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Part 4: On Four-Numbered Characteristics

"I Will Intercede on Their Behalf on the Resurrection Day"

4-1 Abdullah ibn Muhammad al-Wahab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani quoted on the authority of Ali ibn Abdullah, on the authority of Davood ibn Suleiman, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are four groups on whose behalf I will intercede on the Resurrection Day: Those who honor the members of my Household after me; those who fulfill their needs; those who try to assist them in times they need them; and those who love them both wholeheartedly and verbally."

الناس في القدر على ثلاثة اوجه

3-272 حدثنا أحمد بن هارون الفامي، وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر بن بطة قال: حدثنا محمد بن الحسن الصفار، ومحمد بن علي ابن محبوب، ومحمد بن الحسن بن عبدالعزيز، عن أحمد بن محمد بن عيسى، عن الحسين ابن سعيد، عن حماد بن عيسي الجهني، عن حريز بن عبد الله، عن أبي عبد الله عليه السلام قال: الناس في القدر على ثلاثة أوجه رجل يزعم أن الله عز وجل أجبر الناس على المعاصي فهذا قد ظلم الله عز وجل في حكمه فهو كافر، ورجل يزعم أن الامر مفوض إليهم فهذا [قد] وهن الله في سلطانه فهو كافر، ورجل يقول: إن الله عز وجل كلف العباد ما يطيقون ولم يكلفهم ما لا يطيقون، فاذا أحسن حمد الله، وإذا أساء استغفر الله، فهذا مسلم بالغ، والله الموفق.

باب الاربعة

قول النبي صلى الله عليه وآله أربعة أنا الشفيع لهم يوم القيامة

حدثنا عبد الله بن محمد بن عبدالوهاب قال: حدثنا أبونصر منصور بن عبد الله ابن إبراهيم الاصبهاني قال: 1-4 حدثنا علي بن عبد الله قال: حدثنا داود بن سليمان، عن علي بن موسى الرضا قال: حدثني أبي، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة أنا الشفيع لهم يوم القيامة ولو آتوني بذنوب أهل الارض: معين أهل بيتي، والقاضي لهم حوائجهم عندما اضطروا إليه، والمحب لهم بقلبه ولسانه، والدافع عنهم بيده.

The Punishment of Those Who Obey Their Wives in Four Issues

4-2 Abul Hussein 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 his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will God's Prophet (MGB) told him, "O Ali! God will throw those who obey their wives face down into the Fire of Hell." Ali (MGB) asked, "What is meant by that obedience?" The Prophet (MGB) replied, "(That obedience is) to permit one's wife to go to public baths, wedding parties, mourning ceremonies, and wear transparent clothes."

4-3 (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 Al-Abbas ibn Ma'ruf, on the authority of Abi Himmam - Isma'il ibn Himmam, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB)[1], on the authority of his forefathers (MGB), on the authority of Ali (MGB), "God will throw whoever obeys his wife regarding four issues into the Fire.." He (MGB) was asked, "What are they?" The Imam (MGB) replied, "Regarding wearing transparent clothes, going to public baths, attending wedding parties and going to mourning ceremonies."

Four Whose Prayers Shall Not Be Unanswered

4-4 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali God's Prophet (MGB) said, "O Ali, the prayers of four classes of people are never unanswered: just rulers, fathers when they pray for their sons, people who privately pray for their brethren, and the oppressed. The Majestic the Glorified God says, 'I swear by My Glory and Majesty that I will take your revenge (referring to the oppressed) when proper.'"

عقوبة من أطاع امرأته في أربعة أشياء

4-2 حدثنا أبوالحسين 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 من أطاع امرأته أكبه الله على وجهه في النار، فقال علي عليه السلام: وما تلك الطاعة؟ قال: يأذن لها في الذهاب إلى الحمامات والعرسات والنياحات، ولبس الثياب الرقاق.

4-3 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن العباس بن معروف، عن أبي همام إسماعيل بن همام عن محمد بن سعيد ابن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: من أطاع امرأته في أربعة أشياء أكبه الله على منخريه في النار قيل: وما هي؟ قال: في الثياب الرقاق والحمامات والعرسات والنياحات.

أربعة لاترد لهم دعوة

4-4 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي، عن 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 أربعة لا ترد لهم دعوة: إمام عادل، ووالد لولده، والرجل يدعو لاخيه بظهر الغيب، والمظلوم، يقول الله جل جلالة: وعزتي وجلالي لانتصرن لك ولو بعد حين.

Four Issues Strengthen the Religion

4-5 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 Aba Abdullah Al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Jameel ibn Dur'raj, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) narrated that the Commander of the Faithful Imam Ali (MGB) said, "There are four issues that will strengthen the religion: outspoken scholars who act according to their knowledge; rich folks who are not stingy in assisting those who adhere to God's Religion; poor folks who do not outsell their religious beliefs to worldly affairs; and ignorant folks who are not too arrogant to quest for knowledge. Once the knowledgeable ones hide their knowledge, the rich are stingy with their wealth, the poor trade their afterlife in exchange for this world and the ignorant are too arrogant to seek knowledge, the world will start to retreat. At that time you should not be fooled by the increasing number of mosques and the many who go there." The Imam (MGB) was asked, "O Commander of the Faithful! How should one live at that time?" The Imam (MGB) replied, "Associate with

the people superficially. One only gets what he earns and will be resurrected with whatever he likes. Await relief to be sent by the Honorable the Exalted God."

God Forgives One who Takes It Easy Regarding Four Issues

4-6 The jurisprudent at Sarakhs - Abu Nasr Muhammad ibn Ahmad ibn Tamim al-Sarakhsi narrated that Abu Valid Muhammad ibn Idris al-Shami quoted Al-Hassan ibn Muhammad al-Za'ferani, on the authority of Abdul Vah'hab ibn Ata, on the authority of Israel ibn Yunus, on the authority of Zayd ibn Ata ibn Sa'eb, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "The Honorable the Exalted God forgives one who takes it easy whenever he sells, buys, judges or has a demand."

The Four Desirable Things for People in This Ephemeral World

4-7 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Hassan ibn Ali al-Askari quoted Muhammad ibn Zakariya al-Juwhary, on the authority of Ja'far ibn Muhammad ibn Am'marat, on the authority of his father that Ja'far ibn Muhammad as-Sadiq (MGB) said, "The people desire four things in this ephemeral world: wealth; comfort; easy life and respect. Wealth comes with contentment. Whoever seeks it in having a lot of wealth shall not find it. Comfort comes with having fewer worries. Whoever has more things to worry about shall not find it. An easy life comes with having very little work to do. Whoever seeks it in a lot of work shall not find it. Respect comes with obeying the Creator. Whoever seeks it in serving the people shall not find it."

قوام الدين بأربعة

4-5 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 أبيه، عن محمد بن أبي عمير، عن جميل بن دراج، عن زرارة، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: قوام الدين بأربعة: بعالم ناطق مستعمل له، وبغني لا يبخل بفضله على أهل دين الله، وبفقير لا يبيع آخرته بدنياه، وبجاهل لا يتكبر عن طلب العلم. فإذا كتم العالم علمه، وبخل الغني بماله، وباع الفقير آخرته بدنياه، واستكبر الجاهل عن طلب العلم رجعت الدنيا إلى ورائها القهقرى، فلا تغرنكم كثرة المساجد وأجساد قوم مختلفة، قيل: يا أمير المؤمنين كيف العيش في ذلك الزمان، فقال: خالطوهم بالبرانيةيعني في الظاهروخالفوهم في الباطن، للمرء ما اكتسب وهو مع من أحب، وانتظروا مع ذلك الفرج من الله عز وجل.

غفر الله عز وجل لرجل كان سهلا في أربعة أحوال

4-6 حدثنا أبونصر محمد بن أحمد بن تميم السرخسي الفقيه بسرخس قال: حدثنا أبوالوليد محمد بن إدريس

الشامي قال: حدثنا الحسن بن محمد الزعفراني قال: حدثنا عبدالوهاب بن عطاء قال: حدثنا إسرائيل بن يونس، عن زيد بن عطاء بن سائب، عن محمد بن المنكدر، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله: غفر الله عز وجل لرجل كان من قبلكم كان سهلا إذا باع، سهلا إذا اشترى، سهلا إذا قضى، سهلا إذا اقتضى.

مطلوبات الناس في الدنيا الفانية أربعة

4-7 حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال: حدثنا محمد بن زكريا الجوهري قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، قال: قال الصادق جعفر بن محمد عليهما السلام: مطلوبات الناس في الدنيا الفانية أربعة: الغنى والدعة وقلة الاهتمام والعز. فأما الغنى فموجود في القناعة، فمن طلبه في كثرة المال لم يجده، وأما الدعة فموجودة في خفة المحمل، فمن طلبها في ثقله لم يجدها. وأما قلة الاهتمام فموجودة في قلة الشغل، فمن طلبها مع كثرته لم يجدها. وأما العز فموجود في خدمة الخالق، فمن طلبه في خدمة المخلوق لم يجده.

4-8 Al-Khalil ibn Ahmad al-Sejezy narrated that Abu Bakr Muhammad ibn Ishaq ibn Khozaymeh quoted Ali ibn Hijr, on the authority of Sharik, on the authority of Mansoor ibn al-Moe'tamar, on the authority of Rub'ay ibn Kharash, on the authority of Ali (MGB) that God's Prophet (MGB) said, "One is not a true believer unless he does the following four things: bears witness to the fact that 'There is no god but God, He is One and there are no partners for Him, and I (Muhammad) am God's Prophet; I have been rightly appointed; there is resurrection after death; and there is destiny.'"

4-9 Abu Sa'id Muhammad ibn al-Fazl ibn Muhammad ibn Ishaq al-Mozakir narrated that Abu Ja'far Muhammad ibn Ahmad ibn Sa'id quoted Abu Abdullah Muhammad ibn Muslim ibn Vareh al-Razi, on the authority of Muhammad ibn Yusuf al-Foryani, on the authority of Sufyan al-Sowri, on the authority of Isma'il al-Sadi, on the authority of Abdeh Kheyr (ibn Yazid al-Hamedany), "Ali (MGB) had four rings. A ruby ring for nobility; a turquoise[2] ring for help; a Chinese iron ring for power; and an agate ring for protection. The engraving on the ruby ring was *'Lailaha illalah al-Mulkil Haq al-Mobin.'* The engraving on the turquoise ring was *'Allah al-Mulkil Haq.'* The engraving on the Chinese iron ring was *Al-Ezatallah jami'an*. The engraving on the agate ring was in three lines *'Masha Allah, La quwata illa billah, Istaqfurallah.'*"

Four Chapters of the Holy Quran Made the Prophet's Hair Grey

4-10 Abul-Hassan Muhammad ibn Ahmad ibn Ali ibn Asad Al-Asady narrated that Abdullah ibn Zaydan and Ali ibn al-Ab'bas al-Bajalyan quoted Abu Kurayb, on the authority of Muawiyah ibn Hisham, on the authority of Shayban (ibn Abdul Rahman al-Tamimy), on the authority of Abi Ishaq, on the authority of Akrama, on the authority of Ibn Abbas[3], that Abu Bakr asked the Prophet, "O Prophet of God! Your hair became grey too fast?" The Prophet (MGB) replied, "Four Chapters of the Holy Quran made my hair grey. They were *Hud*[4], *Waqi'a*[5], *Mursalat*[6] and *An-Nab*[7]."

The Prophet performed the Umra Hajj four times

4-11 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abul Ab'bas al-Himady quoted Ahmad ibn Muhammad al-Shafe'ee, on the authority of his uncle, on the authority of Davood ibn Abdul Rahman, on the authority of Amr, on the authority of Akrama, on the authority of Ibn Abbas[8] that the Prophet (MGB) said, "The Prophet (MGB) performed the *Umra Hajj* four times. Once it was the *Al-Hudaybiah Umra*[9]. Then it was the *Umrat al-Qada*[10] on the following year. Then it was the *Ja'rana*[11] for the third time and finally it was at the Farewell pilgrimage."

لا يؤمن عبد حتى يؤمن بأربعة

4-8 أخبرني الخليل بن أحمد السجزي قال: حدثنا أبوبكر محمد بن إسحاق بن خزيمة قال: حدثنا علي بن حجر قال: حدثنا شريك، عن منصور بن المعتمر، عن ربعي بن خراش عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يؤمن عبد حتى يؤمن بأربعة: حتى يشهد أن لا إله إلا الله وحده لا شريك له وأني رسول الله، بعثني بالحق، وحتى يؤمن بالبعث بعد الموت، وحتى يؤمن بالقدر.

كان لامير المؤمنين أربعة خواتيم

4-9 حدثنا أبوسعيد محمد بن الفضل بن محمد بن إسحاق المذكر قال: أخبرنا أبوجعفر محمد بن أحمد بن سعيد قال: حدثنا أبوعبد الله محمد بن مسلم ابن وارة الرازي قال: حدثنا محمد بن يوسف الفريابي قال: حدثنا سفيان الثوري، عن إسماعيل السدي عن عبد خير قال: كان لعلي عليه السلام أربعة خواتيم يتختم بها: ياقوت لنبله، وفيروزج لنصرته، والحديد الصيني لقوته، وعقيق لحرزه. وكان نقش الياقوت "لا إله إلا الله الملك الحق المبين" ونقش الفيروزج "الله الملك الحق" ونقش الحديد الصيني "العزة لله جميعا" ونقش العقيق ثلاثة أسطر "ما شاء الله، لا قوة إلا بالله، أستغفر الله".

أربع سور شيبت النبي صلى الله عليه وآله

4-10 حدثنا أبوالحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا عبد الله بن زيدان وعلي بن العباس البجليان قالا: حدثنا أبوكريب قال: حدثنا معاوية بن هشام قال: حدثنا شيبان، عن أبي إسحاق، عن عكرمة، عن ابن عباس قال: قال أبوبكر: يا رسول الله أسرع إليك الشيب؟ قال: شيبتني هود، والواقعة، والمرسلات، وعم يتساءلون.

اعتمر النبي صلى الله عليه وآله أربع عمر

حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا أبوالعباس الحمادي قال: حدثنا أحمد بن محمد الشافعي11-4
قال: حدثنا عمي قال: حدثنا داود بن عبدالرحمن، عن عمرو، عن عكرمة، عن ابن عباس أن النبي صلى الله عليه
وآله: اعتمر أربع عمر: عمرة الحديبية، وعمرة القضاء من قابل، والثالثة من جعرانة والرابعة التي مع حجته.

A Divine Leader Can Be Recognized By Four Characteristics

4-12 (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-Walid, on the authority of Hammad ibn Uthman, on the authority of Al-Harith ibn al-Muqayrih al-Nasri, "I asked Aba Abdullah as-Sadiq, 'What are the signs with which one can recognize a true Divine Leader?' The Imam (MGB) replied, 'Serenity, solemnity, knowledge and will12.'"

4-13 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Isa, on the authority of Muhammad ibn Sin'an, on the authority of Abil Jarud, "I asked Abi Ja'far al-Baqir (MGB), 'May I be your ransom! If the most knowledgeable one from your household perishes, how can one know the Trustee who comes after him?' The Imam (MGB) replied, 'Through guidance, serenity, the testimony of the members of the Household of Muhammad (MGB) to his nobility, and his ability to respond to any questions asked.'"

4-14 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Mujahid ibn A'ayn Abul-Haj'jaj quoted Abu Bakr ibn Abil Awam, on the authority of Yazid (ibn Muhammad ibn Abdul Samad), on the authority of Suleiman al-Tamimee (Abdul Rahman), on the authority of Sayyar (Al-Umavi al-Dameshqi), on the authority of Abi Imamat that God's Prophet (MGB) said, "I was honored over the other Prophets by the following four things: the ground was established as the place of prostration and cleansing for my nation. Should any of my followers want to pray and he doesn't have access to water, he can use dirt with which to purify himself and on which to pray. I was victorious over my enemies by means of their fear of me which affected them one month before encountering them. The war booties became legitimate for my nation. I was sent to all the people of the world."

4-15 Abu Ahmad al-Hassan ibn Abdullah ibn Sa'id ibn al-Hassan ibn Hakim al-Askari narrated that Abu Masood Abdullah ibn Muhammad quoted Abdan al-Askari, on the authority of Muhammad ibn Suleiman Lavin (Muhammad ibn Suleiman ibn Habib Al-Asady), on the authority of Hiban ibn Ali (al-Anzi), on the authority of Aqeel (ibn Khalid), on the authority of Al-Zuhra, on the authority of Ubaydullah ibn Abdullah, on the authority of Ibn Abbas13 that God's Prophet (MGB) said, "The best number for companions is four. The best number for members for a government is four-hundred. The best number of troops is four-thousand. Twelve-thousand troops would not be defeated by a few if they persevere and sincerely fight."

يعرف الامام باربع خصال

4-12 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن محمد بن الوليد، عن حماد بن عثمان، عن الحارث بن المغيرة النصري قال: قلت لابي عبد الله عليه السلام: بم يعرف صاحب هذا الامر؟ قال: بالسكينة والوقار والعلم والوصية.

4-13 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد ابن أحمد بن عيسى عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قلت له: جعلت فداك إذا مضى عالمكم أهل البيت فبأي شيء يعرفون من يجئ بعده؟ قال: بالهدى والاطراق وإقرار آل محمد له بالفضل، ولا يسأل عن شيء مما بين صدفيها إلا أجاب فيه.

قول النبي صلى الله عليه وآله فضلت بأربع

4-14 حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا مجاهد بن أعين أبوالحجاج قال: حدثنا أبوبكر بن أبي العوام قال: حدثنا يزيد قال: أخبرنا سليمان التميمي، عن سيار، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: فضلت بأربع جعلت لامتي الارض مسجدا وطهورا وأيما رجل من امتي أراد الصلاة فلم يجد ماء ووجد الارض فقد جعلت له مسجدا وطهورا، ونصرت بالرعب مسيرة شهر، يسير بين يدي، واحلت لامتي الغنائم، وارسلت إلى الناس كافة.

خير الصحابة أربعة، وخير السرايا أربعمائة، وخير الجيوش أربعة آلاف

4-15 حدثنا أبوأحمد الحسن بن عبد الله بن سعيد بن الحسن بن إسماعيل بن حكيم العسكري قال: حدثنا أبومسعود عبد الله بن محمد، عن عبدان العسكري قال: حدثنا محمد بن سليمان لوين قال: حدثنا حبان بن علي، عن عقيل، عن الزهري، عن عبيد الله بن عبد الله، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: خير الصحابة أربعة، وخير السرايا أربعمائة، وخير الجيوش أربعة آلاف، ولن يهزم اثنى عشر ألف من قلة إذا صبروا وصدقوا.

Whoever Is Granted Four Things Would Not Get Disappointed with Four Other Things

4-16 Abu Ahmad al-Hassan ibn Abdullah al-Askari narrated that Abul Qasim Badr ibn al-Haysam al-Qazi quoted Ali ibn Monzar al-Kufy, on the authority of Muhammad ibn al-Fuzayl, on the authority of Abil Sabah that Ja'far ibn Muhammad as-Sadiq (MGB) said, "Whoever is granted four things would not get disappointed with four other things. Whoever is granted the opportunity to supplicate would not be disappointed with its being answered. Whoever is granted the opportunity to ask for God's forgiveness

would not be disappointed with being forgiven. Whoever is granted the opportunity to be grateful would not be disappointed with an increase in his blessings. Whoever is granted the opportunity to persevere would not be disappointed with its reward."

4-17 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 A'ez al-Ahmasi that Aba Abdullah as-Sadiq (MGB) said, "There are four who hear everyone: The Prophet (MGB), the green-eyed Houries[14], Paradise, and the Fire. In fact, the Prophet (MGB) hears the prayers of whoever sends blessings upon the Prophet Muhammad (MGB), and takes his prayers up to God. When anyone asks God to be married to green-eyed Houries, they will say, 'O Lord! Please grant your servant what he asks for and marry us to him.' When anyone asks God to take him into Paradise, Paradise would say, 'O Lord! Please grant to your servant what he has asked Thou for and let him reside in Paradise.' When anyone asks God for protection from the Fire, the Fire would say, 'O Lord! Protect your servant from me.'"

God Would Not Look at Four People on the Resurrection Day

4-18 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Ja'far ibn Muhammad ibn Nooh quoted Muhammad ibn Amr, on the authority of Yazid ibn Zari'a, on the authority of Bashir ibn Namir, on the authority of Al-Qasim ibn Abdul Rahman, on the authority of Abi Imamat that God's Prophet (MGB) said, "God would not take a look at the following four people on the Resurrection Day: those who are damned by their parents; those who mention their favors; those who deny predestination; and alcoholics."

The Four who Will Be Riding on the Resurrection Day

4-19 Abu Bakr Muhammad ibn Ali ibn Isma'il narrated that Abu Muhammad ibn Zaydan al-Balkhi - in what Abul Ab'bas ibn Aqadat recited to him - on the authority of Ali ibn al-Masna, on the authority of Zayd ibn Hobab, on the authority of Abdullah ibn Lahay'at, on the authority of Ja'far

من اعطي أربعا لم يحرم أربعا

4-16 حدثنا أبوأحمد الحسن بن عبد الله العسكري قال: حدثنا أبوالقاسم بدر بن الهيثم القاضي قال: حدثنا علي بن منذر الكوفي قال: حدثنا محمد بن الفضيل عن أبي الصباح قال: قال جعفر بن محمد عليهما السلام: من اعطي أربعا لم يحرم أربعا من اعطي الدعاء لم يحرم الاجابة، ومن اعطي الاستغفار لم يحرم المغفرة، ومن اعطي الشكر لم يحرم الزيادة، ومن اعطي الصبر لم يحرم الاجر.

أربعة أشياء اعطيت سمع الخلائق

4-17 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن عائذ الاحمسي، عن أبي عبد الله عليه السلام قال: أربعة اوتوا سمع الخلائق: النبي صلى الله عليه وآله وحور العين والجنة والنار، فما من عبد يصلي على النبي صلى الله عليه وآله ويسلم عليه إلا بلغه ذلك وسمعه وما من أحد قال: اللهم زوجني من الحور العين إلا سمعنه وقلن يا ربنا إن فلانا قد خطبنا إليك فزوجنا منه، وما من أحد يقول: اللهم ادخلني الجنة إلا قالت الجنة: اللهم أسكنه في، وما من أحد يستجير بالله من النار إلا قالت النار: يا رب أجره مني.

أربعة لا ينظر الله اليهم يوم القيامة

4-18: حدثنا أبوأحمد محمد بن جعفر البندار قال: حدثنا جعفر بن محمد بن نوح قال: حدثنا محمد بن عمرو، قال حدثنا يزيد بن زريع قال: حدثنا بشر بن نمير، عن القاسم بن عبدالرحمن، عن أبي امامة قال: قال رسول الله صلى الله عليه وآله: أربعة لا ينظر الله إليهم يوم القيامة: عاق ومنان، ومكذب بالقدر، ومدمن خمر.

الركبان يوم القيامة أربعة

4-19 أخبرني أبوبكر محمد بن علي بن إسماعيل قال: حدثنا أبومحمد عبد الله بن زيدان البلخي فيما قرأه عليه أبوالعباس بن عقدة قال: حدثني علي بن المثنى قال:

ibn Rabi'a, on the authority of Akrama, on the authority of Ibn Abbas[15], "God's Prophet (MGB) said, 'There will be no others who will be riding besides the four of us on the Resurrection Day.'

Abbas asked, 'Who will they be?' The Prophet (MGB) said, 'I will be riding *Al-Boraq*. Its face is like that of a man, but its cheeks are like that of a horse. Its wings will be made of woven pearls. Its two ears will be chrysolite[16] green. Its eyes will be like Venus. They will shine like two bright stars with rays like that of the sun. It is fat and has long fire and hind legs. Its soul is similar to that of a man. It can hear and understand. It is bigger than a donkey, but smaller than a mule.'

Ab'bas asked, 'O Prophet of God! Who else?' The Prophet (MGB) said, 'And my brother Salih who will be riding the Camel of the Honorable the Exalted God which his people had immolated[17].'

Ab'bas asked, "O Prophet of God! Who else?' The Prophet (MGB) said, 'And my uncle Hamzih ibn Abdul Mutalib who was the Lion of God and the Lion of God's Prophet. He is the Master of the Martyrs who will be riding my camel called *Kaswa.'*

Abbas asked, 'O Prophet of God! Who else?' The Prophet (MGB) replied, 'And my brother Ali who will be riding on one of the camels of Paradise. Its reins will be made of pearls. The people will say, 'This is

either a dispatched Prophet or a nearby-stationed angel.' Then there will be a call from inside the Threshold saying, 'This is neither a nearby-stationed angel nor a dispatched Prophet. He is not the Holder of the Throne either. This is Ali ibn Abi Talib (MGB). He is the Trustee of the Messenger of the Lord of the Two Worlds. He is the Divine Leader of the pious ones, and the Leader of those with white foreheads[18].'"

The compiler of the book - may God be pleased with him - said, "This is a strange narration since there is a name of *Al-Boraq* and how it is. There is also a mention of Hamzih ibn Abdul Mutalib in it."

4-20 Ahmad ibn Muhammad ibn Yahya al-Attar narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Abdullah ibn Abdul Rahman al-Asim, on the authority of Abdullah ibn al-Batl (who is Abdullah ibn Qasim al-Hazrami), on the authority of Amr ibn Abil Miqdam, on the authority of his father, on the authority of Sa'id ibn Jabeer that Ibn Abbas[19] said, "One day the Prophet of God (MGB) came out while holding Ali's hand and said, "O Helpers! O Hashemites[20]! O Bani Abdul Mutalib! I am Muhammad. I am the Messenger of God. Four of us have been made of Forgiven Clay. That is Ali, Hamzih, Ja'far and me.'

حدثني زيد بن حباب قال: حدثني عبد الله بن لهيعة قال: حدثني جعفر بن ربيعة، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: ما في القيامة راكب غيرنا ونحن أربعة،

فقام إليه العباس بن عبدالمطلب فقال: من هم يا رسول الله؟ فقال: أما أنا فعلى البراق ووجهها كوجه الانسان وخدها كخد الفرس وعرفها من لؤلؤ مسموط واذناها زبرجدتان خضراوان وعيناها مثل كوكب الزهرة، تتوقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس، ينحدر من نحرها الجمان مطوية الحلق طويلة اليدين والرجلين، لها نفس كنفس الآدميين، تسمع الكلام وتفهمه، وهي فوق الحمار ودون البغل. قال العباس: ومن يا رسول الله؟ قال صلى الله عليه وآله: وأخي صالح على ناقة الله عز وجل التي عقرها قومه، قال العباس: ومن يا رسول الله؟ قال: وعمي حمزة ابن عبدالمطلب أسد الله وأسد رسوله، سيد الشهداء على ناقتي العضباء، قال العباس: ومن يا رسول الله؟ قال: وأخي علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب عليها محمل من ياقوت أحمر، قضبانه من الدر الابيض على رأسه تاج من نور عليه حلتان خضراوان، بيده لواء الحمد وهو ينادي أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا رسول الله. فيقول الخلائق ما هذا إلا نبي مرسل أو ملك مقرب، فينادي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وإمام المتقين، وقائد الغرالمحجلين.

