.

ثلاث بهن يكمل المسلم

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد ابن أبي عبد الله قال: حدثنا المعلى بن 120-3 محمد البصري، عن محمد بن جمهور العمي، عن جعفر

on the authority of Ja'far ibn Bashiral-Bajaly, on the authority of Abi Bahr, on the authority of Sharih al-Hamedany, on the authority of Abi Ishaq al-Sabi'e, on the authority of Al-Harith al-A'oar that the Commander of the Faithful Imam Ali (MGB) said, "A Muslim is perfected by three characteristics: knowledge of the affairs of the religion; moderation in the affairs of life; and patience during calamities."

Three Advices the Prophet Gave to Ali

3-121 (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 Isma'il ibn Marar, on the authority of Yunus ibn Abdul-Rahman who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "The following is amongst the pieces of advice given by the Prophet (MGB) to Ali (MGB): 'O Ali! I admonish you against three major characteristics: jealousy, greed and lying. O Ali! The following three deeds are the master of the deeds: treating the people fairly; being kind to your brethren for the sake of the Honorable the Exalted God and remembering the Blessed the Sublime God in all circumstances. O Ali! A believer has the following three sources of happiness: visiting his brethren; breaking his fast and praying at the end of the night. O Ali! There are three things lacking which means nothing of what you do is perfected: piety which prevents you from disobeying the Honorable the Exalted God; good temper which assists him to treat the people with moderation and patience which helps him forgive the ignorance of the people. O Ali! Three things are due to real faith: generosity in spite of poverty; recognizing that others are right regarding oneself and teaching knowledge to its seekers. O Ali! Three characteristics are due to nobility: giving to those who have denied things of you; associating with those who have cut-off ties from you and forgiving those who have oppressed you.'"

3-122 Abul Hassan Muhammad ibn Ali ibn ash-Shah al-Marv al-Ruzi narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of 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

the Prophet (MGB) said, “O Ali! There are three things with which whoever visits God he will be of the noblest of the people. Whoever performs whatever is incumbent upon him would be of the best of the worshippers. Whoever abstains from whatever is forbidden for him to do would be of the most pious ones and whoever is content with whatever sustenance God has provided for him would be of the most needless ones.

بن بشير البجلي، عن أبي بحر، عن شريح الهمداني، عن أبي إسحاق السبيعي. عن الحارث الاعور قال: قال أمير المؤمنين عليه السلام: ثلاث بهن يكمل المسلم: التفقه في الدين، والتقدير في المعيشة، والصبر على النوائب.

ماجاء على ثلاثة في وصية النبي صلى الله عليه وآله لامير المؤمنين

3-121 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إسماعيل بن مرار، عن يونس بن عبدالرحمن يرفعه إلى أبي عبد الله عليه السلام قال: كان فيما أوصى به رسول الله صلى الله عليه وآله عليا عليه السلام، يا علي أنهاك عن ثلاث خصال عظام: الحسد والحرص والكذب، يا علي سيد الاعمال ثلاث خصال: انصافك الناس من نفسك، ومواساة الاخ في الله عز وجل: وذكر الله تبارك وتعالى على كل حال، يا علي ثلاث فرحات للمؤمن في الدنيا: لقاء الاخوان والافطار في الصيام والتهجد من آخر الليل، يا علي ثلاث من لم تكن فيه لم يقم له عمل: ورع يحجزه عن معاصي الله عز وجل، وخلق يداري به الناس، وحلم يرد به جهل الجاهل. يا علي ثلاث من حقائق الايمان: الانفاق في الاقتار، وانصاف الناس من نفسك، وبذل العلم للمتعلم. يا علي ثلاث خصال من مكارم الاخلاق: تعطي من حرمك، وتصل من قطعك وتعفو عمن ظلمك.

3-122 حدثنا أبوالحسن محمد بن علي بن الشاه المرو الروذي قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي ثلاث من لقى الله بهن فهو من أفضل الناس: من أتى الله بما افترض الله عليه فهو من أعبد الناس، ومن ورع عن محارم الله فهو من أورع الناس، ومن قنع بما رزقه الله فهو من أغنى الناس.

O Ali! There are three things which my followers find it hard to do: being sympathetic with their brethren during times of being wealthy; being fair with others regarding themselves and remembering God at all times. This doesn’t mean saying God’s glorifications by saying *‘Subhanallah valhamdulilah va la illaha ilallaho allaho akbar!’* No. It means to fear the Honorable the Exalted God whenever you run across a forbidden deed and abstain from doing that forbidden deed. O Ali! There is fear of insanity in three deeds: sleeping in the graveyard; walking wearing only one shoe and sleeping alone. O Ali! Associating with three groups of people will spoil the heart: associating with mean people, associating with the rich people and talking with women. O Ali! Three things would strengthen memory and fend off ailments: drinking milk; brushing the teeth and reciting the Quran. O Ali! The following three acts are due to

obsession: eating clay, biting one's nails, and chewing one's beard. O Ali! I admonish you against three characteristics: envy, greed and haughtiness. O Ali! There are three things which would make the heart perish: listening to vain talk; going hunting, and going to the door of the king's palace. O Ali! Life depends on three things: big house, beautiful woman, and a slim horse.'"

The compiler of the book – may God increase his honor – said, "A slim horse is a thin horse whether male or female."

Three Occasions in Which One is Prayed for in the Plural

3-123 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ja'far ibn Bashir, on the authority of Abi Ayeenat, on the authority of Mansoor ibn Hazim that Aba Abdullah as-Sadiq (MGB) said, "On three occasions one is prayed for in the plural although he is singular. The first occasion is when one sneezes. They tell him *'Yarhamakumullah* that means 'May God have Mercy upon you' as if someone else is with him. The second occasion is when one greets others. They return his greeting by saying *'Assalumalaykum* as if others are with him. The third occasion is when one prays for someone else to be healed and says *'Afakumullah* as if he is praying for more than one person."

The compiler of the book – may God increase his honor – said, "They say *'Yarhamakumullah* to the opponents once they sneeze which refers to the two appointed accompanying angels, but say *'Yarhamakullah* to a believer when he sneezes."

يا على ثلاث لا تطيقها هذه الامة: المواساة للاخ في ماله، وانصاف الناس من نفسه، وذكرالله على كل حال، وليس هو " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ولكن إذا ورد على مايحرم عليه خاف الله عز وجل عنده وتركه. يا علي ثلاثة يتخوف منهن الجنون: التغوط بين القبور، والمشي في خف واحد، والرجل ينام وحده. يا علي ثلاثة مجالستهم تميت القلب: مجالسة الانذال ومجالسة الاغنياء، والحديث مع النساء. يا علي ثلاثة يزدن في الحفظ، ويذهبن السقم: اللبان والسواك. وقراءة القرآن. يا علي ثلاثة من الوسواس أكل الطين، وتقليم الاظفار بالاسنان، وأكل اللحية، يا علي أنهاك عن ثلاث خصال: الحسد والحرص والكبر. يا علي ثلاثة يقسين القلب: استماع اللهو، وطلب الصيد، واتيان باب السلطان. يا علي العيش في ثلاثة: دار قوراء وجارية حسناء، وفرس قباء.

قال مصنف هذا الكتاب أدام الله عزه ـ: الفرس القباء ـ: الضامر البطن، يقال فرس أقب وقباء، لان الفرس يذكر ويؤنث، ويقال للانثى: قباء لا غير.

ثلاثة يرد عليهم الدعاء بلفظ الجماعة

3-123 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير. عن أبي عيينة، عن منصور بن حازم، عن أبي عبد الله عليه السلام قال: ثلاثة يرد عليهم الدعاء جماعة وإن كانوا واحدا، الرجل يعطس فيقال له: "يرحمكم الله" فإن معه غيره، والرجل يسلم على الرجل فيقول: "السلام عليكم" والرجل يدعو اللرجل فيقول: "عافاكم الله".

قال مصنف هذا الكتاب أدام الله عزه ـ: يقال للعاطس إذا كان مخالفا "يرحمكما الله" والمراد به الملكان الموكلان به، فأما المؤمن فإنه يقال له: "يرحمكم الله" إذا عطس.

What is said to Whoever Sneezes Three Times

3-124 (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 Wahab ibn Monbat, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that Ali (MGB) said, "They say *'Yarhamakumullah* to one who sneezes three times. Any more sneezing is due to the air."

3-125 In another tradition we read, "If one sneezes for more than three times they tell him, 'May God heal you!' since that is due to an illness."

Three Things God Never Grants A Hypocrite or a Corrupt

3-126 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Al-Hassan ibn Mahboob, on the authority of Ebad ibn Saheeb that he had heard Aba Abdullah as-Sadiq (MGB) say, "God will never grant a hypocrite or a corrupt person insight, knowledge and a good-temper."

Three Are God's Guests and under His Protection

3-127 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Mahboob, on the authority of Ebad ibn Saheeb, "I heard Ja'far ibn Muhammad as-Sadiq (MGB) say, 'Whoever performs the *Hajj* and the *Umra* pilgrimage will be the Honorable the Exalted God's guest until he returns home. Whoever is praying is under the protection of God until he is finished. Whoever goes to visits his believing brother for the sake of the Honorable the Exalted God is as if he has gone to visit God and will benefit from the rewards in the world and the treasures of God's Mercy.'"

The Buyer Has Three Days to Return the Animal He Buys

3-128 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Jamil, on the authority of Fuzayl ibn Yasar that he asked Aba Abdullah Imam as-Sadiq (MGB) said, "What is the condition for dealing when buying an animal?" The Imam (MGB) replied, "The buyer has three days (to return it if he doesn't want it)." Then he asked, "And what are the conditions for buying things other than an animal?" The Imam (MGB) replied, "Either the buyer or the seller has the right to call off the deal before they separate. Once they separate, they cannot call off the deal unless both sides agree."

يسمت العاطس ثلاثا

3-124 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن وهب بن منبه، عن جعفر بن محمد، عن أبيه عليهما السلام إن عليا عليه السلام قال: يسمت العاطس ثلاثا فما فوقها فهو ريح.

3-125 وفي حديث آخر: أنه إن زاد العاطس على ثلاث قيل له: "شفاك الله" لان ذلك من علة.

ثلاث خصال لا يجمعها الله عز وجل لمنافق ولا فاسق

3-126 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر. عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن عباد بن صهيب قال: سمعت أبا عبد الله عليه السلام يقول: لا يجمع الله لمنافق ولا فاسق حسن السمت والفقه، وحسن الخلق أبدا.

ثلاثة من أضياف الله عز وجل وزواره وفى كنفه

3-127 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن عباد بن صهيب قال:سمعت جعفر بن محمد عليهما السلام يحدث قال: إن ضيف الله عز وجل رجل حج واعتمر فهو ضيف الله حتى يرجع إلى منزله، ورجل كان في صلاته فهو في كنف الله حتى ينصرف. ورجل زار أخاه المؤمن في الله عز وجل فهو زائر الله في عاجل ثوابه وخزائن رحمته.

الشرط في الحيوان ثلاثة أيام للمشترى

3-128 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن جميل، عن فضيل بن يسار، عن أبي عبد الله عليه السلام قال: قلت له: ما الشرط في الحيوان؟ قال: ثلاثة أيام للمشتري، قلت: فما الشرط في غير الحيوان؟ قال: البيعان بالخيار مالم يفترقا، فاذا افترقا فلا خيار بعد الرضا منهما.

Three things God Has Not Given Anyone any Excuse Not to Do

3-129 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Anbast ibn Mus'ab that he had heard Aba Abdullah as-Sadiq (MGB) say, "There are three things that God has not given anyone any excuse not to do:

1- Return what you are entrusted with whether it belongs to a good-doer or a wicked man.

2- Fulfill your promise whether to a good-doer or a wicked man,

3- Treat your parents kindly whether they are good-doers or wicked ones."

3-130 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Zayd al-Shoham that Abu Abdullah as-Sadiq (MGB) said, "Nothing is a harder (divine) test for a believer than giving charity from what he has earned from God the Almighty, being just and frequently remembering God." He (MGB) then said, "I do not mean that you should often recite praises of God, but remember God in what you do regarding what is allowed and what is forbidden."

There Would Have Come a Severe Punishment from God Were It Not for the Following Three

3-131 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "God sends down an angel every day to announce: O people! Stop disobedience to God! Were it not for pasturing animals, breast-feeding babies and bent back white bearded old men there would have come to you such a hard punishment that would utterly destroy you."

Three Damned Ones

3-132 (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 Muhammad ibn Ibrahim al-Nawfaly, on the authority of Al-Hussein ibn al-Mukhtar who linked it up through a chain of narrators to God's Prophet (MGB) who said, "Damned is anyone who has gone blind not being able to see the Trusteeship of the Members of my Household. Damned is anyone who is a slave of gold and silver. Damned is anyone who has sex with beasts."

ثلاث لم يجعل الله عز وجل لأحد من الناس فيهن رخصة

3-129 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن مالك بن عطية، عن عنبسة بن مصعب قال: سمعت أبا عبد الله عليه السلام يقول: ثلاث لم يجعل الله لاحد من الناس فيهن رخصة: بر الوالدين برين كانا أو فاجرين، ووفاء بالعهد للبر والفاجر وأداء الامانة إلى البر والفاجر.

ما ابتلي المؤمن بشيء أشد عليه من ثلاث خصال يحرمها

3-130 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله. عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن زيد الشحام قال: قال أبوعبد الله عليه السلام: ما ابتلي المؤمن بشيء أشد عليه من خصال ثلاث يحرمها، قيل: وما هن؟ قال: المواساة في ذات يده بالله والانصاف من نفسه وذكر الله كثيرا، أما إني لا أقول لكم " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ولكن ذكر الله عندما أحل له، وذكر الله عندما حرمه عليه.

لولا ثلاث لصب الله العذاب على عباده صبا

3-131 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين ابن مصعب قال: قال أبوعبد الله عليه السلام: إن الله في كل يوم وليلة ملكا ينادي: مهلا مهلا عبادالله من معاصي الله فلولا بهائم رتع، وصبية رضع، وشيوخ ركع لصب عليكم العذاب صبا وترضون به رضا.

ثلاثة ملعونون

3-132 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن محمد بن عيسى، عن محمد بن إبراهيم النوفلي، عن الحسين بن المختار باسناده يرفعه قال: قال رسول الله صلى الله عليه وآله:ملعون ملعون من أكمه أعمى [عن ولاية أهل بيتي]، ملعون ملعون من عبد الدينار والدرهم، ملعون ملعون من نكح بهيمة.

Three Things regarding When Wise Men Write to Each Other

3-133 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "When some of the wise men and the jurisprudents write each other they write about three things as follows. God will provide for the worldly affairs of whoever engages in preparations for the Hereafter. God will purify the appearance of whoever purifies his inner soul. God will improve the relationship between the people and whoever improves his relationship with God."

Three Characteristics Not of a Believer

3-134 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi, on the authority of Al-Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Al-Halabi that he had heard Aba Abdullah as-Sadiq (MGB) say, "A believer will not engage in lying, miserliness and adultery. It could happen that he turns to these acts, but he will not continue doing them." The Imam (MGB) was asked, "Will he commit adultery?" The Imam (MGB) said, "Yes. He may fall into that trouble, but he would repent and no child will be born from that sperm."

3-135 (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 Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Ishaq ibn Am'mar, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "God - may His Majesty be Exalted - said, 'I have divided up the world amongst My servants. I will reward whoever grants Me a loan from it ten to seven-hundred times. I will take a loan by force from whoever doesn't give me a loan. Instead I will reward him with three things each of which would please the angels if it is granted to them. The three things given as a reward are blessings, guidance and mercy. Regarding the first of these three God has said, *'Who say, when afflicted with calamity: "To God We belong, and to Him is our return":- They are those on whom* (*descend*) *blessings from God,'*[57] The second thing is 'His Mercy' and the third thing is guidance." Then Abu Abdullah as-Sadiq (MGB) added, "This is for the person from whom something has been taken by force."

God has a Paradise into Which Only Three Groups Shall Enter

3-136 (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

كانت الحكماء والفقهاء اذا كاتب بعضهم بعضا كتبوا بثلاث ليس معهن رابعة

3-133 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام قال: كانت الفقهاء والحكماء إذا كاتب بعضهم بعضا كتبوا ثلاثة ليس معهن رابعة: من كانت الآخرة همته كفاه الله همه من الدنيا، ومن أصلح سريرته أصلح الله علانيته، ومن أصلح فيما بينه وبين الله عز وجل أصلح الله فيما بينه وبين الناس.

المؤمن لا تكون سجيته ثلاث

3-134 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي، عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن لا تكون سجيته الكذب والبخل والفجور ولكن ربما ألم بشيء من هذا لا يدوم عليه. فقيل له: أفيزني؟ قال: نعم هو مفتن تواب ولكن لا يولد له [ابن] من تلك النطفة.

ثلاث خصال لمن يؤخذ منه شيء من دنياه قسرا

3-135 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن إسحاق بن عمار، عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: قال الله جل جلاله: "إني أعطيت الدنيا بين عبادي قيضا فمن أقرضني منها قرضا أعطيته بكل واحدة منهن عشرا إلى سبعمائة ضعف وما شئت من ذلك، ومن لم يقرضني منها قرضا فأخذت منه قسرا أعطيته ثلاث خصال لو أعطيت واحدة منهن ملائكتي لرضوا: الصلاة والهداية والرحمة". إن الله عز وجل يقول: "الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ" واحدة من الثلاث "ورحمة" اثنتين "و اولئك هم المهتدون" ثلاثة، ثم قال أبوعبد الله عليه السلام: هذا لمن أخذ [الله] منه شيئا قسرا.

لله عز وجل جنة لا يدخلها الا ثلاثة

3-136 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد

ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Muhammad ibn Qays that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God has a Paradise into which only three groups shall enter. The first group are men who judge fairly regarding themselves. The second group are those who go to visit their believing brothers for the sake of God. And the third group are those who prefer their brethren to themselves for the sake of the Honorable the Exalted God."

Three Characteristics That Shiites Do Not Have

3-137 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Al-Hassan ibn Ali ibn al-Nue'man, on the authority of Ali ibn Asbat, on the authority of some of our friends that Aba Abdullah as-Sadiq (MGB) said, "Whatever faults our Shiites may have, they do not have any of the following faults: none of them beg, none of them are miserly, and none of them are gay."

The Hardest Three Things for the Servants to Do

3-138 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Abil Sabah al-Kanani, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "The following three are the hardest things to do for a believer: to be fair regarding oneself, to help others, and remember God in all circumstances. One should remember God whenever he is about to commit a sin as the Honorable the Exalted God said, *'Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! they see (aright)!'*[58]*."*

3-139 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Al-Hussein ibn Ali ibn Faz'zal, on the authority of Ali ibn Aqabah, on the authority of Abil Jarud Zyad ibn al-Monzar that Aba Abdullah as-Sadiq (MGB) said, "The following three are the hardest things to do for a believer: to be fair regarding oneself and not wanting anything for others unless we want that for ourselves too; financially helping our brothers and remembering God in all circumstances - that is not just saying 'Glory to God, Praise to God, There is no god but God', but accepting any commands of God and abstaining from what God has forbidden."

بن عيسى، عن الحسن بن محبوب، عن أبي أيوب، عن محمد بن قيس، عن أبي جعفر عليه السلام قال: لله عز وجل جنة لا يدخلها إلا ثلاثة: رجل حكم في نفسه بالحق، ورجل زار أخاه المؤمن في الله، ورجل آثر أخاه المؤمن في الله عز وجل.

ثلاث خصال لا تكون في الشيعة

3-137 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني الحسن بن علي بن النعمان، عن علي بن أسباط عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: ما كان في شيعتنا فلا يكون فيهم ثلاثة أشياء: لا يكون فيهم من يسأل بكفه، ولا يكون فيهم بخيل، ولا يكون فيهم من يؤتى في دبره.

ثلاث خصال من أشد ما عمل العباد

3-138 حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن عبد الله بن المغيرة، عن أبي الصباح الكنانى، عن أبي بصير، عن أبي جعفر عليه السلام قال: ثلاث من أشد ما عمل العباد: انصاف المؤمن من نفسه، ومواساة المرء أخاه، وذكر الله على كل حال، وهو أن يذكر الله عز وجل عند المعصية يهم بها فيحول ذكر الله بينه وبين تلك المعصية وهو قول الله عز وجل "إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنْ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ".

3-139 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسين بن علي بن فضال، عن علي بن عقبة، عن أبي الجارود زياد بن المنذر، عن أبي عبد الله عليه السلام قال: أشد الاعمال ثلاثة: انصاف الناس من نفسك حتى لا ترضى لها منهم بشيء إلا رضيت لهم منها بمثله، ومواساتك الاخ في المال، وذكر الله على كل حال، ليس "سبحان الله والحمدلله ولا إله إلا الله والله أكبر" فقط، ولكن إذا ورد عليك شيء من أمر الله أخذت به وإذا ورد عليك شيء نهى الله عز وجل عنه تركته.

3-140 (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 Aba Abdullah Muhammad ibn Khalid al-Barqy, on the authority of Ahmad ibn an-Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir that Abi Ja'far al-Baqir (MGB) said, "When Noah (MGB) prayed to his Lord – the Honorable the Exalted God – and cursed his nation, Satan – May God damn it – said, 'O Noah! I am indebted to you and wish to give you a reward.' Noah said, 'I swear by God that you do not owe me anything. What could it be?' Satan said, 'I am indebted to you since you did me a favour by your praying to God to drown everyone in your nation. Now until there comes another generation, no one is left to need my leading him astray.' Noah said, 'Yes. What reward do you want to give me?' Satan said, 'Remember me in three situations where I am closest to my servants: whenever you get angry; whenever you want to judge between two people and remember me whenever you are left alone with another unfamiliar woman.[59]"

Satan's Saying that the Children of Adam Cannot Defeat Me in at Least Three Situations

3-141 (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 Aba Abdullah Muhammad ibn Khalid al-Barqy, on the authority of Abdul Rahman ibn Muhammad al-Arzami, on the authority of Aba Abdullah as-Sadiq (MGB), "Satan - may God damn him - said, 'The Children of Adam (i.e. the people) will not defeat me in three situations even if they do so in other respects: taking what is not rightfully theirs; blocking someone else's due rights and spending things not in their due way.'"

Three Things That are Really Hard for the People

3-142 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Al-Nazr ibn Soweed, on the authority of Durost ibn Abi Mansoor, on the authority of Abdullah ibn Abi Ya'fur that Abu Abdullah as-Sadiq (MGB) said, "There are three things that are really hard for the people: forgiving the faults of others; accepting that others have more wealth than they do; and remembering God often."

Three Acts to Perfect Good Deeds

3-143 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Sa'dan ibn Muslim, on the authority of Hatam that Aba Abdullah as-Sadiq (MGB) said, "Good deeds will not be perfected unless you

قول ابليس لعنه الله لنوح اذكرنى في ثلاثة مواطن

3-140 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن أحمد بن النضر، عن عمروبن شمر، عن جابر، عن أبي جعفر عليه السلام قال: لما دعا نوح عليه السلام ربه عز وجل على قومه أتاه إبليس لعنه الله فقال: يا نوح إن لك عندي يدا اريد أن أكافيك عليها، فقال نوح: والله إني لبغيض إلي أن يكون لك عندي يد فماهي؟ قال: بلى دعوت الله على قومك فأغرقتهم فلم يبق أحد اغويه، فأنا مستريح حتى ينشأقرن آخر فاغويهم، فقال له نوح: ما الذي تريد أن تكافئني به؟ قال له: اذكرني في ثلاثة مواطن فاني أقرب ما أكون إلى العبد إذا كان في إحديهن: اذكرني إذا غضبت، واذكرني إذا حكمت بين اثنين. واذكرني إذا كنت مع امرأة خاليا ليس معكما أحد.

قول ابليس لعنه الله ما أعيانى في ابن ادم فلن يعيينى منه واحدة من ثلاث

3-141 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن خالد البرقي، عن عبدالرحمن بن محمد العرزمي، عن أبي عبد الله عليه السلام قال:يقول إبليس لعنه الله ـ: ما أعياني في ابن آدم فن يعييني منه واحدة من ثلاث: أخذ مال من غير حله، أو منعه من حقه، أو وضعه في غير وجهه.

ثلاث خصال لا يطيقهن الناس

3-142 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن درست بن أبي منصور، عن عبد الله بن أبي يعفور قال: قال أبوعبد الله عليه السلام: ثلاث لا يطيقهن الناس: الصفح عن الناس، ومواساة الاخ أخاه في ماله، وذكر الله كثيرا.

المعروف لا يصلح الابثلاث خصال

3-143 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن سعدان بن مسلم، عن حاتم، عن

do the following three acts: underestimate them, cover them up, and expedite them. They will be well-noticed by those to whom you do a favour once you underestimate them. They will be perfected when you cover them up. And they will be enjoyed by those to whom you do the favour if you expedite them. Otherwise, you would spoil them."

The Three Hands

3-144 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Abdul Aziz quoted Al-Hassan ibn Muhammad al-Za'ferani, on the authority of Ubaydat ibn Hamid, on the authority of Abul Za'ra60, on the authority of Abil Ahvas, on the authority of his father Malik ibn Nazlat that God's Prophet (MGB) said, "There are three hands. First and foremost is the Honorable the Exalted God's Hand. And the hand of the donor which is near it. And then there is the lower hand which is that of the beggar. Then give in charity (from what is in excess of your and your family's need) and do not belittle yourself (by overdoing charity such that you yourself become needy."

3-145 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Ja'far ibn Muhammad al-Ash'ari, on the authority of Abdullah ibn Maymun al-Qad-dah, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Any good deed is a form of charity. Anyone who guides others to do good is like those who do good. God loves attending to the affairs of the needy."

The Three Donors

3-146 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Yaqoob ibn Yazid, on the authority of Ibrahim ibn Abi Samak, on the authority of Ali ibn Shahab ibn Abdeh Rab'beh, on the authority of his father that Aba Abdullah as-Sadiq (MGB) said, "There are three donors: God - the Lord of the Two Worlds: those who own the property given for charity; and those who act as mediators for charity."

3-147 (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, on the authority of his father, on the authority of Khalaf ibn Himmad, on the authority of Umar ibn Aban al-Kalbi, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "There are three donors: God who donates; those who donate from their property; and those who try to donate."

أبى عبد الله عليه السلام قال: رأيت المعروف لا يصلح إلا بثلاث خصال: تصغيره وستره وتعجيله، فانك إذا صغرته عظمته عند من تصنعه إليه، وإذا سترته تممته، وإذا عجلته هنئته وإن كان غير ذلك محقته ونكدته.