قال مصنف هذا الكتاب رضي الله عنه: هذا حديث غريب لما فيه من ذكر البراق ووصفه، وذكر حمزة بن عبدالمطلب.

4-20 حدثنا أحمد بن محمد بن يحيى العطار قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عبد الله بن عبدالرحمن الاصم، عن عبد الله البطل عن عمرو بن أبي المقدام، عن أبيه، عن سعيد بن

جبير، عن ابن عباس قال: خرج رسول الله صلى الله عليه وآله ذات يوم وهو آخذ بيد علي عليه السلام وهو يقول: يا معشر الانصار، يا معشر بني هاشم، يا معشر بني عبدالمطلب أنا محمد، أنا رسول الله إلا أني خلقت من طينة مرحومة في أربعة من أهل بيتي أنا وعلي وحمزة وجعفر.

Someone asked, 'O Prophet of God! Will these be the riders on the Resurrection Day?'

The Prophet (MGB) said, 'May your mother not experience the sorrow of your death! No one but these four will be riding on the Resurrection Day: Ali, Fatimah, the Prophet Salih and me. I will be riding *Al-Boraq*. My daughter Fatimah will be riding my camel *Kaswa.* Salih will be riding the Camel of God which was immolated21. Ali will be riding one of the Camels from Paradise. Its reins will be made of pearls. It has two green covers. It will stop between Paradise and Hell. On the day on which the people sweat, there will be a wind from below the Threshold and the people's sweat will dry up. When the angels, the Prophets and the honest ones see him, they will say, 'O That is either a nearby-stationed angel or a dispatched Prophet.' But there will be a caller saying, 'No. He is neither a nearby-stationed angel nor is he a dispatched Prophet. He is Ali - the brother of God's Prophet Muhammad in the world and the Hereafter."

Four things which the old Israelite lady asked Moses for

4-21 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Faz'zal, on the authority of Abil Hassan Al-Kazim (MGB), "The moon did not shine for the Children of Israel for some time. God - may His Majesty be Exalted - revealed the following to Moses (MGB), 'Take the remaining bones of Joseph (MGB) out of Egypt.' God promised that once the bones were taken out, the moon would shine again. Moses (MGB) sought after someone who knew where they were. He was told that an old lady knows where they are. Moses (MGB) sent after her. They brought him a crippled blind old woman. Moses (MGB) asked her, 'Do you know where Joseph (MGB) is buried?' She said, 'Yes.' Moses (MGB) said, 'Then let me know where it is.' She said, 'I have four conditions for this. Firstly, you must heal me legs; secondly, you must return my youth; thirdly, you must return my sight; and fourthly, you must take me to Paradise along with you.' Moses (MGB) thought that these conditions were too much to ask for, but God - may His Majesty be Exalted - revealed to him, 'O Moses! Give her what she asks as you are doing that on my behalf.' Moses (MGB) did that and the lady showed him the grave. Moses (MGB) brought it out of a marble coffin on the Nile's coast. Then the moon rose. They took it to Syria, and from then on the People of the Book take their dead ones to Syria."22

The Four Best Female Residents of Paradise

4-22 Muhammad ibn Ali ibn Isma'il narrated that Abul Ab'bas ibn Muni'a quoted Sheiban ibn Forookh, on the authority of Davood ibn Abil Forat, on the authority of Al-Ba'e ibn Ahmar, on the authority of Akrama that Ibn Abbas23 said, "God's Prophet (MGB) drew four lines on the ground and said,

فقال قائل: يا رسول الله هؤلاء معك ركبان يوم القيامة؟ فقال: ثكلتك أمك إنه لن يركب يومئذ إلا أربعة أنا وعلي وفاطمة وصالح نبي الله، فأما أنا فعلى البراق وأما فاطمة ابنتي فعلى ناقتي العضباء وأما صالح فعلى ناقة الله التي عقرت، وأما علي فعلى ناقة من نوق الجنة، زمامها من ياقوت، عليه حلتان خضراوان، فيقف بين الجنة والنار وقد الجم الناس [من] العرق يومئذ فتهب ريح من قبل العرش فتنشف عنهم عرقهم فيقول الملائكة والانبياء والصديقون ما هذا إلا ملك مقرب أو نبي مرسل فينادي مناد ما هذا ملك مقرب ولا نبي مرسل ولكنه علي بن أبي طالب أخو رسول الله صلى الله عليه وآله في الدنيا والاخرة.

أربع خصال سالت عجوز بنى اسرائيل موسى عليه السلام

4-21 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي بن فضال، عن أبي الحسن عليه السلام أنه قال: احتبس القمر عن ابني إسرائيل فأوحى الله جل جلاله إلى موسى عليه السلام أن أخرج عظام يوسف من مصر، ووعده طلوع القمر إذا أخرج عظامه فسأل موسى عمن يعلم موضعه، فقيل له: ههنا عجوز تعلم علمه، فبعث إليها فاتي بعجوز مقعدة عمياء، فقال لها: أتعرفين موضع قبر يوسف، قالت: نعم، قال: فأخبريني به، قالت: لا حتى تعطيني أربع خصال: تطلق لي رجلي، وتعيد إلي شبابي، وتعيد إلي بصري، وتجعلني معك في الجنة، قال: فكبر ذلك على موسى فأوحى الله جل جلاله إليه: يا موسى أعطها ما سألت فإنك إنما تعطي علي، ففعل فدلته عليه فاستخرجه من شاطئ النيل في صندوق مرمر فلما أخرجه طلع القمر، فحمله إلى الشام فلذلك يحمل أهل الكتاب موتاهم إلى الشام.

أفضل نساء أهل الجنة أربع

4-22 أخبرني محمد بن علي بن إسماعيل قال: أخبرنا أبوالعباس ابن منيع قال: حدثنا شيبان بن فروخ قال: حدثنا داود بن أبي الفرات قال: حدثنا علباء بن أحمر

'Do you understand what this means?' The people said, 'No. God and God's Prophet (MGB) know best.' Then God's Prophet (MGB) said, 'The four best women in Paradise are the following: Khadijah – the daughter of Khuwaylid[24]; Fatimah – the daughter of Muhammad; Mary[25] – the daughter of Imran; and Asia – the daughter of Muzahim and the wife of *Pharaoh*."

4-23 Suleiman ibn Ahmad ibn Ayoob al-Lakhmy narrated that Ali ibn Abdul Aziz quoted Hijaj ibn al-Minhal, on the authority of Davood ibn Abil Forat al-Kindi, on the authority of Al-ba'e ibn Ahmar, on the authority of Akrama, on the authority of Ibn Abbas[26], "God's Prophet (MGB) drew four lines on the ground and said, 'The four best women in Paradise are the following: Mary[27] – the daughter of Imran; Khadijah – the daughter of Khuwaylid[28]; Fatimah – the daughter of Muhammad; and Asia – the daughter of Muzahim and the wife of *Pharaoh*."

The Four Back-Breaking Things

4-24 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali, four issues are back-breaking: a leader who is obeyed while he disobeys God; a wife who is disloyal to her husband while he is considerate of her; poverty which the poor cannot overcome; and a permanently bad neighbor."

God took four looks at the world

4-25 Abul Hassan 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 as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! The Honorable the Exalted God took a look at the world and selected me from among all the men in the world. Then He took a second look and selected you from among the men of this world. Then He took a third look and selected the Immaculate Divine Leaders who are your descendants from among the men of this world. Then He took a fourth look and selected Fatimah from among the women of this world."

قال: حدثنا عكرمة، عن ابن عباس قال: خط رسول الله صلى الله عليه وآله أربع خطط في الارض وقال: أتدرون ما هذا: قلنا الله ورسوله أعلم فقال رسول الله صلى الله عليه وآله: أفضل نساء [أهل] الجنة أربع: خديجة بنت خويلد، وفاطمة بنت محمد، ومريم بنت عمران، وآسية بنت مزاحم امرأة فرعون.

4-23 أخبرنا سليمان بن أحمد بن أيوب اللخمي قال: حدثنا علي بن عبدالعزيز قال: حدثنا حجاج بن المنهال قال: حدثنا داود بن أبي الفرات الكندي عن علباء بن أحمر، عن عكرمة، عن ابن عباس قال: خط رسول الله صلى الله عليه وآله أربع خطط ثم قال: خير نساء الجنة مريم بنت عمران، وخديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون.

أربعة اشياء من قواصم الظهر

4-24 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح

التميمي، عن أبيه قال: حدثني أنس ابن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: قال رسول الله صلى الله عليه وآله: في وصيته لي: يا علي أربعة من قواصم الظهر: إمام يعصي الله ويطاع أمره، وزوجة يحفظها زوجها وهي تخونه، وفقر لا يجد صاحبه له مداويا، وجار سوء في دار مقام.

الاطلاعات الاربع من الله عز وجل إلى الدنيا

4-25 حدثنا أبوالحسن 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 عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي إن الله عز وجل أشرف على الدنيا فاختارني منها على رجال العالمين، ثم اطلع الثانية فاختارك على رجال العالمين بعدي، ثم اطلع الثالثة فاختار الائمة من ولدك على رجال العالمين بعدك، ثم اطلع الرابعة فاختار فاطمة على نساء العالمين.

The Prophet (MGB) Told Ali That He Had Seen Ali's Name Along with His in Four Places

4-26 Abul Hassan Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Muhammad ibn Hatam al-Qat'tan, on the authority of Hammad ibn Amr, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! I saw your name along with my name in four places. I was very delighted to see that. When I reached the Holy Shrine in Jerusalem during my Ascension to the heavens, I found the following was written on the Rocks of Jerusalem, 'There is no god but God and Muhammad is God's Prophet. I support and back him up with his Vizier[29].' I asked Gabriel who my Vizier would be. Gabriel replied, 'He is Ali ibn Abi Talib.' When I arrived at the lote-tree (in the seventh heaven), I found the following written on it, 'Indeed I am God. There is no god but I alone. I have chosen Muhammad from amongst my creatures. I support and back him up with his Vizier.' Then I asked Gabriel, 'Who is my Vizier?' Gabriel answered, 'He is Ali ibn Abi Talib.' When I passed by that lote-tree, I came to the (Divine) Throne of the Lord of the Two Worlds - may His Majesty be Exalted. On the supports of that Throne, I found the following written, 'I am God. There is no god but I alone. Muhammad is My beloved one. I support and back him up with his Vizier.' When I raised my head up, I saw that the following was written inside the Throne, 'I am God. There is no god but I alone. Muhammad is My slave and My Prophet. I support and back him up with his Vizier.'"

Only Four Can Understand the Sayings of the Members of the Holy Household

4-27 Ali ibn al-Hussein ibn Sufyan ibn Yaqoob ibn al-Harith ibn Ibrahim al-Hamedany narrated in his house in Kufa that Abu Abdullah Ja'far ibn Ahmad ibn Yusuf al-Azodi quoted Ali ibn Bazraj al-Hanat, on the authority of Amr ibn al-Yasee'a, on the authority of Shoayb al-Had'dad that he had heard Ja'far ibn Muhammad as-Sadiq (MGB) say, "Indeed our sayings are hard to understand. Only the following four can understand them: either a nearby-stationed angel; a dispatched Prophet; a servant of God whose faith has been tested or a strong town." Shoayb al-Had'dad asked, "What do you mean by a strong town?" The Imam (MGB) replied, "I mean a heart with a firm belief."

قول النبي صلى الله عليه وآله لعلى عليه السلام انى رأيت اسمك مقرونا إلى اسمى في أربعة مواطن

4-26 حدثنا أبوالحسن 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 عن النبي صلى الله عليه وآله أنه قال في وصيته لي:

يا علي إني رأيت اسمك مقرونا باسمي في أربعة مواطن، فآنست بالنظر إليه: إني لما بلغت بيت المقدس في معراجي إلى السماء وجدت على صخرتها مكتوبا لا إله إلا الله محمد رسول الله، أيدته بوزيره ونصرته بوزيره، فقلت لجبرئيل: من وزيري؟ فقال: علي بن أبي طالب، فلما انتهيت إلى سدرة المنتهى وجدت مكتوبا عليها: إني أنا الله لا إله أنا وحدي، محمد صفوتي من خلقي، أيدته بوزيره ونصرته بوزيره. فقلت لجبرئيل: من وزيري؟ فقال علي بن أبي طالب، فلما جاوزت السدرة انتهيت إلى عرش رب العالمين جل جلاله فوجدت مكتوبا على قوائمه أنا الله لا إله إلا أنا وحدي محمد حبيبي أيدته بوزيره ونصرته بوزيره، فلما رفعت رأسي وجدت على بطنان العرش مكتوبا أنا الله لا إله إلا أنا وحدي، محمد عبدي ورسولي أيدته بوزيره ونصرته بوزيره.

لا يحتمل حديث اهل البيت الا أربعة

4-27 حدثنا علي بن الحسين بن سفيان بن يعقوب بن الحارث بن إبراهيم الهمداني في منزله بالكوفة قال: حدثنا أبوعبد الله جعفر بن أحمد بن يوسف الازدي قال: حدثنا علي بن بزرج الحناط قال: حدثنا عمرو بن اليسع، عن شعيب الحداد قال: سمعت الصادق جعفر بن محمد عليهما السلام يقول: إن حديثنا صعب مستصعب، لا يحتمله إلا ملك مقرب أو نبي مرسل، أو عبد امتحن الله قلبه للايمان أو مدينة حصينة.قال عمرو: فقلت لشعيب: يا أبا الحسن وأي شيء المدينة الحصينة؟ قال: فقال: سألت الصادق عليه السلام عنها فقال لي: القلب المجتمع.

Four things Are Incumbent for Him who Has Three Characteristics

4-28 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr narrated that Abu Muhammad Zayd ibn Muhammad al-Baghdady quoted Abul Qasim Abdullah ibn Ahmad ibn Amir ibn Suleiman at-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 (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "A person who has the following characteristics has perfect chivalry and justice: one who doesn't oppress the people in his dealings with them; one who doesn't lie when he talks to the people; one who doesn't act opposite to what he promises. It is incumbent to act like a brother with him; support his justness; respect his manliness; and not gossip about him."

4-29 (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, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), "Four things are incumbent to do for anyone who has the following three characteristics: one who doesn't lie to the people when he talks; one who doesn't oppress the people in his dealings with them; one who doesn't act opposite to what he promises. Such a person has perfect chivalry and justice. It is incumbent support his justness; to act like a brother with him; support his justness; not gossip about him; treat him like a brother."

The Poems of Satan in Reply to Adam's Poems

4-30 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far (MGB), on the authority of Ja'far ibn Muhammad (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB), "Ali ibn Abi Talib (MGB) was in the Jamea Mosque in Kufa. A man from Syria stood up and said, "O Commander of the Faithful! I have several questions." The Imam (MGB) said, "Ask in order to understand. Do not ask in order to bother us." One of the questions that he asked was as follows:[30] "Who was the first poet? The Imam (MGB) answered, "It was Adam." The man asked, "What was the poem about?" The Imam (MGB) said, 'When Adam was cast down to the Earth, he saw the extent of the Earth and its atmosphere. When Abel killed Cane, then Adam recited:

من عامل الناس مجتنبا لثلاث خصال وجبت له عليهم أربع خصال

4-28 حدثنا أبومنصور أحمد بن إبراهيم بن بكر قال: حدثنا أبومحمد زيد بن محمد البغدادي قال: حدثنا أبوالقاسم

عبد الله بن أحمد بن عامر بن سليمان الطائي بالبصرة قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من عامل الناس فلم يظلمهم، وحدثهم فلم يكذبهم، ووعدهم فلم يخلفهم فهو ممن كملت مروءته وظهرت عدالته ووجبت اخوته وحرمت غيبته.

4-29 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: ثلاث من كن فيه أوجبن له أربعا على الناس: من إذا حدثهم لم يكذبهم وإذا خالطهم لم يظلمهم وإذا وعدهم لم يخلفهم، وجب أن تظهر في الناس عدالته، وتظهر فيهم مروءته، وأن تحرم عليهم غيبته، وأن تجب عليهم اخوته.

أربع أبيات شعر لإبليس أجاب بها آدم عن بيتين

4-30 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثني أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثني أبوالقاسم عبد الله ابن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي بن أبي طالب عليهم السلام قال: كان علي بن أبي طالب بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فقال: يا أمير المؤمنين إني أسألك عن أشياء فقال: سل تفقها ولا تسأل تعنتا فسأله عن أشياء، فكان فيما سأله أن قال له: أخبرني عن أول من قال الشعر؟ فقال: آدم، فقال: وما كان [من] شعره قال: لما انزل إلى الارض من السماء فرأى تربتها وسعتها وهوائها وقتل قابيل هابيل فقال آدم عليه السلام:

The land and its residents have changed vastly;

The looks of the Earth have turned black and ugly;

Whatever had a taste and color has changed;

And the freshness of that good looks has diminished;

Then Satan – may God damn him – replied,

Get away from this land and everyone who on it resides

As there is no more room for you anymore in this expanded Paradise

You and your spouse were living in peace

And from the troubles of the world was your heart at comfort.

But you could not escape my tricks and plots

Until you lost that valuable thing

And God gave the people tamarisk[31] *and bitter khamt*[32]

Instead of Paradise and its open gates

And had I[33] *not received the Mercy of the Omnipotent*

You[34] *would not have lost Paradise now."*

God Has Embedded Four Things in Four Other Things

4-31 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 Muhammad ibn Khalid al-Barqy, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir, on the authority of Muhammad ibn Muslim, on the authority of Abi Ja'far 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), "The Blessed the Sublime God has embedded four things in four other things. He has embedded His Pleasure in His obedience. Therefore, you should not underestimate obedience to God. It may cause God's Pleasure while you do not know it. God has embedded His Wrath in disobeying Him. Therefore, you should not underestimate any disobedience to God. It may cause God's Wrath while you do not know about it. God has embedded His Response to supplications. Therefore, you should not underestimate any supplications. It may cause God to respond to you while you do not know about it. God has embedded His Friends amongst His Servants. Therefore, you should not belittle anyone, since he may be a friend of God and you may not know about it."

Do Not Consider Four Things Bad Since They Have Four Benefits

4-32 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 Qiyath ibn Ibrahim,

تغيرت البلاد ومن عليها

فوجه الارض مغبر قبيح

تغير كل ذي لون وطعم

وقل بشاشة الوجه المليح

فأجابه إبليس:

تنح عن البلاد وساكنيها

فبي في الخلد ضاق بك الفسيح

وكنت بها وزوجك في قرار

وقلبك من أذى الدنيا مريح

فلم تنفك من كيدي ومكري

إلى أن فاتك الثمن الربيح

فلولا رحمة الجبار أضحت

بكفك من جنان الخلد ريح

ان الله تبارك وتعالى أخفى أربعة في أربعة

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا عمي محمد بن أبي القاسم، عن أحمد بن محمد بن 31-4 خالد البرقي، عن القاسم بن يحيى، عن جده الحسن ابن راشد، عن أبي بصير، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين عليهم السلام قال: إن الله تبارك وتعالى أخفى أربعة في أربعة: أخفى رضاه في طاعته فلا تستصغرن شيئا من طاعته، فربما وافق

رضاه وأنت لا تعلم.وأخفى سخطه في معصيته فلا تستصغرن شيئا من معصيته، فربما وافق سخطه معصيته وأنت لا تعلم.وأخفى إجابته في دعوته فلا تستصغرن شيئا من دعائه، فربما وافق إجابته وأنت لا تعلم. وأخفى وليه في عبادة فلا تستصغرن عبدا من عبيد الله، فربما يكون وليه وأنت لا تعلم.

قول النبي صلى الله عليه وآله لا تكرهوا أربعة فانها لاربعة

4-32 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثني علي ابن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن غياث بن إبراهيم، عن

on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Do not consider the following four things to be bad since they have four benefits. Do not consider influenza to be bad since it brings security from vitiligo35. Do not consider imposthume36 to be bad since it brings security from leprosy. Do not consider eye pain to be bad since it brings security from going blind. Do not consider coughing to be bad since it makes you secure from hemiplegia.37"

Four characteristics of Imam Ali which no other Arab had

4-33 Ahmad ibn Muhammad ibn Ishaq al-Dinvari al-Qazi narrated that Muhammad ibn Abdulhamid al-Furqany quoted Ahmad ibn Badil, on the authority of Mufaz'zal ibn Salih Al-Asady, on the authority of Samak ibn Harb, on the authority of Akrama, on the authority of Ibn Abbas38, "The Commander of the Faithful Imam Ali (MGB) had four characteristics which no other Arab had. He was the first one who prayed with God's Prophet (MGB). Ali (MGB) held the Prophet's flag in every battle. And the people escaped on the day of the Battle of Uhud, while Ali (MGB) stayed with the Prophet (MGB). Ali (MGB) carried out the ablutions for the deceased for the Prophet (MGB) and placed him in the grave."

4-34 Ahmad ibn Muhammad ibn Ishaq narrated that Abu Muhammad Abdullah ibn Salih al-Bokhari quoted Yaqoob ibn Hamid ibn Kasib, on the authority of Sufyan ibn Ayyineh, on the authority of Abi Najih, on the authority of his father, on the authority of Rabi'at al-Jarshi39, "There was a mention of Ali (MGB) in the presence of Muawiyah when Sa'ed ibn Abi Vaqas was present. Se'ed said, 'You mentioned Ali's name. Indeed Ali (MGB) had four characteristics. If I had even one of these qualities, it would be better than everything, even owning a flock of red-haired camels40. Remember that the Prophet said the following in the Battle of Khaybar, 'Tomorrow I shall hand the flag to the one (whom God and the Prophet love, and he loves God and the Prophet.) Also remember that the Prophet said to Ali (MGB), 'Your position relative to me is the same as Aaron's position relative to Moses.' Sa'ed forgot the fourth."

Muawiyah's talk with Ibn Abbas regarding four characteristics he liked and four he disliked

4-35 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Ahmad ibn Yahya ibn Zakariya al-Qattan quoted Abu Muhammad Bakr ibn Abdullah ibn Habib, on the authority of Al-Ab'bas ibn al-Faraj, on the authority of Abu Salmat al-Qaffari, on the authority of Abdullah ibn Ibrahim

جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا تكرهوا أربعة فانها لاربعة: لا تكرهوا ال زكام فانه أمان من الجذام، ولا تكرهوا الدماميل فانها أمان من البرص، ولا تكرهوا الرمد فانه أمان من العمى، ولا تكرهوا السعال فانه أمان من الفالج.

لامير المؤمنين أربع مناقب لم يسبقه اليها عربى

4-33 حدثنا أحمد بن محمد بن إسحاق الدينوري القاضي قال: أخبرني محمد بن عبدالحميد الفرغاني قال: حدثنا أحمد بن بديل قال: حدثنا مفضل بن صالح الاسدي عن سماك بن حرب، عن عكرمة، عن ابن عباس قال:كان لعلي عليه السلام أربع مناقب لم يسبقه إليها عربي: كان أول من صلى مع رسول الله صلى الله عليه وآله: وكان صاحب رايته في كل زحف، وانهزم الناس يوم المهراس وثبت وغسله، وأدخله قبره.

4-34 حدثنا أحمد بن محمد بن إسحاق قال: حدثنا أبومحمد عبد الله بن صالح البخاري قال: حدثنا يعقوب بن حميد بن كاسب قال: حدثنا سفيان بن عيينة، عن أبي نجيح عن أبيه، عن ربيعة الجرشي أنه ذكر عليا عليه السلام عند معاوية وعنده سعد بن أبي وقاص فقال له سعد: تذكر عليا، أما إن له مناقب أربع لان تكون لي واحدة [منها] أحب إلي من كذا وكذا ذكر حمر النعم، قوله صلى الله عليه وآله: "لاعطين الراية غدا" وقوله صلى الله عليه وآله: "أنت مني بمنزلة هارون من موسى" وقوله صلى الله عليه وآله: "من كنت مولاه فعلي مولاه". ونسي سعد الرابعة.

قول معاوية لابن عباس أنى لاحبك لخصال أربع مع مغفرتى لك خصالا أربعا

4-35 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا أبومحمد بكر بن عبد الله بن حبيب قال: حدثنا العباس ابن الفرج قال: حدثنا أبوسلمة الغفاري قال: حدثني عبد الله بن إبراهيم بن أبي

ibn Abi Forut, on the authority of Abdul Malik ibn Marvan, "Once I was with Muawiyah and a group of the people from the Quraysh tribe were there. Some of the Hashemites[41] were among them. Muawiyah said, "O Hashemites! Why do you think you are better than us while we both come from the same father

and mother, and we both come from the same family and country?"

Ibn Abbas[42] said, "We say we are better than you for the same reason that you say you are better than the Quraysh, and the Quraysh say they are better than the Helpers (*Ansar*), and the Helpers (*Ansar*) say they are better than the Arabs, and the Arabs say they are better than the non-Arabs. That is we are proud because of God's Prophet (MGB). You can neither deny this nor escape from this fact."

Muawiyah said, "O Ibn Abbas! You have been granted such a convincing tongue with which you press your false accusations over the truth."

Ibn Abbas said, "Shut up! Indeed falsehood can never overcome the truth. Quit being jealous as jealousy is bad."

Muawiyah said, "You spoke the truth. I swear by God that I like you for four characteristics and I forgive you for four deeds. The four reasons I like you for are: First of all I like you because of your close relationship to God's Prophet (MGB). The second reason is that you are a man from my family and from the pure race of Abd Manaf.[43] The third reason is that my father was friends with your father. The fourth reason is that you are the speaker for the Quraysh tribe and you are their learned man. And your four deeds which I forgive you for are: your taking part in the Battle of Siffin along with those who attacked me; your ugly act being not assisting Uthman against the rebels who attacked him, and your attempts against Ayesha[44], plus your rejection of Zyad being my step-brother.[45]

When I considered your wicked deeds in detail, I found an excuse for your deeds from the Book of the Honorable the Exalted God and one from Arab poems. Your excuse based on the Book (Quran) comes from the following verse, *'Others* (*there are who*) *have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them* (*in Mercy*)*: for Allah is Oft-Forgiving, Most Merciful.'*[46] Your excuse based on Arab poems comes from the words of the *Zebyan* tribe who said, 'Which of your brothers can you find free of faults. You will be left without any friends if you cut off relations for small faults.' You should know that I have recognized your four good characteristics and have forgiven your four deeds as the poet said, 'I accept good deeds from my loved ones. I forgive them for whatever else they may have done.'"

فروة عن عبدالملك بن مروان قال: كنا عند معاوية ذات يوم وقد اجتمع عنده جماعة من قريش وفيهم عدة من بني هاشم، فقال معاوية: يا بني هاشم بم تفخرون علينا؟ أليس الاب والام واحدا؟ والدار والمولد واحدا؟ فقال ابن عباس: نفخر عليكم بما أصبحت تفخر به على سائر قريش، وتفخر به قريش على [سائر] الانصار، وتفخز به الانصار على سائر العرب، وتفخر به العرب على [سائر] العجم: برسول الله صلى الله عليه وآله وبما لا تستطيع له إنكارا ولا منه فرارا، فقال معاوية: يا ابن عباس لقد اعطيت لسانا ذلقا، تكاد تغلب بباطلك حق سواك، فقال ابن عباس: مه فان الباطل لا يغلب الحق، ودع عنك الحسد فلبئس الشعار الحسد، فقال معاوية: صدقت أما والله إني لاحبك لخصال أربع مع مغفرتي لك خصالا أربعا، فأما إني احبك فلقرابتك من رسول الله صلى الله عليه وآله وأما الثانية فانك رجل من اسرتي وأهل بيتي ومن مصاص عبد مناف. وأما الثالثة فأبي كان خلا لابيك، وأما الرابعة فانك لسان قريش وزعيمها وفقيهها. وأما الاربع التي غفرت لك: فعدوك علي بصفين فيمن عدا، وإساءتك في خذلان عثمان

فيمن أساء، وسعيك على عائشة أم المؤمنين فيمن سعى، ونفيك عني زيادا فيمن نفى، فضربت أنف هذا الامر وعينه حتى استخرجت عذرك من كتاب الله عز وجل وقول الشعراء، أما ما وافق كتاب الله عز وجل فقوله "... خَلَطُوا عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً ..." وأما ما قالت الشعراء فقول أخي بني ذبيان:

ولست بمستبق أخا لا تلمه

على شعث أي الرجال المهذب

فاعلم أني قد قبلت فيك الاربع الاولى، وغفرت لك الاربع الاخرى، وكنت في ذلك كما قال الاول:

سأقبل ممن قد احب جميله

وأغفر ما قد كان من غير ذلكا

When he finished, Ibn Abbas started to respond by first reciting God's praises and glorifications. Then he said, 'You mentioned that you like me because I am close to God's Prophet (MGB). This is incumbent upon you and all Muslims who believe in God and His Prophet (MGB), since this love is the reward which God's Prophet (MGB) asked for in return for what he brought you in terms of illumination and clear reasoning. The Honorable the Exalted God says, *'...Say: "No reward do I ask of you for this except the love of those near of kin.'*[47] Whoever doesn't follow this verse and doesn't love his near of kin is going to be hopeless, without honor and in Hell.

You mentioned that you like me because I am a man from your family. Well, that is right. You wanted to perform your duty and visit your relations of kin. You seem to be doing a lot of that these days. You are not to be blamed today for your past mistakes.

You mentioned that you like me because my father was friends with your father. That is right and it is certified by what the poet said about it:

I will strive to be loyal to my friend for as long as he is alive

And shall do so with his relatives should he die and I stay alive

Whoever honors not his pledge, I shall not trust

Since then he shall not pacify my swollen heart.

You mentioned that you like me because I am the speaker for the Quraysh tribe and I am their learned man. You likewise have a similar rank. However, you are so noble as to mention me to be of such a rank. This is also supported by what the poet said about it:

Noble ones set other ones up higher than themselves

They honor others though they are nobler themselves

You mentioned my animosity with you, since I attacked you at Siffin. By God, I would have been amongst the worst creatures in the world had I not done so. O Muawiyah! How could you even imagine that I would abandon my cousin Ali – the Commander of the Faithful and the Master of the Muslims – who was supported by the Emigrants (*Muhajerin*), the Helpers (*Ansar*), and the cream of the crop of the freedom–lovers, and join you! O Muawiyah! Then I would have serious doubts about my faith in my religion, my moral constitution and myself.

You mentioned that I abandoned Uthman. Well, even those who were much closer to him abandoned him and left. I followed his close associates and those who were not so close to him. I never assisted the rebels who revolted against him. I just abandoned him.48 You mentioned my effort made against Ayesha49. You know that she had been ordered by the Sublime God's Prophet (MGB) to stay behind the veil at home, but she tore the veil, left her house and opposed the Prophet (MGB). The way we treated with her was appropriate.50

ثم أنصت فتكلم ابن عباس فقال بعد حمد الله والثناء عليه: وأما ما ذكرت أنك تحبني لقرابتي من رسول الله صلى الله عليه وآله فذلك الواجب عليك وعلى كل مسلم آمن بالله وبرسوله، لانه الاجر الذي سألكم رسول الله صلى الله عليه وآله على ما آتاكم به من الضياء والبرهان المبين، فقال عز وجل: " قل لا أسئلكم عليه أجرا إلا المودة في القربى" فمن لم يجب رسول الله صلى الله عليه وآله إلى ما سأله خاب وخزي وكبا في جهنم، وأما ما ذكرت أني رجل من اسرتك وأهل بيتك، فذلك كذلك وإنما أردت به صلة الرحم ولعمري إنك اليوم وصول مما قد كان منك مما لا تثريب عليك فيه اليوم.

وأما قولك إن أبي كان خلا لابيك فقد كان ذلك، وقد سبق فيه قول الاول:

سأحفظ من آخى أبي في حياته

وأحفظه من بعده في الاقارب

ولست لمن لا يحفظ العهد وامقا

ولا هو عند النائبات بصاحب

وأما ما ذكرت من أني لسان قريش وزعيمها وفقيهها فاني لم اعط من ذلك شيئا إلا وقد اوتيته غير أنك قد أبيت بشرفك وكرمك إلا أن تفضلني، وقد سبق في ذلك قول الاول:

وكل كريم للكرام مفضل

يراه له أهلا وإن كان فاضلا

وأما ما ذكرت من عدوي عليك بصفين فوالله لو لم أفعل ذلك لكنت من ألام العالمين، أكانت نفسك تحدثك يا معاوية أني أخذل ابن عمي أمير المؤمنين وسيد المسلمين وقد حشد له المهاجرون والانصار والمصطفون الاخيار.ولم يا معاوية!! أشك في ديني؟ أم حيرة في سجيتي؟ أم ضن بنفسي؟.

وأما ما ذكرت من خذلان عثمان، فقد خذله من كان أمس رحما به مني ولي في الاقربين والابعدين اسوة، وإني لم أعد عليه فيمن عدا بل كففت عنه كما كف أهل المروات والحجى.

وأما ما ذكرت من سعيي على عائشة فان الله تعالى أمرها أن تقر في بيتها وتحتجب بسترها فلما كشفت جلباب الحياء وخالفت نبيها صلى الله عليه وآله، وسعنا ما كان منا إليها.

You mentioned my rejection of your step-brotherhood with Zyad.[51] However, this was not my denial but the Prophet's denial since he (MGB) has said, 'the offspring belongs to the owner of the bed and the fornicatress gets stoned.'[52] Now I like to do what would please you, whatever it may be.'

Then Amr Ibn Al-A'as started to talk and said, 'O commander of the faithful (referring to Muawiyah!) By God, he doesn't like you and just wants to fool you into thinking that he agrees with you using his sharp tongue. He cited the poems to support this.'

Then Ibn Abbas said, 'Indeed Amr put himself to great trouble. He should now know that he is facing a strong opponent.'

Then Ibn Abbas added, 'O Amr! I swear by God that I am opposed to you for the sake of God and I shall not apologize for that. You had said, 'I hate Muhammad.' The Honorable the Exalted God revealed, *'For he who hateth thee, he will be cut off* (*from Future Hope*)*.'*[53]

You have been cut off from the religion and the world. You even hated Muhammad in the Age of Ignorance!

Indeed the Blessed the Sublime God says, *'Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger...'*[54] Indeed you have always resisted God and God's Prophet (MGB). You did whatever you could against the Prophet of God (MGB). You gathered all your forces – on foot or riding – against the Prophet (MGB) until God defeated you, hanged up your sign of deception around your neck, reduced your strength and rejected your way. That is why you turned around and changed your approach and re-directed your plans of animosity with the members of the Holy Household of the Prophet (MGB). Therefore, you united with Muawiyah for this goal. However, you should know that love for the household of Muawiyah and no others is nothing but animosity with the Honorable the Exalted God and His Prophet (MGB). You still have your old animosity with and jealousy of the progeny of Abd Manaf as the poet says,

Amr blamed me but he himself was debased

Near a male lion he turned into a weak hyena[55]

He doesn't equal me so I shall not fight him

He is not my servant so I can't punish him!

Amr Ibn Al-A'as wanted to reply but Muawiyah stopped him and said, 'O Amr! I swear by God that you cannot match him. It would be best for you to stop it.'

وأما ما ذكرت من نفي زياد، فاني لم أنفه بل نفاه رسول الله صلى الله عليه وآله إذ قال: "الولد للفراش وللعاهر الحجر." وإني من بعد هذا لاحب ما سرك في جميع امورك.

فتكلم عمرو بن العاص فقال: يا أمير المؤمنين والله ما أحبك ساعة قط غير أنه قد اعطي لسانا ذربا فقلبه كيف شاء، وإن مثلك ومثله كما قال الاول وذكر بيت شعر فقال ابن عباس إن عمرا داخل بين العظم واللحم والعصا واللحاء وقد تكلم فليستمع فقد وافق قرنا. أما والله يا عمرو إني لابغضك في الله وما أعتذر منه، إنك قمت خطيبا فقلت: أنا شانئ محمد، فأنزل الله عز وجل "إن شانئك هو الابتر" فأنت أبتر الدين والدنيا، وأنت شانئ محمد في الجاهلية والاسلام، وقد قال الله تبارك وتعالى: "لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله" وقد حاددت الله ورسوله قديما وحديثا ولقد جهدت على رسول الله جهدك، وأجلبت عليه بخيلك ورجلك حتى إذا غلبك الله على أمرك ورد كيدك في نحرك وأوهن قوتك وأكذب احدوثتك، نزعت وأنت حسير، ثم كدت بجهدك لعداوة أهل بيت نبيه من بعده ليس بك في [ذلك] حب معاوية ولا آل معاوية إلا العداوة لله عز وجل ولرسوله صلى الله عليه وآله مع بغضك وحسدك القديم لابناء عبد مناف ومثلك في ذلك كما قال الاول:

تعرض لي عمرو وعمرو خزاية

تعرض ضبع القفر للاسد الورد

فما هو لي ند فأشتم عرضه

ولا هو لي عبد فأبطش بالعبد

فتكلم عمرو بن العاص، فقطع عليه معاوية، وقال: أما والله يا عمرو ما أنت من رجاله فان شئت فقل وإن شئت فدع.

Amr Ibn Al-A'as used this opportunity and became silent. Ibn Abbas said, 'O Muawiyah! Please I beseech by God! Please let him start talking. Then I shall debase him so much that the masters and the slaves cite his case and restate his story in meetings and parties up until the Resurrection Day.'

Then Ibn Abbas started to speak and said, 'O Amr!' However, Muawiyah put his hand on Ibn Abbas's mouth and said, 'O Ibn Abbas! I swear to you to finish this since I do not like the Syrians to hear this speech.' Then Ibn Abbas told Amr, 'O blameworthy servant! Get lost.' Then they left."

There are four types of sin

4-36 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, "During the long time I have associated with Hisham ibn al-Hakam, the most beneficial to me has been what he said regarding the Immaculateness of the Divine Leaders. One day I asked him about the Immaculateness of a Divine Leader. I asked him, 'Is a Divine Leader Immaculate?' He replied, 'Yes, he is.' I asked him, 'What does that imply and how can we tell?' He replied, 'Indeed all sins are due to the following four (and there is no fifth reason): greed, jealousy, anger, and lustful desires. None of these exist in a Divine Leader. A Divine Leader cannot be greedy toward this world, since greediness arises from poverty and all the world is under the Imam's ring and he is the treasurer of the Muslims in this respect. So why should he be greedy? A Divine Leader cannot be jealous, since man would be jealous of what is above him, not what is lower than him. However, there is no one higher than a Divine Leader. So how could he be jealous of anyone who is lower than himself? A Divine Leader cannot get angry at any worldly affairs unless it be for what angers the Honorable the Exalted God. The Honorable the Exalted God has made him responsible to establish the limits. Therefore, it is natural for him to get angry at those who blame him for doing so, and be nice to some regarding their religion so as to uphold the Honorable the Exalted God's established limits. A Divine Leader cannot follow lusts since he has already preferred the Hereafter over this world. Indeed, the Honorable the Exalted God has shown him the preferable attributes of the

Hereafter just as we see the preferable attributes of this world. He looks at the Hereafter the way we look at this world. So how could he then prefer this world over the Hereafter? How could one abandon looking at a beautiful face and look at an ugly face instead? How could one pick a bad tasting dish instead of a delicious one? How could one prefer a rough attire over a soft one? How could one abandon the everlasting blessings of the Hereafter for the ephemeral pleasures of this world?'"

فاغتنمها عمرو وسكت، فقال ابن عباس: دعه يا معاوية فوالله لاسمنه بميسم يبقى عليه عاره وشناره إلى يوم القيامه تتحدث به الاماء والعبيد ويتغنى به في المجالس ويتحدث به في المحافل، ثم قال ابن عباس: يا عمرو وابتدأ في الكلام، فمد معاوية يده فوضعها على في ابن عباس، وقال له: أقسمت عليك يا ابن عباس إلا أمسكت، وكره أن يسمع أهل الشام ما يقول ابن عباس، وكان آخر كلامه: اخسأ أيها العبد وأنت مذموم، وافترقوا.

وجوه الذنوب أربعة

36-4 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي عمير قال: ما سمعت ولا استفدت من هشام بن الحكم في طول صحبتي له شيئا أحسن من هذا الكلام في عصمة الامام، فاني سألته يوما عن الامام أهو معصوم؟ فقال: نعم، فقلت: فما صفة العصمة فيه؟ وبأي شيء يعرف؟ فقال: إن جميع الذنوب [لها] أربعة أوجه لا خامس لها: الحرص والحسد والغضب والشهوه فهذه منفية عنه، لا يجوز أن يكون حريصا على هذه الدنيا وهي تحت خاتمه لانه خازن المسلمين فعلى ماذا يحرص، ولا يجوز أن يكون حسودا لان الانسان إنما يحسد من فوقه وليس فوقه أحد فكيف يحسد من هو دونه، ولا يجوز أن يغضب لشئ من امور الدنيا إلا أن يكون غضبه لله عز وجل، فان الله عز وجل قد فرض عليه إقامة الحدود وأن لا تأخذه في الله لومة لائم ولا رأفة في دينه حتى يقيم حدود الله عز وجل ولا يجوز له أن يتبع الشهوات ويؤثر الدنيا على الآخرة لان الله عز وجل حبب إليه الآخرة كما حبب إلينا الدنيا فهو ينظر إلى الآخرة كما ننظر إلى الدنيا، فهل رأيت أحدا ترك وجها حسنا لوجه قبيح وطعاما طيبا لطعام مر، وثوبا لينا لثوب خشن، ونعمة دائمة باقية لدنيا زائلة فانية.

The Reward of Whoever Goes On Hajj Pilgrimage Four Times

4-37 (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 Safvan ibn Yahya, on the authority of Mansoor ibn Hazim, "I asked Aba Abdullah as-Sadiq (MGB) what the reward of one who has gone on the *Hajj* pilgrimage for four times will be. The Imam (MGB) said, 'O Mansoor! Anyone who has gone on *Hajj* pilgrimage for four times will never bear the pressures of the grave. Once he dies, his visits to the *Ka'ba* will appear to him to be the most beautiful people in his grave and will pray in the corner of his grave until the Resurrection Day, while he will be rewarded for these prayers. You should know that the reward of each unit of these prayers would equal the reward of one-thousand units of prayers said by men.'"

Four which Are Not Allowed In Four

4-38 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr and Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman Al-Ahmar that Aba Abdullah as-Sadiq (MGB) said, "Spending money gained through the following four ways: treason, obtaining illegitimately earned property, theft and usury is not allowed on the four following occasions: *Hajj*, *Umra*, participation in a holy war and giving charity."

If food has four characteristics it is complete

4-39 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 Abdullah ibn al-Muqayrih, on the authority of Isma'il ibn Muslim al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "If food has the following four characteristics it is complete: It is lawful; many people eat it; it is eaten by mentioning the Blessed the Sublime God's name; and God is praised after it is eaten."

The four signs of bastards

4-40 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 Muhammad ibn Zyad, on the authority of Sayf ibn Umayrih, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), "Whoever doesn't care about what he says or what he is told

ثواب من حج اربع حجج

4-37 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن صفوان بن يحيى، عن منصور بن حازم قال: سألت أبا عبد الله عليه السلام عمن حج أربع حجج ماله من الثواب، قال: يا منصور من حج أربع حجج لم تصبه ضغطة القبر أبدا، وإذا مات صور الله الحج الذي حج في صورة حسنة من أحسن ما يكون من الصور بين عينيه، تصلي في جوف قبره حتى يبعثه الله من قبره ويكون ثواب تلك الصلاة له، واعلم أن صلاة من تلك الصلاة تعدل ألف ركعة من صلاة الادميين.

أربع لا يجزن في أربعة

4-38 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن عيسى عن محمد بن أبي عمير، وأحمد بن محمد بن أبي نصر البزنطي عن أبان بن عثمان الاحمر عن أبي عبد الله عليه السلام قال: أربع لا يجزن في أربع: الخيانة والغلول والسرقة والربا، لا يجزن في حج ولا عمرة ولا جهاد ولا صدقة.

الطعام اذا جمع أربع خصال فقد تم

4-39 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن إسماعيل بن مسلم السكوني عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا جمع للطعام أربع خصال فقد تم: إذا كان من حلال، وكثرت الايدي عليه، وسمى الله تبارك وتعالى في أوله، وحمد في آخره.

لولد الزنا أربع علامات

4-40 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن زياد، عن سيف بن عميرة

is a sort of partner for Satan. Whoever doesn't care about what evil deeds he does in front of the people is a sort of partner for Satan. Whoever gossips about a believer unduly is a sort of partner for Satan. Whoever enjoys forbidden love and the lust of adultery is a sort of partner for Satan. The Imam (MGB) then added, "Bastards have definite characteristics: First, they hate us – members of the Household of the Holy Prophet (MGB). Second, they long for the illegitimate way in which they themselves were created. Third, they disparage the religion. Fourth, they mistreat the people. They are only welcomed by those who were conceived through their mother having sex with men other than her husband, or whose mothers conceived them in their periods of menstruation."

God advised Moses on four issues

4-41 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Sa'id al-Hamdani (al-Kufy) quoted Ali ibn al-Hassan ibn Ali ibn Faz'zal, on the authority of his father, on the authority of Harun ibn Muslim, on the authority of Sabet ibn Abi Safiyya, on the authority of Sa'ed al-Khifaf, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Imam Ali (MGB) said, "The Blessed the Sublime God told Moses (MGB), 'O Moses! Follow my advice to you regarding four issues: First, try not to find faults with others as long as you do not know whether or not your own sins are forgiven; Second, do not worry about your share of daily bread as long as you know that my treasures are not finished. Third, do not place hope in other's help as long as you know My Kingdom is lasting. Fourth, do not feel

secure from the plans of Satan for as long as Satan exists.'"

Imam Ali Had Four Characteristics Whenever He Went to a Battle

4-42 (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 Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Jabir ibn Yazid al-Jo'afy, on the authority of Abil Zubayr (Muhammad ibn Muslim ibn Tadras Al-Asady) al-Macci, on the authority of Jabir ibn Abdullah al-Ansari that God's Prophet (MGB) said, "I swear by Him in whose Hands is my soul that whenever I sent Ali to a battle I saw Gabriel along with seventy-thousand angels on his right side and Michael56 with seventy-thousand angels on his left side. I also saw that the angel of death (Israel) was in front of him and there was a cloud shadowing over his head all the way until he became victorious."

قال: قال الصادق جعفر بن محمد عليهما السلام: من لم يبال ما قال وما قيل فيه فهو شرك شيطان، ومن لم يبال أن يراه الناس مسيئا فهو شرك الشيطان، ومن اغتاب أخاه المؤمن من غير ترة بينهما فهو شرك شيطان، ومن شعف بمحبة الحرام وشهوة الزنا فهو شرك شيطان، ثم قال عليه السلام: إن لولد الزنا علامات أحدها بغضنا أهل البيت، وثانيها أنه يحن إلى الحرام الذي خلق منه، وثالثها الاستخفاف بالدين، ورابعها سوء المحضر للناس ولا يسئ محضر إخوانه إلا من ولد على غير فراش أبيه، أو [من] حملت به أمه في حيضها.

أوصى الله عز وجل موسى بأربعة أشياء

4-41 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن محمد بن سعيد الهمداني قال: حدثنا علي بن الحسن بن علي بن فضال، عن أبيه، عن هارون ابن مسلم، عن ثابت بن أبي صفية، عن سعد الخفاف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: قال الله تبارك وتعالى لموسى عليه السلام: يا موسى احفظ وصيتي لك بأربعة أشياء: أولهن مادمت لا ترى ذنوبك تغفر فلا تشتغل بعيوب غيرك، والثانية مادمت لا ترى كنوزي قد نفدت فلا تغتم بسبب رزقك، والثالثة مادمت لا ترى زوال ملكي فلا ترج أحدا غيري، والرابعة مادمت لا ترى الشيطان ميتا فلا تأمن مكره.

كان لامير المؤمنين اذا توجه في سرية أربع خصال

4-42 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن محمد بن سنان، عن المفضل بن عمر، عن جابر بن يزيد الجعفي، عن أبي الزبير المكي، عن جابر بن عبد الله الانصاري قال: قال رسول الله صلى الله عليه وآله:والذي نفسي بيده ما وجهت عليا قط في سرية إلا ونظرت إلى جبرئيل عليه السلام في سبعين ألفا من الملائكة عن يمينه، وإلى ميكائيل عن يساره في سبعين ألفا من الملائكة، وإلى ملك الموت أمامه، وإلى سحابة تظله حتى يرزق حسن الظفر.

I Wonder Why Those who Fear Four Things Do Not Take Refuge in Four Things

4-43 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein Muhammad ibn Amer quoted his uncle Abdullah ibn Amer, on the authority of Muhammad ibn Abi Umayr, on the authority of a group of the elders including Aban ibn Uthman, Hisham ibn Salim and Muhammad ibn Himran that Ja'far ibn Muhammad as-Sadiq (MGB) said, "I wonder why those who fear the following four things do not seek refuge in the following four things. Why doesn't the one who fears take refuge in God's statement?: *'For us God sufficeth, and He is the best disposer of affairs',*[57] since I heard that God added, *'And they returned with Grace and Bounty from God; no harm ever touched them.'*[58]

I wonder why doesn't the one who is sad take refuge in God's statement?: 'There is no god but Thou: Glory to Thee: I was indeed wrong!',[59] since I heard that God added, 'So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.'[60]

I wonder why doesn't one who has been cheated take refuge in God's statement?: '*My* (*own*) *affair I commit to God: For God* (*ever*) *watches over His servants',*[61] since I heard that God added, '*Then God saved him from* (*every*) *ill that they plotted* (*against him*)*.'*[62]

And I wonder why doesn't the one who wants this world and its ornaments seek refuge in God's statement: *'God's Will* (*be done*)*! There is no power but with God!'*[63] since I heard that God - may His Majesty be Exalted - added, '*If thou dost see me less than thee in wealth and sons, it may be that my Lord will give me something better than thy garden.'*[64] "It may be that" in this verse stands for inevitability.

God Accepted Ali's Curse on Those who Did Not Testify to His Mastery

4-44 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 his father, on the authority of Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Abil Jarud Zyad ibn al-Monzar, on the authority of Jabir ibn Yazid al-Jo'afy, on the authority of Jabir ibn Abdullah Al-Ansari, "Ali ibn Abi Talib (MGB) delivered a sermon, recited praises and glorifications of God. Then he stated, 'O people! There are four individuals among the Prophet's companions here. These four well-known companions of God's Prophet are Anas ibn Malik[65], Al-Bara ibn Azib, Ash'ath ibn Qays and Khalid ibn Yazid al-Bajaly. Then Ali (MGB) turned to Anas (ibn Malik) and said, 'O Anas! You heard God's Prophet (MGB) say, 'This Ali is the master of whomever I am the master of.' However, you are not testifying to my Mastery today. May God strike you with whiteness (vitiligo[66]) that shall not

be hidden by a turban.’

العجب لمن يفزع من أربعة كيف لا يفزع إلى أربعة

حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله 43-4 بن عامر، عن محمد بن أبي عمير قال: حدثنا جماعة من مشايخنا منهم أبان بن عثمان، وهشام بن سالم، ومحمد بن حمران، عن الصادق جعفر بن محمد عليهما السلام قال: عجبت لمن فزع من أربع كيف لا يفزع إلى أربع: عجبت لمن خاف كيف لا يفزع إلى قوله عز وجل: "حسبنا الله ونعم الوكيل" فاني سمعت الله جل جلاله يقول بعقبها: "فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء" وعجبت لمن اغتم كيف لا يفزع إلى قوله عز وجل: "لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنْ الظَّالِمِينَ" " فاني سمعت الله عز وجل يقول بعقبها: "فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنْ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ" وعجبت لمن مكر به كيف لا يفزع إلى قوله: "وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ" فاني سمعت الله جل وتقدس يقول بعقبها: "فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا" وعجبت لمن أراد الدنيا وزينتها كيف لا يفزع إلى قوله تبارك وتعالى: "مَا شَاءَ اللَّهُ لاَ قُوَّةَ إِلاَّ بِاللَّهِ" فاني سمعت الله عز اسمه يقول بعقبها: "إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالاً وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ" وعسى موجبة.

أربعة كتموا الشهادة لامير المؤمنين بالولاية فاستجاب الله عز وجل دعاءه عليهم

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن 44-4 أبي عبد الله البرقي، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، عن أبي الجارود زياد بن المنذر عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الانصاري قال: خطبنا علي بن أبي طالب عليه السلام فحمد الله وأثنى عليه، ثم قال: أيها الناس إن قدام منبركم هذا أربعة رهط من أصحاب محمد صلى الله عليه وآله منهم أنس بن مالك، والبراء بن عازب، والاشعث بن قيس الكندي، وخالد بن يزيد البجلي، ثم أقبل على أنس فقال: يا أنس إن كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله حتى يبتليك ببرص لا تغطيه العمامة

And you O Ash’ath! You heard God’s Prophet (MGB) say, ‘This Ali is the master of whomever I am the master of.’ However, you are not testifying to my Mastery today. May God not take away your life before both your eyes go blind!’