الايدي ثلاث

3-144 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن عبدالعزيز قال: حدثنا الحسن بن محمد الزعفراني قال: حدثنا عبيدة بن حميد قال: حدثني أبوالزعراء عن أبي الاحوص، عن أبيه مالك بن نضلة قال: قال رسول الله صلى الله عليه وآله: الايدي ثلاث فيد الله عز وجل العليا ويد المعطي التي تليها، ويد السائل السفلى، فأعط الفضل ولا تعجز نفسك.

ثلاث خصال مستحبة

3-145 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم عن أبيه، عن جعفر بن محمد الاشعري، عن عبد الله بن ميمون القداح، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كل معروف صدقة، والدال على الخير كفاعله، والله يحب إغاثة اللهفان.

المعطون ثلاثة

3-146 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن

يعقوب بن يزيد، عن إبراهيم بن أبي سماك، عن علي بن شهاب بن عبد ربه، عن أبيه عن أبي عبد الله عليه السلام قال:.المعطون ثلاثة: الله رب العالمين وصاحب المال، والذى يجري على يديه.

3-147 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله عن أبيه، عن خلف بن حماد، عن عمر بن أبان الكلبى، عن أبي بصير، عن أبي جعفر عليه السلام قال:المعطون ثلاثة: الله المعطي، والمعطي من ماله، والساعي في ذلك معط.

It Is Not Proper to Beg Unless under One of Three Conditions

3-148 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Abdul Hamid ibn Avaz al-Ta'ee that Abu Abdullah as-Sadiq (MGB) said, "It is not proper to beg unless one is in one of three conditions: a large amount of blood-money, extensive debt or extreme poverty."

3-149 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ibrahim ibn Hashim and Sahl ibn Zyad al-Razi, on the authority of Isma'il ibn Marar and Abdul Jab'bar ibn al-Mobarak, on the authority of Yunus ibn Abdul-Rahman, on the authority of some of his friends that Aba Abdullah as-Sadiq (MGB) said, "A man went to Uthman ibn Affan while he was sitting at the door of the mosque and begged for five *Dirhams*[61]. He also asked Uthman to guide him towards benevolent people. Uthman pointed to a corner of the mosque where Al-Hassan (MGB), Al-Hussein (MGB) and Abdullah ibn Ja'far were sitting. The man went to them, greeted them and begged of them. Then Al-Hassan (MGB) and Al-Hussein (MGB) told him, 'O so and so! It is not permitted to beg unless for one of three reasons: for a large amount of blood-money, heavy debt or extreme poverty. Why are you begging?' The man said, 'It is for one of these reasons.' Then Al-Hassan (MGB) donated fifty *Dinars*[62]. Al-Hussein (MGB) granted him forty-nine *Dinars* and Abdullah ibn Ja'far donated him forty-eight *Dinars*. Then the man left them and went back to Uthman. Uthman asked him, 'Well! What did you do?' The man said, 'I begged of you but you gave me only a little bit, but did not ask me what I needed that for. However, when I begged of one of those long-haired people, he asked me what I was asking them for. He told me that it is not permitted for me to ask unless it was for one of three reasons. I told him my reason and he granted me fifty *Dinars*. The second man gave me forty-nine *Dinars* and the third man gave me forty-eight *Dinars*.' Then Uthman said, 'Where else could you find people like them. They have cut off all knowledge and have gathered all good and wisdom for themselves (*'Fatamul Ilm Fatman'*).'"

The compiler of the book - may God increase his honor - said, "What is meant by *'Fatamul Ilm Fatman'* here is that they have cut off all knowledge from others and have gathered all of it for themselves."

لا تصلح المسألة الا في ثلاث

3-148 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبى عبد الله، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن عبدالحميد بن عواض الطائي قال: قال أبوعبد الله عليه السلام:لا تصلح المسألة إلا في ثلاث: في دم منقطع، أو غرم مثقل، أو حاجة مدقعة.

3-149 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، وسهل بن زياد الرازي، عن إسماعيل بن مرار، وعبدالجبار بن المبارك، عن يونس بن عبدالرحمن، عمن حدثه من أصحابه، عن أبي عبد الله عليه السلام قال: إن رجلا مر بعثمان بن عفان وهو قاعد على باب المسجد فسأله فأمر له بخمسة دراهم، فقال له الرجل: أرشدني فقال له عثمان: دونك الفتية التي ترى وأومأبيده إلى ناحية من المسجد فهيا الحسن والحسين وعبد الله بن جعفرفمضى الرجل نحوهم حتى سلم عليهم وسألهم فقال له الحسن والحسين عليهما السلام: يا هذا إن المسألة لا تحل إلا في إحدى ثلاث دم مفجع، أو دين مقرح، أو فقر مدقع، ففي أيها تسأل؟ فقال: واحدة من هذه الثلاث، فأمر له الحسن عليه السلام بخمسين دينارا، وأمر له الحسين عليهما السلام بتسعة وأربعين دينارا، وأمر له عبد الله بن جعفر بثمانية وأربعين دينارا، فانصرف الرجل فمر بعثمان فقال له: ما صنعت؟ فقال: مررت بك فسألتك فأمرت لي بما أمرت ولم تسألني فيما اسأل وإن صاحب الوفرة لما سألته قال لي: يا هذا فيما تسأل فان المسألة لا تحل إلا في إحدى ثلاث فأخبرته بالوجه الذي أسأله من الثلاثة فأعطاني خمسين دينارا، وأعطاني الثاني تسعة وأربعين دينارا، وأعطاني الثالث ثمانية وأربعين دينارا، فقال عثمان: ومن لك بمثل هؤلاء الفتية اولئك فطموا العلم فطما، وحازوا الخير والحكمة.

قال مصنف هذا الكتاب رضي الله عنه: معنى قوله " فطموا العلم فطما " أي قطعوه عن غيرهم قطعا، وجمعوه لانفسهم جمعا.

Three Things with Which God Has Honored the Children of Adam

3-150 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Isa al-Ubaydi, on the authority of Zakariya (ibn Muhammad) al-Mumin, on the authority of Ali ibn Abi Na'eem, on the authority of Abi Hamzih that Abi Ja'far al-Baqir (MGB) that the Blessed the Sublime God said, "O Children of Adam! I have honored you with three characteristics: I have covered up some of your ugliness. Had your family known about them, they would not have buried you in the ground. I granted you an extension of sustenance. Then I asked you for a loan. You did not rush to do good. I granted you a choice to make a will as to how one third of your property should be spent after your death. But, you did not rush to do good."

One Would Not Be a Polytheist until He Does One of Three Things

3-151 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Musa al-Khishab, on the authority of Al-Yazid ibn Ishaq She'r, on the authority of Ab'bas ibn Yazid, "I told Aba Abdullah as-Sadiq (MGB), 'The common people think that polytheism is harder to see than the footstep of an ant on a black cloak at night.' The Imam (MGB) replied, 'One would not become a polytheist unless he prays to other than God; makes an offering for other than God; or prays to anyone other than the Honorable the Exalted God.'"

This Nation Has Not Been Given Any Less Than Three

3-152 (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 Hashim, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "My nation has not been given any less than the following three: beauty, a good voice and a good memory."

The Three Worst Afflictions

3-153 (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-Nawfaly, on the authority of Al-Sakoony, 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 worst three afflictions are: being bent for your head to be chopped off; being a captive in chains; and seeing another man sleeping with your wife."

ثلاث خصال تطول الله بها عز وجل على ابن آدم

3-150 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن عيسى العبيدي، عن زكريا المؤمن، عن علي بن أبي نعيم، عن أبي حمزة، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى يقول: [يا] ابن آدم تطولت عليك بثلاث: سترت عليك ما لو يعلم به أهلك ما واروك وأوسعت عليك فاستقرضت منك فلم تقدم خيرا، وجعلت لك نظرة عند موتك في ثلثك فلم تقدم خيرا.

لا يكون العبد مشركا حتى يفعل احدى ثلاث خصال

3-151 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن

الحسن بن موسى الخشاب، عن يزيد بن إسحاق شعر، عن عباس بن يزيد، عن أبي عبد الله عليه السلام قال: قلت: إن هؤلاء العوام يزعمون أن الشرك أخفى من دبيب النمل في الليلة الظلماء على المسح الاسود فقال: لا يكون العبد مشركا حتى يصلي لغير الله، أو يذبح لغير الله، أو يدعو لغير الله عز وجل.

لم تعط هذه الامة اقل من ثلاث

3-152 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن إبراهيم بن هاشم، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:لم تعط امتي أقل من ثلاثة الجمال والصوت الحسن والحفظ.

جهد البلاء في ثلاثة

3-153 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن ابائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: جهد البلاء أن يقدم الرجل فيضرب عنقه صبرا والاسير مادام في وثاق العدو، والرجل يجد على بطن امرأته رجلا.

Three Things Not in My Nation

3-154 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Abil Jo'aza al-Monabat ibn Abdullah, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "There is no monastism; tourism, and (fast of) silence in my nation."

The Angels Would Not Enter A House in Which There Are Three Things

3-155 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ayoob ibn Nooh, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Miskan, on the authority of Muhammad ibn Marvan, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Gabriel (MGB) descended down to me and said, 'We - the angels - will not enter any house in which there is a dog or a statue or a vessel in which they pee.'"

Three People Are Partners in Enjoining to Do Good and Forbidding to Do Evil

3-156 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Whoever enjoins to do good or forbids to do evil or guides to goodness or points towards it is a partner in its reward. Whoever orders to do evil, guides one towards evil or points towards it is also a partner in its chastisement."

3-157 Muhammad ibn Musa al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob al-Khizaz, on the authority of Abdul-Mumin al-Ansari that Abi Ja'far al-Baqir (MGB) said, "God has granted three things to believers: nobility in the world and his religion; prosperity in the Hereafter; and dignity in the hearts of the people of the world."

Fear Three People Regarding Your Religion

3-158 (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 his father, on the authority of Hammad ibn Isa, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly that he had heard the Commander of the Faithful Imam Ali (MGB) say, "Once I heard the Commander of the Faithful Ali (MGB) say, 'Fear the following three people regarding your religion: One who has learned the Quran, but starts to fight with his neighbour and kills him with the excuse that he is an atheist as soon as the brightness of the Quran lights up his face.'

ليس في هذه الامة ثلاثة أشياء

3-154 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثني محمد بن الحسن الصفار، عن أبي الجوزاء المنبه بن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:"ليس في امتي رهبانية، ولا سياحة، ولازم" يعني سكوت.

لا تدخل الملائكة بيتا فيه ثلاثة أشياء

3-155 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أيوب ابن نوح، عن صفوان بن يحيى، عن عبد الله بن مسكان، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن

جبرئيل عليه السلام أتاني فقال: إنا معشر الملائكة لا ندخل بيتا فيه كلب، ولا تمثال جسد، ولا إناء يبال فيه.

ثلاثة يشتركون في الامر بالمعروف والنهى عن المنكر

3-156 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله:من أمر بمعروف أو نهى عن منكر أو دل على خير أو أشار به فهو شريك، ومن أمر بسوء أو دل عليه أو أشار به فهو شريك.

اعطى الله عز وجل المؤمن ثلاث خصال

3-157 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله ابن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن عبدالمؤمن الانصاري، عن أبي جعفر عليه السلام قال: إن الله عز وجل أعطى المؤمن ثلاث خصال: العز في الدنيا في دينه، والفلج في الآخرة والمهابة في صدور العالمين.

يحذر على الدين ثلاثة

3-158 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن عمر بن اذينة عن أبان بن أبي

I said, ‘O Commander of the Faithful! Who is more likely to be a polytheist?’ The Commander of the Faithful (MGB) replied, ‘The one who makes accusations; the one who reinforces what he says and restates the lies; and the man to whom God has granted the rule but considers being obeyed to be God’s obedience and being opposed to be opposition to God – such a person is a liar since neither disobedience to the Creator in obeying a creature is allowed nor is it proper for any created person to like another created person in disobedience to God. You should not obey him in acts of disobedience to God. Obedience is for God, His Messenger and the Trustees in charge of the Affairs. Indeed the Honorable the Exalted God has ordered us to obey His Messenger, since he is pure and immaculate and would not order us to do acts of disobedience. God has also ordered us to obey the Trustees in charge of the Affairs since they are pure and immaculate and would not order us to do acts of disobedience to God.’”

Three Questions by a Christian from Ja'far as-Sadiq

3-159 Muhammad ibn al-Hassan ibn Ahmad ibn al- Valid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Abu Saéed al-Makari, on the authority of Salma - the slave seller, "One of my friends asked me to stay at his threshing floor as a guard. When I was there I made ablutions and prayed at noon every day. One day the Christian in the monastery asked me, 'What is this manner of praying? I have never seen anyone pray like this.' I replied, 'I have learned it from the (grand)son of God's Prophet (MGB).' The man asked, 'Is he knowledgeable?' I replied, 'Yes.' The man said, 'Then ask him about the following three things: what eggs, fish and birds are forbidden to eat?' I went on *Hajj* pilgrimage63 that year and went to see Aba Abdullah as-Sadiq (MGB) and told him, 'A man has asked me three things." He (MGB) said, "What are they?" I said, "He asked me which eggs, fish and birds are forbidden to eat?" The Imam (MGB) replied, "You should not eat any eggs whose tips are the same (the top of which you cannot distinguish from its bottom).64 You should not eat fish which has no scales. You should not eat any birds which do not have any gizzards" Upon my return from Mecca, I went to see the Christian man and gave him the answer. He said, "The man who has provided this answer is either a Prophet or a Trustee of a Prophet."

عياش عن سليم بن قيس الهلالي قال: سمعت أمير المؤمنين عليا عليه السلام يقول: احذروا على دينكم ثلاثة: رجلا قرأ القرآن حتى إذا رأيت عليه بهجته اخترط سيفه على جاره ورماه بالشرك، فقلت: يا أمير المؤمنين أيهما أولى بالشرك؟ قال: الرامي، ورجلا استخفته الاحاديث كلما احدثت أحدوثه كذب مدها بأطول منها، ورجلا آتاه الله عز وجل سلطانا فزعم أن طاعته طاعة الله ومعصيته معصية الله وكذب لانه لا طاعة لمخلوق في معصية الخالق، لا ينبغي للمخلوق أن يكون حبه لمعصية الله فلاطاعة في معصيته ولا طاعة لمن عصى الله، إنما الطاعة لله ولرسوله ولولاة الامر، وإنما أمر الله عز وجل بطاعة الرسول لانه معصوم مطهر، لايأمر بمعصيته وإنما امر بطاعة اولى الامر لانهم معصومون مطهرون لا يأمرون بمعصيته.

سؤال الديراني جعفر بن محمد عن ثلاث خصال

3-159 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي قال: حدثني أبوسعيد المكاري، عن سلمة بياع الجواري قال: سألني رجل من أصحابنا أن أقوم له في بيدر وأحفظه، فكان إلى جانبي دير فكنت أقوم إذا زالت الشمس فأتوضأ واصلي فناداني الديراني ذات يوم فقال: ما هذه الصلاة التي تصلي؟ فما أرى أحدا يصليها، فقلت: أخذناها عن ابن رسول الله صلى الله عليه وآله فقال: وعالم هو؟ فقلت له: نعم، فقال: سله عن ثلاث خصال عن البيض أي شيء يحرم منه، وعن السمك أي شيء يحرم منه، وعن الطير أي شيء يحرم منه؟ قال: فحججت من سنتي فدخلت على أبي عبد الله عليه السلام فقلت له: إن رجلا سألني أن أسألك عن ثلاث خصال، قال: وماهي؟ قلت: قال لي: سله عن البيض أي شيء يحرم منه، وعن السمك أي شيء يحرم منه، وعن الطير أي شيء يحرم منه، فقال [أبوعبد الله عليه السلام] قل له: [أما] البيض كل ما لم تعرف رأسه من إسته فلا تأكله وأما السمك فما لم يكن له قشر فلا

تأكله، وأما الطير فما لم تكن له قانصة فلا تأكله. قال: فرجعت من مكة فخرجت إلى الديراني متعمدا فأخبرته بما قال، فقال: هذا والله هو نبي أووصي نبي.

The compiler of the book – may God be pleased with him – said, “You can eat any of the sea birds that have gizzards or spur. You can eat birds which flap their wings when they fly. You should not eat birds which glide. Regarding birds that both glide and flap their wings when they fly, you can eat birds which flap their wings more often than they glide. However, you should not eat those which glide more often than they flap their wings.”

The Worst Three Things of Which the Earth Complained

3–160 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hashim, on the authority of Al–Hassan ibn abil–Hassan al–Farsi65, on the authority of Suleiman ibn Hafs al–Basry, on the authority of Ja’far ibn Muhammad as–Sadiq that God’s Prophet (MGB) said, “The three worst things of which the Earth has complained of to God are: undue blood that is shed on it; the washing off after fornication, and sleeping on it (after praying) before the sun rise.”

Three People Whom God Will Not Protect

3–161 (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 al–Hussein who linked it up through a chain of narrators to God’s Prophet (MGB), “The Honorable the Exalted God will not protect the following three people: those who reside in a ruined house; those who stand to pray on the road; and those who leave their vehicle unlocked.”

Three Will be Under the Shade of the God’s Throne on the Resurrection Day

3–162 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al–Nahikee66, on the authority of Ali ibn Ja’far67, on the authority of his brother Musa ibn Ja’far al–Kazim (MGB), “The following three groups shall be under the Shade of the Honorable the Exalted God’s On the Resurrection Day in which there shall be no shade but God’s Shade: those who marry off their Muslim brother; those who help their Muslim brother and those who safeguard the secrets of their Muslim brother.”

Three Will Complain to God

3-163 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted (Muhammad ibn) Ahmad, on the authority of Musa ibn Umar (and Sa'ed ibn Abdullah, on the authority of Ahmad ibn Aba Abdullah), on the authority of Ibn Fazal,

قال مصنف هذا الكتاب رضي الله عنه ـ: يؤكل من طير الماء ما كانت له قانصة أو صيصية ويؤكل من طير البر مادف، ولا يؤكل ما صف فإن كان الطير يصف ويدف وكان دفيفه أكثر من صفيفه أكل، وإن كان صفيفه أكثر من دفيفه لم يؤكل.

ما عجت الارض إلى ربها عز وجل كعجيجها من ثلاثة

3-160 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن هاشم، عن الحسن بن أبي الحسن الفارسي، عن سليمان بن حفص البصري، عن جعفر بن محمد عليهما السلام قال: قال رسول الله صلى الله عليه وآله: ما عجت الارض إلى ربها عز وجل كعجيجها من ثلاثة.من دم حرام يسفك عليها، أو اغتسال من زنا، أو النوم عليها قبل طلوع الشمس.

ثلاثة لا يتقبل الله لهم بالحفظ

3-161 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن الحسين بإسناده رفعه إلى رسول الله صلى الله عليه وآله أنه قال: ثلاثة لا يتقبل الله عز وجل لهم بالحفظ: رجل نزل في بيت خرب، ورجل صلى على قارعة الطريق ورجل أرسل راحلته ولم يستوثق منها.

ثلاثة يستظلون بظل عرش الله عز وجل يوم القيامة

3-162 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن النهيكي، عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام قال: ثلاثة يستظلون بظل عرش الله يوم لا ظل إلا ظله: رجل زوج أخاه المسلم، أو أخدمه أو كتم له سرا.

ثلاثة يشكون إلى الله عز وجل

3-163 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن [محمد بن أحمد، عن موسى بن عمر [وسعد بن عبد الله، عن

on the authority of someone who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), "There are three who will complain to the Honorable the Exalted God: a ruined mosque in which no one prays; scientists caught amongst ignorant people; and the Quran that is left unread with a layer of dust on it."

There Are Three Groups of People Who Recite the Quran

3-164 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Isma'il ibn Mihran, on the authority of Ubays ibn Hisham al-Nasheri, on the authority of someone who linked it up through other narrators to Abi Ja'far al-Baqir (MGB), "There are three groups of people who recite the Quran. Firstly there are those who have turned the Quran into their source of income. They use it to approach the rulers and act haughty with the people. Then there are those who recite the Quran and memorize it bit by bit, but violate its bounds and do not act accordingly.

Lastly, there are those who recite the Quran and use it as a medication for their hearts. They use it at night to say supplications and use it in the daytime while suffering from the thirst of fasting. They use the Quran to worship in the mosque and stay out of their comfortable beds. The Honorable the Omnipotent God fends off calamities for them; takes revenge from the enemies by means of them and sends down rain from the sky for them. I swear by God that such recitors of the Quran are as scarce as red matches are.68"

There Are Three Groups of Recitors of the Holy Quran

3-165 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim quoted his father, on the authority of Ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), "There are three groups of people who recite the Quran. First there are those who use the Quran to approach the rulers and act haughty with the people. They are of the residents of Hell. Secondly there are those who recite the Quran and memorize it bit by bit, but violate its limits. They are of the residents of Hell. Lastly, there are those who recite the Quran, develop it in their minds and act according to the strong decrees, believe in the similitudes, practice its obligatory deeds, consider allowed what it has allowed and forbid what it has forbidden. Thus, God protects them from the harms of the occasions of going astray. They are of the residents of Paradise. They can intercede on behalf of whomever they wish."

أحمد بن أبي عبد الله] عن ابن فضال، عمن ذكره، عن أبي عبد الله عليه السلام قال: ثلاثة يشكون إلى الله عز

وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه غبار ولا يقرء فيه.

قراء القرآن ثلاثة

3-164 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله البرقي، عن إسماعيل بن مهران، عن عبيس بن هشام الناشري، عمن ذكره، عن أبي جعفر عليه السلام قال: قراء القرآن ثلاثة رجل قرأ القرآن فاتخذه بضاعة واستدر به الملوك واستطال به على الناس، ورجل قرأ القرآن فحفظ حروفه وضيع حدوده، ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه، فأسهر به ليله، وأظمأ به نهاره. وقام به في مساجده، وتجافى به عن فراشه، فبأولئك يدفع الله العزيز الجبار البلاء، وبأولئك يديل الله من الاعداء وباولئك ينزل الله الغيث من السماء، فوالله هؤلاء قراء القرآن أعز من الكبريت الاحمر.

القراء ثلاثة

3-165 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: القراء ثلاثة قارئ قرأ [القرآن] ليستدر به الملوك. ويستطيل به على الناس فذاك من أهل النار وقارئ قرأ القرآن فحفظ حروفه وضيع حدوده فذاك من أهل النار، وقارئ قرأ [القرآن] فاستتر به تحت برنسه فهو يعمل بمحكمه ويؤمن بمتشابهه ويقيم فرائضه ويحل حلاله ويحرم حرامه فهذا ممن ينقذه الله من مضلات الفتن، وهو من أهل الجنة ويشفع فيمن شاء.

You Should Not Travel to Any Except for Three Mosques

3-166 (The compiler of the book narrated) that his father and Muhammad ibn Ali Majiluyih - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of some companions, on the authority of Al-Hassan ibn Ali and Abil Sakhr who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "Do not travel unless to visit three mosques: the Al-Haram Mosque (the *Ka'ba*), the Prophet's Mosque and the Kufa Mosque."

3-167 Ahmad ibn Zyad ibn Ja'far al-Hamedani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Yasir - the servant (of Imam al-Reza (MGB)) that Ali ibn Musa al-Reza (MGB) said, "You should not travel to any tombs other than our tombs. I have been oppressively poisoned to death and buried in a strange place. I hope the prayers of those who travel to visit my tomb are accepted and also their sins are forgiven."

There Are Three Benefits in Radishes

3-168 (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 some companions, on the authority of Han'nan ibn Sadeer, "I was eating at the same table with Aba Abdullah as-Sadiq (MGB). He (MGB) gave me some radishes to eat and told me, 'O Han'nan! There are three benefits in radishes. The leaves help let off internal gas, it helps clean the passageway of urine, and its roots help alleviate the phlegm.'"

There Is No Harm in Three Things

3-169 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Nahikee69, on the authority of Mansoor ibn Yunus that he had heard Abal-Hassan Musa ibn Ja'far al-Kazim (MGB) say, "There are no harms in the following three things: *Al-Razeqi* grapes, sugar canes and Lebanese apples."

The Prophet Guarantees Three Places of Residence in Paradise for Whoever Abandons Three Characteristics

3-170 Al-Khalil ibn Ahmad al-Sejezy narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Qazat, on the authority of Isma'il ibn Umayat, on the authority of the Jiblat al-Efriqi that God's Prophet (MGB) said, "I guarantee one house in the prairies of Paradise, one in the middle of Paradise and one in the highest parts of Paradise for whoever abandons quarrelling even though he may be right, abandons lying even as a joke, and is good-tempered."

لا تشد الرحال الا إلى ثلاثة مساجد

3-166 حدثنا أبي، ومحمد بن علي ما جيلويه رضي الله عنهما قالا: حدثنا محمد ابن يحيى العطار قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن بعض أصحابنا، عن الحسن بن علي، وأبي الصخر جميعا يرفعانه إلى أمير المؤمنين عليه السلام أنه قال:لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجد رسول الله صلى الله عليه وآله، ومسجد الكوفة.

3-167 حدثنا أحمد بن زياد بن جعفر الهمذاني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم قال: قال علي بن موسى الرضا عليه السلام: لا تشد الرحال إلى شيء من لاقبور إلا إلى قبورنا، ألا وإني لمقتول بالسم ظلما، ومدفون في موضع غربة، فمن شد رحله إلى زيارتي استجيب دعاؤه وغفر له ذنبه.

في الفجل ثلاث خصال

3-168 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي قال: حدثنا عدة من أصحابنا، عن حنان بن سدير قال: كنت مع أبي عبد الله عليه السلام على المائدة فناولني فجلة، وقال لي: يا حنان كل الفجل فان فيه ثلاث خصال، ورقه يطرد الرياح. ولبه يسربل البول واصوله تقطع البلغم.

ثلاثة لاتضر

3-169 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن النهيكي، عن منصور بن يونس قال: سمعت أبا الحسن موسى بن جعفر عليهما السلام يقول: ثلاثة لا تضر: العنب الرازقي، وقصب السكر، والتفاح اللبناني.

النبي صلى الله عليه وآله زعيم بثلاثة بيوت في الجنة لمن ترك ثلاث الخصال

3-170 أخبرني الخليل بن أحمد السجزي قال: حدثنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا قزعة، عن إسماعيل بن امية، عن جبلة الافريقي أن رسول الله صلى الله عليه وآله قال:أنا زعيم ببيت في بض الجنة وبيت في وسط الجنة، وبيت في أعلى الجنة لمن ترك المراء وإن كان محقا، ولمن ترك الكذب وإن كان هازلا، ولمن حسن خلقه.