And you O Khalid ibn Yazid (al-Bajaly)! You heard God’s Prophet (MGB) say, ‘This Ali is the master of whomever I am the master of. O my God! Be friends with whomever is his friend, and be the enemy of whoever is his enemy.’ However, you are not testifying to my Mastery today. May God not take away your life except as it was in the Age of Ignorance!’

And you O Bara ibn Azib! You heard God’s Prophet (MGB) say, ‘This Ali is the master of whomever I am the master of. O my God! Be friends with whomever is his friend, and be the enemy of whoever is his

enemy.' However, you are not testifying to my Mastery today. May God not take away your life except in the place where you emigrated from!"

Jabir ibn Abdullah al-Ansari added, "I swear by God that I saw Anas ibn Malik67 who had become ill with vitiligo so badly that he could never cover it up with his turban. I saw Ash'ath ibn Qays with his both of his eyes blind. He kept on saying, 'I praise God who fulfilled the curse of Ali ibn Abi Talib (MGB) on me in this world and that Ali (MGB) did not curse me to be tortured in the Hereafter!' Also when Khalid ibn Yazid (al-Bajaly) died, his next of kin buried him in the house. When the *Kondeh* tribe heard about this, they brought a horse and a camel and slaughtered both in his house as it was the common practice during the Age of Ignorance!' And Al-Bara ibn Azib was appointed as the governor of Yemen by Muawiyah. He died in the place where he had migrated from."

Four Sayings for Security In This World, and Four Saying for Security In the Hereafter

4-45 The Georgian68 Abu Muhammad Abdus ibn Ali ibn al-Ab'bas in his house in Samarqand narrated that Abu Muhammad Bindar ibn Ibrahim ibn Isa quoted Am'mar ibn Raja, on the authority of Davood ibn Davood, on the authority of Abu Hormoz Nafe'ah ibn Abdullah al-Khorasani that he had heard Ata ibn Abi Ribah quote on the authority of Abdullah Ibn Abbas69, "Qabisa ibn Mukhariq al-Hilaly came to God's Prophet (MGB) and greeted him.

Then the Prophet (MGB) asked him, 'O Qabisa! What have you come here for?' He said, 'O Prophet of God! I have become old, lost my power, been belittled near my next of kin, and am unable to do what I used to do. Please teach me some words that I may benefit from God. Please shorten them since I quickly forget. The Prophet (MGB) asked, 'O Qabisa! What did

وأما أنت يا أشعث فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله حتى يذهب بكريمتيك، وأما أنت يا خالد بن يزيد فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وال من والاه وعاد من عاداه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله إلا ميتة جاهلية، وأما أنت يا براء بن عازب فان كنت سمعت رسول الله صلى الله عليه وآله يقول: "من كنت مولاه فهذا علي مولاه اللهم وال من والاه وعاد من عاداه" ثم لم تشهد لي اليوم بالولاية فلا أماتك الله إلا حيث هاجرت منه.

قال: جابر بن عبد الله الانصاري: والله لقد رأيت أنس بن مالك وقد ابتلى ببرص يغطيه بالعمامة فما تستره، ولقد رأيت الاشعث بن قيس وقد ذهبت كريمتاه، وهو يقول: الحمد الله الذي جعل دعاء أمير المؤمنين علي بن أبي طالب علي بالعمى في الدنيا ولم يدع علي بالعذاب في الآخرة فاعذب، وأما خالد بن يزيد فانه مات فأراد أهله أن يدفنوه وحفر له في منزله فدفن، فسمعت بذلك كندة فجاءت بالخيل والابل فعقرتها على باب منزله، فمات ميتة جاهلية. وأما البراء بن عازب فانه ولاه معاوية اليمن فمات بها ومنها كان هاجر.

ما فيه الامان من أربع خصال في الدنيا والكلمات الاربع للاخرة

4-45 حدثنا أبومحمد عبدوس بن علي بن العباس الجرجاني بسمرقند في منزله قال: حدثنا أبومحمد بندار بن إبراهيم بن عيسى قال: حدثنا عمار بن رجاء قال: حدثنا داود بن داود قال: حدثنا أبوهرمز نافع بن عبد الله الخراساني قال: سمعت عطاء بن أبي رباح يحدث، عن عبد الله بن عباس قال: قدم قبيصة بن مخارق الهلالي على رسول الله صلى الله عليه وآله فسلم عليه ورحب به، ثم قال: ما جاء بك يا قبيصة؟ قال: يا رسول الله كبرت سني، وضعفت قوتي، وهنت على أهلي، وعجزت عن أشياء قد كنت أحملها فعلمني كلمات ينفعني الله بهن وأوجز، فاني

you say?' Qabisa repeated his statement. Then the Prophet (MGB) asked him, 'O Qabisa! What did you say?' Qabisa repeated. Then the Prophet (MGB) asked him, 'O Qabisa! What did you say?' Qabisa repeated. Then the Prophet (MGB) said, 'Nothing is left around you including all the rocks, trees and stones which have not cried in sympathizing with you. O Qabisa! Learn this from me. For the benefits in this world, you should say the following thrice after your morning prayer, *'Subhanallah va bihamde, subhanallah al-Azim va bihamde va la hule va la quwata illa billah.'* Once you do that you would be protected against blindness, leprosy, vitiligo70 and paralysis. And as for the Hereafter you should say, '*Allahuma ihdani min indeka, vafiz ala min fazlika, vanshur ala min rahmateka, vanzil ala min barakateka.'*

The Prophet (MGB) said these supplications and Qabisa counted them with his fingers. Then Abu Bakr and Umar said, 'O Prophet of God! This uncle of yours counts these four sayings very nicely with his fingers.'

Then the Prophet (MGB) said, 'On the Resurrection Day, he will not forget these supplications. They shall open up four of the gates of Paradise and he can enter Paradise from any gate he pleases.' Nafe'ah (ibn Abdullah al-Khorasani) said, 'I narrated this tradition for one of my neighbors who was a friend of Al-Hassan (al-Basry). He narrated it for Al-Hassan (al-Basry). Al-Hassan (al-Basry) had asked him to bring me to him. I went to see Al-Hassan (al-Basry). He asked me about this narration. I reiterated it. He told me, 'O (Nafe'ah ibn Abdullah) al-Khorasani! This narration is highly esteemed by me, while it is of little value to you. A man had to drive a camel to Egypt to get this narration from the governor of Egypt who knew it. That man told the governor of Egypt, 'I have not come to take anything from you. I have just come to hear this narration and return.'

Four Characteristics Are Due to Obsession

4-46 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Ibrahim ibn Abdul-Hamid, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Ibrahim ibn Abdul Hamid, on the authority of Abil Hassan - the first (MGB)71, "The following four acts are due to obsession: eating clay,

breaking up clay, biting one's nails, and chewing one's beard (Trichotillomania)."72

Four Things Will Never Be Satiated with Four Others

4-47 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 Ja'far ibn Muhammad ibn Ubaydullah, on the authority of Abdullah ibn Maymun al-Qad'dah that Aba Abdullah as-Sadiq

رجل نسي، فقال له: كيف قلت يا قبيصة؟فأعاده، ثم قال له: كيف قلت؟ فأعاده، ثم قال له: كيف قلت؟ فأعاد فقال: ما بقي حولك حجر ولا شجر ولا مدر إلا وقد بكى رحمة لك، يا قبيصة احفظ عني: أما لدنياك فقل: ثلاث مرات إذا صليت الغداة "سبحان الله وبحمده، سبحان الله العظيم وبحمده ولا حول ولا قوة إلا بالله" فانك إذا قلتهن آمنت من عمى وجذام وبرص وفالج، وأما لآخرتك فقل "اللهم اهدني من عندك، وأفض علي من فضلك، وانشر علي من رحمتك، وأنزل علي من بركاتك" قال فجعل رسول الله صلى الله عليه وآله يقولهن وقبيصة يعقد عليهن أصابعه، فقال أبوبكر وعمر: إن خالك هذا يا رسول الله لشد ما عقد عليهن أصابعه يعني على الكلمات الاربع فقال رسول الله صلى الله عليه وآله: إن وافى بهن يوم القيامة لم يدعهن متعمدا فتح له أربعة أبواب من الجنة يدخل من أيها شاء. قال نافع: فحدثت بهذا الحديث جارا لي جليسا للحسن فحدث به الحسن فقال له: ايتني به، فأتيته فسألني عن الحديث فحدثته فقال: ما أغلى حديثك هذا يا خراساني عندي وأرخصه عندك، والله لقد اوطئ رجل راحلته حتى قدم على صاحب الحديث وهو والي مصر فقال: إني لم آتك لشئ مما في يدك، ثم سأله عن الحديث ثم انصرف.

أربعة من الوسواس

4-46 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبدالحميد، عن أبي الحسن الاول عليه السلام قال: أربعة من الوسواس: أكل الطين، وفت الطين، وتقليم الاظفار بالاسنان، وأكل اللحية.

أربعة لا يشبعن من أربعة

4-47 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن جعفر بن محمد بن عبيد الله، عن عبد الله بن ميمون القداح،

(MGB) said, "There are four things which will never be satiated by four other things: the Earth will never become satiated with rain; the eyes will never be satiated with seeing; women will never be satiated with men and scholars will never be satiated with knowledge."

4-48 Abul-Hassan Muhammad ibn Amr ibn al-Basry narrated that the preacher Abu Abdullah

Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-Ta'ee, on the authority of his father, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far (MGB), on the authority of Ja'far ibn Muhammad (MGB), on the authority of Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of Al-Hussein ibn Ali (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "The Commander of the Faithful (MGB) told the Syrian man who had asked him several questions in the *Jamea* Mosque in Kufa, 'There are four things which will ever be satiated from four things: the Earth will never become satiated from rain; women will never be satiated with men; the eyes will never be satiated from seeing; and scientists will never be satiated with knowledge.'"

Four Characteristics with which One Would Be in God's Light

4-49 Ahmad ibn Muhammad ibn Yahya al-Attar - 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 Yunus ibn Abdul-Rahman, on the authority of Amr ibn Abil Miqdam, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Whoever has the following four characteristics is in the Great God's light: 1- Witnessing to God's Unity and my Prophethood prevents him from committing sins 2- Saying *'From God we are and to Him is our return'* in times of calamity 3- Saying *'Praise be to the Lord of the two worlds'* when he receives some blessings 4- Saying *'I ask for forgiveness from Allah and repent to him" whenever he commits a sin.'"*

Possessing Four Characteristics Would Perfect One's Islam

4-50 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 Abi Ayoob, on the authority of Abi Hamzih that Abi Ja'far al-Baqir (MGB), on the authority of Imam Ali ibn al-Hussein as-Sajjad (MGB), "Possessing the following four characteristics will perfect your Islam and eliminate your sins, and you will meet your Lord while He is pleased with you: 1- Fulfilling your promises to the people, 2- Being honest with the people, 3- Being ashamed of what is shameful in the sight of God and the people, 4- Being good-tempered with your family."

عن أبي عبد الله عليه السلام قال: أربعة لا يشبعن من أربعة: الارض من المطر، والعين من النظر، والانثى من الذكر، والعالم من العلم.

4-48 حدثنا أبوالحسن محمد بن عمرو البصري قال: حدثنا محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا قال: حدثنا موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: قال أمير المؤمنين عليه السلام للشامي الذي سأله عن المسائل في جامع

الكوفة: أربعة لا يشبعن من أربعة، أرض من مطر وانثى من ذكر وعين من نظر، وعالم من علم.

أربع خصال من كن فيه كان في نور الله الاعظم

4-49 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن يونس بن عبدالرحمن، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع من كن فيه كان في نور الله الاعظم: من كانت عصمة أمره شهادة أن لا إله إلا الله وأني رسول الله، ومن إذاأصابته مصيبة قال: إنا لله وإنا إليه راجعون، ومن إذا أصاب خيرا قال: الحمد لله رب العالمين، ومن إذا أصاب خطيئة قال: أستغفر الله وأتوب إليه.

أربع خصال من كن فيه كمل اسلامه

4-50 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن أبي أيوب، عن أبي حمزة، عن أبي جعفر عليه السلام قال: قال علي بن الحسين عليهما السلام: أربع من كن فيه كمل إسلامه ومحصت عنه ذنوبه ولقى ربه عز وجل وهو عنه راض: من وفى لله عز وجل بما يجعل على نفسه للناس، وصدق لسانه مع الناس، واستحيى من كل قبيح عند الله وعند الناس، وحسن خلقه مع أهله.

Four Words of Wisdom

4-51 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Ja'far al-Kazim (MGB) through a chain of documentation to Abu Abdullah as-Sadiq (MGB), "There is no neighbor for a sea. There are no friends for a King. There is no replacement for health. There are many who receive blessings without knowing about it."

Four Characteristics in Return for Four Houses in Paradise

4-52 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 Sin'an, on the authority of Muawiyah ibn Wahab that Aba Abdullah as-Sadiq (MGB) said, "Who would pledge to abide by four characteristics for whom I shall guarantee four houses in Paradise: spending in charity without fearing to become poor; being fair to the people; greeting aloud; and not arguing although you are right."

Four Characteristics For whose Possessor the Honorable the Exalted God Would Establish A Home in Paradise

4-53 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Sin'an, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "God will establish a home in Paradise for whoever does the following four things: lodges orphans; is merciful to the weak; is kind to his parents and is kind to his slaves."

Abandoning Four Characteristics Would Lead You to Paradise

4-54 Ahmad ibn Harun al-Fami - may God be pleased with him - narrated that Muhammad ibn Ja'far quoted Muhammad ibn al-Hassan al-Saf'far, on the authority of Ibrahim ibn Hashim, on the authority of Al-Hassan ibn al-Hassan al-Farsi, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn Ali, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Whoever in my nation abandons the following four characteristics shall go to Paradise: getting deeply involved in this world; following selfish desires; lust for food and lust for sex. And whoever from the women in my nation has four characteristics shall go to Paradise: guards her honor; obey her husband; says the five daily prayers; and fasts for the month of *Ramazan*73."

أربع كلمات حكم

4-51 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن يعقوب بن يزيد، عن محمد بن جعفر باسناده قال: قال أبوعبد الله عليه السلام: ليس للبحر جار، ولا للملك صديق، ولا للعافية ثمن، وكم من منعم عليه وهو لا يعلم.

أربع خصال بأربعة ابيات في الجنة

4-52 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن سنان، عن معاوية بن وهب، عن أبي عبد الله عليه السلام قال:من يضمن لي أربعة بأربعة أبيات في الجنة؟ من أنفق ولم يخف فقرا، وأنصف الناس من نفسه، وأفشى السلام في العالم، وترك المراء وإن كان محقا.

أربع خصال من كن فيه بنى الله عز وجل له بيتا في الجنة

4-53 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن محمد بن خالد، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: أربع من كن فيه بنى الله له بيتا في الجنة: من آوى اليتيم، ورحم الضعيف، وأشفق على والديه، ورفق بمملوكه.

من سلم من أربع خصال فله الجنة

4-54 حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم بن هاشم، عن الحسن بن أبي الحسن الفارسي، عن عبد الله بن الحسين بن زيد بن علي، عن أبيه، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من سلم من أمتي من أربع خصال فله الجنة: من الدخول في الدنيا، واتباع الهوى، وشهوة البطن، وشهوة الفرج. ومن سلم من نساء امتي من أربع خصال فلها الجنة: إذا حفظت [ما] بين رجليها، وأطاعت زوجها، وصلت خمسها، وصامت شهرها.

God shall look upon four on the Resurrection Day

4-55 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 Uthman ibn Isa, on the authority of Sama'at ibn Mihran that Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God shall look upon four on the Resurrection Day: one who has bought something and has changed his mind, but the seller doesn't accept; one who has helped a needy one; one who has freed a slave; and one who has helped an unmarried man get married."

The Shiites Will Never Suffer from Four Characteristics

4-56 (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 some companions, on the authority of Ali ibn Asbat, on the authority of some companions that Aba Abdullah as-Sadiq (MGB) said, "Our Shiites will never suffer from four characteristics: being born out of adultery; begging; being gay; and being greenish-blue eyed (like cats)[74]."

God Would Protect Whomever Has Four Characteristics

4-57 Ahmad ibn Ali ibn Ibrahim ibn Hashim narrated that his father quoted his father, on the authority of his grandfather, on the authority of Abdullah ibn Maymun[75], on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Whoever has four characteristics shall be protected by God and taken to Paradise: being good-tempered so as to live amongst the people; sympathizing with the ones who have suffered from calamities; being kind to their parents; and treating servants kindly."

The Honorable the Exalted God Chose Four of Everything

4-58 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of Abil Hassan - the first (MGB)76 that God's Prophet (MGB) said, "The Blessed the Sublime God chose four of everything. He chose Gabriel, Michael77, Isra'fil78 and the angel of death, i.e. Israel - peace be upon them all - from amongst the angels. He chose four from amongst the Prophets: Abraham - the Sword; David; Moses; and me. He also chose four families and said, *'Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people.'*79 He chose four of the towns. The Honorable the Exalted God said, *'By the Fig and the Olive, And the Mount of Sinai, And*

أربعة ينظر الله عز وجل اليهم يوم القيامة

4-55 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي بن إبراهيم بن هاشم، عن أبيه، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله عليه السلام قال: أربعة ينظر الله عز وجل إليهم يوم القيامة: من أقال نادما، أو أغاث لهفان، أو أعتق نسمة، أو زوج عزبا.

أربع خصال لا تبتلى الشيعة بها

4-56 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن عدة من أصحابنا، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: ما ابتلى الله به شيعتنا فلن يبتليهم بأربع: بأن يكونوا لغير رشدة أو أن يسألوا بأكفهم، أو أن يؤتوا في أدبارهم، أو أن يكون فيهم أخضر أزرق.

أربع خصال من كن فيه كان في كنف الله عز وجل

4-57 حدثنا أحمد بن علي بن إبراهيم بن هاشم، عن أبيه، عن جده، عن عبد الله بن ميمون، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع من كن فيه نشر الله عليه كنفه وأدخله الجنة في رحمته: حسن خلق يعيش به في الناس، ورفق بالمكروب وشفقة على الوالدين، وإحسان إلى المملوك.

ان الله عز وجل اختار من كل شيء أربعة

حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثني أبي قال: حدثني محمد بن أحمد قال: حدثني 58-4
أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن الاول عليه السلام قال:
قال رسول الله صلى الله عليه وآله: إن الله تبارك وتعالى اختار من كل شيء أربعة: اختار من الملائكة جبرئيل
وميكائيل وإسرافيل وملك الموت عليهم السلام، واختار من الانبياء أربعة للسيف إبراهيم وداود وموسى وأنا،
واختار من البيوتات أربعة، فقال: "إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين". واختار من
البلدان أربعة فقال عز وجل "والتين والزيتون وطور سينين وهذا البلد الامين"

this City of security.'80 In this verse 'the Fig' refers to Medina, 'the Olive' refers to *Bayt ul- Muqadas* (Holy Shrine in Jerusalem) and 'Mount of Sinai' refers to Kufa while 'this city of security' refers to Mecca. And He chose four women: Mary, Asia, Khadijah (- the daughter of Khuwaylid)81, and Fatimah. And He chose four of the deeds in *Hajj*: offering; crying out; wearing the *Ihram* ritual82; and circumambulation. And what is meant by 'offering' is slaughtering and what is meant by 'crying out' is the people's outcry of *'Labayk. Allahuma Labayk...'* 83 And He chose four of the months: *Rajab*, *Shawwal*; *Dhul-Qa'ade* and *Dhul-Hijja*. And He chose four of the days of the week: Friday; the day of *Al-Tarviat*84; the day of *Arafat*85; and the day of the offering."

Four Characteristics which Cause Grief

4-59 Muhammad ibn al-Hassan - 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 who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "One day the Commander of the Faithful (MGB) was grieved and said, 'How come I am sad! I do not remember having sat at the doorstop; having gone in the middle of the herd; having worn my pajamas while standing up; and having cleaned my hands and face with my underwear.'86"

Four characteristics will never vanish in Muhammad's nation

4-60 (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-Hassan ibn (Abil) Hussein al-Farsi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn al-Hussein ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Four characteristics will never vanish in my nation until the Resurrection Day: taking pride in their ancestry; challenging the lineage; relying on astrology; and mourning aloud over the dead. If a woman who mourns aloud dies without having repented, she shall be resurrected with a shirt made of tar and an itchy armor."

The body is sustained on four things

4-61 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 Durost, on the authority of Abil Asbaq that Aba

فالتين المدينة والزيتون بيت المقدس وطور سينين الكوفة، وهذا البلد الامين مكة، واختار من النساء أربعا: مريم وآسية وخديجة وفاطمة، واختار من الحج أربعة: الثج والعج والاحرام والطواف، فأما الثج فالنحر، والعج ضجيج الناس بالتلبية. واختار من الاشهر أربعة: رجب وشوال وذو القعدة وذو الحجة.واختار من الايام أربعة: يوم الجمعة، ويوم التروية، ويوم عرفة، ويوم النحر.

أربع خصال يتولد منها الغم

4-59 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: اغتم أمير المؤمنين عليه السلام يوما فقال: من أين اتيت فما أعلم أني جلست على عتبة باب، ولا شققت بين غنم، ولا لبست سراويلي من قيام، ولا مسحت يدي ووجهي بذيلي.

أربع خصال لا تزال في امة محمد صلى الله عليه وآله

4-60 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن الحسن بن [أبي] الحسين الفارسي، عن سليمان بن حفص البصري، عن عبد الله بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة لا تزال في امتي إلي يوم القيامة: الفخر بالاحساب والطعن في الانساب والاستسقاء بالنجوم والنياحة وإن النائحة إذا لم تتب قبل موتها تقوم يوم القيامة وعليها سربال من قطران ودرع من جرب.

بني الجسد على أربعة اشياء

4-61 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن درست، عن أبي الاصبغ، عن أبي عبد الله عليه

Abdullah as-Sadiq (MGB) said, “The body is based on four things: the spirit, the mind; the blood and the breath. Once the spirit departs the body, the mind shall follow it. Once the spirit sees something, it will

be saved by the mind and maintained by the blood and the breath."

Man's Strength and Survival Depends On Four Things

4-62 Muhammad ibn al-Hassan - 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 Muhammad ibn Sin'an, on the authority of Al-Mufaz'zal ibn Umar, on the authority of Aba Abdullah as-Sadiq (MGB), "Man's strength and survival depends on four things: fire, light, air and water. Eating and drinking are assisted by fire. Man sees and understands by light. Man hears and smells by air. Man enjoys food and drinks with water. If there was no heat form fire in man's stomach, he could not digest food or drinks. If there was no light for his eyes, he could not see and understand. If air did not exist, his stomach would not get heated. If water did not exist, he could not enjoy eating food and drinking beverages."

Al-Mufaz'zal ibn Umar added, "I asked the Imam (MGB) about the various types of fire. He (MGB) said, 'There are four types of fire: fire that eats and drinks; fire that eats but doesn't drink; fire that drinks but doesn't eat; and fire that neither eats nor drinks. The first is the fire with which one eats and drinks and that is in men and animals. The fire which eats but doesn't drink is the fire of wood. The fire that drinks but doesn't eat is the fire of the trees. The fire that neither eats nor drinks is that of flint stone and a glowworm.87"

four acts corrupt the heart and develop hypocrisy

4-63 (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 Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa al-Marvazy, on the authority of Abul Hassan - the first (Al-Kazim (MGB)) that God's Prophet (MGB) said, "There are four acts which corrupt the heart and develop hypocrisy as water helps a tree develop: listening to vain or obscene talk; going to the door of the king's palace, and going hunting."

The Prophet liked four tribes and disliked four tribes

4-64 (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 Suleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), "God's Prophet (MGB) liked four tribes: the Helpers (*Ansar*); Abdul Qyas; Aslam; and Tamim tribe. God's Prophet (MGB) disliked four tribes: the Umayyads; the Hanif tribe; the Thaqif tribe; and the Hazil tribe. The Prophet (MGB) said, 'My mother who delivered me was not from the Bakr tribe or the Thaqif tribe.' He (MGB) also said, 'There are some noble people in all tribes except for the Umayyads.'"

السلام قال: بني الجسد على أربعة أشياء [على] الروح والعقل، والدم والنفس فإذا خرج الروح تبعه العقل، وإذا رأى الروح شيئا حفظه عليه العقل وبقي الدم والنفس.

قوام الانسان وبقاؤه بأربعة، والنيران أربعة

4-62 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله عليه السلام قال: قوام الانسان وبقاؤه بأربعة: بالنار والنور والريح والماء، فبالنار يأكل ويشرب، وبالنور يبصر ويعقل، وبالريح يسمع ويشم، وبالماء يجد لذة الطعام والشراب، فلولا النار في معدته لما هضمت الطعام والشراب، ولولا أن النور في بصره لما أبصر ولا عقل، ولولا الريح لما التهبت نار المعدة، ولولا الماء لم يجد لذة الطعام والشراب. قال: وسألته عن النيران، فقال: النيران أربعة: نار تأكل وتشرب، ونار تأكل ولا تشرب، ونار تشرب ولا تأكل، ونار لا تأكل ولا تشرب. فالنار التي تأكل وتشرب فنار ابن آدم وجميع الحيوان، والتي تأكل ولا تشرب فنار الوقود، والتي تشرب ولا تأكل فنار الشجرة، والتي لا تأكل ولا تشرب فنار القداحة والحباحب.

أربع خصال يفسدن القلب وينبتن النفاق

4-63 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد قال: روى الحسن بن علي بن أبي عثمان، عن موسى المروزي، عن أبي الحسن الاول عليه السلام قال: قال رسول الله صلى الله عليه وآله: أربع يفسدن القلب وينبتن النفاق في القلب كما ينبت الماء الشجر: استماع اللهو، والبذاء، واتيان باب السلطان، وطلب الصيد.

كان رسول الله صلى الله عليه وآله يحب أربع قبائل ويبغض أربع قبائل

4-64 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد بن عيسى بن عبيد، عن سليمان بن جعفر الجعفري، عن الرضا، عن أبيه، عن جده، عن آبائه عليهم السلام أن رسول الله صلى الله عليه وآله كان يحب أربع قبائل: كان يحب الانصار، وعبدالقيس، وأسلم، وبني تميم، وكان يبغض بني امية، وبني حنيف وبني ثقيف وبني هذيل وكان عليه السلام يقول: لم تلدني امي بكرية ولا ثقفية، وكان عليه السلام يقول: في كل حي نجيب إلا في بني امية.

Four acts will make the heart perish

4-65 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far

ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "Four acts will make the heart perish: committing sins continuously; talking with women often; arguing with a fool, (since you keep talking with him, but he will never be guided to the right way), and associating with the dead!" They asked him what he meant by the dead? The Prophet of God (MGB) said, "All the rich who live in ease and luxury."

The Earth Shall Never Be Void of Four Groups of Believers

4-66 (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 Uthman ibn Isa, on the authority of Khalid ibn Najih, on the authority of one of the Immaculate Imams (MGB), "The Earth will never be void of four groups of believers. Sometimes there will be more than that but it will never be less just as a tent would not stay upright without four ropes and a middle pillar."

Four Things with Which You Will Not Need Any Medication

4-67 Ali ibn Ahmad ibn Musa - 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 Uthman ibn Ubayd, on the authority of Hodbat ibn Khalid al-Qaysi, on the authority of Mobarak ibn Fuzalat, on the authority of Al-Asbaq ibn al-Nobatat that the Commander of the Faithful Ali ibn Abi Talib (MGB) told his son Al-Hassan (MGB), "O my dear son! I will teach you four things by which you become needless of any medication." He (MGB) said, "O Commander of the Faithful! Yes." The Commander of the Faithful (MGB) said, "Never eat unless you are not hungry. Stop eating while you are still hungry; chew everything you eat very well; go to the toilet before going to bed. If you follow these instructions you will never need any medication."

Four Characteristics Not Attributed to a Believer

4-68 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of his father, on the authority of Abi Basir, on the authority of Aba Abdullah as-Sadiq (MGB), "There are four characteristics which do not belong to a believer: he is not insane; he doesn't go around begging at the people's doors; he is not born of adultery and he is not gay."

أربع خصال يمتن القلب

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم، عن 4-65

مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع يمتن القلب: الذنب على الذنب، وكثرة مناقشة النساءيعني محادثتهن ومماراة الاحمق تقول ويقول ولا يرجع إلى خير [أبدا]، ومجالسة الموتى، فقيل له: يا رسول الله صلى الله عليه وآله وما الموتى؟ قال كل غني مترف.

لا تخلو الارض من أربعة من المؤمنين

4-66 حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبدالله عن محمد بن الحسين بن أبي الخطاب عن عثمان بن عيسى عن خالد بن نجيح عن أحدهما عليهما السلام قال: ليس تخلو الارض من أربعة من المؤمنين وقد يكونون أكثر ولا يكونون أقل من أربعة وذلك أن الفسطاط لا يقوم إلا بأربعة أطناب والعمود في وسطه.

أربع خصال يستغنى بها عن الطب

4-67 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا أحمد بن يحيى ابن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا عثمان بن عبيد قال: حدثنا هدبة بن خالد القيسي قال: حدثنا مبارك بن فضالة، عن الاصبع بن نباتة قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام للحسن ابنه عليه السلام: يا بني ألا اعلمك أربع خصال تستغني بها عن الطب، فقال: بلى يا أمير المؤمنين، قال: لا تجلس على الطعام إلا وأنت جائع، ولا تقم عن الطعام إلا وأنت تشتهيه، وجود المضغ، وإذا نمت فاعرض نفسك على الخلاء. فاذا استعملت هذا استغنيت عن الطب.

أربع خصال لا تكون في مؤمن

4-68 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد قال: حدثني أبوعبد الله الرازي، عن الحسن بن علي بن أبي عثمان، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: أربع خصال لا تكون في مؤمن: لا يكون مجنونا، ولا يسأل عن أبواب الناس ولا يولد من الزنا، ولا ينكح في دبره.

God Has Taken a Pledge from a Believer On Four Issues

4-69 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 Sin'an who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "God has received a pledge from the believer so that his speech doesn't become accepted, they do not believe his narration, he doesn't take revenge from his enemy unless he divulges himself because every believer is silent."

The Four Problems that a Believer Always Faces

4-70 (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 Ali ibn Asbat, on the authority of Malik, on the authority of Mosma' ibn Malik, on the authority of Sama'at that Aba Abdullah as-Sadiq (MGB) said, "O Sama'at! There are always four problems that a believer faces: 1- A neighbor to bother him 2- Satan tries to deviate him 3- A hypocrite to always follow him and 4- A jealous believer." He (MGB) then added, 'O Sama'at! Do you want me to tell you which one is the worst?' I said, 'Yes. Which one?' The Imam (MGB) replied, 'A jealous believer is the worst, because a jealous believer will say bad things about him, and others will believe him.'"

Four Instances with A Quick Chastisement

4-71 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Al-Hussein ibn Sa'id, on the authority of Sa'id ibn al-Hassan ibn al-Haseen, on the authority of Musa ibn al-Qasim, on the authority of Safvan ibn Yahya, on the authority of Abdullah ibn Bakir, on the authority of his father that Abi Ja'far al-Baqir (MGB) said, "There are four things for which there will be a quick chastisement. The chastisement for one who does you evil, although you did him well; the chastisement of one whom you did not oppress, but he oppresses you; the chastisement of one who makes a pledge to you with the intention of breaking it, while you intend to honor it; and the chastisement of one whom you visit, but he breaks off the ties of kinship."

4-72 Abul Hussein 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 his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father

أخذ الله عز وجل ميثاق المؤمن على أربعة

4-69 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن سنان يرفعه إلى أبي عبد الله عليه السلام قال: أخذ الله عز وجل ميثاق المؤمن على أن لا يقبل قوله، ولا يصدق حديثه، ولا ينتصف من عدوه، ولا يشفي غيظه إلا بفضيحة نفسه لان كل مؤمن ملجم.

لا ينفك المؤمن من أربع خصال

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن 70-4 علي بن أسباط، عن مالك، عن مسمع بن مالك، عن سماعة، عن أبي عبد الله عليه السلام أنه قال:يا سماعة لا ينفك المؤمن من خصال أربع: من جار يؤذيه، وشيطان يغويه، ومنافق يقفو أثره، ومؤمن يحسده، ثم قال: يا سماعة أما إنه أشدهم عليه، قلت: كيف ذاك؟ قال: إنه يقول فيه القول فيصدق عليه.

أربعة اسرع شيء عقوبة

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن الحسين 71-4 بن سعيد، عن سعيد بن الحسن بن الحصين، عن موسى ابن القاسم، عن صفوان بن يحيى، عن عبد الله بن بكير، عن أبيه، عن أبي جعفر عليه السلام قال:أربعة أسرع شيء عقوبة رجل أحسنت إليه ويكافيك بالاحسان إليه أساءة، ورجل لا تبغي عليه وهو يبغي عليك، ورجل عاهدته على أمر، فمن أمرك الوفاء له ومن أمره الغدر بك، ورجل يصل قرابته ويقطعونه.

حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد ابن محمد بن الحسين قال: حدثنا 72-4 أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبو مالك، عن

(MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) the Prophet (MGB) said, “O Ali! Four issues are the quickest in punishment: to recompense the favor with mistreatment, to be hostile with one who is not hostile to you; to break the faith of the party who keeps up his faith; and to rupture the relations with the relatives who respect you.”

The Prophet (MGB) then added, “O Ali, rest will depart from him who is predominated by discontent.”

Four Things Either of Which Can Ruin a Home

4-73 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad on the authority of Ahmad ibn al-Hussein ibn Sa’id, on the authority of Al-Hussein ibn al-Hassain, on the authority of Musa ibn al-Qasim al-Bajaly who through a chain of narrators linked it up to Ali (MGB), “There are four things either of which can destroy a home: stealing, treason, drinking alcoholic beverages and committing adultery.”

Things Each of Which Are Based on Four Pillars

4-74 (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 and Ahmad ibn al-Hassan ibn Ali ibn Faz’zal, on the authority of Ali ibn Asbat, on the authority of Al-Hassan ibn Zayd, on the authority

of Muhammad ibn Salim, 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, "Faith is founded on the following four: perseverance; certitude; justice and struggling in the way of God. There are four pillars of perseverance: courage, fear, piety, and awaiting. Anyone who is eager for Paradise will not be entrapped in lust. Anyone who fears Hell will abstain from committing forbidden acts. Calamities will be easy to bear for anyone who is pious in this world. Anyone who awaits death will attempt to do good deeds.

There are four pillars of certitude: intelligence; foresight; wisdom; preaching lessons; and ways of the people of the past. One who is intelligent would have foresight. One who is wise would recognize things from which he can learn. One who recognizes things from which he can learn would learn the right approach. One who learns the right approach it is as if he is living with the experiences of the people of the past.

There are four pillars for justice: deep understanding, thorough knowledge, good insight and great wisdom. One who understands deeply would explain the knowledge beautifully. One who has thorough knowledge would make acceptable decisions and one who is wise would not neglect anything and live admirably amongst the people.

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 أربعة أسرع شيء عقوبة: رجل أحسنت إليه فكافأك بالاحسان إليه إساءة، ورجل لا تبغي عليه وهو يبغي عليك، ورجل عاهدته على أمر فوفيت له وغدر بك، ورجل وصل قرابته فقطعوه، ثم قال عليه السلام: يا علي من استولى عليه الضجر رحلت عنه الراحة.

أربعة لا تدخل واحدة منهن بيتا الاخرب

4-73 حدثنا الحسين بن أحمد بن إدريس رضي الله عنه قال: حدثنا أبي، عن محمد ابن أحمد، عن أحمد بن الحسين بن سعيد، عن الحسين بن الحصين، عن موسى بن القاسم البجلي باسناده يرفعه إلي علي عليه السلام قال: أربعة لا تدخل واحدة منهن بيتا إلا خرب ولم يعمر: الخيانة، والسرقة، وشرب الخمر، والزنا.

الاشياء التي كل واحدة منها على أربعة

4-74 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسين بن أبي الخطاب، وأحمد بن الحسن بن علي بن فضال جميعا، عن علي بن أسباط عن الحسن بن زيد قال: حدثني محمد بن سالم، عن سعد بن طريف، عن الاصبغ بن نباتة قال: قال أمير المؤمنين عليه السلام: الايمان على أربع دعائم: على الصبر واليقين والعدل والجهاد. والصبر على أربع شعب: على الشوق، والاشفاق، والزهد، والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات ومن أشفق من النار رجع عن المحرمات، ومن زهد في الدنيا تهاون بالمصيبات، ومن ارتقب الموت

سارع في الخيرات.

واليقين على أربع شعب: على تبصرة الفطنة وتأول الحكمة، وموعظة العبرة، وسنة الاولين، فمن تبصر في الفطنة تأول الحكمة، ومن تأول الحكمة عرف العبرة ومن عرف العبرة فكأنما عاش في الاولين.

والعدل على أربع شعب: على غائص الفهم، وغمرة العلم، وزهرة الحكمة، وروضة الحلم، فمن فهم فسر جمل العلم، ومن علم شرح غرائب الحكم، ومن كان حليما لم يفرط في أمر يلبسه في الناس.

There are four pillars of struggling in the way of God: enjoining to do good; forbidding evil; persistence at the war front; and hating the corrupt people. One who enjoins to do so strengthens the back of the believers. One who forbids from evil, defeats the hypocrites. One who persists at the war front has done his duty. One who hates the corrupt people and the Honorable the Exalted God's Wrath would also raise his wrath. This is belief, its pillars and its kinds. This is faith, its pillars and its various types.

Atheism is founded on the following four: corruption; tyranny; doubt and dubiosity.

There are four pillars of corruption: oppression, blind-heartedness, ignorance, and rebellion.

One who is oppressive would belittle the truth; consider knowledgeable ones as his enemies, and insist on committing major sins. One who is blind-hearted would forget God, would follow his suspicions and be defeated by Satan. One who is ignorant would be fooled by high aspirations and would feel sorry when he realizes that these were just mirages. One who is rebellious would be debased by God through God's Dominion and Majesty since he turns away from God and rebels against the decrees of his Noble Lord.

There are four pillars of tyranny: pickiness; causing conflicts; mental aberration and causing discord.

One who is picky would not adhere to the right. He would only get more drowned in problems. He is always entrapped in seditions and would be deviated away from the religion and would wander about in trouble aimlessly.

One who causes conflicts and fights others would lose his ties with others. He would be in real trouble. Good things will turn into bad for him. Bad things will turn into good. Such people would not be able to find the right way, and it would become hard for them to find their way out. They would turn away from the religion and follow a path other than that which the believers follow.

There are four pillars for doubt: fear; distrust; hesitation and surrendering. One who bases his religion on doubt would not be able to even sleep until the morning. *'O those who dispute! 'Then which of the gifts of thy Lord,* (*O man,*) *wilt thou dispute about?'*[88] One who fears what is ahead of him would fall over.

One who hesitates in doubt would fall behind others. They will overpass him and would be destroyed under the feet of the devils. One who surrenders would be destroyed between the affairs of this world and the next. Whoever adheres to certitude shall survive. There are four pillars for dubiosity: selfishness; fooling oneself;

والجهاد على أربع شعب: على الامر بالمعروف، والنهي عن المنكر، والصدق في المواطن وشنآن الفاسقين فمن أمر بالمعروف شد ظهر المؤمن، ومن نهى عن المنكر أرغم أنف المنافق ومن صدق في المواطن قضى الذي عليه، ومن شنأ الفاسقين وغضب لله عز وجل غضب الله له، فذلك الايمان ودعائمه وشعبه.

والكفر على أربع دعائم: على الفسق، والعتو، والشك، والشبهة.

والفسق على أربع شعب: على الجفاء، والعمى، والغفلة، والعتو.

فمن جفا حقر الحق، ومقت الفقهاء، وأصر على الحنث العظيم، ومن عمى نسي الذكر واتبع الظن، وألح عليه الشيطان، ومن غفل غرته الاماني، وأخذته الحسرة إذا انكشف الغطاء، وبدا له من الله مالم يكن يحتسب،ومن عتا عن أمر الله تعالى الله عليه. ثم أذله بسلطانه، وصغره بجلاله كما فرط في جنبه، وعتا عن أمر ربه الكريم.

والعتو على أربع شعب: على التعمق، والتنازع، والزيغ، والشقاق. فمن تعمق لم ينب إلى الحق ولم يزدد إلا غرقا في الغمرات، فلم تحتبس عنه فتنة إلا غشيته اخرى، وانخرق دينه، فهو يهيم في أمر مريج

ومن نازع وخاصم قطع بينهم الفشل وذاقوا وبال أمرهم، وساءت عنده الحسنة، وحسنت عنده السيئة، ومن ساءت عليه الحسنة أعورت عليه طرقه واعترض عليه أمره وضاق [عليه] مخرجه، وحري أن ترجع من دينه، ويتبع غير سبيل المؤمنين. والشك على أربع شعب: على الهول، والريب، والتردد، والاستسلام [فمن جعل المراء ديدنا لم يصبح ليله] "فبأي آلاء ربك يتمارى" المتمارون فمن هاله ما بين يديه نكص على عقبيه، ومن تردد في الريب سبقه الاولون، وأدركه الآخرون، وقطعته سنابك الشياطين، ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما ومن نجا فباليقين. والشبهة على أربع شعب على الاعجاب بالزينة وتسويل

improper thoughts; and decorating what is indeed wrong in order to make it look right. This is how by selfishness one blocks off what is right. One who fools himself would be entrapped in the fire of lust. Improper thoughts would greatly harm one. Decorating what is wrong to look like right would cover up things with many layers of darkness. These were the various categories of atheism, its foundations and its various types. Hypocrisy is founded upon four things: selfishness, light-headedness, animosity and greed.

There are four pillars for selfishness: trespassing, animosity, lust and rebellion. One who trespasses would be in a lot of trouble. He would never be calm. One who doesn't control lust would wade in ice. One who rebels would undoubtedly go astray.

And the various types of light-headedness are: sluggishness, being deceived, postponing deeds to a later time and having great expectations. One who acts sluggishly will not act according to God's religion. One who postpones the deeds will put them off until he dies. If man did not have any great expectations, he would act according to his duties. If man doesn't know his duties, he would badly die in fear. There are four types of animosity: haughtiness; pride; supporting one side; and being biased. One who is haughty would fall behind. One who is too proud would become corrupt. One who supports one side would be insisting on sins. One who is biased would be wicked. And greed can be classified into the following four categories: undue happiness and cheerfulness, stubbornness and hoarding up. Undue happiness and cheerfulness are not pleasant in the sight of the Honorable the Exalted God. Stubbornness is an evil thing which would entrap one in sins. Hoarding up would imply changing what could be useful into what is bad. These were the various categories of hypocrisy, its foundations and its various types.

Najdat al-Haruri wrote to Ibn Abbas about four issues

4-75 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 and Abdullah - the sons of Muhammad ibn Isa, 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, "A foreigner Najdat wrote to Ibn Abbas[89] and asked him about four issues: 1-Does God's Prophet (MGB) involve women in war? Does the Prophet (MGB) give women any share of the booties? 2-Who is the alms-tax given to? 3- When is an orphan considered to be a grown-up? 4- What about killing the children of atheists?

النفس، وتأول الفرج وتلبس الحق بالباطل، وذلك بأن الزينة تزيل على البينة وأن تسويل النفس يقحم على الشهوة، وإن الفرج يميل ميلا عظيما،

وإن التلبس ظلمات بعضها فوق بعض، فذلك الكفر ودعائمه وشعبه.

والنفاق على أربع دعائم: على الهوى، والهوينا، والحفيظة، والطمع.

والهوى على أربع شعب: على البغي، والعدوان، والشهوة، والطغيان، فمن بغي كثرت غوائله وعلاته، ومن اعتدى لم تؤمن بوائقه، ولم يسلم قلبه، ومن لم يعزل نفسه عن الشهوات خاض في الخبيثات، ومن طغى ضل على غير يقين

ولا حجة له وشعب الهوينا الهيبة، والغرة، والمماطلة والامل، وذلك لان الهيبة ترد على دين الحق، وتفرط المماطلة في العمل حتى يقدم الاجل، ولولا الامل علم الانسان حسب ما هو فيه، ولو علم حسب ما هو فيه مات من الهول والوجل.

وشعب الحفيظة: الكبر، والفخر، والحمية، والعصبية، فمن استكبر أدبر، ومن فخر فجر، ومن حمى أضر، ومن أخذته العصبية جار، فبئس الامر أمر بين الاستكبار والادبار، وفجور وجور.

وشعب الطمع أربع: الفرح، والمرح، واللجاجة، والتكاثر، فالفرح مكروه عند الله عز وجل، والمرح خيلاء، واللجاجة بلاء لمن اضطرته إلى حبائل الآثام، والتكاثر لهو وشغل واستبدال الذي هو أدنى بالذي هو خير، فذلك النفاق ودعائمه وشعبه.

كتب نجدة الحروري إلى ابن عباس يسأله عن أربعة أشياء

4-75 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد، وعبد الله ابني محمد بن عيسى، عن محمد بن أبي عمير، عن حماد بن عثمان الناب، عن عبيد الله بن علي الحلبي، عن أبي عبد الله عليه السلام قال: إن نجدة الحروري كتب إلى ابن عباس يسأله عن أربعة أشياء هل كان رسول الله صلى الله عليه وآله يغزو بالنساء؟ وهل كان يقسم لهن شيئا؟ وعن موضع الخمس، وعن اليتيم متى ينقطع يتمه؟ وعن قتل الذراري.

Ibn Abbas replied, “Regarding what you asked, God’s Prophet (MGB) let women benefit from the booties, but it was not considered as a share. We believe that the alms-tax should be given to us, but some people think that it doesn’t belong to us. Therefore we are patient. An orphan is considered to have grown up when he attains sexual maturity, unless he is retarded or foolish. In such conditions, his custodian would be in charge of his belongings. The Prophet of God would not kill any of the children of the atheists. It was Khizr who killed the atheists and let go of the believers of the children of the atheists. You may act accordingly, if you possess the knowledge which Khizr possessed.”

White Hair Grows In Four Places

4-76 (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 Ali ibn Muhammad, on the authority of Abi Ayoob Al-Madini, on the authority of Suleiman 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, “White hair on the forehead is a sign of prosperity. White hair on the two cheeks is a sign of generosity. White hair on the head is a sign of bravery and white hair on the back of the head is a sign of

misfortune."

There Are Four Types of People

4-77 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Sa'ed ibn Abdullah quoted Al-Haysam ibn Abi Masruq al-Nehdi who linked it up through a chain of narrators to Al-Hassan ibn Ali (MGB), "There are four types of people. Some people are good-tempered but poor. Some people are wealthy but bad-tempered. Some people are neither good-tempered nor wealthy. They are the worst of the people. However, there are some people who are both good-tempered and wealthy. They are the best of the people."

a Distance as short as Four Fingers Between Right and Wrong

4-78 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 Ali ibn al-Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Kiram, on the authority of Maysar ibn Abdul Aziz that he had heard Aba Ja'far al-Baqir (MGB) say, "The Commander of the Faithful Imam Ali (MGB) was asked, 'How much distance is there between right and wrong?' He (MGB) replied, 'As much as four fingers.' The Commander of the Faithful Ali (MGB) put his hand between his ear and eyes and said, 'What you see by the eyes is right, but what you hear by the ears is wrong.'"

فكتب إليه ابن عباس أما قولك في النساء فان رسول الله صلى الله عليه وآله كان يحذيهن ولا يقسم لهن شيئا، وأما الخمس فانا نزعم أنه لنا، وزعم قوم أنه ليس لنا فصبرنا، فأما اليتيم فانقطاع يتمه أشده وهو الاحتلام إلا أن لا تؤنس منه رشدا فيكون عندك سفيها أو ضعيفا فيمسك عليه وليه، وأما الذراري فلم يكن النبي صلى الله عليه وآله يقتلها، وكان الخضر عليه السلام يقتل كافرهم ويترك مؤمنهم، فان كنت تعلم منهم ما يعلم الخضر فأنت أعلم.

العلامات في الشيب في أربعة مواضع

4-76 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي، عن علي بن محمد، عن أبي أيوب المديني، عن سليمان الجعفري، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الشيب في مقدم الرأس يمن، وفي العارضين سخاء، وفي الذوائب شجاعة، وفي القفا شوم.

الناس أربعة

4-77 حدثني أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، عن الهيثم بن أبي مسروق النهدي بإسناده يرفعه إلى الحسن بن علي عليهما السلام قال:الناس أربعة: فمنهم من له خلق ولا خلاق له، ومنهم من له خلاق ولا خلق له، ومنهم من لا خلق ولا خلاق له، وذلك [من] شر الناس، ومنهم من له خلق وخلاق فذلك خير الناس.

بين الحق والباطل أربع أصابع

4-78 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن علي بن السندي، عن محمد بن عمرو بن سعيد، عن كرام، عن ميسر بن عبد العزيز قال:سمعت أبا جعفر عليه السلام وهو يقول: سئل أمير المؤمنين عليه السلام: كم بين الحق والباطل؟ فقال: أربع أصابع، ووضع أمير المؤمنين عليه السلام يده على اذنه وعينيه فقال: ما رأته عيناك فهو الحق وما سمعته اذناك فأكثره باطل.

The treasures of two orphans were four pieces of advice

4-79 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Abdul Hamid al-At'tar, on the authority of Al-Ala' ibn Razin, on the authority of Muhammad ibn Muslim al-Saqafy, on the authority of Abi Ja'far al-Baqir (MGB) who said the following regarding the words of the Honorable the Exalted God, *'...there was, beneath it, a buried treasure, to which they were entitled.'*[90] "I swear by God that the treasure referred to here was not gold or silver. Rather it was a tablet on which it was written, *'Inni ana Allah! La ilaha illa ana! Va Muhammad Rasuli!* (Indeed I am God. There are no gods but Me. Muhammad is My Prophet). I wonder how one who believes in death can be happy! I wonder how one who believes in the Reckoning and the Resurrection Day can laugh! I wonder how one who believes in destiny can doubt the fact that God would send down the daily bread! I wonder how one who has seen this world can deny the Hereafter!"

Four People Whom You Should Not Greet

4-80 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), "God's Prophet (MGB) forbade greeting four people: a drunk person, a sculptor, one who throws dice, and one who gambles. I will add one case and forbid you to greet one who plays chess."

Four Things Cheer You Up

4-81 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 Himdan ibn Suleiman, on the authority of Ali

ibn al-Hassan ibn Ali ibn Faz'zal and Muhammad ibn Ahmad al-Adamy, on the authority of Ahmad ibn Muhammad ibn Muslimah, on the authority of Zyad ibn Bindar, on the authority of Abdullah ibn Sin'an that Abu Abdullah as-Sadiq (MGB) said, "There are four things which will cheer you up: looking at a beautiful face; looking at flowing water; looking at green grass; and anointing the eyes with collyrium91 at bedtime."

The Four Companions Most Loved By God

4-82 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah, on the authority of Al-Hussein ibn Sayf, on the authority of his brother Ali ibn Sayf, on the authority of his father Sayf ibn Umayrih, on the authority of Muhammad ibn Musa, on the authority of someone from the progeny of Nofl ibn al-Mutalib, on the authority of his father, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "The companions (on a trip) most loved by the Honorable the Exalted God are four. They will talk a lot and make too much noise if they are more than seven."

كنز اليتيمين أربع كلمات

4-79 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن عبدالحميد العطار قال: حدثنا العلاء بن رزين، عن محمد بن مسلم الثقفي، عن أبي جعفر عليه السلام في قول الله عز وجل "وكان تحته كنز لهما" قال: والله ما كان من ذهب ولا فضة وما كان إلا لوحا فيه كلمات أربع: إني أنا الله لا إله إلا أنا، ومحمد رسولي، عجبت لمن أيقن بالموت كيف يفرح قلبه، وعجبت لمن أيقن بالحساب كيف يضحك سنه، وعجبت لمن أيقن بالقدر كيف يستبطئ الله في رزقه، وعجبت لمن يرى النشأة الاولى كيف ينكر النشأة الاخرى.

أربعة لا يسلم عليهم

4-80 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى بن عمران الاشعري باسناده رفعه إلى أمير المؤمنين عليه السلام قال: نهى رسول الله صلى الله عليه وآله أن يسلم على أربعة: على السكران في سكره، وعلى من يعمل التماثيل، وعلى من يلعب بالنرد، وعلى من يلعب بالاربعة عشر، وأنا أزيدكم الخامسة أنهاكم أن تسلموا على أصحاب الشطرنج.

أربعة يضئن الوجه

4-81 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن محمد بن أحمد، عن حمدان بن

سليمان، عن علي بن الحسن بن علي بن فضال، ومحمد بن أحمد الادمي، عن أحمد بن محمد بن مسلمة، عن زياد بن بندار، عن عبد الله بن سنان قال: قال أبوعبد الله عليه السلام: أربع يضئن الوجه: النظر إلى الوجه الحسن، والنظر إلى الماء والنظر إلى الخضرة، والكحل عند النوم.

أحب الصحابة إلى الله عز وجل أربعة

4-82 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن الحسين بن سيف، عن أخيه علي بن سيف، عن أبيه سيف بن عميرة، عن محمد بن موسى، عن رجل من بني نوفل بن المطلب، عن أبيه، عن أبي جعفر عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله: أحب الصحابة إلى الله عز وجل أربعة، وما زاد قوم على سبعة إلا زاد لغطهم.