The Commander of the Faithful Was Ordered to Fight Three

3-171 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Abdullah al-Ra'avasani quoted Ali ibn Salma70, on the authority of Muhammad ibn Bashr, on the authority of Fatr ibn Khalifat, on the authority of Hakim ibn Jobayr, on the authority of Ibrahim (al-Nakha'ee), on the authority of Al-Qamat (ibn Qays) that he had heard Ali ibn Abi Talib (MGB) say, "I was ordered to fight with the perfidious party, the deviators, and the apostates."

The compiler of the book - may God be pleased with him - said, "The perfidious party refers to those in the Battle of Jamal. The deviators refers to those who were from Syria and were associated with Muawiyah and the apostates refers to those who were from Nahravan71. I have included all that I have seen in this regard in the book *Vasfe Qital al-Sharat al-Mareqin*."

Three Characteristics without Which You Are Not from God or the Prophet

3-172 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Abdul Wahhab ibn Kharajat quoted Abu Kurayb, on the authority of Ali ibn Ja'far al-Abasi72, on the authority of Al-Hassan ibn al-Hussein al-Alavi, on the authority of his father Al-Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali ibn Abi Talib (MGB), "God's Prophet (MGB) said, 'There are three characteristics which whoever doesn't possess is neither from me nor from the Honorable the Exalted God.' The Prophet (MGB) was asked, 'O Prophet of God! What are they?' The Prophet (MGB) replied, 'Patience with which you forgive the ignorance of the ignorant ones; being good-tempered with the people; and piety which restrains you from rebelling against the Honorable the Exalted God.'"

Three Things to Respect for God

3-173 Suleiman ibn Ahmad al-Lakhmy narrated that Yahya ibn Uthman ibn Salih, Mutalib ibn Shoayb al-Azodi and Ahmad ibn Rashid - the two from Basra73, on the authority of Ibrahim ibn Himad, on the authority of Abi Hazim al-Madinee, on the authority of Imran ibn Umar ibn Sa'id al-Mosayeb, on the authority of his father, on the authority of his grandfather, on the authority of Abi Sa'id al-Khidry that God's Prophet (MGB) said, "There are three things to respect so that God will protect your religion and worldly affairs. And if you disrespect them, God will not protect anything for you. These three things to respect are Islam, me and my *Itrat* (being God's Book and my progeny)."

أمر أمير المؤمنين بقتال ثلاث فرق

3-171 حدثنا أبوسعيد محمد بن الفضل المذكر قال: حدثنا أبوعبد الله الراوساني قال: حدثنا علي بن سلمة قال: حدثنا محمد بن بشر قال: حدثنا فطر بن خليفة، عن حكيم بن جبير، عن إبراهيم قال: سمعت علقمة يقول: سمعت علي بن أبي طالب عليه السلام يقول:امرت بقتال الناكثين والقاسطين والمارقين.

قال مصنف هذا الكتاب رضي الله عنه: الناكثون أصحاب الجمل، والقاسطون أهل الشام ومعاوية، والمارقون أهل النهروان، وقد أخرجت كل ما رويته في هذا المعنى في كتاب وصف قتال الشراة المارقين.

ثلاث من لم تكن فيه فليس من الله عز وجل ولا من رسوله

3-172 أخبرني سليمان بن أحمد بن أيوب اللخمي قال: حدثنا عبدالوهاب ابن خراجة، قال: حدثنا أبوكريب قال:

حدثنا علي بن جعفر العبسي قال: حدثنا الحسن بن الحسين العلوي، عن أبيه الحسين بن زيد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله قال: ثلاث من لم تكن فيه فليس مني ولا من الله عز وجل، قيل: يا رسول الله وما هن؟ قال: حلم يرد به جهل الجاهل، وحسن خلق يعيش به في الناس، وورع يحجزه عن معاصي الله عز وجل.

لله عز وجل حرمات ثلاث

3-173 أخبرنا سليمان بن أحمد اللخمي قال: حدثنا يحيى بن عثمان بن صالح ومطلب بن شعيب الازدي وأحمد بن رشيد البصريون قالوا: حدثنا إبراهيم بن حماد عن أبي حازم المديني قال: حدثنا عمران بن عمر بن سعيد المسيب، عن أبيه، عن جده، عن أبى سعيد الخدرى قال: قال رسول الله صلى الله عليه وآله: إن لله حرمات ثلاث من حفظهن حفظ الله له أمر دينه ودنياه ومن لم يحفظهن لم يحفظ الله له شيئا: حرمة الاسلام وحرمتي، وحرمة عترتي.

3-174 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdulhamid, on the authority of Ibn Abi Najran, on the authority of Asim ibn Hamid, on the authority of Abi Hamzih al-Somali, on the authority of Akrama, on the authority of Ibn Abbas74, "There are three unique things which you should respect regarding God: His Book that is His Light and Wisdom; His House that He has established as a place for people to turn towards (in prayer) and will not accept anyone who turns his face towards anywhere else; and the Household of your Prophet Muhammad (MGB)."

The Truth of Faith Are in Three Characteristics

3-175 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Muhammad ibn Isma'il ibn Bazi'a, on the authority of Muhammad ibn Azafer, on the authority of his father that Abi Ja'far al-Baqir (MGB) said, "God's Prophet ran into a group of camel- riders during one of his trips. They greeted him and he asked them who they were. They said they were believers. The Prophet (MGB) asked them about the truth of their faith. They replied, 'Contentment with what God has destined, entrusting themselves to God, and submitting to God's orders.' Then God's Prophet (MGB) said, 'These are wise and knowledgeable people with such a high rank, near that of the Prophets.' Then he (MGB) faced them and said, 'If you are truthful, do not build what you shall not reside in; do not collect what you shall not eat; and fear God to Whom you shall return.'"

3-176 (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 Ali ibn Abi Hamzih, on the authority of Abi Basir and Zurarah ibn

A'ayan that Abi Ja'far al-Baqir (MGB) said, "One may perform the *Hajj* pilgrimage in either one of three ways: 1- *Hajj Al-Kira'an* with the offering; 3-*Hajj Ifra'ad* without taking the offering and 3- *Hajj Tamatu* in which the pilgrim puts on *Ihram*75 and goes to Mecca during the months of *Hajj*.76"

3-177 (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 Mufaz'zal ibn Salih, on the authority of Jabir al-Jo'afy, on the authority of Abi Ja'far al-Baqir (MGB) that God's

3-174 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عبدالحميد، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي حمزة الثمالي، عن عكرمة، عن ابن عباس قال: إن لله عز وجل حرمات ثلاث ليس مثلهن شيء: كتابه وهو نوره وحكمته، وبيته الذي جعله للناس قبلة لايقبل الله من أحد وجها إلى غيره، وعترة نبيكم محمد صلى الله عليه وآله.

حقيقة الايمان ثلاث خصال

3-175 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن محمد بن إسماعيل بن بزيع، عن محمد بن عذافر، عن أبيه، عن أبي جعفر عليه السلام قال: بينا رسول الله صلى الله عليه وآله: ذات يوم في بعض أسفاره إذ لقيه ركب فقالوا: السلام عليك يا رسول الله فالتفت إليهم فقال: ما أنتم؟ قالوا: مؤمنون، قال: فما حقيقة إيمانكم؟ قالوا: الرضا بقضاء الله، والتسليم لامر الله، والتفويض إلى الله، فقال رسول الله صلى الله عليه وآله: علماء حكماء كادوا أن يكونوا من الحكمة أنبياء، فان كنتم صادقين فلا تبنوا ما لاتسكنون، ولا تجمعوا ما لا تأكلون، واتقوا الله الذي إليه ترجعون.

الحاج على ثلاثة وجوه

3-176 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن علي بن أبي حمزة، عن أبي بصير، وزرارة بن أعين، عن أبي جعفر عليه السلام قال: الحاج على ثلاثة وجوه: رجل أفرد الحج بسياق الهدي، ورجل أفرد الحج ولم يسق، ورجل تمتع بالعمرة إلى الحج.

3-177 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن مفضل بن صالح عن جابر الجعفي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الحاج

Prophet (MGB) said, "The *Hajj* pilgrims can be divided into three groups. The ones who gain the most

benefit from the *Hajj* are those whose past and future sins are forgiven, and God safeguards them from the Fire of Hell. The second group are those whose past sins are forgiven, but are going to be held responsible for their future actions. The third group are those whose wealth and children are protected."

You are Admonished against Having Three Characteristics

3-178 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Isa quoted Hammad ibn Isa, who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB) that in his will to his son Muhammad ibn al-Hanifeh, the Commander of the Faithful Imam Ali (MGB) said, "I admonish you against haughtiness, ill temperedness and impatience since then you will have no friends and everyone will avoid you. Try to be kind with people and be patient with the losses which the people make you suffer. Be generous with your friends regarding yourself and your wealth. Accept the company of your friends and associate with them. Be warm and kind to the general public. Treat your enemy justly. Protect your religion and honor. This is much better for your religion and worldly life."

The Color Black Is Detestable Except for Three Things

3-179 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father Muhammad ibn Yahya quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Aba Abdullah al-Barqy, who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who narrated that God's Prophet (MGB) said, "The color black is detestable except for three things: for the turban, the slippers and the garment."

3-180 (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 Mufaz'zal ibn Salih, on the authority of Maysar (ibn Abdul Aziz), on the authority of Abi Ja'far al-Baqir (MGB), "Should a pilgrim to this House (of God) lack the following three characteristics his visit shall not be accepted. He is so pious that he is restrained from rebellion against the Sublime God. He is so patient that his anger is controlled. He is friendly with his companions."

Being a Guest is Limited to a Maximum of Three Days

3-181 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran

ثلاثة فأفضلهم نصيبا رجل غفر له ما تقدم من ذنبه وماتأخر، ووقاه الله عذاب النار، وأما الذي يليه فرجل غفرله ماتقدم من ذنبه ويستأنف العمل فيما بقي من عمره، وأما الذي يليه فرجل حفظ في أهله وماله.

النهي عن ثلاث خصال

3-178 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عمن ذكره، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في وصيته لابنه محمد بن الحنفية: إياك والعجب، وسوء الخلق، وقلة الصبر، فانه لا يستقيم لك على هذه الخصال الثلاث صاحب، ولا يزال لك عليها من الناس مجانب، وألزم نفسك التودد، وصبر على مؤونات الناس نفسك، وابذل لصديقك نفسك ومالك، ولمعرفتك رفدك ومحضرك، وللعامة بشرك ومحبتك، ولعدوك عدلك وإنصافك، واضنن بدينك وعرضك عن كل أحد، فانه أسلم لدينك ودنياك.

يكره السواد الا في ثلاثة أشياء

3-179 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه محمد بن يحيى، عن محمد بن أحمد، عن أحمد بن أبي عبد الله البرقي باسناده يرفعه إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: يكره السواد إلا في ثلاثة: العمامة، والخف، والكساء.

ما يعبأ بمن يؤم البيت اذا لم يكن فيه ثلاث خصال

3-180 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: حدثني مفضل بن صالح عن ميسر، عن أبي جعفر عليه السلام قال:مايعبأ بمن يؤم هذا البيت إذا لم يكن فيه ثلاث خصال: ورع يحجزه عن معاصي الله تعالى، وحلم يملك به غضبه، وحسن الصحابة لمن صحبه.

الضيافة ثلاثة ايام

3-181 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد ابن أحمد بن يحيى بن عمران الاشعري، عن أبي عبد الله الرازي، عن سجادة واسمه

al-Ash'ari, on the authority of Aba Abdullah al-Razi, on the authority of Aba Abdullah al-Razi, on the authority of Sajada (al-Abed) - al-Hassan ibn Ali ibn Abi Uthman, on the authority of Vasel, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "A guest deserves to be served for one, two or three days at the most. Thereafter, servicing a guest is a form of charity by the host." He (MGB) then added, "Do not stay in your brother's home so long as to make him commit a sin." Then he (MGB) was asked, "How could that be?" The Prophet

(MGB) said, “If you stay there so long that he no longer has anything left to spend for you.”

Three Things No Muslims Would Ever Doubt

3-182 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Hammad ibn Uthman, on the authority of Abdullah ibn Abi Ya'fur that Aba Abdullah as-Sadiq (MGB) said, “Once during the Last Pilgrimage to Mecca the Prophet of God (MGB) delivered a sermon in the *Al-Khayf* Mosque of *Mina*. He (MGB) started out by saying God’s Praises and His Glorifications. Then the Prophet (MGB) added, “May God assist any servant who hears me, remembers what I say and delivers it to whoever has not heard it. There are many who utter what they do not understand, but there are listeners who benefit from what they have said. There are many knowledgeable ones who state things for people of a better understanding and they benefit more from what is said. There are three things which a Muslim’s heart doesn’t doubt: having sincerity in what you do for the sake of God; being united with the nation’s leaders; and being associated with the Muslims, since inviting the Muslims includes anyone who supports them. Muslims are brothers one to another and their blood is all of the same color. Even the pledge of their youngest one is binding upon them all. All Muslims are united together against their enemies.”

The Prophet (MGB) Swears That Three Things Are Just

3-183 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad al-Hijal, on the authority of Nasr al-Attar who linked it up through a chain of narrators to God’s Prophet (MGB) who told Ali (MGB), “I swear that there are three things that are just: you and the Trustees after you are the ones who teach the way to get to know God. No one can get to know God unless he goes he gets to know you. You are the ones to teach the way to Paradise. No one can get to go to Paradise unless he gets to know you and you get to know them. You are the passage to Hell for the residents of Hell. No one would go to Hell unless he denies you and you deny him.”

الحسن بن علي بن أبي عثمان عن واصل، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الضيافة أول يوم حق والثاني والثالث. وما بعد ذلك فانها صدقة تصدق بها عليه، ثم قال عليه السلام: لا ينزلن أحدكم على أخيه حتى يوثمه قيل: يا رسول الله وكيف يوثمه؟ قال: حتى لايكون عنده ما ينفق عليه.

ثلاث لا يغل عليهن قلب امرء مسلم

3-182 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أحمد بن

محمد بن أبي نصر البزنطي، عن حماد بن عثمان، عن عبد الله بن أبي يعفور، عن أبي عبد الله عليه السلام قال: خطب رسول الله صلى الله عليه وآله الناس بمنى في حجة الوداع في مسجد الخيف فحمد الله وأثنى عليه، ثم قال: نصر الله عبداسمع مقالتي فوعاها، ثم بلغها إلى من لم يسمعها فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه، ثلاث لا يغل عليهن قلب امرء مسلم إخلاص العمل لله، والنصيحة لائمة المسلمين، واللزوم لجماعتهم، فان دعوتهم محيطة من ورائهم المسلمون إخوة، تتكافأ دماؤهم، يسعى بذمتهم أدناهم. وهم يد على من سواهم.

قول النبي صلى الله عليه وآله ثلاث اقسم انهن حق

3-183 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن عبد الله بن محمد الحجال، عن نصر العطار عمن رفعه باسناده قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام:ثلاث أقسم أنهن حق: إنك والاوصياء من بعدك عرفاء لا يعرف الله إلا بسبيل معرفتكم، وعرفاء لا يدخل الجنة إلا من عرفكم وعرفتموه، وعرفاء لا يدخل النار إلا من أنكركم وأنكرتموه.

One Would Continue to Be Rewarded for Only Three Things

3-184 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "No one would get any added rewards after he dies unless for three things: an on-going charity which he has established during his lifetime and is in effect after he dies all the way up until the Resurrection Day; a public donation left which is not to be inherited by anyone; a good rule he has established which he followed and others follow after his demise; and a well-mannered child who prays for his forgiveness."

3-185 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Yahya ibn Imran al-Ash'ari, on the authority of Sahl ibn Zyad, on the authority of Muhammad ibn al-Hussein ibn Zayd77, on the authority of Muhammad ibn Sin'an, on the authority of Monzar ibn Yazid, on the authority of Abu Harun al-Makfoof, "Abu Abdullah as-Sadiq (MGB) told me, 'O Aba Harun! Indeed the Blessed the Sublime God has sworn by Himself not to be neighbors with treacherous ones.' I asked, 'Who would that refer to?' the Imam (MGB) replied, 'That refers to anyone who takes even a penny of a believer's money for himself or deprives him of worldly things.' I said, 'I seek refuge in God from God's Wrath!' Then the Imam (MGB) added, 'Indeed the Blessed the Sublime God has sworn by Himself not to house any of the following three groups in Paradise: those who reject God's judgement; those who reject the judgement of a righteous Divine Leader, and those who disregard a believer's rights.' I asked, 'Should one give a believer what he has a lot more of than his own needs?' The Imam (MGB) replied, 'One should not hesitate to do anything for him. Should he hesitate to give him his own self and soul, he is not of his

brethren. Rather he would be of the progeny of Satan.'"

The compiler of the book – may God increase his acknowledgement – said, "What is meant here by not hesitating to give from one's self and soul is to assist him whenever he needs any assistance and to help him to fulfill his needs."

The Three First Fathers

3-186 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il, on the authority of Al-Hassan ibn Zarif, on the authority of Aba Abdul

ليس يتبع الرجل بعد موته الا ثلاث خصال

3-184 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي، عن أبي عبد الله عليه السلام قال:ليس يتبع الرجل بعد موته من الاجر إلا ثلاث خصال: صدقة أجراها في حياته فهي تجري بعد موته إلى يوم القيامة صدقة موقوفة لا تورث ـ، أو سنة هدى سنها فكان يعمل بها، وعمل بها من بعده غيره، أو ولد صالح يستغفر له.

لا يسكن الله عز وجل جنته ثلاثة أصناف

3-185 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن يحيى بن عمران الاشعري، عن سهل بن زياد، عن محمد بن الحسين بن زيد، عن محمد بن سنان، عن منذر بن يزيد قال: حدثني أبو هارون المكفوف قال: قال لي أبوعبد الله عليه السلام: يا أبا هارون إن الله تبارك وتعالى آلى على نفسه أن لا يجاوره خائن قال: قلت: وما الخائن؟ قال: من ادخر عن مؤمن درهما أو حبس عنه شيئا من أمر الدنيا، قال: أعوذ بالله من غضب الله، فقال: إن الله تبارك وتعالى آلى على نفسه أن لا يسكن جنته أصنافا ثلاثة: راد على الله عز وجل، أو راد على إمام هدى، أو من حبس حق امرء مؤمن، قال: قلت: يعطيه من فضل ما يملك؟ قال: يعطيه من نفسه وروحه، فان بخل عليه مسلم بنفسه فليس منه، إنما هو شرك الشيطان.

قال مصنف هذا الكتاب أدام الله تأييده ـ: الاعطاء من النفس والروح إنما هو بذل الجاة له إذا احتاج إلى معاونته، وهو السعي له في حوائجه.

الاباء ثلاثة

3-186 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثني أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن

Rahman, on the authority of Muawiyah ibn Ammar that Aba Abdullah as-Sadiq (MGB) said, "There are three first fathers: Adam who had a believing son; John (*Yahya*) who had both a believing and an infidel son; and Satan who had an infidel offspring who do not reproduce in the usual way. They only lay eggs and a new male is produced. There are no females in their line."

3-187 (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 Al-Hassan ibn Mahboob, on the authority of Abi Ayoob, on the authority of Abdul-Mumin al-Ansari that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God has granted the believers three characteristics: honor in this world; prosperity in the Hereafter and grandeur in the hearts of the oppressors." Then he (MGB) went on and recited the following verse of the Holy Quran, *'...But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.'*[78] And he (MGB) also recited the following verses, *'The believers must* (*eventually*) *win through,- Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or* (*the captives*) *whom their right hands possess,- for* (*in their case*) *they are free from blame, But those whose desires exceed those limits are transgressors;- Those who faithfully observe their trusts and their covenants; And who* (*strictly*) *guard their prayers;- These will be the heirs, Who will inherit Paradise: they will dwell therein* (*for ever*)*. '*

The Best Three Things for the Best Three to Wish for

3-188 (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 Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Ibn Miskan that Aba Abdullah as-Sadiq (MGB) said, "The misers are the ones most deserving to hope for everyone else to be rich, since then no one would ask them for anything. Those with faults are the ones most deserving to hope for everyone else to be perfect, since then no one else would find faults with them. Those who are ignorant are the ones most deserving to hope for everyone else to be patient, since they are the ones most in need of other's patience to forgive them. Unfortunately, the misers hope for others to be poor; the faulty hope for others to be faulty; and the foolish hope for others to be foolish, while poverty brings about stinginess, faultiness causes finding faults with others, and foolishness brings about the commitment of sins."

الحسن بن ظريف، عن أبي عبدالرحمن، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال: الآباء ثلاثة: آدم ولد مؤمنا، والجان ولد مؤمنا وكافرا، وإبليس ولد كافرا وليس فيهم نتاج، إنما يبيض ويفرخ، وولده ذكور ليس فيهم إناث.

اعطي المؤمن ثلاث خصال

3-187 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن أبي عبد الله البرقي، عن الحسن بن محبوب، عن أبي أيوب، عن عبدالمؤمن الانصاري، عن أبي جعفر عليه السلام قال:إن الله عز وجل أعطى المؤمن ثلاث خصال العزة في الدنيا، والفلح في الآخرة، والمهابة في صدور الظالمين، ثم قرأ "وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ." وقرأ " قَدْ أَفْلَحَ الْمُؤْمِنُونَ..." إلى قوله "هُمْ فِيهَا خَالِدُونَ".

أحق الناس بتمني ثلاثة أشياء ثلاثة نفر

3-188 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن ابن مسكان، عن أبي عبد الله عليه السلام قال: إن أحق الناس أن يتمنى للناس الغنى البخلاء، لان الناس إذا استغنوا كفوا عن أموالهم، وأحق الناس أن يتمنى للناس الصلاح أهل العيوب، لان الناس إذا صلحوا كفوا عن تتبع عيوب الناس،وأحق الناس أن يتمنى للناس الحلم أهل السفه الذين يحتاجون إلى أن يعفى عن سفههم، فأصبح أهل البخل يتمنون فقر الناس، وأصبح أهل العيوب يتمنون معايب الناس، وأصبح أهل السفه يتمنون سفه الناس، وفي الفقر الحاجة إلى البخيل، وفي الفساد طلب عورة أهل العيوب، وفي السفه المكافأة بالذنوب.

The Three Types of Affairs

3-189 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Al-Hassan ibn Sa'id, on the authority of Al-Harith ibn Al-Ahval Sahib al-Taq[79] Muhammad ibn Ali ibn al-No'man), on the authority of Jamil ibn Salih, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said as part of a long narration, "There are three types of affairs: ones that are clearly right and you can follow; ones that are clearly wrong and you should avoid; and ones that are doubtful which you must leave up to God."

The Three Thieves

3-190 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Ali ibn Suleiman ibn Rashid, on the authority of Al-Hassan ibn Ali ibn Yaqtayn, on the authority of Yunus ibn Abdul-Rahman, on the authority of Isma'il ibn Kasir ibn Basam that Abu Abdullah as-Sadiq (MGB) said, "There are three groups of thieves: those that block the payment of the alms-tax; those who consider it right to devour their wife's nuptial gift; and those who borrow money and plan not to return it."

There Are Three Groups of Angels

3-191 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of al-Hassan ibn Mahboob, on the authority of Muhammad ibn Talha who linked it up through a chain of narrators to the Prophet (MGB), "There are three groups of angels. One group of angels has two wings. Another group of angels has three wings. And a third group of angels has four wings."

Three Groups of Jinn and Three Groups of Men

3-192 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted on Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of someone who narrated on the authority of Aba Abdullah as-Sadiq (MGB), "There are three groups of genies: those with the angels; those with the birds flying in the sky; and those with dogs and snakes. There are three groups of men: those who will be in the Shade of the Throne on the Day in which there is no shade except for His Shade; those for whom there shall be a Reckoning and punishment; and those whose faces are that of the people, but their hearts are that of the Satans."

الامور ثلاثة

3-189 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني الحسين بن إسحاق التاجر، عن علي بن مهزيار، عن الحسن بن سعيد، عن الحارث بن الاحول صاحب الطاق، عن جميل بن صالح، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله في حديث طويل:الامور ثلاثة أمر تبين لك رشده فاتبعه، وأمر تبين لك غيه فاجتنبه، وأمر اختلف فيه فرده إلى الله عز وجل.

السراق ثلاثة

3-190 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد قال: حدثني أبوعبد الله الرازي، عن علي بن سليمان بن رشيد، عن الحسن بن علي بن يقطين، عن يونس بن عبدالرحمن، عن إسماعيل بن كثير بن بسام قال: قال أبوعبد الله عليه السلام: السراق ثلاثة: مانع الزكاة، ومستحل مهور النساء، وكذلك من استدان دينا ولم ينو قضاءه.

الملائكة على ثلاثة أصناف

3-191 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن محمد بن طلحة بإسناده يرفعه إلى النبي صلى الله عليه وآله قال:الملائكة على ثلاثة أجزاء، فجزء لهم جناحان، وجزء لهم ثلاثة أجنحة، وجزء لهم أربعة أجنحة

الجن على ثلاثة أجزاء، والانس على ثلاثة أجزاء

3-192 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عمن ذكره، عن أبي عبد الله عليه السلام قال:الجن على ثلاثة أجزاء، فجزء مع الملائكة، وجزء يطيرون في الهواء، وجزء كلاب وحيات، والانس على ثلاثة أجزاء، فجزء تحت ظل العرش يوم لا ظل إلا ظله، وجزء عليهم الحساب والعذاب، وجزء وجوههم وجوه الآدميين وقلوبهم قلوب الشياطين.

You Should Not Stand to Pray behind Three People

3-193 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Al-Hassan ibn Ali ibn Yaqtayn, on the authority of Amr ibn Ibrahim, on the authority of Khalaf ibn Himmad, on the authority of one of our companions called al-Hassan ibn Ali, on the authority of Abi As-Sadiq Abdullah as-Sadiq (MGB), "You should not stand to pray behind three people: an unfamiliar person; someone who ascribes certain boastful attributes to the Divine Leaders, even if he expresses the same beliefs as you do; and one who is corrupt even if he is not boastful about the Divine Leaders."

Three Things Make You Obese and Three Things Make You Thin

3-194 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Ibn Abi Umayr, on the authority of Muawiyah ibn Ammar, on the authority of Aba Abdullah as-Sadiq (MGB), "Three things will make you obese and three things will make you skinny. The three things which will make you obese are: taking a bath often, smelling good scents and wearing soft robes. The three things that will make you thin are eating a lot of eggs, fish and fresh dates."

The compiler of the book said, "What is meant by 'taking a bath often' is taking a bath every other day. Should you take a bath every day you would lose weight."