The Fire Will Be Forbidden For Four On the Resurrection Day

4-83 Muhammad ibn al-Hassan ibn Ahmad al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Sa'dan ibn Muslim, on the authority of Sa'dan ibn Muslim, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "Do you want me to tell you from whom the fire will be forbidden in the Hereafter? The people said, "O Prophet of God! Yes." God's Prophet (MGB) said, "Humble ones; sociable ones; helpful ones; and simple ones."

Four Things A Little of which Is A Lot

4-84 Muhammad ibn Ali Majiluyih - 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 Salih who linked it up through a chain of narrators to the Divine Leader, "There are four things a little of which is a lot: fire, sleep, disease and animosity."

Use four things before four things happen

4-85 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Musa ibn al-Qasim, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Isma'il ibn Muslim al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq(MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "You should benefit from four things before four things happen: use your youth before you get old; use your health before you get ill; use your wealth before you get poor; and use your life before your death."

4-86 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) told him, "O Ali! You should benefit from four things before four things happen: use your youth before you get old; use your health before you get ill; use your wealth before you get poor; and use your life before your death."

All the Knowledge of the People is in Four Areas

4-87 (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 that he had heard Aba

تحرم النار على أربعة يوم القيامة

4-83 حدثنا محمد بن الحسن بن أحمد الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن سعدان بن مسلم، عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ألا اخبركم بمن تحرم عليه النار غدا؟ قيل: بلى يا رسول الله، قال: الهين اللين القريب السهل.

أربعة القليل منها كثير

4-84 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن صالح يرفعه باسناده قال: أربعة القليل منها كثير: النار القليل منها كثير، والنوم القليل منه كثير، والمرض القليل منه كثير، والعداوة القليل منها كثير.

المبادرة بأربع قبل أربع

4-85 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني يعقوب ابن يزيد، عن موسى بن القاسم، عن محمد بن سعيد بن غزوان، عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: بادر بأربع قبل أربع، بشبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وحياتك قبل مماتك.

4-86 حدثنا 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: 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 بادر بأربع قبل أربع بشبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وحياتك قبل موتك.

علم الناس كلهم موجود في أربع

4-87 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 قال: سمعت أبا عبد

Abdullah as-Sadiq (MGB) say, "I found that all the knowledge of the people is in four areas: 1- to know your Lord; 2- to know what He has done with you; 3- to know what He expects of you; and 4- to know what will deviate you from your religion."

4-88 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 Ali ibn Ma'bad, on the authority of Abdullah ibn al-Qasim, on the authority of Abdullah ibn Sin'an that Aba Abdullah as-Sadiq (MGB) quoted on the authority of God's Prophet (MGB), "My nation should always do the following four: 1- They should love those who repent. 2- They should be sympathetic with the weak. 3- They should help the good-doers. 4- They should pray for all the people."

4-89 (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 al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Fuzayl ibn Ayaz, "I asked Aba Abdullah as-Sadiq (MGB), 'Is Jihad[92] recommended or obligatory?' The Imam (MGB) replied, 'There are four types of Jihad: Two types are obligatory; one type is recommended, but it is performed as obligatory; one last type is recommended. The greatest jihad is fighting yourself, trying not to commit any sins. This is obligatory. Fighting with the infidels who attack you is also obligatory. However, the third type of Jihad is fighting against the enemies and it is obligatory for all people. If they abandon it, punishment will descend upon them. This type of Jihad is recommended for the Divine Leader (MGB). At the most, the enemies attack the people, and they will fight back. However, the type of Jihad that is recommended is reviving the traditions. If you decide to establish a good tradition and make an effort in developing it, your deeds are of the best deeds, since it intends to revive the traditions.'"

A servant has four eyes

4-90 (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 that in part of a long narration, Ali ibn al-Hussein as-Sajjad (MGB) said, "God's servant has four eyes: two eyes with which he sees the affairs of this world and his religion; and two inner eyes with which he sees the affairs of the Hereafter. When God wishes good for His servant, He opens the servants inner eyes which are in his heart, so that he can see the affairs related to the Hereafter. However, when God wishes anything else, He shall close his inner eyes.93"

الله عليه السلام يقول: وجدت علم الناس كلهم في أربع أولها أن تعرف ربك، والثاني أن تعرف ما صنع بك، والثالث أن تعرف ما أراد منك، والرابع أن تعرف ما يخرجك من دينك.

يلزم الحق للامة في أربع

4-88 حدثنا حمزة بن محمد بن أحمد العلوي رضي الله عنه قال: أخبرني علي ابن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن عبد الله بن القاسم، عن عبد الله ابن سنان، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله: يلزم الحق لامتي في أربع: يحبون التائب، ويرحمون الضعيف، ويعينون المحسن، ويستغفرون للمذنب.

الجهاد على أربعة أوجه

4-89 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن فضيل بن عياض، عن أبي عبد الله عليه السلام قال، سألته عن الجهاد أسنة هو أم فريضة؟ فقال: الجهاد على أربعة أوجه: فجهادان فرض، وجهاد سنة لا يقام إلا مع فرض، وجهاد سنة، فأما أحد الفرضين فمجاهدة الرجل نفسه عن معاصي الله عز وجل، وهو من أعظم الجهاد ومجاهدة الذين يلونكم من الكفار فرض، وأما الجهاد الذي هو سنة لا يقام إلا مع فرض: فإن مجاهدة العدو فرض على جميع الامة ولو تركوا الجهاد لاتاهم العذاب، وهذا هو من عذاب الامة وهو سنة على الامام أن يأتي العدو مع الامة فيجاهدهم. وأما الجهاد الذي هو سنة فكل سنة أقامها الرجل وجاهد في إقامتها وبلوغها وإحيائها فالعمل والسعي فيها من أفضل الاعمال لانه أحيا سنة قال النبي صلى الله عليه وآله: من سن سنة حسنة فله أجرها وأجر من عمل بها من غير أن ينتقص من اجورهم شيء.

للعبد أربع أعين

4-90 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 في حديث طويل يقول فيه: ألا إن للعبد أربع أعين: عينان يبصر بهما أمر دينه ودنياه، وعينان يبصر بهما أمر آخرته، فإذا أراد الله بعبد خيرا فتح له العينين اللتين في قلبه فأبصر بهما الغيب في أمر آخرته وإذا أراد به غير ذلك ترك القلب بما فيه.

The Four Noblest Characteristics

4-91 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ali ibn Muhammad al-Qasani, on the authority of Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood, on the authority of Sufyan ibn Najih that Abi Ja'far al-Baqir (MGB) said, "Solomon - the son of David (MGB) said, 'We have been granted whatever has been granted to the people or not, and we have been taught whatever the people have been taught or not. We found nothing to be better than fearing God in public and private; frugality both at times of poverty and being wealthy; telling the truth whether it be pleasing to us or to our loss; and supplicating to the Honorable the Exalted God in all circumstances."

4-92 Ja'far ibn Ali ibn al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy - may God be pleased with him - narrated that his grandfather Al-Hassan ibn Ali quoted his grandfather, on the authority of his grandfather Abdullah ibn al-Muqayrih, on the authority of Isma'il ibn Abi Zyad (al-Sakoony), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Women are in four types: Ones with a good sustenance; ones with good springs; ones who are suffocating anguishes and burdening lice-infested parasites."

The compiler of the book said, "What is meant by 'ones with a good sustenance' is women who are good and have a good deal of God-given daily sustenance. What is meant by 'good springs' is women who are pregnant, even though they have some children. What is meant by 'suffocating anguishes' is women who are bad-tempered with their husbands. What is meant by 'burdening lice-infested parasites' is bad women with whom their husbands are stuck. Their husbands are tied up and can neither help themselves not get away from them."

Four of the Traditions of the Prophets

4-93 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 Muhammad ibn Yahya al-Khazzaz, on the authority of Talha 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 grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "The following four characteristics are from the traditions of the Messengers: perfumes, women[94], brushing and putting on Henna.[95]"

أربع خصال أفضل من كل شيء

4-91 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار، عن علي بن محمد القاساني، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود، عن سفيان بن نجيح عن أبي جعفر عليه السلام قال قال سليمان بن داود عليهما السلام: اوتينا ما اوتى الناس ومالم يؤتوا، وعلمنا علم الناس ومالم يعلموا, فلم نجد شيئا أفضل من خشية الله في الغيب والمشهد، والقصد في الغنى والفقر، وكلمة الحق في الرضا والغضب، والتضرع إلى الله عز وجل في كل حال.

النساء أربع

4-92 حدثنا جعفر بن على بن الحسين بن على بن عبد الله بن المغيره الكوفى رضى الله عنه، عن جده الحسن بن علي، عن جده، عن جده عبد الله بن المغيرة، عن إسماعيل بن أبي زياد (السكوني) عن جعفر بن محمد، عن أبيه ، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: النساء أربع جامع مجمع، وربيع مربع، وكرب مقمع وغل قمل.

قال مصنف هذا الكتاب رضي الله عنه: جامع مجمع أي كثير الخير مخصبة وربيع مربع التي في حجرها ولد وفي بطنها آخر وكرب مقمع أي سيئة الخلق مع زوجها، وغل قمل أي هي عند زوجها كالغل القمل، وهو غل من جلد يقع فيه القمل في أكله فلا يتهيأ أن يحل (منه شيء، وهو مثل للعرب).

أربع خصال من سنن المرسلين

4-93 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن يحيى الخزاز، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربع من سنن المرسلين: العطر، والنساء، والسواك، والحناء.

The Prayers of Four Are Not Accepted

4-94 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 Muhammad ibn Ali al-Kufy, on the authority of Ibn Biqah, on the authority of Zakaria ibn Muhammad, on the authority of Abdul Malik ibn Abi Umayr that Aba Abdullah as-Sadiq (MGB) said, “Prayers of the following four are not accepted: an unjust leader, an unwanted leader, a fugitive slave who has run away from his master unjustly; and a woman who leaves her husband’s house without his permission.”

Four Things Will Happen When Four Things Spread

4-95 Ja'far ibn Ali ibn al-Hassan al-Kufy - may God be pleased with him - narrated that his grandfather ibn Ali ibn Abdullah ibn al-Muqayrih al-Kufy narrated that his grandfather Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih quoted Ali ibn Hisan, on the authority of his uncle Abdul Rahman ibn Kasir al-Hashemi that Aba Abdullah as-Sadiq (MGB) said, "When there is a lot of adultery, there will be an earthquake. When a lot of people do not pay the alms-tax, quadrupeds will die. When the judges issue unjust decrees, there will be no rain. When the safety of the unbelievers who are under the protection of Islam is denied, unbelievers will defeat the Muslims."

The four signs of misery

4-96 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, 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), on the authority of Ali (MGB) that God's Prophet (MGB) said, "The following are amongst the signs of misery: solidity of the eye96, hard-heartedness, excessive greed to gain one's daily bread and insisting on committing sins."

4-97 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn al-Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! The following are among the signs of misery: solidity of the eye, hard-heartedness, having high aspirations, and the love for a very long life."

أربعة لا تقبل لهم صلاة

4-94 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن محمد بن علي الكوفي، عن ابن بقاح عن زكريا بن محمد، عن عبدالملك بن [أبي] عمير، عن أبي عبد الله عليه السلام قال: أربعة لا تقبل لهم صلاة: الامام الجائر، والرجل يؤم القوم وهم له كارهون، والعبد الآبق من مواليه من غير ضرورة، والمرأة تخرج من بيت زوجها بغير إذنه.

اذا فشت أربعة ظهرت أربعة

4-95 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه، عن جده الحسن ابن علي بن عبد الله بن المغيرة،

عن علي بن حسان، عن عمه عبدالرحمن بن كثير الهاشمي، عن أبي عبد الله عليه السلام قال: إذا فشت أربعة ظهرت أربعة: إذا فشا الزنا ظهرت الزلازل، وإذا أمسكت الزكاة هلكت الماشية، وإذا جار الحاكم في القضاء أمسكت القطر من السماء، وإذا خفرت الذمة نصر المشركون على المسلمين.

أربع من علامات الشقاء

4-96 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من علامات الشقاء جمود العين وقسوة القلب، وشدة الحرص في طلب الرزق، والاصرار على الذنب.

4-97 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن الصالح التميمي، عن أبيه قال: حدثني أنس ابن محمد أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي عليهم السلام عن النبي صلى الله عليه وآله أنه قال: يا علي أربع خصال من الشقاء: جمود العين، وقساوة القلب وبعد الامل، وحب البقاء.

God summarized everything in four sayings for Adam

4-98 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Ali ibn al-Salt quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Sin'an, on the authority of Yusuf ibn Imran, on the authority of Maysam ibn Yaqoob ibn Shoayb that Aba Abdullah as-Sadiq (MGB) said, "The Honorable the Exalted God revealed to Adam (MGB) that He would summarize everything for him in four sayings. Adam (MGB) said, 'O Lord! What are they?' God said, 'One of them is for Me; one is for you; one is between Me and you and one is between you and the people.' Adam (MGB) said, 'O my Lord! Please tell them to me so that I may learn them.' God said, 'The one that is for Me is that you should worship Me and do not ascribe any partners for Me. The one which is for you is that I will give the recompense of your work to you when you are very needy for it. The one which is between you and Me is that you should supplicate to Me and I will answer. The one that is between you and the people is that you should accept for yourself whatever you accept for the people.'"

4-99 Ahmad ibn al-Hassan al-Qat'tan, Ahmad ibn Muhammad al-Haysam al-Ajali and Muhammad ibn Ahmad al-Sin'ani - may God be pleased with them - narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Musa ibn Ishaq, on the authority of Abu Ibrahim al-Tarjomani, on the authority of Salih ibn Bashir Abu Bashar al-Mari[97] that he had heard al-Hassan quote on the authority of Anas ibn Malik[98] quoted that God's Prophet (MGB) said, "God - may His Majesty be Exalted - said, 'There are

four characteristics as follows: one is for Me; one is for you; one is between Me and you and one is between you and My servants. The one that is for Me is that you should worship Me and do not ascribe any partners for Me. The one which is for you is to do good deeds and I will reward you for it. The one which is between you and Me is that you should supplicate to Me and I will answer. The one that is between you and My servants is that you should accept for yourself whatever you accept for people.' There is no mention of Adam in this tradition."

Admonishment against friendship with four people

4-100 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd, on the authority of Al-Qasim ibn Yusuf - the brother of Ahmad ibn Yusuf ibn al-Qasim al-Katib, on the authority of Han'nan ibn Sadeer al-Sayrafi, on the authority of Sadeer al-Sayrafi that Abu Ja'far al-Baqir (MGB) said, "Do not associate or become friends with the following four people: stupid fellows; jealous people; cowards; and liars. Stupid fellows wish to help you get some benefits, but they will bring you a loss. Jealous people will take from you, but will not give anything in return. Cowards will run away when you need help. They will even run away from their own parents when they need help. Liars may often tell the truth, but no one would believe them."

جمع الله عز وجل الكلام لادم عليه السلام في أربع كلمات

4-98 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن يوسف بن عمران، عن ميثم بن يعقوب بن شعيب، عن أبي عبد الله عليه السلام قال: أوحى الله عز وجل إلى آدم عليه السلام أني سأجمع لك الكلام في أربع كلمات، قال: يا رب وما هن؟ قال: واحدة لي، وواحدة لك، وواحدة فيما بيني وبينك، وواحدة فيما بينك وبين الناس، فقال: يا رب بينهن لي حتى أعلمهن، فقال: أما التي لي فتعبدني [و] لا تشرك بي شيئا، وأما التي لك فاجزيك بعملك أحوج ما تكون إليه وأما التي بيني وبينك فعليك الدعاء وعلي الاجابة، وأما التي بينك وبين الناس فترضى للناس ما ترضاه لنفسك.

4-99 حدثنا أحمد بن الحسن القطان، وأحمد بن محمد بن الهيثم العجلي، ومحمد ابن أحمد السناني رضي الله عنه قالوا: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا موسى بن إسحاق قال: حدثنا أبوإبراهيم الترجماني قال: حدثنا صالح بن بشير أبوبشر المري قال: سمعت الحسن يحدث عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله فيما يروي عن ربه جل جلاله أنه قال: أربع خصال واحدة لي، وواحدة لك وواحدة فيما بيني وبينك، وواحدة فيما بينك وبين عبادي، فأما التي لي فتعبدني [و] لا تشرك بي شيئا، وأما التي لك فما عملت من خير جزيتك به، وأما التي بيني وبينك فمنك الدعاء وعلي الاجابة، وأما التي بينك وبين عبادي فأن ترضى لهم ما ترضى لنفسك. ولم يذكر آدم في هذا الحديث.

النهى عن مصادقة أربعة ومؤاخاتهم

4-100 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى بن عبيد، عن القاسم بن يوسف أخي أحمد بن يوسف بن القاسم الكاتب، عن حنان بن سدير الصيرفي، عن سدير الصيرفي قال: قال أبوجعفر عليه السلام: لا تقارن ولا تواخ أربعة: الاحمق والبخيل والجبان والكذاب، أما الاحمق فانه يريد أن ينفعك فيضرك، وأما البخيل فانه يأخذ منك ولا يعطيك، وأما الجبان فإنه يهرب عنك وعن والديه، وأما الكذاب فإنه يصدق ولا يصدق.

Four will benefit from knowledge

4-101 Ja'far ibn Ali ibn al-Hassan ibn 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[99] (MGB), "Knowledge is a treasure, the key for which is asking. Therefore ask, may God have Mercy upon you. Four people shall benefit from knowledge: those who ask questions; those who respond to the questions; those who listen to them; and those who like the above three."

Do Not Tax Four Things

4-102 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn Isa who linked it up through a chain of narrators to Abi Ja'far al-Baqir (MGB), "You should not tax four things: slaughtering; burial; buying slaves; and traveling to Mecca."

4-103 Abul Hussein 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 as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "O Ali! Do not tax four things: an animal for offering; a coffin; a slave, or driving an animal to Mecca."

Four causes to grant one the permission to return a slave within one year

4-104 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, on the authority of Ibn Faz'zal who narrated that Abil Hassan - the second - that is Al-Reza (MGB) said, "One can return a slave within one year for the following four causes: insanity; leprosy; vitiligo[100] and blockage of the vagina.[101]"

The best four forms of wealth

4-105 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-Hussein ibn Yazid al-Nawfaly, on the authority of Isma'il ibn Muslim al-Sakoony,

يؤجر في العلم أربعة

4-101 حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال:العلم خزائن والمفاتيح السؤال فاسألوا يرحمكم الله، فإنه يؤجر في العلم أربعة: السائل، والمتكلم، والمستمع، والمحب لهم.

لا يماكس في أربعة اشياء

4-102 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد بن يحيى، عن محمد بن عيسى بإسناده يرفعه إلى أبي جعفر عليه السلام أنه قال:لا يماكس في أربعة أشياء: في الاضحية، والكفن وثمن النسمة، والكرى إلى مكة.

4-103 حدثنا أبوالحسين 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 عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي لا تماكس في أربعة أشياء: في شراء الاضحية، والكفن، والنسمة، والكرى إلى مكة.

أربع خصال تحدث في الرقيق خيار سنة

4-104 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن محمد بن عيسى قال: كان ابن فضال يروي عن أبي الحسن الثاني عليه السلام في أربعة أشياء خيار سنة: الجنون، والجذام، والبرص، والقرن.

خير المال أربعة أشياء

4-105 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن أحمد، عن إبراهيم بن هاشم، عن الحسين بن يزيد

on the authority of Ja'far ibn Muhammad (MGB)102, on the authority of his father (MGB)103, on the authority of his forefathers (MGB), on the authority of Ali (MGB), "God's Prophet (MGB) was asked, 'What is the best form of wealth?' The Prophet (MGB) replied, 'What one cultivates for himself and has paid its alms-tax when he picks it.' The Prophet (MGB) was asked, 'What is the next best form of wealth?' He (MGB) replied, 'Flocks of sheep which one herds himself in pastures where he prays, and for which he pays the alms-tax.' He (MGB) was asked, 'What is the best form of wealth after sheep?' The Prophet (MGB) replied, 'Cows which give milk in the morning and at night.' He (MGB) was asked, 'O Prophet of God! What is the best form of wealth after cows?' The Prophet (MGB) replied, 'Tall palm trees which are deeply rooted in the ground. Whoever sells these trees, what he gets in return is as the dust on top of the mountain which would scatter around with the slightest wind: unless he buys another palm field instead.' He (MGB) was asked, 'O Prophet of God! What is the best form of wealth after date palms?' The Prophet (MGB) remained silent. A man asked, 'How about camels?' The Prophet (MGB) said, 'Owning camels involves a lot of misery, hardship, and exertion. You must take it far away in the morning and night. It lives in the desert. It has no use except for its unfortunate owners to worry that it may be harmed.'"

4-106 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Salih ibn Abi Himad, on the authority of Isma'il ibn Mihran, on the authority of his father, on the authority of Amr ibn Abil Miqdam, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Sheep are profitable whether they face you or turn around104. Cows are also profitable whether they face you or turn around. However, camels are from the regions of the satans. They cause a loss whether they face you or turn around. They have no use except for their unfortunate owners who worry that they may get harmed.' The Prophet (MGB) was asked, 'O Prophet of God! Who should then raise camels?' The Prophet (MGB) replied, 'Unfortunate owners!'"

Salih ibn Abi Himad added, 'And then Isma'il ibn Mihran recited a poem in this respect.'"

4-107 (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 Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abu Ja'far al-Baqir (MGB) said, "There are four prayers which one can say at any time. They are: make-up prayers which are said whenever one remembers to make them up; two unit of the obligatory circumambulation prayer; praying at the time of eclipse; and praying for the deceased. These are prayers which one can say at any time."

النوفلي عن إسماعيل بن مسلم السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: سئل رسول الله صلى الله عليه وآله: أي المال خير؟ قال: زرع زرعه صاحبه وأصلحه وأدى حقه يوم حصاده، قيل: فأي

المال بعد الزرع خير؟ قال: رجل في غنمه قد تبع بها مواضع القطر يقيم الصلاة ويؤتي الزكاة، قيل: فأي المال بعد الغنم خير؟ قال: البقر تغدو بخير وتروح بخير، قيل: فأي المال بعد البقر خير؟ قال: الراسيات في الوحل والمطعمات في المحل، نعم الشئ النخل من باعه فانما ثمنه بمنزلة رماد على رأس شاهقة اشتدت به الريح في يوم عاصف إلا أن يخلف مكانها، قيل: يا رسول الله فأي المال بعد النخل خير؟ فسكت فقال له رجل: فأين الابل؟ قال: فيها الشقاء والجفاء والعناء وبعد الدار، تغدو مدبرة وتروح مدبرة، لا يأتي خيرها إلا من جانبها الاشأم أما إنها لا تعدم الاشقياء الفجرة.

4-106 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن صالح بن أبي حماد قال: حدثنا إسماعيل بن مهران، عن أبيه، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الغنم إذا أقبلت أقبلت وإذا أدبرت أقبلت، والبقر إذا أقبلت أقبلت وإذا أدبرت أدبرت، والابل أعنان الشياطين إذا أقبلت أدبرت وإذا أدبرت أدبرت، ولا يجئ خيرها إلا من الجانب الاشأم، قيل: يا رسول الله فمن يتخذها بعد ذا؟ قال: فأين الاشقياء الفجرة.

قال صالح: وأنشد إسماعيل بن مهران:

هي المال لولا قلة الخفض حولها

فمن شاء داراها ومن شاء باعها

أربع صلوات يصليها الرجل في كل ساعة

4-107 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة قال: قال أبوجعفر عليه السلام: أربع صلوات يصليها الرجل في كل ساعة: صلاة فاتتك فمتى ذكرتها أديتها، وصلاة ركعتي طواف الفريضة، وصلاة الكسوف، والصلاة على الميت، هؤلاء يصليهن الرجل في الساعات كلها.

There Are Four Types of Judges

4-108 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 his father, on the authority of Muhammad ibn Abi Umayr who linked it up to Aba Abdullah as-Sadiq (MGB) saying, "There are four types of judges: 1- There are those who unknowingly judge right. They will go to Hell. 2- There are those who unknowingly judge wrong. They will also go to Hell. 3- There are those who knowingly judge wrong. They will also go to Hell. 4- There are those who knowingly judge right. They will go to

Paradise."

A man has to pay for the expenses of four

4-109 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Umar, on the authority of Abdullah ibn al-Muqayrih, on the authority of Hurayz, "I asked Aba Abdullah as-Sadiq (MGB), "Whose expenses do I have to pay for?" The Imam (MGB) replied, "Your parents, your children and your wife."

The four Prophets who were kings on the Earth

4-110 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, on the authority of Al-Hassan ibn Mahboob, on the authority of Hisham ibn Salim who quoted someone on the authority of Abi Ja'far al-Baqir (MGB) as having said, "Indeed the Blessed the Sublime God did not appoint any of the Prophets after Noah as kings on the Earth except for four: *Zul-Qarnayn* (the one with two horns)[105] whose name was Ayash; David (MGB); Solomon (MGB); and Joseph (MGB). And Ayash ruled over the areas between the East and the West. David (MGB) ruled over the area between the *Shamat* and *Astakhr*. This was the same as Solomon's (MGB) territory. Joseph (MGB) ruled over Egypt and the surrounding deserts. His reign did not extend elsewhere."

The compiler of the book - may God be pleased with him said, "This is the way this tradition has been narrated, but I do not think that *Zul-Qarnayn* was a Prophet. Rather, I believe that *Zul-Qarnayn* was a good servant of God who liked God. God also liked him. He worked for the sake of God. So God also helped him. The Commander of the Faithful (MGB) has said, 'Also you have a *Zul-Qarnayn* amongst you (meaning himself). *Zul-Qarnayn* was given the rule by God as He made Saul (i.e. Talut)[106] the King as the Honorable the Exalted God says, *'Their Prophet said to them: "(Allah)*

القضاة أربعة

4-108 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 أبي عمير رفعه إلى أبي عبد الله عليه السلام قال: القضاة أربعة: قاض قضى بالحق وهو لا يعلم أنه حق فهو في النار، وقاض قضى بالباطل وهو لا يعلم أنه باطل فهو في النار، وقاض قضى بالباطل وهو يعلم أنه باطل فهو في النار، وقاض قضى بالحق وهو يعلم أنه حق فهو في الجنة.

يجبر الرجل على نفقة أربعة

4-109 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا محمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد بن أحمد، عن موسى بن عمر، عن عبد الله بن المغيرة، عن حريز، عن أبي عبد الله عليه السلام قال: قلت: من الذي أجبر عليه وتلزمني نفقته؟ قال: الوالدان، والولد، والزوجة.

ملوك الانبياء في الارض أربعة

4-110 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله، عن الحسن بن محبوب، عن هشام ابن سالم، عمن ذكره، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى لم يبعث الانبياء ملوكا في الارض إلا أربعة بعد نوح: ذو القرنين واسمه عياش، وداود، وسليمان، ويوسف عليهم السلام فأما عياش فملك ما بين المشرق والمغرب، وأما داود فملك ما بين الشامات إلى بلاد اصطخر، وكذلك كان ملك سليمان، وأما يوسف فملك مصر وبراريها [و] لم يجاوزها إلى غيرها.

قال مصنف هذا الكتاب رضي الله عنه: جاء هذا الخبر هكذا، والصحيح الذي أعتقده في ذي القرنين أنه لم يكن نبيا وإنما كان عبدا صالحا أحب الله فأحبه الله ونصح لله فنصحه الله، قال أمير المؤمنين عليه السلام: وفيكم مثله، وذو القرنين ملك مبعوث وليس برسول ولا نبي كما كان طالوت [ملكا] قال الله عز وجل: "وقال لهم نبيهم إن الله قد بعث لكم طالوت ملكا..." وقد يجوز أن يذكر في جملة

hath appointed Talut as king over you...'"[107] *Talut* was a king and it is allowed to bring his name among the Prophets since he was like them, although he was not a Prophet. As it is allowed for Satan which is not an angel to be named amongst the angels as the Honorable the Exalted God says, *'Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis*[108]*. He was one of the Jinns...'"*[109]"

4-111 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 Musa ibn Ja'far ibn Wahab al-Baghdady, on the authority of Ubaydullah ibn Abdullah, on the authority of Musa ibn Ibrahim al-Marvazy, on the authority of Abil Hassan Musa ibn Ja'far (MGB) that God's Prophet (MGB) said, "There are four attributes in sunshine. It changes color; creates a bad smell; wears out the clothes; and causes pain."

Four kinds of medical treatment

4-112 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 Ibn Abi Umayr, on the authority of Hafs ibn al-Bakhtari, on the authority of Aba Abdullah as-Sadiq (MGB), "There are four types of medical treatment. They are cupping, inhaling snuff, inserting a suppository[110], and making an injection."

Four things will moderate digestion

4-113 Muhammad ibn al-Hassan - may God be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Al-Sayyari, on the authority of Muhammad ibn Aslam, on the authority of Nooh ibn Shoayb al-Neishaboory, on the authority of Abdul Aziz ibn al-Mohtadi who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "Four things will moderate digestion: Syrian pomegranates, cooked unripe dates; viola; and chicory."111

The Four Characteristics of Leeks

4-114 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 Ali al-Hamedany, on the authority of Umar ibn Isa, on the authority of Forat ibn Ahnaf, "Abu Abdullah as-Sadiq (MGB) was questioned about leeks. The Imam (MGB) said, 'They have four characteristics: It makes your mouth smell fresh, it lets off the air from the digestive system; it can stop hemorrhoids, and it can provide immunity from leprosy if you constantly eat it."

الانبياء من ليس بنبي كما يجوز أن يذكر في جملة الملائكة من ليس بملك قال الله عز وجل ثناؤه "وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس كان من الجن"

في الشمس أربع خصال

4-111 حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر بن وهب البغدادي، عن عبيد الله بن عبد الله، عن موسى بن إبراهيم المروزي، عن أبي الحسن موسى بن جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: في الشمس أربع خصال: تغير اللون، وتنتن الريح، وتخلق الثياب وتورث الداء.

الدواء أربعة

4-112 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن يعقوب بن يزيد، عن ابن أبي عمير، عن حفص بن البختري عن أبي عبد الله عليه السلام قال: الدواء أربعة: الحجامة، والسعوط والحقنة، والقئ.

أربعة يعدلن الطبايع

4-113 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، [عن] السياري، عن محمد بن أسلم، عن نوح بن شعيب النيسابوري، عن عبدالعزيز بن المهتدي يرفعه إلى أبي عبد الله عليه السلام قال: أربعة يعدلن الطبايع، الرمان السوراني، والبسر المطبوخ، والبنفسج، والهندبا.

في الكراث أربع خصال

4-114 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد بن علي الهمداني، عن عمر بن عيسى، عن فرات بن أحنف قال: سئل أبوعبد الله عليه السلام عن الكراث فقال: كله فان فيه أربع خصال: يطيب النكهة، ويطرد الرياح، ويقطع البواسير، وهو أمان من الجذام لمن أدمن عليه.

Four Signs of Blood Pressure

4-115 (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 that Abil Hassan Al-Reza (MGB) said, "Blood pressure has four signs: itching, pimples; drowsiness, and dizziness."112

The Four Heavenly Rivers

4-116 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Hilal, on the authority of Isa ibn Abdullah al-Hashemi, on the authority of his father, on the authority of his grandfather, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are four Heavenly rivers: The Euphrates, the Nile, Sihran and Jehran. The Euphrates provides water in this world and the Hereafter. The Nile provides honey. Sehran provides wine and Jehran provides milk."113

Four Nicknames Admonished Against

4-117 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB), "The Prophet (MGB) admonished the people against using four nicknames: Abi Isa, Abil Hikam, Abi Malik, and Abil Qasim which is Muhammad's (MGB) nickname."

The best and the worst four names

4-118 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted his father, on the authority of Ahmad ibn an-Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that on the pulpit God's Prophet (MGB) said, "Indeed the best four names are Abdullah, Abdul Rahman, Haritha and Himam. And the worst four names are Zarar, Marrat, Harb and Zalim."

The forbiddance of using four things and four dishes

4-119 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 Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Khalid ibn Jarir, on the authority of Abil Rabi'a ash-Shamy, "I asked Aba Abdullah as-Sadiq (MGB) about chess and backgammon. He (MGB)

علامات الدم أربع

4-115 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إسماعيل بن مرار، عن يونس بن عبدالرحمن، عن أبي الحسن عليه السلام قال: علامات الدم أربع الحكة والبثرة والنعاس والدوران.

أربعة أنهار من الجنة

4-116 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني أحمد بن هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة أنهار من الجنة: الفرات والنيل وسيحان وجيحان، فالفرات الماء في الدنيا والآخرة، والنيل العسل، وسيحان الخمر، وجيحان اللبن.

النهى عن أربع كنى

4-117 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد بن محمد بن خالد، عن أبيه، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام أن النبي صلى الله عليه وآله نهى عن أربع كنى: عن أبي عيسى، وعن أبي الحكم، وعن أبي مالك، وعن أبي القاسم إذا كان الاسم محمدا.

خير الاسماء أربعة، وشر الاسماء أربعة

4-118 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله على منبره: ألا إن خير الاسماء عبد الله، وعبدالرحمن، وحارثة، وهمام، وشر الاسماء ضرار، ومرة، وحرب، وظالم.

النهى عن أربعة أشياء، وعن أربعة ظروف

4-119 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 خالد بن

said, 'God's Prophet (MGB) said, Do not play them.' I asked, 'What about listening to songs?' He (MGB) said, 'There is no use in it. Do not listen to them.' I asked, 'What about drinking date wine?' He (MGB) replied, 'God's Prophet (MGB) has forbidden drinking any intoxicator. All that is intoxicating is forbidden.'

I asked, 'What about using the dishes in which wine is made?' He (MGB) replied, 'God's Prophet (MGB) has forbidden four kinds of them which are: *Daba*, *Mazqat*, *Hantam* and *Naqir*.' I asked, 'What are these?' He (MGB) replied, '*Daba* refers to squash skin. *Mazqat* refers the potter's vat. *Hantam* refers to grey colored pots and *Naqir* refers a wooden dish which was carved out until its middle became empty during the Age of Ignorance and they filled it with dates. Some have said that *Hantam* refers to green pots.'"

4-120 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Abi Ishaq Ibrahim ibn Hashim, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali Abi Talib, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB), "God's Prophet (MGB) ordered us to bury the following four things: hair, teeth, nails and blood."

Four of the Characteristics of the Prophets

4-121 (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 Aban, on the authority of Al-Halabi that Aba Abdullah as-Sadiq (MGB) said, "Indeed perseverance, kindness, patience and being good-tempered are of the characteristics of the Prophets."

Four who Cannot Shorten Their Prayers

4-122 (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 his father, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, "The following four people cannot shorten their prayers whether they are at home or on a journey: quadruped keepers who rents them; those who drive the rented quadrupeds; the (long-distance) couriers; and the desert shepherds."

The compiler of the book said, "Courier refers to a postman."

جرير، عن أبي الربيع الشامي، عن أبي عبد الله عليه السلام قال: سئل عن الشطرنج والنرد قال: لا تقربوهما، قلت: فالغناء؟ قال: لا خير فيه لا تفعلوا، قلت: فالنبيذ؟ قال: نهي رسول الله عن كل مسكر، وكل مسكر حرام، قلت: فالظروف التي تصنع فيها؟ قال: نهى رسول الله صلى الله عليه وآله عن الدباء والمزفت والحنتم والنقير، قلت: وما ذاك قال الدباء القرع، والمزفت الدنان. والحنتم جرار الارزن، والنقير خشبة كان أهل الجاهلية ينقرونها حتى يصير لها أجواف ينبذون فيها، وقيل: إن الحنتم: الجرار الخضر.

الامر بدفن أربعة أشياء

4-120 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن عبد الله بن الحسين بن زيد بن علي ابن الحسين بن علي أبي طالب، عن أبيه، عن آبائه، عن علي عليهم السلام قال: أمرنا رسول الله صلى الله عليه وآله بدفن أربعة: الشعر والسن والظفر والدم.

أربع خصال من أخلاق الانبياء

4-121 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن أبان، عن الحلبي، عن أبي عبد الله عليه السلام قال: إن الصبر والبر والحلم وحسن الخلق من أخلاق الانبياء.

أربعة يجب عليهم التمام في سفر كانوا أو في حضر

4-122 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر عليه السلام قال: أربعة يجب عليهم

التمام في سفر كانوا أو في حضر: المكاري، والكري، والاشتقان، والراعي لانه عملهم.

قال مصنف هذا الكتاب: الاشتقان: البريد.

Do Not Shorten Prayers On Four Occasions Due to God's Treasure

4-123 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Hassan ibn Ali ibn al-Nue'man, on the authority of Aba Abdullah Al-Barqy, on the authority of Ali ibn Mahzyar and Abi Ali ibn Rashid, on the authority of Hammad ibn Isa that Aba Abdullah as-Sadiq (MGB) said, "One should not shorten his prayers on four occasions due to the Honorable the Exalted God's Treasure. They are: the Honorable the Exalted God's Shrine (the *Ka'ba*); the Shrine of God's Prophet (MGB); the Shrine of the Commander of the Faithful Imam Ali (MGB), and the Shrine of Al-Hussein ibn Ali (MGB)."

The compiler of the book - may God be pleased with him - said, "What is meant here is that one should not shorten his prayers in these holy shrines by the usual practice by intending to stay there for less than ten days for one who travels."

The four verses to prostrate after

4-124 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Davood ibn Sarhan that Aba Abdullah as-Sadiq (MGB) said, "You must prostrate whenever you read either of the following four Quranic Chapters: *Al-Alaq*, 'Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created...' (*'Iqra Bisme Rabika Al-azi Khalaq*)[114]*; An-Najm*[115], *Tanzil al-Sajdah*[116]; and *Ha-Mim as-Sajdah*."[117]

One cannot move on the Resurrection Day until asked about four things

4-125 Muhammad ibn Ahmad ibn Ali Al-Asady narrated that Roqaya - the daughter of Ishaq ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) quoted her father - Ishaq ibn Musa ibn Ja'far, on the authority of his father Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali al-Baqir (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB), on the authority of his father (MGB), on the authority of the Commander of the Faithful Imam Ali (MGB) that God's Prophet (MGB) said, "A

servant will be asked about four (things) on the Resurrection Day before he can move: how he spent his lifetime; what he used his youth for; how he earned his income; and how he spent it; and about our love – the love for the members of the Holy Household."

من مخزون علم الله عز وجل الاتمام في أربعة مواطن

4-123 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثني الحسن بن علي بن النعمان، عن أبي عبد الله البرقي عن علي بن مهزيار، وأبي علي بن راشد، عن حماد بن عيسى، عن أبي عبد الله عليه السلام قال: من مخزون علم الله عز وجل الاتمام في أربعة مواطن: حرم الله عز وجل، وحرم رسوله صلى الله عليه وآله، وحرم أمير المؤمنين عليه السلام، وحرم الحسين بن علي عليهما السلام.

قال مصنف هذا الكتاب رضي الله عنه: يعني أن ينوي الانسان في حرمهم عليهم السلام مقام عشرة أيام ويتم ولا ينوي مقام دون عشرة أيام فيقصر وليس ما يقوله غير أهل الاستبصار بشيء: أنه يتم في هذه المواضع على كل حال.

العزائم التى يسجد فيها أربع سور

4-124 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 داود بن سرحان، عن أبي عبد الله عليه السلام قال: إن العزائم أربع: اقرأ باسم ربك الذي خلق، والنجم، وتنزيل السجدة، وحم السجدة.

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع

4-125 حدثنا محمد بن أحمد بن علي الاسدي: قال: حدثتنا رقية بنت إسحاق ابن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب عليهم السلام قالت: حدثني أبي إسحاق بن موسى بن جعفر قال: حدثني أبي موسى بن جعفر، عن أبيه جعفر ابن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع، عن عمره فيما أفناه، و[عن] شبابه فيما أبلاه، وعن ماله من أين اكتسبه وفيما أنفقه وعن حبنا أهل البيت.

The Prophet was ordered to love four people

4-126 Ali ibn Muhammad ibn al-Hassan, known as Ibn Muqayrih al-Qazvini narrated that Ubaydullah ibn Abdul Rahman ibn Vaqid in Baghdad quoted Isma'il ibn Musa, on the authority of Sharik, on the

authority of Abi Rabi'a al-Ayadi, on the authority of Ibn Barida, on the authority of his father that God's Prophet (MGB) said, "Indeed the Honorable the Exalted God ordered me to love four people." He (MGB) was asked, "O Prophet of God! Who are they?" The Prophet (MGB) replied, "Ali is one of them. I was also ordered to love Salman, Abuzar and Miqdad. I was told that God also loves them."

4-127 Abu Abdullah al-Hussein ibn Muhammad al-Ashnani - the judge in Balkh - narrated that his grandfather quoted Ibrahim ibn Nasr, on the authority of Muhammad ibn Sa'id, on the authority of Sharik, on the authority of Abi Rabi'a al-Ayadi, on the authority of Ibn Barida, on the authority of his father that God's Prophet (MGB) said, "The Honorable the Exalted God ordered me to love four of my companions. I was also informed that God loves them." He (MGB) was told, "O Prophet of God! Who are they? We love to be amongst them." The Prophet (MGB) said, "Ali (MGB) is one of them." They he (MGB) became silent. Then he (MGB) went on saying, "Ali (MGB) is one of them. The rest are Abuzar, Salman and Miqdad ibn al-Aswad al-Kindi."

The first four to enter Paradise

4-128 Ali ibn Muhammad ibn al-Hassan al-Qazvini narrated that Abdullah ibn Zaydan quoted Al-Hassan ibn Muhammad, on the authority of Hassan ibn Hussein, on the authority of Yahya ibn Mosavir, on the authority of Abi Khalid, on the authority of Zayd ibn Ali, on the authority of his forefathers that Ali ibn Abi Talib (MGB) said, "I complained to God's Prophet (MGB) about those who envied me. The Prophet (MGB) said, 'O Ali! Are you not happy that the first ones who go to Heaven are me and you. Then our offspring will enter from the back. Then our followers will come from the right and left.'"

The four characteristics of a hypocrite

4-129 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that the judge - Muhammad ibn Musa ibn al-Walid quoted Yahya ibn Hatam, on the authority of Yazid ibn Harun, on the authority of Shu'bat, on the authority of Al-A'amash, on the authority of Abdullah ibn Mar'rat, on the authority of Masruq, on the authority of Abdullah ibn Masood that the Prophet (MGB) said, "Whoever possesses four characteristics is a hypocrite. Even if one has only one of these characteristics he is a hypocrite, unless he gives up that characteristic: one who lies when he talks; one who breaks his promises; one who breaks his pledges; and one who cheats when he fights."

أمر النبي صلى الله عليه وآله بحب أربعة

4-126 حدثنا علي بن محمد بن الحسن المعروف بابن مقبرة القزويني قال: حدثنا عبيد الله بن عبدالرحمن بن
واقد ببغداد قال: حدثنا إسماعيل بن موسى قال: حدثنا شريك، عن أبي ربيعة الايادي عن ابن بريدة، عن أبيه أن
رسول الله صلى الله عليه وآله قال: إن الله عز وجل أمرني بحب أربعة، فقلنا: يا رسول الله من هم سمهم لنا، فقال:
علي منهم وسلمان وأبوذر والمقداد، وأمرني بحبهم، وأخبرني أنه يحبهم.

4-127حدثنا أبوعبد الله الحسين بن محمد الاشناني العدل ببلخ قال: أخبرني جدي قال: حدثنا إبراهيم بن نصر قال: حدثنا محمد بن سعيد قال: أخبرنا شريك، عن أبي ربيعة الايادي، عن ابن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل أمرني بحب أربعة من أصحابي، وأخبرني أنه يحبهم، قلنا: يا رسول الله فمن هم فكلنا نحب أن نكون منهم فقال: ألا إن عليا منهم، ثم سكت، ثم قال: ألا إن عليا منهم وأبوذر وسلمان الفارسي والمقداد بن الاسود الكندي.

أول أربعة يدخلون الجنة

4-128 حدثنا علي بن محمد بن الحسن القزويني قال: أخبرنا عبد الله بن زيدان قال: حدثنا الحسن بن محمد قال: حدثنا حسن بن حسين قال: حدثنا يحيى بن مساور عن أبي خالد عن زيد بن علي، عن آبائه، عن علي عليهم السلام قال: شكوت إلى رسول الله صلى الله عليه وآله حسد من يحسدني فقال: يا علي أما ترضى أن أول أربعة يدخلون الجنة أنا وأنت، وذرارينا خلف ظهورنا، وشيعتنا عن أيماننا وشمائلنا.

أربع من كن فيه فهو منافق

4-129 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: حدثنا محمد بن موسى ابن الوليد العدل قال: حدثنا يحيى بن حاتم قال: حدثنا يزيد بن هارون قال: حدثنا شعبة، عن الاعمش، عن عبد الله بن مرة، عن مسروق، عن عبد الله بن مسعود، عن النبي صلى الله عليه وآله قال: أربع من كن فيه فهو منافق وإن كانت فيه واحدة منهن كانت فيه خصلة من النفاق حتى يدعها: من إذا حدث كذب، وإذا وعد أخلف وإذا عاهد غدر، وإذا خاصم فجر.

The four kings of the Earth: two believers and two atheists

4-130 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah al-Barqy narrated that his father quoted Ahmad ibn Aba Abdullah, on the authority of his father Muhammad ibn Khalid who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "There were four kings on the Earth: two of the believers and two of the atheists. The two of the believers were Solomon - the son of David (MGB) and *Zul-Qarnayn*. The name of *Zul-Qarnayn* was Abdullah ibn Zahhak ibn Ma'd. The two atheists were Nimrood and Bakht ul-Nasr."

The Four Ways the Prophet's Traditions Reach the People

4-131 (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 Hammad ibn Isa, on the authority of Ibrahim ibn Umar al-Yamani and Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, "I once asked the Commander of the Faithful Imam Ali (MGB), 'O

Commander of the Faithful! I have heard from Salman, Miqdad and Abuzar some interpretations (of the Quran) and traditions from the Prophet (MGB) which differ with what is in the hands of the people. Then I heard that you acknowledged what I had heard from the people. There are many things in the hands of the people including interpretations of the Quran and traditions of the Prophet (MGB) with which you disagree and consider invalid. Do you think that the people falsely ascribe these traditions to God's Prophet (MGB) and interpret the Quran as they wish?' Then Ali (MGB) faced me and said, 'You asked. Now try to understand the answer. In fact, what exists in the hands of the people includes truth and falsehood; right and wrong; etc.

During the Prophet's lifetime, they ascribed so many lies to him that he was forced to stand up and say, 'O people! The lies ascribed to me have become too much. Whoever intentionally ascribes lies to me will go to Hell.' However, there were a lot more lies ascribed to him. Indeed the Prophet's narrations only reach you from four persons. Firstly, narrations may reach you from a hypocrite who claims to believe in public, but has not hesitation whatsoever to ascribe lies to the Prophet (MGB). The people would not accept his lies, if they know that he is a hypocrite. However, the people believe what he says, because they think that he has seen the Prophet (MGB) and has heard what he says from the Prophet (MGB). They do not really know him. However, the Honorable the Exalted God has informed us about the hypocrites and their characteristics and said, *'When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words...'*[118]

ملك الارض كلها أربعة: مؤمنان وكافران

4-130 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي قال: حدثنا أبي، عن أحمد بن أبي عبد الله، عن أبيه محمد بن خالد باسناده رفعه إلى أبي عبد الله عليه السلام قال: ملك الارض كلها أربعة مؤمنان وكافران فأما المؤمنان فسليمان بن داود عليهما السلام وذو القرنين، والكافران نمرود وبختنصر، واسم ذي القرنين عبد الله بن ضحاك بن معد.

أتى الناس الحديث من رسول الله صلى الله عليه وآله من أربعة ليس لهم خامس

4-131 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، وعمر بن اذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: قلت لامير المؤمنين عليه السلام:يا أمير المؤمنين أني سمعت من سلمان والمقداد وأبي ذر شيئا من تفسير القرآن وأحاديث عن نبي الله صلى الله عليه وآله غير ما في أيدي الناس، ثم سمعت منك تصديق ما سمعت منهم ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الاحاديث عن نبي الله صلى الله عليه وآله أنتم تخالفونهم فيها وتزعمون أن ذلك كله باطل، أفترى الناس يكذبون على رسول الله صلى الله عليه وآله متعمدين ويفسرون القرآن بآرائهم، قال: فأقبل علي عليه السلام فقال: قد سألت فافهم الجواب إن في أيدي الناس حقا وباطلا، وصدقا وكذبا، وناسخا ومنسوخا،

وعاما وخاصا، ومحكما ومتشابها، وحفظا ووهما. وقد كذب على رسول الله صلى الله عليه وآله على عهده حتى قام خطيبا فقال:أيها الناس قد كثرت على الكذابة، فمن كذب على متعمدا فليتبوء مقعده من النار، ثم كذب عليه من بعده، إنما أتاكم الحديث من أربعة ليس لهم خامس: رجل منافق يظهر الايمان متصنع بالاسلام لا يتأثم ولا يتحرج أن يكذب على رسول الله متعمدا فلو علم الناس أنه منافق كذاب لم يقبلوا منه ولم يصدقوه ولكنهم قالوا: هذا قد صحب رسول الله صلى الله عليه وآله ورآه وسمع منه فأخذوا عنه، وهم لا يعرفون حاله وقد أخبره الله عن المنافقين بما أخبره ووصفهم بما وصفهم فقال عز وجل: "وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ".

Such hypocrites existed even after the Prophet (MGB). They got close to the leaders who misled the people and invite to the fire, and spoke in favor of them so that they may be hired to fill major positions. The people usually follow their leaders, unless they are saved by God.

Secondly, narrations may reach you through a man who has heard something from God's Prophet (MGB), but has not memorized it. He has no intentions of lying but he has not understood it well. He possesses incorrect narrations. He instructs others to follow them and follows them himself. He narrates them for others and says that he has heard it from God's Prophet. If the Muslims know that it is wrong, they would not accept it from him. It may even be the case that he might discard it, if he knew it was wrong.

Thirdly, narrations may reach you from someone who has heard that God's Prophet (MGB) has issued an order, but has not heard that God's Prophet (MGB) himself has later issued an opposite order. Or he may have heard that God's Prophet (MGB) has admonished against something, but has not heard that God's Prophet (MGB) himself has later advised it. He remembers it one way but he has either not heard or doesn't remember it the other way. If the Muslims knew that such and such an order has later been dismissed, they would abandon it.

Fourthly, narrations may reach you from someone who has not ascribed lies to the Prophet of God (MGB). Rather he hates to lie since he fears the Honorable the Exalted God and honors God's Prophet (MGB). Such a person may have memorized whatever he has heard from God's Prophet (MGB) and may restate his words in exactly the same way that he has heard them. However, it may be the case that they use one decree and not use its opposite. The decrees of the Prophet (MGB) are similar to the verses of the Quran. There are ones that are opposite to the previous ones (to cancel or change them). The Prophet (MGB) had many such statements. We must accept what the Prophet (MGB) has said, and abandon what he has withheld as the Honorable the Exalted God said in His Book, *'...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah for Allah is strict in Punishment.'*[119]

Whoever doesn't realize what God and the Prophet (MGB) meant would fall into error. It is not the case that all the companions of the Prophet (MGB) could give the proper answer to whatever they may be asked. Some of them asked some questions, but never tried to understand the answer. It seemed hard for them to understand things. They waited for a Bedouin to come and ask questions from the Prophet

(MGB), so that they may hear the

ثم بقوا بعده فتقربوا إلى أئمة الضلالة والدعاة إلى النار بالزور والكذب والبهتان فولوهم الاعمال، وحملوهم على رقاب الناس وأكلوا بهم الدنيا وإنما الناس مع الملوك والدنيا إلا من عصم الله، فهذا أحد الاربعة. ورجل سمع من رسول الله شيئا لم يحفظه على وجهه ووهم فيه ولم يتعمد كذبا فهو في يده يقول به ويعمل به ويرويه ويقول: أنا سمعته من رسول الله صلى الله عليه وآله فلو علم المسلمون أنه وهم لم يقبلوه، ولو علم هو أنه وهم لرفضه، ورجل ثالث سمع من رسول الله صلى الله عليه وآله شيئا أمر به ثم نهى عنه، وهو لا يعلم، أو سمعه ينهى عن شيء ثم أمر به وهو لا يعلم فحفظ منسوخه ولم يحفظ الناسخ فلو علم أنه منسوخ لرفضه ولو علم المسلمون أنه منسوخ لرفضوه، وآخر رابع لم يكذب على رسول الله صلى الله عليه وآله مبغض للكذب خوفا من الله عز وجل وتعظيما لرسول الله صلى الله عليه وآله لم يسه بل حفظ ما سمع على وجهه فجاء به كما سمع لم يزد فيه ولم ينقص منه، وعلم الناسخ من المنسوخ فعمل بالناسخ ورفض المنسوخ، فان أمر النبي صلى الله عليه وآله مثل القرآن ناسخ ومنسوخ، وخاص وعام، ومحكم ومتشابه، وقد كان يكون من رسول الله صلى الله عليه وآله الكلام له وجهان وكلام عام، وكلام خاص مثل القرآن و[قد] قال الله عز وجل في كتابه: "وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا." فيشتبه على من لم يعرف ولم يدر ما عنى الله به ورسوله صلى الله عليه وآله، وليس كل أصحاب رسول الله صلى الله عليه وآله يسأله عن الشئ فيفهم، كان منهم من يسأله ولا يستفهم حتى أن كانوا ليحبون أن يجيئ الاعرابي والطاري فيسأل رسول الله صلى الله عليه وآله حتى يسمعوا، وكنت أدخل على رسول الله صلى الله عليه وآله كل يوم دخلة وكل

Prophet's response. I always had an especial time during the day and at night with the Prophet (MGB). He (MGB) let me be with him (MGB) during these times. All the companions of the Prophet (MGB) knew well that he (MGB) never treated anyone else this way. Sometimes the Prophet (MGB) came to see me in my house. Sometimes I went to see the Prophet (MGB) in his house. He (MGB) would then tell his wives to leave the room and had a private meeting with me. When the Prophet (MGB) came to see me in my house, he (MGB) would not tell Fatimah (MGB) or any of my children to leave. He (MGB) responded to whatever I asked. He (MGB) talked whenever I finished asking questions and remained silent. He (MGB) would clearly recite to me whatever Quranic verse which was revealed to him (MGB), so that I may write it in my own handwriting. He (MGB) taught me their interpretation and the other related issues. He (MGB) asked God to help me memorize it. I have not forgotten any of the verses of the Holy Quran and any of the knowledge which he (MGB) stated to me and I wrote it down. The Prophet (MGB) did not withhold anything from me and taught me whatever God had taught him including issues such as the legitimate and the illegitimate; obligatory and forbidden deeds; books of the previous Prophets; their enjoining to do good deeds and admonishing against evil deeds. I memorized everything and did not forget anything. Then he put his hand on my chest and asked God to fill up my heart with knowledge, understanding, wisdom and light. I said, 'O Prophet of God! May my parents be your ransom! I have forgotten nothing and have written all of that which you taught me since the time you prayed to God for me. Are you worried that I may forget them?' The Prophet (MGB) replied, 'No. I am not worried about that at all.'"