Three Ways by which All Muslim Decrees Are Put into Effect

3-195 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn

Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abi Jamileh, on the authority of Ishmael ibn Abi Oways, on the authority of Zamrat ibn Abi Zamrat, on the authority of his father, on the authority of his grandfather that the Commander of the Faithful (MGB) said, “All Muslim decrees are put into effect in either one of the three ways: a just testimony, a definite oath, or the current practice of leaders to guidance.”

Three Things along with Three Other Things

3-196 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Sayyari, on the authority of Al-Harith ibn al-Dalhath, on the authority of his father, on the authority of

ثلاثة لا يصلى خلفهم

3-193 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد، عن الحسن علي بن يقطين، عن عمرو بن إبراهيم، عن خلف بن حماد، عن رجل من أصحابنا نسي الحسن بن علي اسمه عن أبي عبد الله عليه السلام قال:ثلاثة لا يصلى خلفهم: المجهول، والغالي وإن كان يقول بقولك، والمجاهر بالفسق وإن كان مقتصدا.

ثلاثة لا يؤكلن فيسمن وثلاثة يؤكلن فيهزلن

3-194 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن موسى بن عمر، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله عليه السلام قال:ثلاثة يسمن، وثلاثة يهزلن، فأما التي يسمن فادمان الحمام، وشم الرائحة الطيبة، ولبس الثياب اللينة، وأما التي يهزلن فإدمان أكل البيض والسمك والطلع.

قال مصنف هذا الكتاب رضي الله عنه: يعني بادمان الحمام أن يدخله يوم ويوم لا، فانه إن دخله كل يوم نقص من لحمه.

جميع احكام المسلمين تجرى على ثلاثة أوجه

3-195 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبي جميلة، عن إسماعيل بن أبي أويس، عن ضمرة بن أبي ضمرة، عن أبيه، عن جده قال: قال أمير المؤمنين عليه السلام: جميع أحكام المسلمين تجري على ثلاثة أوجه: شهادة عادلة، أو

يمين قاطعة، أو سنة جارية مع أئمة الهدى.

ثلاثة مقرون بها ثلاثة

3-196 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني أبي، عن أحمد ابن أبي عبد الله البرقي، عن السياري، عن الحارث بن دلهاث، عن أبيه، عن أبي

Abil Hassan al-Reza (MGB), "Indeed the Honorable the Exalted God has decreed three things which are accompanied by three other things. He has ordered us to pray and give alms.80 The prayers of whoever prays, but doesn't give alms is not accepted of him. He also ordered us to thank Him and our parents81. Whoever thanks God, but doesn't thank his parents has not indeed thanked God. God has ordered us to fear God and to visit the relations of kin.82 Whoever doesn't visit his relations of kin has indeed not feared God."

Three Intercede with God and Their Intercession Accepted

3-197 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry, on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are three groups who intercede on behalf of someone with the Honorable the Exalted God and their intercession will be accepted: the Prophets, then the scholars; and then the martyrs."

The Three in Whose Name the First Lot Was Cast

3-198 Ahmad ibn Harun al-Fami and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Muhammad ibn al-Hassan al-Saf'far, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Hammad ibn Isa, on the authority of Hurayz who linked it up through some narrators to Abi Ja'far al-Baqir (MGB), "The first of the three in whose name the first lot was cast is Mary, the daughter of Imran, as we read in the following words of the Honorable the Exalted God, *'Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary...'*83 There were six arrows in this casting. Then it is the lots cast for Jonah (MGB) when he was riding the ship with the people and the ship stopped in the tumult. They cast lots for Jonah three times. Then Jonah went to the front of the ship. Suddenly a large whale opened his mouth and Jonah jumped into his mouth. The next case is regarding Abdul Mutalib to whom God had granted nine sons. Abdul Mutalib bet with God that he would offer one of them for sacrifice if he was granted another son. When the number of his sons became ten with the birth of Abdullah - the father of

God’s Prophet Muhammad (MGB) – it was hard for Abdul Mutalib to offer Abdullah as a sacrifice. Then he brought ten camels and cast lots for either them or Abdullah. The lot fell to Abdullah's name. He increased the number

الحسن الرضا عليه السلام قال: إن الله عز وجل أمر بثلاثة مقرون بها ثلاثة اخرى: أمر بالصلاة والزكاة فمن صلى ولم يزك لم تقبل منه صلاته، وأمر بالشكر له وللوالدين، فمن لم يشكر والديه لم يشكر الله، وأمر باتقاء الله وصلة الرحم، فمن لم يصل رحمه لم يتق الله عز وجل.

ثلاثة يشفعون إلى الله عز وجل فيشفعون

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن هارون بن مسلم، عن مسعدة بن 197-3 صدقة، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة يشفعون إلى الله عز وجل فيشفعون: الانبياء، ثم العلماء، ثم الشهداء.

أول من سوهم عليه ثلاثة

حدثنا أحمد بن هارون الفامي، وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر 198-3 بن بطة، عن محمد بن الحسن الصفار، عن العباس بن معروف عن حماد بن عيسى، عن حريز، عمن أخبره، عن أبي جعفر عليه السلام: قال: أول من سوهم عليه مريم بنت عمران وهو قول الله عز وجل "وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ" والسهام ستة، ثم استهموا في يونس لما ركب مع القوم فوقفت السفينة في اللجة، فاستهموا فوقع السهم على يونس ثلاث مرات قال: فمضى يونس إلى صدر السفينة فاذا الحوت فاتح فاه فرمى بنفسه، ثم كان عبدالمطلب ولد له تسعة فنذر في العاشر إن يرزقه الله غلاما أن يذبحه قال: فلما ولد عبد الله لم يكن يقدر أن يذبحه ورسول الله صلى الله عليه وآله في صلبه، فجاء بعشر من الابل وساهم عليها وعلى عبد الله فخرج السهام

of the camels to be offered ten by ten and repeated the casting of lots. However, every time the lot fell to Abdullah’s name. When the number of camels he offered reached one-hundred, the lot fell in the name of the camels. Abdul Mutalib said, ‘O My Lord! No. It would not be fair to suffice for this. I must draw lots three more times.’ He drew lots three more times. The lot fell to the name of the camels all three times. At this time Abdul Mutalib said, ‘Now I know that my Lord is pleased with this.” And he had their throats cut.84

There Are Three Benefits in Quinces

3-199 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Ali al-Basry, on the authority of Fuzalat ibn Ayoob and Wahab ibn Hafs, on the authority of Shahab ibn Abdeh Rab'beh that Aba Abdullah as-Sadiq (MGB) said, "Zubayr had a quince in his hand and went to see God's Prophet (MGB). The Prophet (MGB) said, 'O Zubayr! What is this in your hand?' Then he replied, 'O Prophet of God! This is a quince.' Then the Prophet (MGB) said, 'O Zubayr! Eat quinces since they have three good characteristics.' Zubayr said, 'O Prophet of God ! What are they?'

The Prophet (MGB) replied, 'They will warm up the heart, make a miser benevolent and turn a coward into a bold person.'

The compiler of the book - may God be pleased with him - says, "I heard my elder Muhammad ibn al-Hassan - may God be pleased with him - narrate that As-Sadiq (MGB) said, 'Zubayr was one of us until his son Abdullah grew up and turned him against us.'"

There Are Three Characteristics in Onions

3-200 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Ali al-Hamedany, on the authority of Al-Hassan ibn Ali al-Kasa'ee85, on the authority of Maysar (ibn Abdul Aziz)86 - the seller of black slaves - in the presence of Khalid that I heard Aba Abdullah as-Sadiq (MGB) say, "Eat onions since they have three characteristics: they make your mouth smell fresh; they strengthen your gums; and they increase your sperm and sex drive."

3-201 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that the Prophet (MGB) said, "Using charms is not effective except on three occasions: for biting bugs, sore eyes or blood that will not flow (due to phlebotomy)."

على عبد الله فزاد عشرا، فلم تزل السهام تخرج على عبد الله، ويزيد عشرا، فلما [أن] بلغت مائة خرجت السهام على الابل، فقال عبدالمطلب: ما أنصفت ربي، فأعاد السهام ثلاثا فخرجت على الابل، فقال: الآن علمت أن ربي قد رضي فنحرها.

السفرجل فيه ثلاث خصال

3-199 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن علي البصري، عن فضالة بن أيوب، ووهب بن حفص، عن شهاب بن عبد ربه قال: سمعت أبا عبد الله عليه السلام يقول: إن الزبير دخل على رسول الله صلى الله عليه وآله وبيده سفرجلة، فقال له رسول الله صلى الله عليه وآله: يا زبير ما هذه بيدك؟ فقال له: يا رسول الله هذه سفرجلة، فقال: يا زبير كل السفرجل فان فيه ثلاث خصال، قال: وما هي يا رسول الله؟ قال: يجم الفؤاد، ويسخي البخيل، ويشجع الجبان.

قال مصنف هذا الكتاب رضي الله عنه: سمعت شيخنا محمد بن الحسن رضي الله عنه يروي أن الصادق عليه السلام قال: ما زال الزبير منا أهل البيت حتى أدرك فرخه فنهاه عن رأيه.

في البصل ثلاث خصال

3-200 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن علي الهمداني، عن الحسن بن علي الكسائي عن ميسر بياع الزطي وكان خالد قال: سمعت أبا عبد الله عليه السلام يقول: كلوا البصل فان فيه ثلاث خصال: يطيب النكهة، ويشد اللثة، ويزيد في الماء والجماع.

لا رقى الا في ثلاثة

3-201 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه عليهما السلام أن النبي صلى الله عليه وآله قال:لا رقى إلا في ثلاثة: في حمة أو عين أو دم لا يرقأ.

On Three Traits That Are Signs of the Jurisprudent

3-202 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Musa ibn Abi Ja'far al-Kumaydany quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty that Abul Hassan Al-Reza (MGB) said, "Patience, knowledge and silence are among the signs of the jurisprudent. Silence is one of the gates of wisdom. Silence attracts affection and is a guide for any good affair."

Blowing at Three Places Is Detestable

3-203 Ahmad ibn Muhammad al-Haysam al-Ajali – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted 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 Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "Blowing at three things is detestable: blowing at a talisman, blowing at food, and blowing at the place of prostration."

Anyone Possessing Three Characteristics shall Go to Hell

3-204 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Al-Ala' ibn Fuzayl that Aba Abdullah as-Sadiq (MGB) said, "Should anyone possess the following three characteristics, do not hesitate to say that he would go to hell: oppressiveness, cowardliness and miserliness. Should a woman possess the following three characteristics, do not hesitate to say that she would go to hell: scurrility, haughtiness and corruption.87"

God Will Make Three Things Rule Over Whoever Gains Illegitimate Property

3-205 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn al-Hakam that Aba Abdullah as-Sadiq (MGB) said, "God will make a building, water and clay rule over whoever gains property through illegitimate means."

Three Sources of Comfort for a Believer

3-206 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ali ibn al-Salt quoted on the authority of Ahmad ibn Muhammad ibn Ali ibn Khalid, on the authority

ثلاث خصال من علامات الفقه

3-202 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي قال: قال أبوالحسن عليه السلام: من علامات الفقه الحلم والعلم والصمت، إن الصمت باب من أبواب الحكمة، وإن الصمت يكسب المحبة، [و] إنه دليل على كل خير.

يكره النفخ في ثلاثة أشياء

3-203 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، عن تميم بن بهلول، عن أبيه، عن الحسين بن مصعب قال: قال أبوعبد الله عليه السلام: يكره النفخ في الرقى، والطعام، وموضع السجود.

ثلاث خصال من كن فيه فهو في جهنم

3-204 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن محمد بن عيسى، عن محمد بن سنان، عن العلاء بن فضيل، عن أبي عبد الله عليه السلام قال: ثلاث إذا كن في الرجل فلا تحرج أن تقول: إنه في جهنم: الجفاء والجبن والبخل، وثلاث إذا كن في المرأة فلا تحرج أن تقول: إنها في جهنم البذاء والخيلاء والفجر.

من كسب مالا من غير حله سلط الله عليه ثلاثة أشياء

3-205 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: من كسب مالا من غير حل سلط الله عليه البناء والماء والطين.

ثلاثة للمؤمن فيهن راحة

3-206 حدثنا أبي رضي الله عنه قال: حدثني محمد بن علي بن الصلت، عن أحمد بن محمد بن علي بن خالد، عن منصور بن العباس، عن سعيد بن جناح عن مطرف

of Mansoor ibn al-Ab'bas, on the authority of Sa'id ibn Jinah, on the authority of Motrif - a servant of Ma'an, that Aba Abdullah as-Sadiq (MGB) said, "There are three things which comfort a believer: a big house in which he guards his privacy and his bad states of health from the people; a good wife who assists him in the affairs of this life and the Hereafter; and a daughter or a sister who leaves his house either by death or because of marriage."

A Man's Prosperity Depends on Three Things

3-207 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Muhammad ibn Khalid al-Barqy, on the authority of Uthman ibn Isa, on the authority of Abdullah ibn Miskan who linked it up through a chain of narrators

to Ali ibn al-Hussein as-Sajjad (MGB) saying, “A man is prosperous if his business is in his own town; his friends are good; and he has children who assist him.”

Three Whose Prayers Will Not be Answered

3-208 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abdullah ibn Sin’an, on the authority of Al-Walid ibn Sabih who said, “I was with Aba Abdullah as-Sadiq (MGB). A tray of dates was in front of him (MGB). A beggar came and the Imam (MGB) gave him some dates. Another one came and the Imam (MGB) gave him some dates. A third beggar came, but the Imam (MGB) said, ‘May God grant you an increase of sustenance!’ Then the Imam (MGB) told me, ‘If a man has more than thirty or forty-thousand (*Dinars*) and wishes to give it all away in charity, he can do so, but he will become poor and will be amongst those whose prayers are returned to themselves.’ I asked the Imam (MGB), ‘May I be your ransom! Who are these people?’ The Imam (MGB) replied, ‘They include men to whom God has granted what they prayed for, but spend it all for God’s sake and again say, ‘O God! Please give me more sustenance!’ They also include men who curse their wives while having treated their wives oppressively. They are told, ‘Have We not entrusted her affairs with you?’ They also include men who sit in their house, pray to seek their sustenance and say, ‘O God! Please deliver my sustenance to me! The Honorable the Exalted God tells them, ‘Have I not established a way for you to obtain your daily sustenance?’”

Fasting for Three Days in the Month Equals Fasting the Whole Year

3-209 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Musa ibn Imran al-Nakha’ee, on the authority of his uncle Al-Hussein ibn Yazid al-Nawfaly, on the authority of Ali ibn Abi Hamzih on the authority of his father, “I asked

مولى معن، عن أبي عبد الله عليه السلام قال: ثلاثة للمؤمن فيهن راحة: دار واسعة تواري عورته وسوء حاله من الناس. وامرأة صالحة تعينه على أمر الدنيا والآخرة، وابنة أو اخت يخرجها من منزله بموت أو بتزويج.

من سعادة المرء أن يكون له ثلاثة أشياء

3-207 حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد البرقي، عن عثمان بن عيسى، عن عبد الله بن مسكان يرفعه إلى علي بن الحسين عليهما السلام أنه قال: من سعادة المرء أن يكون متجره في بلاده، ويكون خلطاؤه صالحين، ويكون له ولد يستعين بهم.

ثلاثة لا يستجاب لهم دعوة

3-208 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن عبد الله بن سنان، عن الوليد ابن صبيح، عن أبي عبد الله عليه السلام قال: كنت عنده وعنده جفنة من رطب فجاء سائل فأعطاه ثم جاء سائل آخر فأعطاه، ثم جاء آخر فأعطاه، ثم جاء آخر فقال: وسع الله عليك، ثم قال: إن رجلا لو كان له مال يبلغ ثلاثين أو أربعين ألفا، ثم شاء أن لا يبقى منه شيء إلا قسمه في حق فعل فيبقى لا مال له، فيكون من الثلاثة الذين يرد دعاؤهم عليهم، قال: قلت: جعلت فداك من هم؟ قال: رجل رزقه الله عز وجل مالا فأنفقه في وجوهه ثم قال: يا رب ارزقني [فيقول الله عز وجل أولم أرزقك] ورجل دعا على امرأته وهو ظالم لها فيقال له: ألم أجعل أمرها بيدك، ورجل جلس في بيته وترك الطلب، ثم يقول: يا رب ارزقني فيقول [الله] عز وجل ألم أجعل لك السبيل إلى الطلب للرزق.

صيام السنة ثلاثة أيام من كل شهر

3-209 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي،

Aba Abdullah as-Sadiq (MGB) about the reward for fasting based on the tradition of God's Prophet (MGB). The Imam (MGB) replied, "All together there are three days in the whole month fasting on which equals fasting the whole year long: the Thursday in the first ten days of the month; the Wednesday in the second ten days and the Thursday in the last ten days. The Honorable the Exalted God said, *'He that doeth good shall have ten times as much to his credit:...'*[88] Whoever is too weak to fast on these three days can pay one Dirham in charity for each day.".

A Believer's Amusement Is in Three Things

3-210 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Hammad ibn Ya'la ibn Himad, on the authority of his father, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Zurarah ibn A'ayan that Abi Ja'far al-Baqir (MGB) said, "A believer's amusement is in three things: enjoying his women; joking around with his brethren; and praying at night."

Whoever Has Three Characteristics Has the Whole Good

3-211 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Abdullah ibn Suleiman, Abdullah ibn Muhammad al-Vahby, Ahmad ibn Umayr and Muhammad ibn Abi Ayoob quoted Muhammad ibn Bashr ibn Hani ibn Abdul Rahman, on the authority of his father, on the authority of his

uncle Ibrahim ibn Aba Ablat, on the authority of Ummal-Derda, on the authority of Abil-Derda that God's Prophet (MGB) said, "Whoever wakes up in the morning with a healthy body, peace of mind and availability of that day's share of food it is as if he has been given the whole good of this world.

O Ibn Khas'am! It suffices to have enough to feed yourself so that you are not hungry, and enough to cover yourself. It would even be better if you have a place to live and a means of transportation, a piece of bread and some water to drink. Whatever goes beyond this, there will be a Reckoning for it or a punishment for you."

The Prophet Hit the Rock with a Pickaxe Three Times and Said 'God is Great' Three Times

3-212 Muhammad ibn Ibrahim ibn Ahmad ibn Yunus al-Laysee narrated that Abu Abdullah Muhammad ibn al-Faraj al-Sharooty quoted Abu Abdullah Muhammad ibn Yazid ibn al-Molheb, on the authority of Abu Sufyan, on the authority of Oaf, on the authority of Maymun, on the authority of Al-Bara ibn Azib, "When God's Prophet (MGB) ordered that a ditch be dug, a big boulder appeared across the ditch which could not be

عن علي بن أبي حمزة، عن أبيه قال:سألت أبا عبد الله عليه السلام عما جرت به السنة في الصوم من رسول الله صلى الله عليه وآله قال: ثلاثة أيام في كل شهر: خميس في العشر الاول، وأربعاء في العشر الاوسط، وخميس في العشر الاخير، يعدل صيامهن صيام الدهر لقول الله عز وجل "من جاء بالحسنة فله عشر أمثالها" فمن لم يقدر عليها لضعف فصدقة درهم أفضل له من صيام يوم.

لهو المؤمن في ثلاثة أشياء

3-210 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني حماد بن يعلى بن حماد، عن أبيه، عن حماد بن عيسى الجهني، عن حريز بن عبد الله، عن زرارة بن أعين، عن أبي جعفر عليه السلام قال:لهو المؤمن في ثلاثة أشياء: التمتع بالنساء ومفاكهة الاخوان والصلاة بالليل.

من اجتمعت له ثلاث خصال فكأنما حيزت له الدنيا

3-211 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا عبد الله بن سليمان، وعبد الله بن محمد الوهبي، وأحمد بن عمير، ومحمد بن أبي أيوب قالوا: حدثنا محمد بن بشر بن هانئ بن عبدالرحمن قال: حدثنا أبي، عن عمه إبراهيم ابن أبي عبلة عن أم الدرداء، عن أبي الدرداء قال: قال رسول الله صلى الله عليه وآله: من أصبح معافى في جسده، آمنا في سربه، عنده قوت يومه، فكأنما حيزت له الدنيا. يا ابن خثعم يكفيك منها ما

سد جوعتك ووارى عورتك فإن يكن بيت يكنك فذاك وإن تكن دابة تركبها فبخ، فلق الخبز وماء الجر وما بعد ذلك حساب عليك أو عذاب.

ضرب النبي صلى الله عليه وآله في الخندق بالمعول ثلاث مرات وكبر ثلاث مرات

3-212 حدثنا محمد بن إبراهيم بن أحمد بن يونس الليثي قال: حدثنا أبوعبد الله محمد بن الفرج الشروطي قال: حدثنا أبوعبد الله محمد بن يزيد بن المهلب قال: حدثنا أبوسفيان قال: حدثني عوف، عن ميمون قال: أخبرني البراء بن عازب قال: لما أمر رسول الله صلى الله عليه وآله بحفر الخندق عرضت له صخرة عظيمة

broken with a pickaxe. When the Prophet of God (MGB) came and saw it, he (MGB) took off his shirt, picked up the pickaxe, said God's name and struck the boulder. One third of it broke up. The Prophet (MGB) said, 'In the Name of God' and hit it once. One third of it broke up into pieces. Then the Prophet (MGB) said, 'God is Great. I have been given the keys to Syria. It is as if I can now see its red palaces' and hit it a second time. Then the Prophet (MGB) said, 'God is Great. It is as if I have been given the keys to Persia. I swear by God that I can see the White Palaces in Al-Madaen' and hit it for the third time. Then the third part of the boulder broke into pieces. Then the Prophet (MGB) said, 'God is Great. I have been given the keys to Yemen. It is as if I can see San'a - the capital from here.'"

The Three Deeds Most Loved by God

3-213 Al-Khalil ibn Ahmad al-Sejezy narrated that Abul Qasim al-Boqavy quoted Ali - that is ibn al-Ja'ed, on the authority of Shu'bat, on the authority of Al-Walid ibn Alizar ibn Hareeth that he had heard Aba Amr al-Sheibany while he was pointing to the house of Abdullah ibn Mas'ood say, "The owner of this house narrated that he asked God's Prophet (MGB), 'What are the deeds loved by the Honorable the Exalted God?' The Prophet (MGB) replied, 'Praying on time.' Then he asked, 'What else?' The Prophet (MGB) said, 'Being kind to your parents.' Then he asked, 'What else?' The Prophet (MGB) replied, 'Engaging in a holy war for the sake of the Honorable the Exalted God.' He added, 'This is what he told me. He would have told me more if I had asked more.'"

The Three Things I Fear the Most for My Nation

3-214 Abu Ahmad Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abu Asid Ahmad ibn Muhammad ibn Asid al-Isbahany quoted Ahmad ibn Yahya al-Soofi, on the authority of Abu Qisan, on the authority of Mas'ood ibn Sa'ed al-Jo'afy, on the authority of Yazid ibn Abi Zyad, on the authority of Mujahid, on the authority of Ibn Umar that God's Prophet (MGB) said, "What I fear the most for my nation includes the following three things: making errors by the scholars; attempts to prove what is wrong by using the Quran by the hypocrites; and the world that cuts your necks into pieces. Thus, be

pessimistic about the world."

Whoever Believes in God and the Hereafter Will Not Do Three Things

3-215 Al-Khalil ibn Ahmad narrated that Muhammad ibn Mu'az quoted Ali ibn Khashram, on the authority of Isa ibn Yunis, on the authority of Abi Mu'amir, on the authority of Sa'id al-Moqbery89, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Whoever believes in God and

شديدة في عرض الخندق لا تأخذ فيها المعاول فجاء رسول الله صلى الله عليه وآله فلما رآها وضع ثوبه فأخذ المعول، وقال: بسم الله وضرب ضربة فكسر ثلثها، فقال: الله أكبر اعطيت مفاتيح الشام، والله إني لابصر قصورها الحمر الساعة، ثم ضرب الثانية فقال: بسم الله، ففلق ثلثا آخر، فقال: الله أكبر اعطيت مفاتيح فارس، والله إني لابصر قصر المدائن الابيض، ثم ضرب الثالثة ففلق بقية الحجر، فقال: الله أكبر اعطيت مفاتيح اليمن، والله إني لابصر أبواب صنعاء من مكاني هذا.

أحب الاعمال إلى الله عز وجل ثلاثة

3-213 أخبرني الخليل بن أحمد السجزي قال: أخبرنا أبوالقاسم البغوي قال: حدثنا علي يعني ابن الجعد قال: أخبرنا شعبة قال: أخبرني الوليد بن العيزار ابن حريثقال: سمعت أبا عمرو الشيباني قال: حدثني صاحب هذه الدار وأشار بيده إلى دار عبد الله بن مسعود قال: سألت رسول الله صلى الله عليه وآله أي الاعمال أحب إلى الله عز وجل؟ قال: الصلاة لوقتها، قلت: ثم أي شيء؟ قال: بر الوالدين، قلت: ثم أي شيء؟ قال: الجهاد في سبيل الله عز وجل، قال: فحدثني بهذا ولو استزدته لزادني.

أشد ما يتخوف على امتي ثلاثة أشياء

3-214 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا أبواسيد أحمد بن محمد بن اسيد الاصبهاني قال: حدثنا أحمد بن يحيى الصوفي قال: حدثنا أبوغسان قال: حدثنا مسعود بن سعد الجعفي ـ وكان من خيار من أدركنا ـ عن يزيد بن أبي زياد، عن مجاهد، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: أشد ما يتخوف على أمتي ثلاثة: زلة عالم، أو جدال منافق بالقرآن أو دنيا تقطع رقابكم، فاتهموها على أنفسكم.

من كان يؤمن بالله واليوم الاخر فلا يفعل ثلاثة اشياء

3-215 حدثنا الخليل بن أحمد قال: أخبرنا محمد بن معاذ قال: حدثنا علي بن خشرم قال: حدثنا عيسى بن يونس،

عن أبي معمر، عن سعيد المقبري عن أبي

the Hereafter will not sit at a table where wine is being drunk. Whoever believes in God and the Hereafter will not enter a bath without any clothes[90]. And whoever believes in God and the Hereafter will not let his wife go to the bath outside of their house."

I Am Afraid of Three Characteristics in My Nation

3-216 Abul Hassan Ali ibn Abdullah ibn Ahmad al-Aswari al-Mozak'kar narrated that Abu Yusuf Ahmad ibn Muhammad ibn Qays al-Sejezi[91] al-Mozakar quoted Abu Yaqoob, on the authority of Ali ibn Khashram, on the authority of Isa[92], on the authority of Abi Ubaydat[93], on the authority of Muhammad ibn Ka'ab that God's Prophet (MGB) said, "I am worried about three things for my nation after me: to interpret the Quran in a way other than its true meaning[94]; to follow the errors of a religious scholar; and become disobedient due to gaining some wealth. You should act according to what is clearly stated in the Quran and believe in what is doubtful in it. You should expect a harsh trial for a religious scholar who has made mistakes and should not follow his errors. You should be grateful for wealth in this world and pay it its right dues."

The Three Things the Prophet Liked the Most in This World

3-217 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Shafe'ee in Furqan narrated that Abul Abbas al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Ali ibn al-Ja'ed, on the authority of Salam ibn al-Monzar[95] who narrated that he had heard Sabet al-Banany, and had not heard it from anyone else, on the authority of Anas ibn Malik[96] that God's Prophet (MGB) said, "What I love the most in this world are women and perfume. And praying lights up my eyes."

3-218 Abu Ali al-Hassan ibn Ali ibn Muhammad ibn (Ali ibn) Umar and al-Attar in Balkh narrated that Abu Mus'ab Muhammad ibn Ahmad ibn Muhammad ibn Ishaq al-Salmy at Tormoz quoted Abu Muhammad Ahmad ibn Muhammad ibn Ishaq ibn Amoli in Amol, on the authority of Ahmad ibn Muhammad ibn Qalib al-Basry az-Zahed in Baghdad, on the authority of Yasar - the servant of Anas ibn Malik[97], on the authority of Anas ibn Malik that the Prophet (MGB) said, "What I love the most in this world are women and perfume. And praying lights up my eyes[98]."

The compiler of the book - may God be pleased with him - said, "The atheists strongly rely on this narration and say that when the Prophet (MGB) said 'What I love the most in this world are women and perfume,' he wanted to go on and say something else for the third, but he became sorry and continued it by saying, 'And praying lights up my eyes.' However, these people lie and the Prophet (MGB) had no intentions but to stress just

هريرة قال: قال رسول الله صلى الله عليه وآله: من كان يؤمن بالله واليوم الآخر فلا يجلس على مائدة يشرب عليها

الخمر ومن كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر، ومن كان يؤمن بالله واليوم الآخر فلا يدع حليلته تخرج إلى الحمام.

التخوف على الامة من ثلاث خصال

3-216 حدثنا أبوالحسن علي بن عبد الله الاسواري المذكر قال: حدثنا أبويوسف أحمد بن محمد بن قيس السجزي المذكر قال: حدثنا أبويعقوب قال: حدثنا علي بن خشرم قال: أخبرنا عيسى، عن أبي عبيدة عن محمد بن كعب قال: قال رسول الله صلى الله عليه وآله:إنما أتخوف على امتي من بعدي ثلاث خصال:أن يتأولوا القرآن على غير تأويله أو يتبعوا زلة العالم، أو يظهر فيهم المال حتى يطغوا ويبطروا، وسانبئكم المخرج من ذلك: أما القرآن فاعملوا بمحكمه وآمنوا بمتشابهه، وأما العالم فانتظروا فيئته ولا تتبعوا زلته، وأما المال فان المخرج منه شكر النعمة وأداء حقه.

حبب إلى النبي صلى الله عليه وآله من الدنيا ثلاث

3-217 حدثنا أبوأحمد محمد بن جعفر البندار الشافعي بفرغانة قال: حدثنا أبوالعباس الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا علي بن الجعد، قال: أخبرنا سلام أبوالمنذر قال: سمعت ثابت البناني ولم أسمع من غيره يحدث عن أنس بن مالك، عن النبي صلى الله عليه وآله قال: حبب إلي من الدنيا النساء. والطيب، وقرة عيني في الصلاة.

3-218 حدثنا أبوعلي الحسن بن علي بن محمد بن [علي بن] عمر [و] العطار ببلخ قال: حدثنا أبومصعب محمد بن أحمد بن مصعب بن القاسم السلمي بترمذ قال: حدثنا أبومحمد أحمد بن محمد بن إسحاق بن هارون الآملي بآمل قال: حدثنا أحمد بن محمد بن غالب البصري الزاهد ببغداد قال: حدثنا يسار مولى أخا أنس بن مالك، عن أنس، عن النبي صلى الله عليه وآله: قال: حبب إلي من دنياكم النساء والطيب، وجعل قرة عيني في الصلاة.

قال مصنف هذا الكتاب رضي الله عنه: إن الملحدين يتعلقون بهذا الخبر ويقولون: إن النبي صلى الله عليه وآله قال: حبب إلي من دنياكم النساء والطيب، وأراد أن يقول الثالث فندم وقال: "وجعل قرة عيني في الصلاة" وكذبوا لانه صلى الله عليه

the importance of marriage in this narration, since he (MGB) has said, ‘Two units of prayers said by a married person is nobler in the Opinion of God than seventy units of prayers said by an unmarried person.’

He (MGB) also said, ‘Two units of prayers said by a person wearing a good perfume is nobler in the

Opinion of God than seventy units of prayers said by a person not wearing good perfume.' God likes one to wear perfume when he wants to pray."

Then the Prophet (MGB) added, "And praying lights up my eyes. Whoever wears perfume and has a wife but doesn't pray will not get any divine reward from putting on perfume or making love with his wife."

As-Sadiq (MGB) Was Always Busy Doing One of Three Things

3-219 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Abu Ahmad Muhammad ibn Zyad al-Azodi that he had heard the jurisprudent in Medina Malik ibn Anas say, "I went to see Ja'far ibn Muhammad as-Sadiq (MGB) often. He (MGB) put down a cushion for me to rest on and respected me and said, 'O Malik! I like you.' I became happy that he (MGB) was so kind to me and praised God so much that he (MGB) was always either fasting, praying or busy mentioning God. He was one of the greatest worshippers and one of the greatest abstainers who feared the Honorable the Exalted God. Ja'far (MGB) knew a lot of traditions. He (MGB) was very pleasant. A lot of people attended his meetings and benefitted a lot from his presence. Whenever he (MGB) mentioned the name of God's Prophet (MGB), he (MGB) turned so blue or yellow that even those who knew him could not recognize him. Once I attended the *Hajj* pilgrimage along with him (MGB). He (MGB) was riding on a camel and while trying to say *'Labayk. Allahuma Labayk'*[99] he could not utter it and dismounted. Then I said, 'O (grand)son of God's Prophet! Do you have to say it?' Then the Imam (MGB) said, "O Ibn Abi Amer! I am afraid of saying '*Labayk. Allahuma Labayk'*[100] since I fear that the Honorable the Exalted God might respond in the negative and say *'La Labayk and la Sa'edayk!*.'" [101]

Al-Reza's (MGB) Pilgrims Will Benefit on Three Occasions

3-220 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Ahmad ibn Muhammad ibn Salih al-Razi, on the authority of Himdan al-Divani[102] that Al-Reza (MGB) said, "On the Resurrection Day, I will come to save whoever visits me despite the far distance to my tomb, until I liberate him from his terrors: 1- When the Letters of Deeds are handed to his right and left hands, 2- At the moment of crossing the Bridge over Hell[103], and 3- At the time when the Scale of Deeds (measuring the amount of good vs. bad deeds) is set up."

وآله لم يكن مراده بهذا الخبر إلا الصلاة وحدها لانه صلى الله عليه وآله قال: ركعتين يصليهما المتزوج أفضل عند الله من سبعين ركعة يصليها غير متزوج، وإنما حبب الله إليه النساء لاجل الصلاة وهكذا قال: ركعتين يصليهما متعطر أفضل من سبعين ركعة يصليها غير متعطر، وإنما حبب الله إليه الطيب أيضا لاجل الصلاة، ثم قال عليه السلام "وجعل قرة عيني في الصلاة " لان الرجل لو تطيب وتزوج، ثم لم يصل لم يكن له في التزويج والطيب فضل ولا ثواب.

كان الصادق لا يخلو من احدى ثلاث خصال

3-219 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه قال: حدثنا أبوأحمد محمد بن زياد الازدي قال: سمعت مالك بن أنس فقيه المدينة يقول: كنت أدخل على الصادق جعفر بن محمد عليهما السلام فيقدم لي مخدة ويعرف لي قدرا ويقول: يا مالك إني احبك فكنت أسر بذلك وأحمد الله عليه، وكان عليه السلام لا يخلو من إحدى ثلاث خصال: إما صائما وإما قائما وإما ذاكرا، وكان من عظماء العباد وأكابر الزهاد الذين يخشون الله عز وجل، وكان كثير الحديث، طيب المجالسة، كثير الفوائد فاذا قال:"قال رسول الله صلى الله عليه وآله" اخضر مرة واصفر اخرى حتى ينكره من يعرفه، ولقد حججت معه سنة فلما استوت به راحلته عند الاحرام كان كلما هم بالتلبية انقطع الصوت في حلقه وكاد يخر من راحلته، فقلت: قل يا ابن رسول الله فلابد لك من أن تقول، فقال عليه السلام: يا ابن أبي عامر كيف أجسر أن أقول: "لبيك اللهم لبيك" وأخشى أن يقول عز وجل [لي]: لا لبيك ولا سعديك.

ينتفع زائر الرضا في ثلاث مواطن

3-220 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أحمد بن محمد بن صالح الرازي، عن حمدان الديواني قال: قال الرضا عليه السلام: من زارني على بعد داري أتيته يوم القيامة في ثلاث مواطن حتى اخلصه من أهوالها: إذا تطايرت الكتب يمينا وشمالا، وعند الصراط، وعند الميزان.

Deeds Can be Classified into Three Distinct Groups

3-221 Abul Hassan Muhammad ibn Amr ibn Ali al-Basry narrated that Abul Hassan Ali ibn al-Hassan ibn al-Maysami quoted Abul Hassan Ali ibn Mahraviat al-Qazvini, on the authority of Abu Ahmad al-Qazi, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB) that he had heard his father Ali ibn Abi Talib (MGB) say, "Deeds can be classified into three distinct groups: the obligatory deeds; the noble deeds; and sins. The obligatory deeds are done based upon God's Orders, His Decrees, Pleasure, Volition, His Predetermination, and Knowledge. However, the noble deeds are not done based upon God's Orders. However, they are done based upon God's Pleasure, Decrees, Volition, His Predetermination, and Knowledge. And sins are not done based upon God's Orders. However, they are done based upon God's Decrees, Power, Predetermination, Volition and Knowledge. That is why God punishes us for committing them."

The compiler of the book - may God be pleased with him - said, "When it is said that sins are done based upon God's Decrees, it implies that God has admonished us against doing them, since the

Honorable the Exalted God's Decrees for His servants regarding sins is to abandon them. What is meant by 'it is based upon God's Predetermination' is that God knows the sin's amount and extent. What is meant by 'it is based upon God's Volition' means that the Honorable the Exalted God only hinders him from committing sins by means of advice, statements, forbidding and admonishment – not by force and use of power."

Al-Baqir Enjoined His Son As-Sadiq to Do Three Things and Admonished Him Against Doing Three Things

3-222 Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad ibn Abdoyeh al-Siraj in Hamedan narrated that Abu Bakr Muhammad ibn Ahmad al-Zabi quoted Muhammad ibn Abdul Aziz, on the authority of Ubaydullah ibn Musa al-Abasi, on the authority of Sufyan al-Sowri, "Once I met Ja'far ibn Muhammad as-Sadiq (MGB) and asked him, 'O (grand)son of the Prophet of God! Please give me some advice.' The Imam (MGB) replied, 'O Sufyan! One who is dishonest is not chivalrous. There are no brothers for the monarchs104 and there is no rest for the envious. There is no mastery for the ill-natured.' Then I asked, 'O (grand)son of God's Prophet! Please tell me more!' The Imam (MGB) told me, 'O Sufyan! Trust in God so that you may

الاعمال على ثلاثة أحوال

3-221 حدثنا أبوالحسن محمد بن عمرو بن علي البصري قال: حدثنا أبوالحسن علي بن الحسن بن الميثمي قال: حدثنا أبوالحسن علي بن مهرويه القزويني قال: حدثنا أبوأحمد الغازي قال: حدثنا علي بن موسى الرضا قال: حدثني أبي موسى ابن جعفر قال حدثني أبي جعفر بن محمد قال: حدثني أبي محمد بن علي قال: حدثنا أبي علي بن الحسين قال: حدثنا أبي الحسين بن علي قال: سمعت أبي علي بن أبي طالب عليهم السلام يقول: الاعمال على ثلاثة أحوال فرائض، وفضائل، ومعاصي. فأما الفرائض فبأمر الله وبرضى الله وبقضاء الله وتقديره ومشيئته وعلمه عز وجل. وأما الفضائل فليست بأمر الله ولكن برضى الله وبقضاء الله وبمشيئته الله وبعلم الله عز وجل، وأما المعاصي فليست بأمر الله ولكن بقضاء الله وبقدر الله وبمشيئته وعلمه ثم يعاقب عليها.

قال مصنف هذا الكتاب رضي الله عنه المعاصي بقضاء الله معناه بنهي الله لان حكمه عز وجل فيها على عباده الانتهاء عنها، ومعنى قوله "بقدر الله" أي بعلم الله بمبلغها ومقدارها. ومعنى قوله "وبمشيئته" فانه عز وجل شاء أن لا يمنع العاصي من المعاصي إلا بالزجر والقول والنهي والتحذير، دون الجبر والمنع بالقوة والدفع بالقدرة.

أمر الباقر عليه السلام ابنه الصادق عليه السلام بثلاث ونهاه عن ثلاث

3-222 حدثنا أبو أحمد القاسم بن محمد السراج الهمذاني بهمذان قال: حدثنا أبوبكر محمد بن أحمد الضبي قال:

حدثنا محمد بن عبدالعزيز الدينوري قال: حدثنا عبيد الله بن موسى العبسي، عن سفيان الثوري قال: لقيت الصادق بن الصادق جعفر بن محمد عليهما السلام فقلت له: يا ابن رسول الله أوصني فقال لي: يا سفيان لا مروءة لكذوب، ولا أخ لملوك ولا راحة لحسود، ولا سودد لسيئ الخلق، قلت: يا ابن رسول الله زدني، فقال لي: يا سفيان ثق بالله تكن مؤمنا، وارض بما قسم الله

become a true believer. Be content with whatever God grants to you so that you may become truly needless. Treat your neighbours with kindness so that you may become a true Muslim. Do not associate with a wicked person so that you do not learn his corruption. Seek advice regarding your affairs from those who fear the Honorable the Exalted God.'

Then I said, 'O (grand)son of God's Prophet! Tell me more.' The Imam (MGB) told me, 'O Sufyan! Whoever wishes to become honored should not be dependent upon his relatives. Whoever wishes to become needless should not be a captive of his desires. Whoever wishes to become majestic should not be associated with the King. He should transfer himself from the debasement of disobedience of God to the honour of His Obedience.'

Then I said, 'O (grand)son of God's Prophet! Tell me more.' Then the Imam (MGB) told me, 'O Sufyan! My father (MGB) enjoined me to do three things and admonished me against doing three other things. He (MGB) told me, 'O my son! Whoever associates with a wicked one will not remain safe. Whoever goes to wicked places will not be safe from being accused. And whoever doesn't control his tongue will become sorry.' Then the Imam (MGB) recited the following poem:

Accustom your tongue to goodness to be safe

As it would utter what it gets accustomed to.

It utters what you teach it – be it good or evil.

So watch out for what you teach it."

Once the Riser Uprises, He Will Issue Three Decrees Never Issued Before

3-223 Ali ibn Ahmad ibn Musa – may God be pleased with him – narrated that Hamzih ibn al-Qasim al-Alavi quoted Muhammad ibn Abdullah ibn Imran al-Barqy, on the authority of Muhammad ibn Ali al-Hamedany, on the authority of Ali ibn Abi Hamzih, on the authority of Aba Abdullah as-Sadiq (MGB) and Abil-Hassan (MGB), "Once the Riser (MGB) uprises, he (MGB) will issue three decrees which no one has issued before him. He will order that any fornicating old man be killed. He will order that anyone who prohibits the alms-tax be killed. And he will order that a man's brothers should inherit from whatever property that produces a shade."[105]

The Prophet Told Salman Farsi That He Has Three Characteristics When He Gets Ill

3-224 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad

لك تكن غنيا، وأحسن مجاورة من جاورته تكن مسلما، ولا تصحب الفاجر فيعلمك من فجوره، وشاور في أمرك الذين يخشون الله عز وجل.

فقلت: يا بن رسول الله زدني.

فقال لي: يا سفيان من أراد عزا بلا عشيرة وغنى بلا مال وهيبة بلا سلطان فلينقل من ذل معصية الله إلى عز طاعته.

فقلت: زدني يا بن رسول الله.

فقال لي: يا سفيان أمرني والدي عليه السلام بثلاث ونهاني عن ثلاث، فكان فيما قال لي: يا بني من يصحب صاحب السوء لا يسلم، ومن يدخل مداخل السوء يتهم، ومن لا يملك لسانه يندم، ثم أنشدني [فقال] عليه السلام:

عود لسانك قول الخير تحظ به

إن اللسان لما عودت يعتاد

موكل بتقاضي ما سننت له

في الخير والشر فانظر كيف تعتاد

اذا قام القائم عليه السلام حكم بثلاث لم يحكم بها أحد قبله

3-223 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا حمزة بن القاسم العلوي قال: حدثنا محمد بن عبد الله بن عمران البرقي قال: حدثنا محمد بن علي الهمداني، عن علي بن أبي حمزة، عن أبي عبد الله وأبي الحسن عليهما السلام قالا: لو قد قام القائم لحكم بثلاث لم يحكم بها أحد قبله: يقتل الشيخ الزاني، ويقتل مانع الزكاة، ويورث الاخ أخاه في الاظلة.

قول النبي صلى الله عليه وآله لسلمان الفارسي ان لك في علتك ثلاث خصال

3-224 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال:

ibn Amr, 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 God's Prophet (MGB) told Salman al-Farsi, "O Salman! When you become sick, you gain three things: 1- You continually remember God., 2- Your prayers are accepted., and 3- All your sins are pardoned due to that ailment. May God give you good health up to the time of your death.

Umar Said He Repents to God for Three Things

3-225 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn Ali al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Yahya ibn al-Hassan ibn al-Forat al-Qaz'zaz, on the authority of Harun ibn Ubaydat, on the authority of Yahya ibn Abdullah ibn al-Hassan ibn al-Hassan ibn Ali ibn Abi Talib (MGB), "When Umar was facing death, he said, 'I repent to God for the following three actions: 1- Abu Bakr and I took the rule over the people from others; 2- I forced the Caliph on the people; 3- I ranked some people over others.'"

3-226 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn al-Hassan al-Mo'adab quoted Ahmad ibn Ali al-Isbahany, on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Al-Mas'oodi, on the authority of Al-Hassan ibn Himad al-Ta'ee, on the authority of Zyad ibn al-Monzar, on the authority of Atiye that he thinks that Jabir ibn Abdullah said, "I witnessed that Umar said the following when he faced death: 'I repent to God for the following three things: 1- Freeing the atheist slaves from Yemen captured by the Muslims; 2- Not obeying Usamah whom God's Prophet (MGB) appointed as the Chief of the Army; and 3- We pledged to each other not to let any of the Prophet's (MGB) family succeed the Prophet (MGB) when God took away his life.'"

3-227 By the same documentation on the authority of Ibrahim ibn Muhammad al-Saqafy, on the authority of Muhammad ibn Ali, on the authority of Al-Hussein ibn Sufyan, on the authority of his father,

on the authority of Fazl ibn Zubayr, on the authority of Abu Ubaydat al-Heza'e Zyad ibn Isa that he had heard Aba Ja'far al-Baqir (MGB) say, "When Umar faced death, he said, 'I repent to God for the following three actions: 1- Fleeing from the army of Usamah whom God's Prophet (MGB) had appointed as the Chief of the Army; 2- Freeing the atheist slaves from Yemen captured by the Muslims; and 3- I repent to God for what is in our hearts - may God protect us from its harm; and pledging allegiance to Abu Bakr since it was not done with consultation.'"

حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله لسلمان الفارسي رضي الله عنه: يا سلمان إن لك في علتك إذا اعتللت ثلاث خصال أنت من الله تبارك وتعالى بذكر، ودعاؤك فيها مستجاب، ولا تدع العلة عليك ذنبا إلا حطته، متعك الله بالعافية إلى انقضاء أجلك.

قول عمر أتوب إلى الله من ثلاث

3-225 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: أخبرني يحيى بن الحسن ابن الفرات القزاز قال: حدثنا هارون بن عبيدة، عن يحيى بن عبد الله بن الحسن بن الحسن بن علي بن أبي طالب عليهما السلام قال: قال عمر حين حضره الموت: أتوب إلى الله من ثلاث: اغتصابي هذا الامر أنا وأبوبكر من دون الناس واستخلافي عليهم، وتفضيلي المسلمين بعضهم على بعض.

3-226 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: حدثني المسعودي قال: حدثنا الحسن بن حماد الطائي، عن زياد بن المنذر، عن عطية فيما يظن عن جابر بن عبد الله قال: شهدت عمر عند موته يقول: أتوب إلى الله من ثلاث من ردي رقيق اليمن، ومن رجوعي عن جيش اسامة بعد أن أمره رسول الله صلى الله عليه وآله علينا، ومن تعاقدنا على أهل هذا البيت إن قبض الله رسوله لا نولي منهم أحدا.

3-227 وبهذا الاسناد، عن إبراهيم بن محمد الثقفي قال: حدثني محمد بن علي قال: حدثنا الحسين بن سفيان، عن أبيه قال: حدثني فضل بن الزبير قال: حدثني أبوعبيدة الحذاء زياد بن عيسى قال: سمعت أبا جعفر عليه السلام يقول: لما حضر عمر الموت قال: أتوب إلى الله من رجوعي عن جيش اسامة، وأتوب إلى الله من عتقي سبي اليمن، وأتوب إلى الله من شيء كنا أشعرناه قلوبنا نسئل الله أن يكفينا ضره، وأن بيعة أبي بكر كانت فلتة.

What Abu Bakr is Sorry About

3-228 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 Mas'ood al-Ayashi quoted his father, on the authority of

Muhammad ibn Hatam, on the authority of Abdullah ibn Hamid and Suleiman ibn Ma'abad, on the authority of Abdullah ibn Salih, on the authority of Al-Lays ibn Sa'ed, on the authority of Alvan ibn Davood ibn Salih, on the authority of Salih ibn Kaysan, on the authority of Abdul Rahman ibn Hamid ibn Abdul Rahman ibn Oaf, on the authority of his father that when Abu Bakr had a fatal illness, he said, "I am not sorry about anything in this world except for three actions I did which I wish I had never done; for three things I did not do that I wish I had done; and three things which I wish I had asked God's Prophet (MGB). And the three things I did which I wish I had never done; 1- I wish I had not opened the door of Fatimah's house even if it was shut in preparation for war. 2- I wish I had not burnt Al-Fuja[106] but killed him or freed him upon victory over him. 3- I wish on the day of the council (*Saqifa*) of Bani Sa'eda[107] I had given the rule to either Umar or Abi Ubayda and let either one rule and I be their minister. And the three things I did not do but I wish I had done; 1- I wish I had chopped off the neck of Ash'ath ibn Qays on the day on which he was captured and brought to me. I think one doesn't experience any evil unless he assists an evil one.

2- I wish I had gone to a town near the war front when I sent Khalid to fight with those who had turned back from the religion, so that I could have seen the Muslims' victory with my very own eyes and could have joined or been of some assistance to the Muslims if there had been any plots against them.

3- I wish when I dispatched Khalid to Syria I had dispatched Umar ibn al-Khat'tab to the east (to Iraq and Iran) and had used both my armies in the way of God. And the three things which I wish I had asked God's Prophet (MGB) are as follows: 1- I wish I had asked him (MGB) about his successor so that there would be no quarrels about it after his demise. 2- I wish I had asked him (MGB) whether the Helpers (*Ansar*)[108] had any share in this rule. And 3- I wish I had asked him (MGB) about the inheritance for one's brother and uncle since I feel I need to know this."

The compiler of the book - may God be pleased with him - said, "'On the day of *Qadir Khum*, no excuse was left for anyone.' This is what Fatimah, the Master of the Ladies (MGB), told the Helpers (*Ansar*) when the tract of land called *Fadak*[109] was taken away from her. The Helpers (*Ansar*) replied, 'O daughter of Muhammad! Had we heard this from you before our pledge of allegiance to Abu Bakr, we would have not pledged allegiance to anyone but Ali (MGB). She (MGB) said, 'My father (MGB) left no excuse for anyone on the day of *Qadir Khum*.'"

...قول أبى بكر لا آسى من الدنيا الا على ثلاث

3-228 حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي قال: حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه قال: حدثنا محمد بن حاتم قال: حدثنا عبد الله بن حماد، وسليمان بن معبد قالا: حدثنا عبد الله بن صالح قال: حدثني الليث بن سعد، عن علوان بن داود بن صالح، عن صالح بن كيسان، عن عبدالرحمن ابن حميد بن عبدالرحمن بن عوف، عن أبيه قال: قال أبوبكر في مرضه الذي قبض فيه:أما إني لا آسى من الدنيا إلا على ثلاث فعلتها ووددت أني تركتها، وثلاث تركتها ووددت أني فعلتها، وثلاث وددت أني كنت سألت عنهن رسول الله صلى

الله عليه وآله أما التي وددت أني تركتها فوددت أني لم أكن كشفت بيت فاطمة وإن كان أعلن علي الحرب.ووددت أني لم أكن أحرقت الفجاءة وأني قتلته سريحا أو أطلقته نجيحا، ووددت أني يوم سقيفة بني ساعدة كنت قذفت الامر في عنق أحد الرجلين: عمر، أو أبي عبيدة، فكان أميرا وكنت وزيرا.وأما التي تركتها [فوددت أني فعلتها] فوددت أني يوم أتيت بالاشعث أسيرا كنت ضربت عنقه فانه يخيل لي أنه لم ير صاحب شر إلا أعانه،ووددت أني حين سيرت خالدا إلى أهل الردة كنت قدمت إلى قرية فان ظفر المسلمون ظفروا وإن هزموا كيدا كنت بصدد لقاء أو مدد، ووددت أني كنت إذ وجهت خالدا إلى الشام قذفت المشرق لعمر بن الخطاب فكنت بسطت يدي يميني وشمالي في سبيل الله، وأما التي وددت أني كنت سألت عنهن رسول الله صلى الله عليه وآله فوددت أني كنت سألته فيمن هذا الامر فلم ننازعه أهله، ووددت أني كنت سألته هل للانصار في هذا الامر نصيب، ووددت أني كنت سألته عن ميراث الاخ والعم، فان في نفسي منها حاجة.

قال مصنف هذا الكتاب رضي الله عنه: إن يوم غدير خم لم يدع لاحد عذرا هكذا قالت سيدة النسوان فاطمة عليها السلام لما منعت فدك وخاطبت الانصار، فقالوا: يا بنت محمد لو سمعنا هذا الكلام منك قبل بيعتنا لابي بكر ما عدلنا بعلي أحدا،فقالت: وهل ترك أبي يوم غدير خم لاحد عذرا.

On Abdullah Ibn Mas'ood Saying, "There Are Three Groups of Scholars on the Earth"

3-229 Abul-Qasim al-Hassan ibn Muhammad al-Sakoony al-Mazaki in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Muhammad ibn Maquq, on the authority of Hussein, on the authority of Yahya ibn Salma ibn Kohayl, on the authority of his father, on the authority of Abil Za'era that Abdullah ibn Mas'ood said, "The scholars in the world can be divided into three groups: the scholars in Syria, the scholars in Saudi Arabia, and the scholars in Iraq. The scholar in Syria is Abil Dirda. The scholar in Iraq is your brother in Kufa.110 The scholar in Saudi Arabia is Ali (MGB). The scholars in Syria111 and Iraq112 need the scholar in Saudi Arabia113, while the scholar in Saudi Arabia doesn't need them."

The Three Who Did Not Deny Revelations Even for the Twinkling of an Eye

3-230 Abdullah ibn Muhammad ibn Abdul Vah'hab (al-Isbahany) narrated that Ahmad ibn al-Fazl al-Muqayrih quoted Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isbahany, on the authority of Ali ibn Abdullah, on the authority of Harun ibn Hameed, on the authority of Muhammad ibn al-Muqayrih al-Shahrzoori, on the authority of Yahya ibn al-Hussein al-Mada'eni, on the authority of Ibn Lahay'at, on the authority of Abil Zubayr, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "There are three who did not deny revelations even for the twinkling of an eye: the believer of *Al-i-Yas*114, Ali ibn Abi Talib (MGB) and Asia - the wife of *Pharaoh*."

The Reward of Whoever is Patient with Three Daughters

3-231 Abu Muhammad Muhammad ibn Aba Abdullah al-Shafe'ee al-Furqany in Furqan narrated that Abu Ja'far Muhammad ibn Ja'far ibn al-Ash'as quoted Abu Hatam (Muhammad ibn Idris ibn al-Monzar), on the authority of Muhammad ibn Abdullah al-Ansari, on the authority of Ibn Jarih, on the authority of Abil Zubayr, on the authority of Umar ibn Nebhan, on the authority of Abi Hurayrih that the Prophet (MGB) said, "Whoever has three daughters and is patient with their upbringing during times of ease and hardship will be protected on the Resurrection Day."

The Three That Will Complain to the Honorable the Exalted God on the Resurrection Day

3-232 Muhammad ibn Umar al-Hafiz al-Baghdady known as Ja'abi narrated that Abdullah ibn Bashir quoted Al-Hassan ibn al-Zebarqan al-Moradi, on the authority of Abu Bakr ibn Ayyash, on the authority of Al-Jalah115, on the authority of Abil Zubayr, on the authority of Jabir, "I heard God's Prophet (MGB) say, 'Three things shall complain to the Honorable the

قول عبد الله بن مسعود علماء الارض ثلاثة

3-229 حدثنا أبوالقاسم الحسن بن محمد السكوني المزكي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا محمد بن مرزوق قال: حدثنا حسين قال: حدثنا يحيى بن سلمة بن كهيل، عن أبيه، عن أبي الزعراء قال: قال عبد الله بن مسعود: علماء الارض ثلاثة: عالم بالشام، وعالم بالحجاز، وعالم بالعراق، أما عالم الشام فأبو الدرداء، وأما عالم الحجاز فهو علي عليه السلام، وأما عالم العراق فهو أخ لكم بالكوفة، وعالم الشام، وعالم العراق محتاجان إلى عالم الحجاز، وعالم الحجاز لا يحتاج إليهما.

ثلاثة لم يكفروا بالوحى طرفة عين

3-230 حدثنا عبد الله بن محمد بن عبدالوهاب [الاصبهاني] قال: حدثنا أحمد ابن الفضل بن المغيرة قال: حدثنا أبونصر منصور بن عبد الله بن إبراهيم الاصبهاني قال: حدثنا علي بن عبد الله قال: حدثنا محمد بن هارون بن حميد قال: حدثنا محمد بن المغيرة الشهرزوري قال: حدثنا يحيى بن الحسين المداينى قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، وعلي بن أبي طالب عليه السلام، وآسية امرأة فرعون.

ثواب من كن له ثلاث بنات فصبر عليهن

3-231 حدثنا أبومحمد محمد بن أبي عبد الله الشافعي الفرغاني بفرغانة قال: حدثنا أبوجعفر محمد بن جعفر بن الاشعث قال: حدثنا أبوحاتم قال: حدثنا محمد بن عبد الله الانصاري قال: حدثني ابن جريج، عن أبي الزبير، عن عمر بن نبهان، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: من كن له ثلاث بنات فصبر على لاوائهن وضرائهن وسرائهن كن له حجابا يوم القيامة.

ثلاثة يشكون إلى الله عز وجل يوم القيامة

3-232 حدثنا محمد بن عمر الحافظ البغدادي المعروف بالجعابي قال: حدثنا عبد الله بن بشير قال: حدثنا الحسن بن الزبرقان المرادي قال: حدثنا أبوبكر ابن عياش، عن الاجلح، عن أبي الزبير، عن جابر قال: سمعت رسول الله صلى الله عليه وآله

Exalted God on the Resurrection Day: 1- The Quran; 2- The mosque116, and 3- My Household. The Quran will say, 'O Lord! They misinterpreted me and tore me up.' The mosque will say, 'O Lord! They left me unused and wasted me.' And my Household will say, 'O Lord! They killed us. They deported us. They made us homeless. The Prophet (MGB) said, 'I will sit down to judge this case.' However, God - may His Majesty be Exalted -says, 'I deserve more to do this.'"

The Pen Has Been Lifted up for Threeccxc

3-233 Al-Hassan ibn Muhammad al-Sakoony al-Mazaki in Kufa narrated that Muhammad ibn Abdullah al-Hazrami quoted Ibrahim ibn Abi Muawiyah, on the authority of his father, on the authority of Al-A'amash, on the authority of Abi Zebyan, "An insane woman who had committed adultery was brought to Umar. Umar order that she be stoned to death. They took her to Ali ibn Abi Talib (MGB). The Imam (MGB) asked, 'What is going on?' They said, 'She is a crazy woman who has committed adultery. Umar has ordered her to be punished.' The Imam (MGB) said, 'Do not rush to do so.' Then the Imam (MGB) told Umar, 'Don't you know that three people are not subject to the rules? They are children until they mature, crazy people until they become sane, and people who are asleep until they wake up."

The compiler of the book - may God be pleased with him - said, "This tradition appeared here this way. The original version of this tradition that has been narrated on the authority of the Divine Leaders (MGB) says, 'When an insane man commits adultery, he should be punished. However, when an insane woman commits adultery she should not be punished. That is because an insane man does the act (of adultery), while an insane woman would be the subject (of adultery)."117

Stinginess Coupled with Greed Causes Three Bad

Characteristics

3-234 Al-Khalil ibn Ahmad narrated that Ibn Sa'ed quoted Al-Hassan ibn Arafeh, on the authority of Umar ibn Abdul Rahman Abu Hafs al-Abbar, on the authority of Muhammad ibn Juhadat, on the authority of Bakir ibn Abdullah al-Madani, on the authority of Abdullah ibn Amr that the Prophet (MGB) said, "Be aware of stinginess coupled with greed (covetousness of the soul), since it really destroys those before you. It will instruct you to lie and you will lie; it will instruct you to oppress and you will oppress; and it will instruct you to cut off ties and you will cut off ties."118

3-235 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Bakr ibn Ajlan119, on the authority of Sa'id al-Moqbery, on the authority of Abi Hurayrih that God's Prophet (MGB) said,

يقول: يجئ يوم القيامة ثلاثة يشكون إلى الله عز وجل: المصحف، والمسجد، والعترة.يقول المصحف: يا رب حرقوني ومزقوني، ويقول المسجد: يا رب عطلوني وضيعوني، وتقول العترة: يا رب قتلونا وطردونا وشردونا فأجثوا للركبتين للخصومة، فيقول الله جل جلاله لي: أنا أولى بذلك.

رفع القلم عن ثلاثة

3-233 حدثنا الحسن بن محمد السكوني المزكي بالكوفة قال: حدثنا محمد بن عبد الله الحضرمي قال: حدثنا إبراهيم بن أبي معاوية قال: حدثني أبي، عن الاعمش، عن أبي ظبيان قال: أتى عمر بامرأة مجنونة قد فجرت فأمر عمر برجمها، فمروا بها على علي عليه السلام فقال: ما هذه؟ فقالوا: مجنونة قد فجرت، فأمر بها عمر أن ترجم، فقال: لا تعجلوا فأتى عمر فقال: أما علمت أن القلم رفع عن ثلاثة عن الصبي حتى يحتلم وعن المجنون حتى يفيق وعن النائم حتى يستيقظ.

قال مصنف هذا الكتاب رضي الله عن:ه جاء هذا الحديث هكذا، والاصل في هذا قول أهل البيت عليهم السلام أن المجنون إذا زنى حد والمجنونة إذا زنت لم تحد لان المجنون يأتي والمجنونة تؤتى.

الشح يولد ثلاث خصال مذمومة

3-234 حدثنا الخليل بن أحمد قال: حدثنا ابن صاعد قال: حدثنا الحسن بن عرفة قال: حدثنا عمر بن عبدالرحمن أبوحفص الابار، عن محمد بن جحادة عن بكير ابن عبد الله المدني، عن عبد الله بن عمرو، عن النبي صلى الله عليه وآله قال: إياكم والشح فانما هلك من كان قبلكم بالشح، أمرهم بالكذب فكذبوا، وأمرهم بالظلم فظلموا، وأمرهم بالقطيعة فقطعوا.

أخبرني الخليل بن أحمد قال: أخبرنا أبوالعباس السراج قال: حدثنا قتيبة قال: حدثنا بكر بن عجلان عن 3-235
سعيد المقبري، عن أبي هريرة أن رسول الله صلى

"Beware of using obscene language, since the Honorable the Exalted God doesn't like a vulgar person who uses obscene language. Beware of oppression, since oppression in the opinion of the Honorable the Exalted God is like the darkness of the Resurrection Day. Beware of stinginess coupled with greed, since it led those before you to shed blood; severe their bonds of kinship; devour illegitimately earned property; and be overly permissive regarding their women."

3-236 Abu Ahmad Muhammad ibn Ja'far al-Bindar, the jurisprudent in Akhsikth120 - narrated that Abul Abbas Muhammad ibn Jumhoor al-Himady quoted Abu Ali Salih ibn Muhammad al-Baghdady in Bukhara121, on the authority of Sa'id ibn Suleiman, Muhammad ibn Bikar and Isma'il ibn Ibrahim, on the authority of Al-Faraj ibn Fuzalat, on the authority of Luqman ibn Amir, on the authority of Abi Imamat, "I asked, 'O Prophet of God! How was the beginning of your affair?' The Prophet (MGB) replied, 'The prayers of my (great grand)father Abraham (MGB);122 the glad tidings of Jesus - the son of Mary (MGB);123 and the dream of my mother who saw that a ray of light extending out of her body and illuminating the palaces in Syria.'"

Three Things Makes One a Partner with the Muslims

3-237 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas Muhammad ibn Jumhoor al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Al-Ab'bas ibn al-Walid al-Narsi, on the authority of Abdul Rahman ibn Mehdi, on the authority of Mansoor ibn Sa'ed, on the authority of Maymun ibn Siah, on the authority of Anas ibn Malik124 that God's Prophet (MGB) said, "Whoever faces our *Qibla* (prayer direction), prays the way we pray, and eats what we slaughter is one of us and is our partner."

Three of the Forty-Five Parts of Prophethood

3-238 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas al-Himady quoted Salih ibn Muhammad al-Baghdady, on the authority of Muhammad ibn Bikar, on the authority of Ubaydat ibn Hameed, on the authority of Qaboos ibn Abi Zebyan, on the authority of his father, on the authority of Ibn Abbas125 that God's Prophet (MGB) said, "A good attitude, good looks and being frugal are three of the forty-five parts of Prophethood."

Faith Consists of Three Things

3-239 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Abbas al-Himady quoted Muhammad ibn Umar ibn Mansoor al-Balkhi in Mecca, on the authority of Abu Yunus Muhammad ibn Yazid ibn Abdullah

الله عليه وآله قال:إياكم والفحش فان الله عز وجل لا يحب الفاحش المتفحش وإياكم والظلم فان الظلم عند الله هو الظلمات يوم القيامة، وإياكم والشح فانه دعا الذين من قبلكم حتى سفكوا دماءهم، ودعاهم حتى قطعوا أرحامهم، ودعاهم حتى انتهكوا واستحلوا محارمهم.

بدء أمر النبي صلى الله عليه وآله من ثلاثة

3-236 حدثنا أبوأحمد محمد بن جعفر البندار الفقيه بأخسيكث قال: حدثنا أبوالعباس محمد بن جمهور الحمادي قال: حدثني أبوعلي صالح بن محمد البغدادي ببخارا قال: حدثنا سعيد بن سليمان، ومحمد بن بكار، وإسماعيل بن إبراهيم قال: حدثنا الفرج بن فضالة، عن لقمان بن عامر، عن أبي امامة قال: قلت: يا رسول الله ما كان بدء أمرك، قال: دعوة أبي إبراهيم، وبشرى عيسى بن مريم، ورأت أمي أنه خرج منها شيء أضاءت منه قصور الشام.

ثلاث خصال من فعلهن فله ما للمسلمين وعليه ما عليهم

3-237 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس محمد بن محمد ابن جمهور الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا العباس بن الوليد النرسي قال: حدثنا عبدالرحمن بن مهدي قال: حدثنا منصور بن سعد، عن ميمون بن سياه، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله:من استقبل قبلتنا، وصلى صلاتنا، وأكل ذبيحتنا فله مالنا وعليه ما علينا.

ثلاثة أشياء كل واحد منها جزء من خمسة وأربعين جزءا من النبوة

3-238 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا صالح بن محمد البغدادي قال: حدثنا محمد بن بكار قال: حدثنا عبيدة ابن حميد قال: حدثنا قابوس بن أبي ظبيان، عن أبيه، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله:الهدى الصالح، والسمت الصالح، والاقتصاد جزء من خمسة وأربعين جزءا من النبوة.

الايمان ثلاثة أشياء

3-239 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن عمر بن منصور البلخي بمكة قال: حدثنا أبو يونس أحمد بن محمد

al-Jamhi, on the authority of Abdul Salam ibn Salih al-Haravy, on the authority of Ali ibn Musa al-Reza

(MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of Al-Hussein ibn Ali (MGB), on the authority of Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

3-240 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 Bakr ibn Salih al-Razi, on the authority of Abu Salt al-Haravy, "I asked Al-Reza (MGB) about faith. The Imam (MGB) replied, 'Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly. Faith is nothing else.'"

3-241 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Ali ibn Abdul Aziz and Mu'az ibn al-Mosana quoted Abdul Salam ibn Salih al-Haravy, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

3-242 Hamzih ibn Muhammad ibn Ahmad al-Alavi - may God be pleased with him - narrated that Abul Hassan Ali ibn Muhammad ibn al-Hassan al-Baz'zaz quoted Abu Ahmad Davood ibn Suleiman al-Qazi, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "Faith consists of whole-hearted acceptance, verbal expression, and acting accordingly."

Hamzih ibn Muhammad - may God be pleased with him - and Abdul Rahman ibn Abi Hatam narrated this same tradition on the authority of his father, on the authority of Abu Salt al-Haravy Abdul Salam ibn Salih, on the authority of Ali ibn Musa al-Reza (MGB) with a similar documentation on the chain of narrators. Abu Hatam said, 'Should you recite the names in this chain of narrators[126] to an insane person, he will be treated."

بن يزيد بن عبد الله الجمحي قال: حدثنا عبدالسلام بن صالح، عن علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن علي بن الحسين، عن الحسين بن علي، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الايمان معرفة بالقلب وإقرار باللسان وعمل بالاركان.

3-240 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بكر بن صالح الرازي، عن أبي الصلت الهروي قال: سألت الرضا عليه السلام عن الايمان فقال: الايمان عقد بالقلب [و] لفظ باللسان [و] عمل بالجوارح، لا يكون الايمان إلا هكذا.

3-241 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثني علي بن عبدالعزيز، ومعاذ بن المثنى قالا: حدثنا عبدالسلام بن صالح الهروي قال: حدثنا علي بن موسى الرضا، عن أبيه موسى، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الايمان معرفة بالقلب، وإقرار باللسان، وعمل بالاركان.

3-242 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: حدثنا أبوالحسن علي بن محمد البزاز قال: حدثنا أبوأحمد داود بن سليمان الغازي قال: حدثني علي ابن موسى الرضا عليهما السلام قال: حدثني أبي موسى بن جعفر قال: حدثني أبي جعفر ابن محمد قال: حدثني أبي محمد بن علي الباقر قال: حدثني أبي علي بن الحسين قال: حدثني أبي الحسين بن علي قال: حدثني أبي أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله:الايمان إقرار باللسان ومعرفة بالقلب وعمل بالاركان. قال حمزة بن محمد رضي الله عنه وسمعت عبدالرحمن بن أبي حاتم يقول: سمعت أبي يقول: وقد روى هذا الحديث عن أبي الصلت الهروي عبدالسلام بن صالح، عن علي ابن موسى الرضا عليهما السلام باسناد مثله. قال أبوحاتم: لو قرء هذا الاسناد على مجنون لبرأ.."

Three Who Will Not Enter Paradise

3-243 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Muhammad Yahya ibn Muhammad ibn Sa'ed in the city of Medina as-Salam quoted Ibrahim ibn Jamil, on the authority of Mo'tamer ibn Suleiman, on the authority of Fuzayl ibn Maysare, on the authority of Abi Jarir, on the authority of Aba Barda, on the authority of Abi Musa al-Ash'ari that God's Prophet (MGB) said, "The following three groups of people will not enter Paradise: the alcoholics; the magicians; and those who cut-off relations of kin. The Honorable the Exalted God will feed whoever dies as an alcoholic from the *Al-Qota* river." He (MGB) was asked what *Al-Qota* river is. He (MGB) replied, "It is a river formed of the detestable things which flow out of the vaginas of sluts and is even bothersome to the people of Hell."

3-244 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Abdullah, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of some men that Aba Abdullah as-Sadiq (MGB) said, "The following three groups of people will not enter Paradise: those who shed blood; the alcoholics; and those who go around to gossip."

Whoever Three of His Progeny Are Crucified

3-245 Al-Khalil ibn Ahmad narrated that Al-Mokhledy[127] quoted Yunus ibn Abdul Ali, on the authority of Abdullah ibn Wahab, on the authority of Amr ibn al-Harith, on the authority of Ashanat al-Ma'afery[128] that he had heard Aqabah ibn Amer say that God's Prophet (MGB) said, "The Honorable the Exalted God has guaranteed Paradise for whoever three of his progeny are crucified for the sake of God."

The Reward for Three Things: Making Ablutions, Expressing Greetings Aloud, and Giving Charity in Private

3-246 Abul Hassan Muhammad ibn Amr ibn Ali Al-Basry narrated that Abu Abdullah Abdul Salam ibn Muhammad ibn Harun ibn al-Fazl ibn al-Ab'bas ibn Ali ibn Abdullah ibn al-Ab'bas ibn Abdullah al-Ma'mun ibn Harun ar-Rashid ibn Musa al-Hadi ibn Muhammad al-Mehdi ibn Abdullah al-Mansoor ibn Muhammad ibn Ali ibn Abdullah ibn al-Ab'bas quoted Muhammad ibn Aqabah al-Sheibany, on the authority of Abul Qasim al-Khazr ibn Aban, on the authority of Abi Hedyat Ibrahim ibn Hedyat al-Basry, on the authority of Anas ibn Malik[129] that one day God's Prophet (MGB) said, "O Ans! Make complete ablutions so that you may cross the Bridge[130] just like a cloud; express your greetings aloud so that there are increased blessings in your house; and give a lot of charity in private so as to quench the Honorable the Exalted God's Wrath."

ثلاثة لا يدخلون الجنة

3-243 حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبومحمد يحيى بن محمد بن صاعد بمدينة السلام قال: حدثنا إبراهيم بن جميل قال: حدثنا معتمر بن سليمان قال: قرأت على فضيل بن ميسرة، عن أبي جرير أن أبا بردة حدثه، عن أبي موسى الاشعري قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا يدخلون الجنة مدمن خمر، ومدمن سحر، وقاطع رحم. ومن مات مدمن خمر سقاه الله عز وجل من نهر الغوطة، قيل: وما نهر الغوطة؟ قال: نهر يجري من فروج المومسات يؤذي أهل النار ريحهن

3-244 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: ثلاثة لا يدخلون الجنة: السفاك للدم، وشارب الخمر، ومشاء بنميمة.

في من مات له ثلاثة أولاد

3-245 أخبرنا الخليل بن أحمد قال: أخبرنا المخلدي قال: حدثنا يونس ابن عبدالاعلى قال: حدثنا عبد الله بن وهب

قال: حدثني عمرو بن الحارث أن أبا عشانة المعافري حدثه أنه سمع عقبة بن عامر يقول: قال رسول الله صلى الله عليه وآله: من ثكل ثلاثة من صلبه فاحتسبهم على الله عز وجل وجبت له الجنة.

ثواب ثلاث خصال: اسباغ الوضوء وافشاء السلام وصدقة السر

3-246 حدثنا أبوالحسن محمد بن عمرو بن علي البصري قال: حدثنا أبوعبد الله عبدالسلام بن محمد بن هارون بن الفضل بن العباس بن علي بن عبد الله بن العباس بن عبد الله المأمون بن هارون الرشيد بن موسى الهادي بن محمد المهدي بن عبد الله المنصور ابن محمد بن علي بن عبد الله بن العباس قال: حدثنا محمد بن محمد بن عقبة الشيباني قال: حدثنا أبوالقاسم الخضر بن أبان، عن أبي هدية إبراهيم بن هدية البصري عن أنس ابن مالك قال: قال رسول الله صلى الله عليه وآله يوما: يا أنس أسبغ الوضوء تمر على الصراط مر السحاب، أفش السلام يكثر خير بيتك، أكثر من صدقة السر فانها تطفي غضب الرب عز وجل.

The Four Brothers with a Ten Year Age Difference

3-247 Al-Hassan ibn Muhammad ibn Yahya al-Alavi - may God be pleased with him - narrated that his grandfather quoted Al-Hussein ibn Muhammad, on the authority of Ibn Abil Sari, on the authority of Hisham ibn Muhammad ibn al-Sa'eb131, on the authority of his father, on the authority of Abi Salih that Ibn Abbas132 said, "There was an age difference of ten years between Talib and Aqeel. There was an age difference of ten years between Aqeel and Ja'far. And there was an age difference of ten years between Ja'far and Ali (MGB). Ali (MGB) was the youngest one of them."133

People Were Debased on Three Occasions

3-248 Al-Hassan ibn Muhammad ibn Yahya al-Alavi - may God be pleased with him - narrated that his grandfather quoted Davood, on the authority of Isa ibn Abdul Rahman ibn Salih, on the authority of Abu Malik al-Janby134, on the authority of Umar ibn Bashr al-Hamedany, "I asked Abi Ishaq, 'When were the people debased?' He replied, 'Since Al-Hussein (MGB) was martyred; Zyad was ascribed to Abu Sufyan135; and the killing of Hujr ibn Uday136.'"

There Are Three Characteristics in Begging and the Worst of the People Are Three

3-249 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad (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 God's Prophet (MGB) told Abuzar -

may God have Mercy upon him, “O Abuzar! I admonish you against begging from the people since that implies debasement at the present time, and it will be pursued by poverty. It will also have a lot of Reckoning on the Resurrection Day. O Abuzar! You live alone and you will die alone. You will enter Paradise alone, too. Some of the people of Iraq will be blessed enough to make the ablutions for the deceased for your corpse, shroud you and bury you. O Abuzar! Do not beg, but take what you are given.” Then the Prophet (MGB) asked his companions, “Do you want me to tell you about the most wicked one of you?” They said, “O Prophet of God! Yes.” The Prophet (MGB) said, “They are those who gossip about other people and cause discord among friends. They are those who wrongfully find fault with the good people.”

ثلاثة اخوة بين كل واحد منهم وبين الذى يليه عشر سنين

3-247 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا الحسين بن محمد قال: حدثنا ابن أبي السري قال: حدثنا هشام ابن محمد بن السائب، عن أبيه، عن أبي صالح، عن ابن عباس قال: كان بين طالب وعقيل عشر سنين، وبين عقيل وجعفر عشر سنين، وبين جعفر وعلي عليه السلام عشر سنين، وكان علي عليه السلام أصغرهم.

ذل الناس بعد ثلاثة أشياء

3-248 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا داود قال: حدثنا عيسى بن عبدالرحمن بن صالح قال: حدثنا أبومالك الجنبي عن عمر بن بشر الهمداني قال:قلت لابي إسحاق: متى ذل الناس قال: حين قتل الحسين بن علي عليهما السلام، وادعي زياد، وقتل حجر بن عدي.

في السؤال ثلاث خصال، وشر الناس ثلاثة

3-249 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا محمد بن حاتم القطان، عن حماد بن عمرو، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله لابي ذر رحمة الله عليه: يا أباذر إياك والسؤال فانه ذل حاضر، وفقر تتعجله، وفيه حساب طويل يوم القيامة يا أباذر تعيش وحدك، وتموت وحدك، وتدخل الجنة وحدك، يسعد بك قوم من أهل العراق يتولون غسلك وتجهيزك ودفنك، يا أباذر لا تسأل بكفك وإن أتاك شيء فاقبله، ثم قال عليه السلام لاصحابه: ألا اخبركم بشراركم؟ قالوا: بلى يا رسول الله، قال: المشاؤون بالنميمة، المفرقون بين الاحبة، الباغون للبرآء العيب.

It is Not Allowed for One to Be on No Talking Terms with his Muslim Brother for More Than Three Days

3-250 Muhammad ibn Ja'far al-Bandar narrated that Abul Abbas al-Himady quoted Muhammad ibn Ali al-Zayeq, on the authority of Al-Qa'nabi[137], on the authority of Ibn Abi Za'eb[138], on the authority of Ibn Shahab, on the authority of Anas ibn Malik[139] that God's Prophet (MGB) said, "It is not allowed for one to be on no talking terms with his Muslim brother for more than three days."

3-251 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 Muhammad ibn Himran, on the authority of his father that Abi Ja'far al-Baqir (MGB) said, "I despise any two believers who are on no talking terms for more than three days." He (MGB) was asked, "Well. This is fair enough for the oppressor. But what about the oppressed one?" The Imam (MGB) said, "Why doesn't the oppressed one go to the oppressor and ask him to excuse him so that they are on talking terms as before?"

Three Forms of Prosperity for a Muslim

3-252 Al-Khalil ibn Ahmad narrated that Ibn Khozaymeh quoted Abu Musa on the authority of Al-Zah'hak ibn Mokhlid, on the authority of Sufyan, on the authority of Habib, on the authority of Jameel - the servant of Abdul Harith, on the authority of Nafe'ah ibn Abdul Harith that God's Prophet (MGB) said, "Having a large house, a good neighbor and a good vehicle makes for prosperity for a Muslim."

3-253 Al-Khalil ibn Ahmad narrated that Ibn Khozaymeh quoted Abu Musa, on the authority of Abdul Rahman, on the authority of Sufyan, on the authority of Al-A'amash, on the authority of Suleiman ibn Meshar, on the authority of Kharashat ibn al-Hor, on the authority of Abuzar that the Prophet (MGB) said, "God would not speak to three people: the one who mentions it whenever he does someone a favour; the one who is really arrogant and shows it; and the one who falsely advertises his own goods."

The Three Truly Sincere Believers

3-254 Muhammad ibn Ali ibn Isma'il narrated that Al-Nue'man ibn Abil Dalhas al-Baladi quoted Al-Hussein ibn Abdul Rahman, on the authority of Ubaydullah ibn Musa, on the authority of Muhammad ibn Abi Layli that God's Prophet (MGB) said, "The truly sincere believers are three: Ali ibn Abi Talib (MGB), Habib - the carpenter[140], and the believer from the family of *Pharaoh* (Hizkil[141])."

لا هجرة فوق ثلاث

3-250 حدثنا محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا محمد بن علي الصايغ قال: حدثنا القعنبي قال: حدثنا ابن أبي ذئب، عن ابن شهاب، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: لا يحل للمسلم أن يهجر أخاه فوق ثلاث.

3-251 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن محمد بن حمران، عن أبيه، عن أبي جعفر الباقر عليهما السلام أنه قال:

مامن مؤمنين اهتجرا فوق ثلاث إلا وبرئت منهما في الثالثة، فقيل له: يا ابن رسول الله هذا حال الظالم فما بال المظلوم؟ فقال عليه السلام: ما بال المظلوم لا يصير إلى الظالم فيقول: أنا الظالم حتى يصطلحا.

ثلاثة من سعادة المسلم

3-252 أخبرني الخليل بن أحمد قال: أخبرني ابن خزيمة قال: حدثنا أبوموسى قال: حدثنا الضحاك بن مخلد، عن سفيان، عن حبيب، عن جميل مولى عبد الحارث عن نافع بن عبد الحارث قال: قال رسول الله صلى الله عليه وآله:من سعادة المسلم سعة المسكن والجار الصالح، والمركب الهنئ.

ثلاثة لا يكلمهم الله عز وجل

3-253 أخبرني الخليل بن أحمد قال: أخبرنا ابن خزيمة قال: حدثنا أبوموسى قال: حدثنا عبدالرحمن قال: حدثنا سفيان، عن الاعمش، عن سليمان بن مسهر، عن خرشة بن الحر، عن أبي ذر، عن النبي صلى الله عليه وآله قال: ثلاثة لا يكلمهم الله: المنان الذي لا يعطي شيئا إلا بمنه، والمسبل إزاره والمنفق سلعته بالحلف الفاجر.

الصديقون ثلاثة

3-254 أخبرني محمد بن علي بن إسماعيل قال: حدثنا النعمان بن أبي الدلهاث البلدي قال: حدثنا الحسين بن عبدالرحمن قال: حدثنا عبيد الله بن موسى، عن محمد ابن أبي ليلى قال: قال رسول الله صلى الله عليه وآله:الصديقون ثلاثة: علي بن أبي طالب، وحبيب النجار، ومؤمن آل فرعون.

The Three Companions of the Mountain

3-255 Al-Khalil ibn Ahmad narrated that Muhammad Ibn Ishaq al-Suraj quoted Abu Homam al-Walid

ibn Shoja'a al-Sakoony, on the authority of Ali ibn Meshar, on the authority of Ubaydullah ibn Umar, on the authority of Nafe'ah, on the authority of Ibn Umar that God's Prophet (MGB) said, "Three of the folks that were among you were going somewhere when it suddenly started to rain. They rushed into a cave, but some rocks closed off the cave and trapped them there. One of them told the others, 'O so and so! I swear by God that only honesty will save us. Each of us should pray to God using what he honestly knows is true.' Then one of them said, 'O my God! You well know that I hired someone to do something for me. His wage was a cup of rice which he entrusted me with and went somewhere. I planted it and it grew. I bought a herd of cows with what I harvested. When he returned to me and asked for his cup of rice I told him, 'Here you go. Look at this herd of cows. Take them. O God! You well know that I did that due to fearing You. So please open the rocks for us. Then the rock opened up a little. The second one said, 'O my God! You well know that I had old parents. I took goat's milk for them every night. One night I was late and they had fallen asleep when I arrived. I could not give them any goat milk to drink. I did not want to wake them up to drink. I also feared that if I return, they might wake up to drink their milk and not find me there. Therefore, I stayed up all night until they woke up at dawn to drink their milk. You know that I did that due to fearing You. Then please open the rocks for us.' Then the rock opened up a little bit more such that they could see the sky. The third one said, 'O my God! You know that I had a niece whom I loved the most. I wanted to make love to her. She refused and made a condition for me to give her one-hundred *Dinars*. I worked hard and earned that one-hundred *Dinars*. I took the money to her and gave it to her. She let me in. Once I was settled in between her legs she said, 'Fear God and do not unjustly break the hymen.' I got up and left the money for her. You should know that I did that due to fearing You. Then please open the rocks for us.' Then the Honorable the Exalted God opened up the rocks for them and they left the cave."

The Best Deeds in the Opinion of the Honorable the Exalted God Are Three

3-256 Al-Khalil ibn Ahmad narrated that Abul Qasim al-Boqavy quoted Ali - that is Ibn al-Ja'ed, on the authority of Al-Shu'bat, on the authority of Al-Walid ibn al-Ayzar ibn Hareeth, on the authority of Aba Amr al-Sheibany, on the authority of Abdullah ibn Masood, on the authority of the Prophet (MGB), "Indeed the best deeds in the Opinion of God are praying, kindness and participating in a holy war."[142]

اصحاب الرقيم ثلاثة

3-255 أخبرني الخليل بن أحمد قال: أخبرنا محمد بن إسحاق السراج قال: حدثنا أبوهمام الوليد بن شجاع السكوني قال: حدثنا علي بن مسهر قال: حدثنا عبيد الله بن عمر، عن نافع، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: بينا ثلاثة نفر فيمن كان قبلكم يمشون إذ أصابهم مطر فأووا إلى غار فانطبق عليهم فقال بعضهم لبعض: يا هؤلاء والله ما ينجيكم إلا الصدق فليدع كل رجل منكم بما يعلم الله عز وجل أنه قد صدق فيه، فقال أحدهم: اللهم إن كنت تعلم أنه كان لي أجير عمل لي عملا على فرق من أرز فذهب وتركه فزرعته، فصار من أمره

أني اشتريت من ذلك الفرق بقرا، ثم أتاني فطلب أجره فقلت: اعمد إلى تلك البقر فسقها فقال:إنما لي عندك فرق من أرز فقلت: اعمد إلى تلك البقر فسقها فانها من ذلك، فساقها.فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا، فانساحت الصخرة عنهم. وقال الآخر: اللهم إن كنت تعلم أنه كان لي أبوان شيخان كبيران فكنت آتيهما كل ليلة بلبن غنم لي فأبطأت عليهما ذات ليلة فأتيتهما وقد رقدا، وأهلي وعيالي يتضاعون من الجوع، فكنت لا أسقيهم حتى يشرب أبواي فكرهت أن اوقظهما من رقدتهما وكرهت أن أرجع فيستيقظا لشربهما، فلم أزل أنتظرهما حتى طلع الفجر، فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا، فانساحت عنهم الصخرة حتى نظروا إلى السماء. وقال الاخر: اللهم إن كنت تعلم أنه كانت لي ابنة عم أحب الناس إلي، وأني راودتها عن نفسها، فأبت علي إلا أن آتيها بمائة دينار فطلبتها حتى قدرت عليها فجئت بها فدفعتها إليها فأمكنتني من نفسها، فلما قعدت بين رجليها قالت: اتق الله ولا تفض الخاتم إلا بحقه فقمت عنها وتركت لها المائة، فان كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا ففرج الله عز وجل عنهم فخرجوا.

أحب الاعمال إلى الله عز وجل ثلاثة

3-256 أخبرني الخليل بن أحمد قال: أخبرنا أبوالقاسم البغوي قال: حدثنا علي يعني ابن الجعد قال: حدثنا شعبة قال: أخبرنا الوليد بن العيزار بن حريث قال: سمعت أبا عمرو الشيباني قال: حدثني عبد الله بن مسعود، عن النبي صلى الله عليه وآله: إن أحب الاعمال إلى الله الصلاة والبر والجهاد.

The People Are in Three Groups

3-257 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Ishaq al-Khavas quoted Muhammad ibn Yunus al-Kadimi, on the authority of Sufyan ibn Vaki'a143, on the authority of his father, on the authority of Sufyan al-Sowri, on the authority of Mansoor, on the authority of Mujahid, on the authority of Komayl ibn Zyad, "Ali ibn Abi Talib (MGB) came to me, took my hand and took me out to the desert (outside of the town of Kufa). He sat down. I sat down, too. Then he (MGB) raised his head up and told me, 'O Komayl! Remember what I will tell you. The people are in three groups: divine scholars; students seeking to be saved; and the pests in the air which fly in whichever direction the wind blows. They are the ones who have not benefitted from any rays of knowledge and have not sought refuge in any strong base. O Komayl! Knowledge is better than wealth. Knowledge will guard you, but you must guard your wealth. Wealth will be reduced once spent, but knowledge will increase when it is spread. O Komayl! Expressing love by the students for the scholars is in return for what they have borrowed from them (i.e. their knowledge). Students must obey their teachers for as long as they are alive and should honor their names after their death. There will be no return of wealth once it is lost. O Komayl! Those who hoard up wealth are the living dead! The scholars are the ones who are alive. They shall even survive after their death to the end of time. Their bodies shall perish, but their teachings shall be living in the people's hearts. Yes, there exists in here (while he was pointing to his heart) an endless treasure of knowledge. I wish I could find good students who deserved to receive it. I have a student who learns it, but is not trustworthy. He uses the religion as a tool to gain worldly benefits. He oppresses the servants

of God using God's Proofs and overcomes them using God's Blessings. He does so to gather the weak and uneducated people around himself to support him, and oppose the true Friend of God. I have another student who is a sincere follower of his teacher, but he is not wise enough to be able to retain his knowledge. He starts to doubt things with the slightest bit of doubt in his heart. I have another student who is neither like the former nor like the latter. However, he delves into pleasure-seeking. He is extremely lustful and in love with worldly treasures. Neither of these can propagate the religion. They are more or less like the four-legged animals. Therefore, knowledge will vanish upon the death of the one who possesses it. I swear by God that the Earth shall not be left void of God's Proof144. It will either be apparent, but oppressed by the oppressors, hidden behind curtains, on deep waves and invisible to the eyes so that God's Proofs and His Clear Signs do not get destroyed.

الناس ثلاثة

حدثنا أبوالحسن محمد بن علي بن الشاه قال: حدثنا أبوإسحاق الخواص قال: حدثنا محمد بن يونس 257-3 الكديمي، عن سفيان بن وكيع عن أبيه، عن سفيان الثوري، عن منصور، عن مجاهد، عن كميل بن زياد قال:خرج إلي علي بن أبي طالب عليه السلام فأخذ بيدي وأخرجني إلى الجبان وجلس وجلست،ثم رفع رأسه إلي فقال: ياكميل احفظ عني ما أقول لك: الناس ثلاثة: عالم رباني، ومتعلم على سبيل نجاة، وهمج رعاع، أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجئوا إلى ركن وثيق،يا كميل العلم خير من المال، العلم يحرسك وأنت تحرس المال، والمال تنقصه النفقة، والعلم يزكو على الانفاق، يا كميل محبة العالم دين يدان به تكسبه الطاعة في حياته وجميل الاحدوثة بعد وفاته فمنفعة المال تزول بزواله،يا كميل مات خزان الاموال وهم أحياء والعلماء باقون ما بقي الدهر، أعيانهم مفقودة وأمثالهم في القلوب موجودة هاه [و] إن هاهنا، وأشار بيده إلى صدره، لعلما جما، لو أصبت له حملة، بلى أصبت لقنا غير مأمون، يستعمل آلة الدين في الدنيا ويستظهر بحجج الله على خلقه وبنعمه على عباده ليتخذه الضعفاء وليجة من دون ولي الحق، أو منقادا لحملة العلم لا بصيرة له في أحنائه يقدح الشك في قلبه بأول عارض من شبهة، ألا لاذا ولا ذاك، فمنهوم باللذات، سلس القياد أو مغري بالجمع والادخار، ليسا من رعاة الدين، أقرب شبها بهما الانعام السائمة، كذلك يموت العلم بموت حامليه، اللهم بلى لا تخلو الارض من قائم بحجة ظاهر أو خاف مغمور لئلا تبطل حجج الله وبيناته.

How many of them are there? They are small in number, but are always of the highest rank. It is through them that God will retain His Proofs and Clear Signs so that they may entrust them to worthy men like themselves; and can foster them in the hearts of those who are similar to themselves. They have delved deeply into the affairs of the world and have attained the utmost level of certitude. What is extremely difficult for the lovers of this world is easy for them. They are accustomed to what the illiterate ones evade. Their bodies are in this world, but their souls are eager for the heavens. O Komayl! Your masters are God's successors and the ones who invite others to His Religion. O I am very eager to see them. I beseech God's forgiveness for both you and I."

The compiler of this book - may God be pleased with him - said, "I have reported this tradition in many various ways in the book *Kamal ad-Din wa Itamam an-Ne'mat Fi Isbat al-Qaybat va Kashf al-Hayrat.*"

The Light that is Divided into Three Parts

3-258 Abu Ali al-Hassan ibn Ali ibn Muhammad al-Attar narrated that Muhammad ibn Ali ibn Isma'il ibn al-Hussein ibn al-Qasim ibn al-Hassan ibn Zayd (ibn al-Hassan) ibn al-Hassan ibn Ali ibn Abi Talib (MGB) quoted Muhammad ibn Amer al-Nahavandi, on the authority of Amr ibn Abdus al-Mohandis, on the authority of Hani ibn al-Mutevakil, on the authority of Muhammad ibn Ali ibn Ayaz ibn Abdullah ibn Abi Raf'e, on the authority of his father, on the authority of his grandfather, on the authority of Abi Ayoob Al-Ansari that God's Prophet (MGB) said, "When the Honorable the Exalted God created Paradise, He created it from the Light of the Throne. Then God took some of that Light and spread it. I received one-third of that Light. One-third of it reached Fatimah (MGB). One-third reached Ali (MGB) and the members of his household (MGB). Whoever is touched by this Light shall fall in love with the Household of Muhammad. Whoever is untouched by this Light is in darkness being outside the friendship of the Household of Muhammad."

The Three Reasons Why People Worship God

3-259 Muhammad ibn Ahmad al-Senani al-Mokattib - may God be pleased with him - narrated that Muhammad ibn Harun al-Soofi quoted Ubaydullah ibn Musa al-Hibal al-Tabary, on the authority of Muhammad ibn al-Hussein al-Khisahab, on the authority of Muhammad ibn Mohsin, on the authority of Yunus ibn Zabyan that Ja'far ibn Muhammad as-Sadiq (MGB) said, "There are three reasons why the people worship the Exalted the Honorable God. Some worship God in order to receive a reward. Such form of worship is that of greedy people. Some worship God out of fear of

وكم وأين؟! أولئك الاقلون عددا الاعظمون خطرا، بهم يحفظ الله حججه حتى يودعوها نظراءهم، ويزرعوها في قلوب أشباههم، هجم بهم العلم على حقائق الامور، فباشروا روح اليقين، واستلانوا ما استوعره المترفون، وأنسوا بما استوحش منه الجاهلون، صحبوا الدنيا بأبدان أرواحها معلقة بالمحل الاعلى، يا كميل اولئك خلفاء الله والدعاة إلى دينه، هاي هاي شوقا إلى رؤيتهم، وأستغفر الله لي ولكم.

قال مصنف هذا الكتاب رضي الله عنه: قد رويت هذا الخبر من طرق كثيرة، قد أخرجتها في كتاب كمال الدين وتمام النعمة في إثبات الغيبة وكشف الحيرة.

ذكر النور الذى جعل ثلاثة أثلاث

3-258 حدثنا أبوعلي الحسن بن علي بن محمد العطار قال: حدثنا محمد بن علي بن إسماعيل بن الحسين بن القاسم بن الحسن بن زيد [بن الحسن] بن الحسن بن علي بن أبي طالب عليهم السلام قال: حدثنا علي بن محمد بن عامر النهاوندي، عن عمر [و] ابن عبدوس المهندس قال: حدثنا هانئ بن المتوكل، عن محمد بن علي بن عياض بن

عبد الله ابن أبي رافع، عن أبيه، عن جده، عن أبي أيوب الانصاري قال: قال رسول الله صلى الله عليه وآله: لما خلق الله عز وجل الجنة خلقها من نور العرش، ثم أخذ من ذلك النور فقذفه فأصابني ثلث النور، وأصاب فاطمة ثلث النور، وأصاب عليا وأهل بيته ثلث النور، فمن أصابه من ذلك النور اهتدى إلى ولاية آل محمد، ومن لم يصبه من ذلك النور ضل عن ولاية آل محمد.

الناس يعبدون الله عز وجل على ثلاثة اوجه

3-259 حدثنا محمد بن أحمد السناني المكتب رضي الله عنه قال: حدثنا محمد بن هارون الصوفي قال: حدثنا عبيد الله بن موسى الحبال الطبري قال: حدثنا محمد بن الحسين الخشاب قال: حدثنا محمد بن محصن، عن يونس بن ظبيان قال: قال الصادق جعفر بن محمد عليهما السلام: إن الناس يعبدون الله عز وجل على ثلاثة أوجه، فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون

the Fire. Such form of worship is due to fear. I worship God since I love the Exalted the Honorable God. Such form of worship is that of noble ones. There is security in it as stated by the Honorable the Exalted God, '*... and they will be secure from terror that Day'*145 and '*Say: If ye do love God, Follow me: God will love you and forgive you your sins: ....'*146 Therefore, the Exalted the Honorable God loves whomever loves God. Whoever the Honorable the Exalted God loves is amongst the secure ones."

Three Conditions Set by the Commander of the Faithful Ali

3-260 Abu Mansoor Ahmad ibn Ibrahim al-Jowzi147 narrated that Zayd ibn Muhammad al-Baghdady quoted on the authority of Abul Qasim Abdullah Muhammad al-Ta'ee in Basra, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers that a man invited Ali ibn Abi Talib (MGB) to his house. The Imam (MGB) accepted with three conditions. The man said, "O Commander of the Faithful! What are they?" The Imam (MGB) said, "That you bring nothing for me from outside of the house; that you do not deny me of anything that is in the house; and that you do not burden your wife on my behalf." The man said, "Fine." Ali ibn Abi Talib (MGB) accepted his invitation.

Three Characteristics of Imam Ali

3-261 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Al-Hassan ibn Ali al-Ado'we quoted Ebad ibn Saheeb (ibn Ebad ibn Saheeb), on the authority of his father, on the authority of his forefather, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), "A man asked the Commander of the Faithful Imam Ali (MGB) about his medium height, big belly and lack of hair on his forehead. The Commander of the Faithful (MGB) replied, 'The Blessed the Sublime God has created me neither tall nor short, but of medium height so that I can cut a short enemy into two pieces

from head to toe, and cut a tall enemy into two pieces from his waist. My belly is big since the Prophet (MGB) opened up to me a gate of knowledge from which a thousand doors to knowledge shall open up. Therefore, knowledge gathered up in my belly. And the reason why there is no hair on my forehead is that I have always worn a head armor and gone to fight with the enemy."

Three Traditions Established Ascribed to Barira – the Freed Maid of Ayesha

3-262 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 and Abdullah ibn Muhammad ibn Isa,

يعبدونه فرقا من النار فتلك عبادة العبيد وهي الرهبة، ولكني أعبده حبا له عز وجل فتلك عبادة الكرام وهو الامن لقوله عز وجل "وهم من فزع يومئذ آمنون" ولقوله عز وجل "قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم" فمن أحب الله أحبه الله عز وجل، ومن أحبه الله عز وجل كان من الآمنين.

ضمن أمير المؤمنين من أضافه ثلاث خصال

3-260 حدثنا أبومنصور أحمد بن إبراهيم الجوزي قال: حدثنا زيد بن محمد البغدادي قال: حدثنا أبوالقاسم عبد الله بن أحمد الطائي بالبصرة قال: حدثنا علي ابن موسى الرضا، عن أبيه، عن آبائه، عن علي بن أبي طالب عليهم السلام أنه دعاه رجل فقال له علي عليه السلام: على أن تضمن لي ثلاث خصال، قال: وما هي يا أمير المؤمنين؟ قال: لا تدخل علينا شيئا من خارج، ولا تدخر عني شيئا في البيت، ولا تجحف بالعيال قال: ذلك لك، فأجابه علي بن أبي طالب عليه السلام.

ثلاث كن في أمير المؤمنين

3-261 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا الحسن بن علي العدوي، عن عباد بن صهيب [بن عباد صهيب] عن أبيه، عن جده عن جعفر بن محمد عليه السلام قال: سأل رجل أمير المؤمنين عليه السلام فقال له: أسألك عن ثلاث هن فيك: أسألك عن قصر خلقك، وعن كبر بطنك، وعن صلع رأسك فقال أمير المؤمنين عليه السلام: إن الله تبارك وتعالى لم يخلقني طويلا، ولم يخلقني قصيرا، ولكن خلقني معتدلا، أضرب القصير فأقده، وأضرب الطويل فأقطه وأما كبر بطني فان رسول الله صلى الله عليه وآله علمني بابا من العلم ففتح لي ذلك الباب ألف باب فازدحم العلم في بطني فنفجت عنه عضوي وأما صلع رأسي فمن إدمان لبس البيض ومجالدة الاقران.

جرت في بريرة مولاة عائشة ثلاث من السنن

3-262 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد وعبد الله ابني محمد بن عيسى، عن محمد بن أبي

on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman al-Nab, on the authority of Ubaydullah ibn Ali Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Barira was a married slave. Ayesha[148] bought her and set her free. Then the Prophet (MGB) gave her the choice to stay with her husband or not as she willed. Those who had sold Barira to Ayesha had set a condition that if she ever decided to set her free, they would have the right to set her free or not. However, the Prophet of God (MGB) said, 'It is the right of the one who has bought the slave to set it free or not. This right cannot be reverted to the previous owners of the slave.' So Ayesha set her free. On one occasion when Barira was given some meat in charity, she brought it for the Prophet (MGB). Ayesha hung the meat on a nail and said, 'The Prophet (MGB) would not eat anything given in charity.' When the Prophet (MGB) came home and saw that meat, he (MGB) asked, 'Why did you not cook it?' Ayesha said, 'That was given to Barira in charity and she brought it for us. You do not eat anything given away in charity.' The Prophet (MGB) said, 'That is considered charity for her and a gift for us.' Then they cooked that meat. Thus, these three traditions were established.

Three People Ascribed Lies to God's Prophet (MGB)

3-263 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abdul Aziz ibn Yahya quoted Muhammad ibn Zakariya, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father that he had heard Ja'far ibn Muhammad al-Baqir (MGB) say, "There were three people who ascribed lies to God's Prophet (MGB): Abu Hurayrah, Anas ibn Malik[149], and a woman."

Three People Are Cursed: the Rider, the Leader and the Driver

3-264 Ahmad ibn Muhammad al-Saqr al-Sa'eq Baleri narrated that Abu Hussayn Muhammad ibn Ja'far ibn Muhammad ibn Zyad al-Za'ferani quoted Abil Ahvas, on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Qisan, on the authority of Hamid ibn Abdul Rahman, on the authority of Al-A'amash, on the authority of Amr ibn Mar'rat, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Malik az-Zubaydi, on the authority of Abdullah ibn Umar, "Abu Sufyan was riding on a camel. Muawiyah was leading the camel, and Yazid was driving the camel. Then God's Prophet (MGB) cursed the rider, the leader and the driver."

Three Great Offenses

3-265 Muhammad ibn Ahmad al-Senani al-Mokattib - may God be pleased with him - narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on

عمير، عن حماد بن عثمان الناب، عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام أنه ذكر أن بريرة كانت عند زوج لها وهي مملوكة فاشترتها عائشة فأعتقتها فخيرها رسول الله صلى الله عليه وآله: إن شاءت أن تقر عند زوجها وإن شاءت فارقته، وكان مواليها الذين باعوها قد اشترطوا على عائشة أن لهم ولاءها فقال رسول الله صلى الله عليه وآله: "الولاء لمن أعتق". وصدق على بريرة بلحم فأهدته إلى رسول الله صلى الله عليه وآله فعلقته عائشة، وقالت: إن رسول الله صلى الله عليه وآله لا يأكل الصدقة، فجاء رسول الله صلى الله عليه وآله واللحم معلق فقال: ما شأن هذا اللحم لم يطبخ؟ قالت: يا رسول الله صدق به على بريرة فأهدته لنا، وأنت لا تأكل الصدقة. فقال: "هو لها صدقة ولنا هدية"، ثم أمر بطبخه فجرت فيها ثلاث من السنن.

ثلاثة كانوا يكذبون على رسول الله صلى الله عليه وآله

3-263 حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى قال: حدثني محمد بن زكريا قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه قال: سمعت جعفر بن محمد عليهما السلام يقول: ثلاثة كانوا يكذبون على رسول الله أبوهريرة، وأنس بن مالك، وامرأة.

ثلاثة ملعونون: قائد وسائق وراكب

3-264 حدثنا أحمد بن محمد بن الصقر الصايغ قال: حدثني أبوحصين محمد بن جعفر بن محمد بن زياد الزعفراني، عن أبي الاحوص قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا أبوغسان قال: حدثنا حميد بن عبدالرحمن قال: حدثنا الاعمش، عن عمرو بن مرة، عن عبد الله بن الحارث، عن عبد الله بن مالك الزبيدي، عن عبد الله بن عمر [و] أن أبا سفيان ركب بعيرا له ومعاوية يقوده ويزيد يسوق به فلعن رسول الله صلى الله عليه وآله الراكب والقائد والسائق.

ثلاثة لا أدري أيهم أعظم جرما

3-265 حدثنا محمد بن أحمد السناني المكتب رضي الله عنه قال: حدثنا أحمد بن يحيي بن زكريا القطان عن بكر بن عبد الله بن حبيب عن تميم بن بهلول، عن أبيه،

the authority of his father, on the authority of Abdullah ibn al-Fazl al-Hashemi that Aba Abdullah as-Sadiq (MGB) said, "Of the following three I do not really know which one is a greater offense than the others. The first is following a funeral procession without having on one's robe. The second is striking one's buttocks with the hand at times of calamities. The third one is saying 'Be benign to him. Have mercy upon him. May God have mercy upon you' when attending a funeral procession."

3-266 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB)150, on the authority of his father (MGB)151, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Of the following three I do not really know which one is a greater offense than the others. The first is following a funeral procession without one's robe. The second is saying 'be benign to him.' And the third one is saying 'Seek God's forgiveness for him. May God forgive you. (when attending a funeral procession).'"

Three Prophetic Traditions Ascribed to Al-Bara' al-Ansari

3-267 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 Amr ibn Uthman, on the authority of Al-Hussein ibn Mus'ab that Abu Abdullah as-Sadiq (MGB) said, "Three traditions were ascribed to Al-Bara' ibn Ma'rur al-Ansari152. The people used to clean themselves up with stones when they went to the toilet. Once Al-Bara' ibn Ma'rur had eaten a lot of pumpkin so he got diarrhea and washed himself with water after going to the toilet. Then the Honorable the Exalted God revealed the following verse, *'...For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.'*153 Thereafter, washing up with water after going to the toilet became established as a tradition.

Al-Bara' ibn Ma'rur al-Ansari was outside Medina when he was about to pass away. He asked that he be turned facing the Prophet (MGB) who was in Medina, and willed that one-third of his inheritance be spent in charity. Thus, these three acts became established traditions."

Three Prophetic Traditions Ascribed to Safvan al-Jahmi

3-268 Abu Abdullah as-Sadiq (MGB) said, "There are three Prophetic traditions which were ascribed to the Umayyad Safvan ibn la-Jahmi. He made seventy shields with fire. The Prophet (MGB) wanted to borrow them from him (MGB). Safvan asked, 'O Muhammad! Are you going to take them from me by force?' The Prophet (MGB) replied, 'No. I will borrow them from you and I will return them to you later.'

عن عبد الله بن الفضل الهاشمي، عن أبي عبد الله عليه السلام قال: ثلاثة لا أدري أيهم أعظم جرما: الذي يمشي خلف جنازة في مصيبة غيره بغير رداء، أو الذي يضرب يده على فخذه عند المصيبة، أو الذي يقول: ارفقوا به وترحموا عليه يرحمكم الله.

3-266 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا أدري أيهم أعظم جرما الذي يمشي مع الجنازة بغير رداء، والذي يقول: ارفقوا به، والذي يقول: استغفروا له غفر الله لكم.

جرت في البراء بن معرور الانصارى ثلاث من السنن

3-267 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عمرو بن عثمان، عن الحسين بن مصعب، عن أبي عبد الله عليه السلام قال: جرت في البراء بن معرور الانصاري ثلاث من السنن أما اوليهن فان الناس كانوا يستنجون بالاحجار فأكل البراء بن معرور الدباء فلان بطنه فاستنجى بالماء فأنزل الله عز وجل فيه "إن الله يحب التوابين ويحب المتطهرين" فجرت السنة في الاستنجاء بالماء. فلما حضرته الوفاة كان غائبا عن المدينة فأمر أن يحول وجهه إلى رسول الله صلى الله عليه وآله. وأوصى بالثلث من ماله. فنزل الكتاب بالقبلة، وجرت السنة بالثلث.

جرت في صفوان بن امية الجمحي ثلاث من السنن

3-268 قال أبوعبد الله عليه السلام جرت في صفوان بن امية الجمحي ثلاث من السنن: استعار منه رسول الله صلى الله عليه وآله سبعين درعا حطمية فقال: أغصبا يا محمد؟ قال: بل عارية مؤداة.

He asked, ‘O Prophet of God! Will you return them to me before my migration (from Mecca to Medina)?’ The Prophet (MGB) replied, ‘There will be no migration after victory.’ Safvan was sleeping in the Prophet's Mosque with his cloak under his head. He went to the toilet. Upon his return he noticed that someone had stolen his cloak. He yelled, ‘Someone stole my cloak!’ and ran out of the mosque to find the thief. He saw it in the hands of a man outside the mosque. He brought that man to the Prophet (MGB). The Prophet (MGB) ordered that man’s hand to be cut off. Safvan said, ‘O Prophet of God! If his hand will be cut off because of my cloak, I will donate it to him.’ The Prophet (MGB) said, ‘No. His hand would not have been cut off if you had forgiven him before bringing him to me, and before my issuing the decree to cut off his hand.’”

3-269 There are three ranks for Sa’ed ibn Ma’az[154] in Islam possessing any of which would suffice the whole nation.[155]

Three Groups Seek Knowledge

3-270 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Sin’an, on the authority of Abil Jarud Zyad ibn al-Monzar, on the authority of Sa’id ibn Alaqat that the

Commander of the Faithful Imam Ali (MGB) said, “Those who seek knowledge can be classified into three groups. You can distinguish them from each other by their characteristics and signs. There are those who seek knowledge due to their haughtiness and ignorance. There are those who seek knowledge so that they may rebel and deceive others. There are also those who seek knowledge to learn and become intelligent. Those who seek knowledge due to their haughtiness and ignorance disturb the people with their acts when they are in a group. They have a God-fearing outer look, while they are void of any piety. May God break their backs and cut off their noses! Those who seek knowledge due to their haughtiness and ignorance always rush ahead of their colleagues and make a lot of noise. They bow down to those who are lower themselves but are wealthy. They always feed on them and sell their religion. May God make them blind and uproot them. Those who seek knowledge to learn and become intelligent do not look so well and are sad. They wake up during the darkness of the night to pray. They will bend down while wearing their nightwear. They act with fear and avoid everyone except their brethren to whom they are accustomed. May God strengthen them and save them on the Resurrection Day.”

فقال: يا رسول الله أقبل هجرتي، فقال النبي صلى الله عليه وآله: "لا هجرة بعد الفتح". وكان راقدا في مسجد رسول الله صلى الله عليه وآله وتحت رأسه رداءه فخرج يبول فجاء وقد سرق رداؤه، فقال: من ذهب بردائي، وخرج في طلبه فوجده في يد رجل فرفعه إلى النبي صلى الله عليه وآله، فقال: اقطعوا يده، فقال: أتقطع يده من أجل ردائي يا رسول الله؟ فأنا أهبه له، فقال: ألا كان هذا قبل أن تأتيني به، فقطعت يده.

لسعد بن معاذ ثلاثة مواقف في الاسلام لو كانت واحدة منهن لجميع الناس لاكتفوا بها فضلا 269-3

حملة العلم على ثلاثة أصناف

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي قال: حدثنا 270-3 أحمد بن أبي عبد الله البرقي، عن محمد بن سنان، عن أبي الجارود زياد بن المنذر، عن سعيد بن علاقة قال: قال أمير المؤمنين عليه السلام: طلبة هذا العلم على ثلاثة أصناف ألا فاعرفوهم بصفاتهم وأعيانهم: صنف منهم يتعلمون العلم للمراء والجهل، وصنف منهم يتعلمون للاستطالة والختل، وصنف منهم يتعلمون للفقه والعقل، فأما صاحب المراء والجهل تراه مؤذيا مماريا للرجال في أندية المقال، وقد تسربل بالتخشع وتخلى من الورع، فدق الله من هذا حيزومه وقطع منه خيشومه أما صاحب الاستطالة والختل فانه يستطيل على أشباهه من أشكاله ويتواضع للاغنياء من دونهم، فهو لحلوانهم هاضم، ولدينه حاطم، فأعمى الله من هذا بصره، وقطع من آثار العلماء أثره. وأما صاحب الفقه والعقل تراه ذا كآبة وحزن، قد قام الليل في حندسه، وقد انحنى في برنسه ، يعمل ويخشى خائفا وجلا من كل أحد إلا من كل فقيه من إخوانه، فشد الله من هذا أركانه، وأعطاه يوم القيامة أمانه.

ثلاثة من عازهم ذل

3-270 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أبوالعباس أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول، عن أبيه، عن عبيد الله بن الفضل الهاشمي قال: قال أبوعبد الله عليه السلام ثلاثة من عازهم ذلك: الوالد والسلطان والغريم.

Whoever is Antagonistic with Three Will be Debased

3-271 Ahmad ibn Muhammad al-Haysam al-Ajali - may God be pleased with him - narrated that Abul-Ab'bas Ahmad ibn Yahya ibn Zakariya 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 Ubaydullah ibn al-Fazl al-Hashemi that Abu Abdullah as-Sadiq (MGB) said, "Whoever is antagonistic with the following three people will be debased: his father, the King and the one who has given him a loan."

People Are Divided into Three Groups When Considering Fate

3-272 Ahmad ibn Harun al-Fami and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Muhammad ibn al-Hassan al-Saf'far, Muhammad ibn Ali ibn Mahboob, and Muhammad ibn al-Hassan ibn Abdul-Aziz, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB), "The people can be classified into three groups regarding the issue of fate. There are those who think that the Exalted the Honorable God has forced the people to commit sins. Such people have wronged the Exalted the Honorable God with their decree. They are atheists. There are others who think that running all the affairs has been turned over to them. Such people have undermined God's Kingdom. Thus, they are atheists. There are also those who say, 'The Honorable the Exalted God has placed such a burden upon His servants that they can bear. God has not overburdened the people to such an extent which they cannot stand. Once they do good, they praise God. And once they do bad, they seek God's forgiveness.' Such people are true Muslims. It is God who grants success.

1. Ibn Yahya ibn Imran al-Ash'ari.
2. The Holy Quran: Jinn 72:25-26.
3. The Holy Quran: Araf 7:199.
4. The Holy Quran: Baqara 2:177.
5. In some versions we read 'Al-Mufaz'zal ibn Bakir.'
6. Sheikh Sadooq
7. Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.
8. Imam as-Sadiq (MGB)
9. Imam al-Baqir (MGB)
10. Imam al-Kazim (MGB).
11. The Holy Quran: Al-Naml 27:47.
12. The Holy Quran: Ya-Sin 36:18.

13. The Holy Quran: Al-Nisaa 4:54.
14. The Holy Quran: Mudath'thir 74:18-20.
15. The Holy Quran: Mudath'thir 74:24-25.
16. That is Amru ibn Ibrahim al-Azodi al-Kufi.
17. You must ask permission to enter a house or any other place from outside the door where you cannot see anything inside. This form of seeking permission to enter is required just for what you might see there that you are not allowed to look at if you enter without a permission.
18. Imam al-Kazim (MGB)
19. Muhammad ibn Abdullah al-Hazrami
20. Imam Ali (MGB)
21. Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
22. The Holy Quran: Hashr 59:9.
23. Imam As-Sajjad (MGB)
24. Imam As-Sajjad (MGB).
25. 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.
26. since he may get well during those three days.
27. The Holy Quran: Araf 7:165.
28. The Holy Quran: Talaq 65:3.
29. The Holy Quran: Ibrahim 7.
30. The Holy Quran: Mumin 40:60.
31. In some other versions we read 'good patience regarding His Orders.'
32. Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.
33. Ibn Ahmad al-Valid.
34. According to Maqatil Al-Talebeen it is not certain that Yasir – the servant was on this mission.
35. The Holy Quran: Mary 19:15.
36. The Holy Quran: Mary 19:33.
37. Imam al-Kazim (MGB).
38. See footnote for 1-21.
39. An area in the vicinity of India.
40. This seems to be a made up tradition.
41. It seems that he is "Abul Qasim al-Hassan ibn Muhammad Al-Sakoony al-Mozak'kar al-Kufi." In some versions we read "Al-Mazaki" instead of "Al-Mozak'kar."
42. The Ascension is one of the greatest miracles of the Prophet Muhammad (MGB). The Prophet realized a spiritual perfection and full refinement through belief and worship and, as a reward, God took him to His holy Presence. Escaping from the imprisonment of 'natural' laws and material causes and rising beyond the limits of bodily existence, the Prophet (MGB) crossed distances swiftly and transcended all dimensions of the material world until he reached the holy Presence of God. We read the following verses in the Holy Quran: 'Glory to ((Allah)) Who did take His servant for a Journey by night

from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,– in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).' [The Holy Quran: Al-Isra, 17:1]
'It is no less than inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form); While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did ((Allah)) convey the inspiration to His Servant– (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw.' [The Holy Quran: Al-Najm: 53:4-11]
43. The coffin is where they used to keep their most precious things such as Holy Books, documents, and wealth. For example, David (MGB) became their second king, and kept the kingship hereditary in his children. He announced Jerusalem or Quds as his capital city, and built the Holy tomb in which he put the coffin. He ruled for forty years, and then passed away.
44. In Arabic 'Vali means the closest friend such as the position of Al-Hussein (MGB) to Al-Hassan (MGB).
45. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
46. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
47. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
48. The Holy Quran: Yusuf 12:18
49. The Holy Quran: Yusuf 12:26.
50. The Holy Quran: Yusuf 12:93.
51. Imam as-Sadiq (MGB)
52. Permanent marriage
53. Mutat or temporary marriage
54. '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.
55. The Holy Quran: Mu'minoon 23:100.
56. Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saf'fayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.
57. The Holy Quran: Baqara 2:157
58. The Holy Quran: Araf 7:201
59. Here the word unfamiliar is used for one who is not 'Mahram'. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well-acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain Bliss." [The Holy Quran: Nur 24:30-31]
60. Who is Amru ibn Amru (or Amer) ibn Malik ibn Akhi Oaf ibn Malik ibn Nazlat Abil Ahvas al-Kufi.
61. Silver coins.
62. Gold coins.
63. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.

64. This applies when you do not know what animal the egg belongs to, since if you knew the animal, then you could easily tell whether or not it is forbidden.
65. In some versions we read, 'on the authority of Al-Hassan ibn abil-Hussein al-Farsi.'
66. Who is Abdullah ibn Ahmad.
67. The brother of Imam al-Kazim (MGB).
68. Meaning that good and sincere friends are very hard to find.
69. Who is Abdullah ibn Ahmad.
70. Who is Abul Hassan Ali ibn Salma ibn Aqabat Al-Neishaboory.
71. The Kharajites from Nahravan are those followers of Imam Ali (MGB) from Nahravan who left him and became his enemies.
72. We see the same chain of narrators is seen in 1-55 as Ali ibn Hafs al-Abasi. The same is also seen in other references such as Helyatal Olia.
73. In some versions we read 'from Egypt.'
74. See footnote for 1-21.
75. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.
76. The three forms of Hajj are as follows: 1- Hajj Al-Kira'an: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja. After performing Umra, he stays in Ihram till he finishes all the steps of Hajj and on tenth Dhul-Hijja removes his/her Ihram.
2- Hajj Tamatu: A pilgrim puts on Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hijja. After performing Umra he removes the Ihram and then puts it on again on the eight of Dhul-Hijja when he leaves for Mina.
3- Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the Miqat) puts on the Ihram (the two cloths) and goes directly to Mina on the eight of Dhul-Hijja. Those who do Hajj Ifra'ad will not sacrifice an animal on the tenth of Dhul-Hijja.
77. Who is Muhammad ibn al-Hussein Abul Khat'tab.
78. The Holy Quran: Munafiqun 63:8.
79. Who is Muhammad ibn Ali ibn al-No'man ibn Abi Toraifa al-Kufi al-Bajaly
80. "And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship)." [The Holy Quran: Baqara 2:43]
81. "And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal." [The Holy Quran: Luqman 31:14]
82. "O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." [The Holy Quran: Al-Nisaa 4:1]
83. The Holy Quran: Al-i-Imran 3:44.
84. Consider the following tradition from Uyun Akhbar al-Reza in this regard:
"Whatever is sacrificed in Mina until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Mutalib grabbed the doorknob of the Ka'ba and prayed to God to be granted ten sons. He bet with the Almighty God that he would offer one of them for sacrifice if his prayer was accepted. When the number of his sons became ten, he took them all inside the Ka'ba and drew lots for their names. The lot fell to Abdullah's name - the father of the Prophet Muhammad (MGB) - whom he loved the most. He drew lots again, and it fell to Abdullah's name. He drew lots for the third time. Again the lots fell to Abdullah's name. Then he grabbed him, imprisoned

him and decided to offer him for sacrifice. All of the people of the Quraysh tribe got together and the other tribes also got together crying. Abdul Mutalib's daughter – Ateka – said, 'Ask the Almighty God to excuse you from offering your son for sacrifice.' Abdul Mutalib said, 'My daughter! How can I ask for an excuse? You are mature and intelligent.' Ateka said, 'Draw lots concerning your son, and your camels that are around the Shrine (the Ka'ba). Increase the number of camels so much that your Lord gets pleased and the lot falls to the name of the camels.' Then Abdul Mutalib sent someone after his camels. They fetched them all. He chose ten of the camels and drew lots. The lot fell to the name of Abdullah. He chose an additional ten and drew lots again. The lot fell to the name of Abdullah again. He added to the number of camels and repeated drawing lots until the number of camels reached one-hundred. Then the lot fell to the name of the camels. The people of the Quraysh tribe became very happy and said 'God is Great' so loud that the Tehamat mountains started to shake. Abdul Mutalib said, 'No. I must draw lots three more times.' He drew lots three more times. The lot fell to the name of the camels all three times. On the third time, Zubayr and Abu Talib dragged their brother Abdullah away from under Abdul Mutalib's feet. The part of his face that was on the ground got hurt. They picked him up and kissed him. Abdul Mutalib ordered all of the one-hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat.

85. In other narrations of this tradition in other references we read Al-Kaslan.

86. In some traditions referred to as Maysar or Masareh Bayya' al-Zati.

87. In some versions we read 'pride.'

88. The Holy Quran: An'am 6:160.

89. Sa'id ibn Abi Sa'id Kaysan al-Moqbery.

90. Public bath

91. In some versions we read 'Al-Sehri.'

92. Isa ibn Yunus ibn Abi Ishaq al-Sabi'ee.

93. Abu Ubaydat is Ibn Ubaydullah ibn Abdul Rahman al-Ashja'ee.

94. The interpretation of the Quran is not allowed for anyone but the Immaculate Divine Leaders (MGB).

95. Salam Soleiman al-Mazny Abul-Monzar.

96. See footnote for 1-103.

97. See footnote for 1-103.

98. If read slightly differently in terms of the punctuation of the Arabic word Al-Selat instead of Al-Salat it would mean giving gifts lights up my eyes.

99. Here I am, O Allah, at Thy service. Here I am.

100. Here I am, O Allah, at Thy service. Here I am.

101. No I am no here at your service! And there is no felicity!'

102. In some versions we read ,'Al-Dayrani.'

103. '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 over Hell.

104. They do not have any mercy for anyone.

105. Buildings, stores, factories, etc.

106. He was a man from the Salim clan called Ayas ibn Abdullah ibn Abd Yalayl.

107. The council to appoint a successor for the Prophet (MGB).

108. Al-Ansar – the people of Medina who assisted the Prophet and the Muslims upon their migration from Mecca.

109. Fadak was a tract of land in Khaybar, an oasis in northern Arabia; it is now part of Saudi Arabia. When the Muslims defeated the forces of Khaybar at the Battle of Khaybar; this land was one of the items seized as booty and given to the Prophet Muhammad (MGB). Upon his death, Fadak became the cause of a dispute between the Prophet's daughter, Fatimah (MGB) and Abu Bakr.

110. Here Abdullah ibn Masood is referring to himself.

111. Refers to Abil Dirda.

112. Here Abdullah ibn Masood is referring to himself.

113. Referring to Ali (MGB)
114. This refers to Habib who was a carpenter who believed in the representatives of the Prophet Sham'oon al-Safa – the Trustee of Jesus (MGB) – when they encountered him while he was in the desert.
115. Who is Yahya ibn Abdullah
116. Referring to the Prophet's Mosque
117. This was narrated already in 3-40 but has appeared here again as it does in the original versions of the book.
118. "So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity." [The Holy Quran: Al-Taghabun 64:16]
119. Or on the authority of Bakr, on the authority of Ibn Ajlan.
120. A place in Egypt
121. A former Persian city now in Uzbekistan
122. Referring to Abraham's prayer to God and asking Him to establish the line of Divine Leadership in his progeny [The Holy Quran: Baqara 2:129].
123. Referring to the prediction of Jesus (MGB) about the coming of Ahmad as the next Prophet in the following verse, "And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Messenger to come after me, whose name shall be Ahmad.' But when he came to them with Clear Signs, they said, 'this is evident sorcery!'" [The Holy Quran: Al-Saf 61:6].
124. See footnote for 1-103.
125. See footnote for 1-21.
126. It consists of the names of the Immaculate Divine Leaders (MGB).
127. Baghi ibn al-Mokhledy or al-Kheldy.
128. Hay ibn Yumin ibn Jarih al-Mesri.
129. See footnote for 1-103.
130. '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.
131. Abul Monzar al-Nasib – the well-known scholar who was a contemporary of Ja'far ibn Muhammad As-Sadiq (MGB).
132. See footnote for 1-21.
133. Implying that age is not necessarily a criteria for nobility since Ali (MGB) who was the youngest of the four brothers was the forerunner in accepting Islam, and he later became the Commander of the Faithful (MGB).
134. Amru ibn Hashim Abu Malik al-Janby
135. Abu Sufyan was married to Hind bint Utbah, who in 602 A.D. gave birth to Muaviyah, who later established the Umayyad dynasty. Abu Sufyan also had intercourse with his kinswoman Saffya bint abi al-A'as, who bore him a daughter called Ramlah. Against her father's wish, Ramlah converted to Islam and migrated to Abyssinia with her husband Ubayd-Allah. Later, after he had converted to Christianity, she moved to Medina and became one of Muhammad's wives, better known as "Umm Habiba" When Abu Sufyan heard about the marriage he commented, "this stallion will not be hit on the nose..." a phrase meaning that the husband is suitable for the bride (an unsuitable stallion trying to mate with a mare would be hit on the nose, hence the phrase). She later played an important role in his father's diplomatic attempts at reaching a settlement with Muhammad (MGB). Abu Sufyan is also the father of Zyad ibn Abihi who was an illegitimate child. Abu Sufyan never recognized him during his lifetime, but in 664 A.D., his son Muaviyah controversially recognized Zyad as a brother. Muaviyah's declaring that Zyad was his brother, was the first act that was in open contradiction to Islamic rules because God's Prophet (MGB) said that the legitimate child is one born out of wedlock. Muaviyah openly allowed the adultery of his father to be acknowledged, and then instead of defending his family honor, rather used it as an excuse to justify his father's illegitimate offspring, Zyad.
136. Hujr ibn Uday was a notable member of the early Muslim community. He was contemporary both with the Prophet Muhammad (MGB) and Ali ibn Abi Talib (MGB). He was killed by Muaviyah and buried in Adra' (a small town close to Damascus, Syria). Today a mosque is built around his grave and is a pilgrimage site for Shiite Muslims.

137. Abdullah ibn Mulimat ibn Qa'nab al-Qa'nabi al-Harithi
138. Muhammad ibn Abdul Rahman ibn al-Muqayrih ibn al-Harith ibn Abi Za'eb al-Qurashi.
139. See footnote for 1-103.
140. Habibu'n Neccar, a believer from the Family of Yasin.
141. When Prophet Moses (MGB) called the Pharaoh and his people, he was just planting seeds, and he did not know which of them would grow. One of the members of the family of Pharaoh named Hizkil was affected by these words and became a believer, so the seed grew in his fertile land. Days passed, and this same man, the believer from the family of Pharaoh, stood to defend Moses (MGB), and prevented his family from killing him. God says, "A believer, a man from among the people of Pharaoh, who had concealed his faith, said: Will ye slay a man because he says, 'My Lord is Allah'? when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!" [The Holy Quran: Ghafir 40:28].
142. Similar to narration No. 3-213.
143. Sofyan ibn Vaki'a ibn al-Jirah Abu Muhammad al-Ravasy.
144. Divine Leaders
145. The Holy Quran: Al-Naml 27:89.
146. The Holy Quran: Al-I-Imran 3:31.
147. It is recorded Al-Khori in Uyun Akhbar al-Reza.
148. A wife of the Prophet Muhammad (MGB).
149. See footnote for 1-103.
150. Imam as-Sadiq (MGB).
151. Imam al-Baqir (MGB).
152. He was one of the chiefs who led a group of six in the Battle of Badr and was the first one who swore allegiance to the Prophet Muhammad (MGB) on the night of Al-'Aqaba pledge when God's Prophet (MGB) said while a group of his companions were around him, "Swear allegiance to me for: 1. Not to join anything in worship along with Allah. 2. Not to steal. 3. Not to commit illegal sexual intercourse. 4. Not to kill your children. 5. Not to accuse an innocent person (to spread such an accusation among people). 6. Not to be disobedient (when ordered) to do good deed." The Prophet (MGB) added, "Whoever among you fulfills his pledge will be rewarded by God. And whoever indulges in any of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."[Narrated by 'Ubada bin As-Samit: Sahih Bukhari Vol. 1, Book 2, No.7]
153. They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. [The Holy Quran: Baqara 2:222].
154. He was a near companion of the Prophet (MGB) from the group of the Helpers (Ansar).
155. The ranks may be related to the following three occasions:
After a ten to fifteen day siege of the Jews of the Qurayzah tribe by the Prophet (MGB), they surrendered on the condition that their fate shall be decided by Saad ibn Maaz (leader of the Khazraj tribe) since they were friends with him during the Age of Ignorance. They expected him to set them free. He decreed that the mens should be killed, the women and children be captured as slaves, and their property be confiscated.
When he perished in the midst of the night, Gabriel descended to the Prophet (MGB) and asked, 'Who is the person who has perished for whom the gates of the heavens opened up and the Throne was shaken. Then the Prophet (MGB) rushed to visit Saad.
Once the Prophet (MGB) informed his companions that the Quraysh fighters have reached the water well near Badr during the Battle of Badr, Saad was the only one who insisted on fighting while the rest of the companions had feared and proposed to return to medina.

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