4–132 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that

Ahmad ibn Idris quoted Abu Sa'id Sahl ibn Zyad al-Adamy, on the authority of Ja'far ibn Bashar al-Vaseti, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Umar ibn Azineh, on the authority of Zurarah ibn A'ayan, on the authority of Abi Ja'far al-Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "It is enough to do as much good in return for a favor as has been done for you. If you do more than has been done to you, then you are being grateful. One who is grateful is also generous. One should recognizes that whatever good he does, he indeed dose it for himself. Thus, one will no longer expect anyone to return his favors, nor will he expect any friendship in return for his friendly deeds. Do not demand anything from others in return for what you do for yourself so as to guard your own honor. Anyone who asks you for something from you has indeed disregarded his own honor. So do not disregard your own reputation and fulfill his request."

ليلة دخلة، فيخليني فيها أدور معه حيثما دار، وقد علم أصحاب رسول الله صلى الله عليه وآله أنه لم يصنع ذلك بأحد من الناس غيري، فربما كان ذلك في بيتي يأتيني رسول الله صلى الله عليه وآله أكثر ذلك في بيتي، وكنت إذا دخلت عليه بعض منازله أخلاني وأقام عني نساءه، فلا يبقى عنده [أحد] غيري، وإذا أتاني للخلوة معي في بيتي لم تقم عنه فاطمة ولا أحد من بني، وكنت إذا سألته أجابني، وإذا سكت وفنيت مسائلي ابتدأني، فما نزلت على رسول الله صلى الله عليه وآله آية من القرآن إلا أقرأنيها وأملاها علي فكتبتها بخطي، وعلمني تأويلها وتفسيرها، وناسخها ومنسوخها، ومحكمها ومتشابهها،وخاصها وعامها، ودعا الله لي أن يؤتيني فهمها وحفظها، فما نسيت آية من كتاب الله، ولا علما أملاه علي وكتبته منذ دعا الله لي بما دعا، وما ترك شيئا علمه الله من حلال ولا حرام [ولا] أمر ولا نهي كان أو يكون، ولا كتاب منزل على أحد قبله في أمر بطاعة أو نهي عن معصية إلا علمنيه وحفظته فلم أنس حرفا واحدا، ثم وضع عليه السلام يده على صدري ودعا الله لي أن يملا قلبي علما وفهما وحكما ونورا، فقلت: يا نبي الله بأبي أنت وامي إني منذ دعوت الله لي بما دعوت لم أنس شيئا ولم يفتني شيء لم أكتبه أفتتخوف علي النسيان فيما بعد؟ فقال: لا لست أخاف عليك النسيان ولا الجهل.

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا أبوسعيد سهل بن زياد الادمي قال: حدثني4-132 جعفر بن بشار الواسطي قال: حدثنا عبيد الله ابن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن عمر بن اذينة، عن زرارة ابن أعين، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام:من صنع مثل ما صنع إليه فقد كافأ، ومن أضعف كان شكورا، ومن شكر كان كريما، ومن علم أن ما صنع إنما صنع لنفسه لم يستبط الناس في برهم، ولم يستزدهم في مودتهم، فلا تطلبن غيرك شكر ما أتيته إلى نفسك ووقيت به عرضك، واعلم أن طالب الحاجة إليك لم يكرم وجهه عن وجهك، فأكرم وجهك عن رده.

4-133 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 Ali ibn Asbat, on the authority of Salim - the servant of Tarbal that he had heard Abi Ja'far al-Baqir (MGB) say, "The world is making progress. Whatever you earn in this world, you earn it despite your weaknesses. Yet, you may lose some thing and not be able to hold on to them with all your strength."

He (MGB) then added, “Whoever forgets about what he has lost is in comfort, and whoever is pleased with what he has been granted will be cheerful.”

4-134 (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 a man from Khoza’at, on the authority of Aslami, on the authority of his father that Aba Abdullah as-Sadiq (MGB) said, “You should learn Arabic since it is the language with which God has spoken to His servants. Utter the words properly.”

The compiler of the book - Muhammad ibn Ali ibn al-Hussein - may God be pleased with him - said, “This narration has also been narrated by Abu Saeed Adami who has added the following at the end, ‘and wear your rings on your little finger or your ring finger not on the thumb since that has been a practice of the people of Lot.[120]’”

4-135 (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 Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abi Ayoob al-Khizaz, on the authority of Abil Vard, on the authority of Abi Ja’far Muhammad ibn Ali al-Baqir (MGB), “God’s Prophet (MGB) addressed the people on the last Friday of the Arabic month of *Sha'ban*. He glorified God, praised Him, and then said, ‘O People! Indeed, a month has come in which each night is better than a thousand months. It is the month of *Ramazan*. God has prescribed fasting during it for you. Whoever stays up one night during that month and prays will receive the reward of one who has stayed up for seventy nights in other months and prayed. If you do any good deeds during that month, you will receive the reward of one who has done seventy good deeds in other months. If you perform any obligatory deeds in that month, your reward will be that of seventy similar cases in other months. It is the month of patience. The reward of patience is Paradise. *Ramazan* is the month of sympathy. It is the month in which God increases the share of a believer’s daily bread. Whoever feeds another believer (to break his fast) shall be given the reward

4-133حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط عن سليم مولى طربال، عن رجل، عن أبي جعفر عليه السلام قال: سمعته يقول:الدنيا دول، فما كان لك فيها أتاك على ضعفك، وما كان منها عليك أتاك ولم تمتنع منه بقوة.

ثم أتبع هذا الكلام بأن قال: من يئس مما فات أراح بدنه، ومن قنع بما اوتي قرت عينه.

4-134 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن رجل من خزاعة، عن أسلمي، عن أبيه، عن أبي عبد الله عليه السلام قال: تعلموا العربية فانها كلام الله الذي تكلم به خلقه، ونظفوا الماضغين، وبلغوا بالخواتيم.قال محمد بن علي بن الحسين

مصنف هذا الكتاب رضي الله عنه: قد روى هذا الحديث أبوسعيد الآدمي وقال في آخره: بلعوا بالخواتيم، أي اجعلوا الخواتيم في آخر الاصابع ولا تجعلوها في أطرافها فانه يروى أنه من عمل قوم لوط.

أربع خصال لا غنى بالناس عنها في شهر رمضان

4-135 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب، عن أبي أيوب الخزاز، عن أبي الورد، عن أبي جعفر محمد بن علي عليهما السلام قال: خطب رسول الله صلى الله عليه وآله الناس في آخر جمعة من شعبان فحمد الله وأثنى عليه، ثم قال: أيها الناس إنه قد أظلكم شهر فيه ليلة خير من ألف شهر، وهو شهر رمضان، فرض الله صيامه، وجعل قيام ليلة فيه بتطوع صلاة كمن تطوع بصلاة سبعين ليلة فيما سواه من الشهور، وجعل لمن تطوع فيه بخصلة من خصال الخير والبر كأجر من أدى فريضة من فرائض الله، ومن أدى فيه فريضة من فرائض الله كان كمن أدى فيه سبعين فريضة فيما سواه، وهو شهر الصبر، وإن الصبر ثوابه الجنة، وهو شهر المواساة، وهو شهر يزيد الله فيه في رزق المؤمن، ومن فطر فيه مؤمنا صائما كان له بذلك

of freeing a slave. His past sins will also be forgiven.' It was said to him (MGB), 'O Prophet of God! Not all of us are able to feed another believer to break his fast!' The Prophet (MGB) said, 'Indeed the Honorable the Exalted God is generous. He would even give this reward to those of you who have nothing but a cup of milk, some juice, water or a date to feed another believer to break his fast. Whoever helps his slave with his duties during this month will be rewarded by God with an easier Reckoning. It is the month whose beginning is mercy, whose middle is forgiveness, and whose end is answering and releasing from the Fire. In it you are in need of four qualities: two qualities with which to please God, and two qualities with which you ask for the fulfillment of your own needs. The two qualities with which to please God are: testify that there is no god but God, and that I (Muhammad) am God's Prophet. And the two qualities with which you may ask for the fulfillment of your needs are: Ask God for your needs and Paradise during that month. Also ask God to protect you from the Fire of Hell.'"

Animals Can Recognize Four Things

4-136 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Al-Hassan ibn Mahboob, on the authority of Ali ibn Re'ab, on the authority of Abi Hamzih that Ali ibn al-Hussein as-Sajjad (MGB) said, "Animals can recognize four things: their Lord - the Blessed the Sublime; death; male and female; and pastures."

God Created Horses from Four Things

4-137 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan - may God be

pleased with them – narrated that Ahmad ibn Idris and Muhammad ibn Yahya al–Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn al–Hussein, on the authority of Ahmad ibn Ali, on the authority of Abi Khalid Zayd ibn Mihran, on the authority of Muhammad ibn Abdul Jab'bar, on the authority of Al–Hussein ibn Zayd, "It has been reported to me that the Honorable the Exalted God has created horses from four things: the great ocean encompassing the world; fire; tears of an angle called Ibrahim and a clean well."

This is a part of a long narration. Here only a short part of it is cited due to its length.

The four winds

4–138 Muhammad ibn al–Hassan – may God be pleased with him – narrated that Muhammad ibn al–Hassan al–Saffar quoted Al–Abbas ibn Ma'ruf, on the authority of Al–Hassan ibn Mahboob, on the authority of Ali ibn Re'ab and Hisham ibn Salim, on the authority of Abi Basir, "I asked Aba Ja'far al–

عند الله عز وجل عتق رقبة، ومغفرة لذنوبه فيما مضى. فقيل له: يا رسول الله: ليس كلنا يقدر على أن يفطر صائما، فقال: إن الله تبارك وتعالى كريم يعطي هذا الثواب منكم لمن لا يقدر إلا على مذقة من لبن يفطر بها صائما، أو شربة من ماء عذب، أو تميرات لا يقدر على أكثر من ذلك، ومن خفف فيه عن مملوكه خفف عنه حسابه، وهو شهر أوله رحمة، ووسطه مغفرة، وآخره إجابة والعتق من النار، ولا غنى بكم فيه عن أربع خصال، خصلتين ترضون الله بهما، وخصلتين لا غنى بكم عنهما، وأما اللتان ترضون الله بهما فشهادة أن لا إله إلا الله وأني رسول الله، وأما اللتان لا غنى بكم عنهما فتسألون الله فيه حوائجكم والجنة، وتسألون الله فيه العافية، وتتعوذون به من النار.

لم تبهم البهائم عن أربعة

4–136 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي حمزة عن علي بن الحسين عليهما السلام أنه كان يقول: ما بهمت البهائم عنه فلم تبهم عن أربعة: معرفتها بالرب تبارك وتعالى، ومعرفتها بالموت، ومعرفتها بالانثى من الذكر، ومعرفتها بالمرعى الخصب.

خلق الله عز وجل الخيل من أربعة اشياء

4–137 حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار جميعا قالا: حدثنا محمد بن أحمد بن يحيى قال: حدثني محمد بن الحسين، عن أحمد بن علي، عن أبي خالد زيد بن مهران قال: حدثنا محمد بن عبدالجبار عن الحسين بن زيد قال: بلغني أن الله عز وجل خلق الخيل من أربعة أشياء: من البحر الاعظم المحدق بالدنيا، ومن النار، ومن دموع ملك يقال له إبراهيم، ومن بئر طيبة والحديث طويل

أخذنا منه موضع الحاجة.

الرياح الاربع

4-138 حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف، عن الحسن بن محبوب، عن علي بن رئاب، وهشام بن

Baqir (MGB) regarding the four winds: the North wind; the South wind; the Eurus wind from the East121; and the Zephyr wind from the West122. I told him, 'The people say that the North wind blows from Paradise and the South wind blows from Hell. He (MGB) replied, 'The Honorable the Exalted God has troops of winds with which He chastises the disobedient ones which He pleases to chastise. An angel is appointed to each wind. Whenever the Honorable the Exalted God wishes to impose a certain form of chastisement to a nation, He would inspire that appointed angel with what kind of chastisement He wants to be imposed upon them. The angel would issue an order to the wind to blow and the wind will roar like a lion. Each wind has a name. Consider what the Honorable the Exalted God said, '*The Ad* (*people*) (*too*) *rejected* (*Truth*)*: then how terrible was My Penalty and My Warning?'*123 And God mentions a wind to torture them as we read, '*For We sent against them a furious wind, on a Day of violent Disaster, plucking out men as if they were roots of palm-trees torn up* (*from the ground*)*.'*124 When the people talk of the North wind, the South wind, the Eurus or the Zephyr, they ascribe these winds to their appointed angels.'"

People Are in Four Groups

4-139 Ahmad ibn Muhammad ibn Abdul Rahman al-Muqar'ri narrated that Abu Amr Muhammad ibn Ja'far al-Muqar'ri al-Gorjany quoted Abu Bakr Muhammad ibn al-Hassan al-Mooseli in Baghdad, on the authority of Muhammad ibn Asim al-Tarifi, on the authority of Abu Zayd Ayash ibn Zayd ibn al-Hassan ibn Ali al-Kihal - the servant of Zayd ibn Ali, on the authority of Zayd ibn al-Hassan, on the authority of Musa ibn Ja'far (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), "People are in four groups: ignorant people who get ruined by obeying their whims; haughty worshippers who get haughtier as they worship more; scholars who want to have more followers and be admired; and knowledgeable ones on the right path who wish to follow that path but cannot. The last group are the best people in your era and they have the most wisdom."

The Four Type of Sleeping

4-140 Abul-Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basry in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabalat quoted Abul Qasim Abdullah ibn Amer al-

Ta'ee, on the authority of Ali ibn Musa al-Reza (MGB), on the authority of Musa ibn Ja'far al-Kazim (MGB), on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of Muhammad ibn Ali al-Baqir (MGB), on the authority of Ali ibn al-Hussein as-Sajjad (MGB), on the authority of al-Hussein

سالم عن أبي بصير قال:سألت أبا جعفر عليه السلام عن الرياح الاربع: الشمال، والجنوب، والدبور، والصبا. وقلت له: إن الناس يذكرون أن الشمال من الجنة، والجنوب من النار، فقال: إن لله عز وجل جنودا من رياح يعذب بها من يشاء ممن عصاه، ولكل ريح منها ملك موكل بها، فإذا أراد الله عز وجل أن يعذب قوما بنوع من العذاب أوحى إلى الملك الموكل بذلك النوع من الريح التي يريد أن يعذبهم بها قال: فأمرها الملك فتهيج كما يهيج الاسد المغضب، ولكل ريح منها اسم أما تسمع قوله عز وجل: "كذبت عاد فكيف كان عذابي ونذر" وذكر رياحا في العذاب، ثم قال فريح الشمال، وريح الصبا، وريح الجنوب، وريح الدبور أيضا تضاف إلى الملائكة الموكلين بها.

الناس على أربعة اصناف

4-139 حدثنا أحمد بن محمد بن عبدالرحمن المقرئ قال: حدثنا أبوعمرو محمد ابن جعفر المقرئ الجرجاني قال: حدثنا أبوبكر محمد بن الحسن الموصلي ببغداد قال: حدثنا محمد بن عاصم الطريفي قال: حدثنا أبوزيد عياش بن زيد بن الحسن ابن علي الكحال مولي زيد بن علي قال: أخبرني زيد بن الحسن قال: حدثني موسى بن جعفر، عن أبيه الصادق جعفر بن محمد عليهم السلام قال:الناس على أربعة أصناف جاهل متردي معانق لهواه، وعابد متقوي كلما ازداد عبادة ازداد كبرا، وعالم يريد أن يوطأ عقباه ويحب محمدة الناس. وعارف على طريق الحق يحب القيام به فهو عاجز أو مغلوب، فهذا أمثل أهل زمانك وأرجحهم عقلا.

النوم على أربعة وجوه

4-140 حدثنا أبوالحسن محمد بن عمرو بن علي بن عبد الله البصري بايلاق قال: حدثنا أبوعبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ قال: حدثنا أبوالقاسم عبد الله ابن أحمد بن عامر الطائي قال: حدثنا علي بن موسى الرضا قال: حدثنا

ibn Ali (MGB), "The Commander of the Faithful Imam Ali (MGB) was in the *Jamea* Mosque in Kufa. A Syrian man came up to him and asked some questions including the following. He asked, 'Tell me about sleeping. How many kinds of sleeping are there?' He (MGB) replied, "There are four kinds of sleeping: the sleeping of the Prophets who sleep on their backs; the sleeping of the faithful believers who sleep on their right sides; the sleeping of the rulers and their offspring who sleep on their left sides so that they may digest all that they have eaten; and the sleeping of Satan, his brethren, and the insane ones who sleep on their stomachs."

Satan Cried Out Four Times

4-141 (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 Al-Hassan ibn Ali ibn Faz'zal, on the authority of Ali ibn Aqabah, on the authority of some companions that Aba Abdullah as-Sadiq (MGB) said, "Satan cried out four times. Firstly, it was on the day on which it was cursed. The second time was when it was sent down to the Earth. The third time was when Muhammad (MGB) was appointed to the Prophethood at the end of the Prophethood chain. Then it was when the *Fatiha* Chapter of the Quran was revealed. Satan was pleased twice: when Adam (MGB) ate of the forbidden tree, and when Adam (MGB) was sent down to the Earth."

Four things are vain to do

4-142 (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 Ali ibn al-Hikam who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), "O Ali! Four things are done in vain: eating after (attaining) satiety; lighting a lamp in moonlight; planting seeds in salty ground; and doing a favor for people who are not worthy of it."

4-143 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 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) in his will to Ali (MGB) said, "O Ali! Four things are done in vain: eating after (attaining) satiety; lighting a lamp in moonlight; planting seeds in salty ground; and doing a favor for people who are not worthy of it."

موسى بن جعفر قال: حدثنا جعفر بن محمد قال: حدثنا محمد بن علي قال: حدثنا علي بن الحسين قال: حدثنا الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل، فكان فيما سأله أن قال له: أخبرني عن النوم على كم وجه هو؟ فقال: النوم على أربعة أوجه: الانبياء عليهم السلام تنام على أقفيتهم، مستلقين، وأعينهم لا تنام متوقعة لوحي الله عز وجل، والمؤمن ينام على يمينه مستقبل القبلة، والملوك وأبناؤها تنام على شمائلها ليستمرئوا ما يأكلون وابليس وإخوانه وكل مجنون وذو عاهة ينام على وجهه منبطحا.

رن ابليس لعنه الله اربع رنات

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن علي4-141

بن فضال، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: رن إبليس أربع رنات: أولهن، يوم لعن، وحين اهبط إلى الارض، وحين بعث محمد صلى الله عليه وآله على حين فترة من الرسل، وحين انزلت أم الكتاب ونخر نخرتين: حين أكل آدم من الشجرة، وحين اهبط من الجنة.

أربعة يذهبن ضياعا

4-142 حدثنا أبي رضي الله عنه قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكميداني، عن أحمد بن محمد بن عيسى، عن علي بن الحكم بإسناده يرفعه إلى أبي عبد الله عليه السلام قال: أربعة يذهبن ضياعا: البذر في السبخة، والسراج في القمر، والاكل على الشبع، والمعروف إلى من ليس بأهله.

4-143 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبو يزيد 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 عن النبي صلى الله عليه وآله: أنه قال في وصيته له: يا علي أربعة يذهبن ضياعا: الاكل بعد الشبع، والسراج في القمر، والزرع في السبخة، والصنيعة عند غير أهلها.

4-144 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 ibn Ubayd, on the authority of Ubaydullah ibn Abdullah al-Dihqan, on the authority of Durost ibn Abi Mansoor al-Vaseti, on the authority of Aba Abdullah as-Sadiq (MGB), "Four things are done in vain: being friends with disloyal ones; doing good to ungrateful ones; teaching those who do not listen; and entrusting secrets with those who would not safeguard them."

As-Sadiq Said that the Muslims Have Four Festive Days

4-145 Ali ibn Ahmad ibn Musa - may God be pleased with him - narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Al-Hussein ibn Ubaydullah al-Ash'ari, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Al-Mufaz'zal ibn Umar, "I asked Aba Abdullah as-Sadiq (MGB), 'How many festive days do the Muslims have?' He (MGB) replied, 'Four.' I said, 'I know about the two *Eids* (Festivals) and Fridays.' The Imam (MGB) said, 'Even nobler and greater than them is the eighteenth day of *Dhul-Hijja*. That was the day on which God's Prophet (MGB) raised Ali (MGB) up and appointed him as the Master of the people.' I asked, 'What should we do on that day?' The Imam (MGB) replied, 'It is incumbent upon you to fast in gratitude and recite glorifications for God, even though God deserves to be thanked all the time. The Prophets (MGB) appointed their Trustees in the same manner. You should fast on the day on which the Trustee was appointed and consider it as a day of festivity. For whoever fasts on that day, it would be considered to be more rewarding than doing good deeds for sixty years.'

Regarding God's words to Abraham (MGB), 'Take four birds. Tame them to turn to thee…'

4-146 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted Abu Samina Muhammad ibn Ali al-Kufy, on the authority of Musa ibn Sa'edan, on the authority of Abdullah ibn al-Qasim, on the authority of Salih ibn Sahl that Aba Abdullah as-Sadiq (MGB) said the following regarding the Honorable the Exalted God's words, '*Take four birds. Tame them to turn to thee. Put a portion of them on every hill and call out to them. They will come to thee* (*flying*) *with speed. Then know that God is Exalted in Power, Wise.*'125

The Imam (MGB) said, "Abraham (MGB) took a hoopoe, a shrike, a peacock and a crow. He chopped them into pieces and mixed them up. Then he placed a part of their mixed flesh on top of (each of) the ten hills

4-144 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد بن عيسى بن عبيد، عن عبيد الله بن عبد الله الدهقان، عن درست بن أبي منصور الواسطي، عن أبي عبد الله عليه السلام قال: أربعة يذهبن ضياعا: مودة تمنحها من لا وفاء له، ومعروف عند من لا يشكر له، وعلم عند من لا استماع له، وسر تودعه عند من لا حصانة له.

قول الصادق عليه السلام للمسلمين أربعة أعياد

4-145 حدثنا علي بن أحمد بن موسى رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثني الحسين بن عبيد الله الاشعري قال: حدثني محمد بن عيسى ابن عبيد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن المفضل بن عمر قال: قلت لابي عبد الله عليه السلام: كم للمسلمين من عيد؟ فقال: أربعة أعياد، قال: قلت: قد عرفت العيدين والجمعة، فقال لي: أعظمها وأشرفها يوم الثامن عشر من ذي الحجة وهو اليوم الذي أقام فيه رسول الله صلى الله عليه وآله أمير المؤمنين عليه السلام ونصبه للناس علما، قال: قلت: ما يجب علينا في ذلك اليوم؟ قال: يجب عليكم صيامه شكرا لله وحمدا له مع أنه أهل أن يشكر كل ساعة، وكذلك أمرت الانبياء أوصياءها أن يصوموا اليوم الذي يقام فيه الوصي يتخذونه عيدا، ومن صامه كان أفضل من عمل ستين سنة.

قول الله عز وجل لابراهيم "فَخُذْ أَرْبَعَةً مِنْ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ..."

4-146 حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم قال: حدثني أبوسمينة محمد بن علي الكوفي، عن موسى بن سعدان، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله عليه السلام في قول الله عز وجل: "فَخُذْ أَرْبَعَةً مِنْ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ..." قال: أخذ الهدهد والصرد والطاووس والغراب، فذبحهن وعزل رؤوسهن، ثم نحز أبدانهن في المنحاز بريشهن ولحومهن وعظامهن

حتى اختلطت، ثم جزأهن عشرة

around there. He held each bird's beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of each bird started to fly towards each other and formed a perfect body. Each body went towards its own head and joined it to become a live bird. Then Abraham (MGB) let their beaks go. The birds flew and then landed. They drank the water and ate some seeds and said, 'O Prophet of God! You have revived us. May God revive you.' Abraham (MGB) said, 'It is God who revives and takes away life. He has power over all things.' This is the superficial interpretation."

The Imam (MGB) added, "However, the deep interpretation of this verse is as follows: Find four of the wise people. Teach them your knowledge. Send them around the world to invite the people to worship God."

The compiler of the book – may God be pleased with him – said, "I believe that Abraham (MGB) was ordered to do both things. The birds which he was ordered to catch were: a peacock, an eagle, a rooster and a duck. I heard Muhammad ibn Abdullah ibn Muhammad ibn Tayfur say the following regarding the following verse of the Holy Quran, *'Behold! Abraham said, "My Lord! Show me how Thou givest life to the dead." He said, "Dost thou not then believe?" He said, "Yea! but to satisfy My own undertaking." He said, "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee* (*Flying*) *with speed. Then know that Allah is Exalted in Power, Wise."'*[126]

"Indeed the Honorable the Exalted God ordered Abraham to visit one of His good servants. When Abraham saw him, the man told him, 'Indeed the Blessed the Sublime God has a servant in this world called Abraham whom He has taken as His friend.' Abraham asked him, 'What are the signs of this servant?' The man said, 'God will bring back to life the dead for him.' Then Abraham had doubts that he himself may not be that servant. That is why Abraham asked God to bring the dead back to life for him. *'He said, "Dost thou not then believe?" He said, "Yea! but to satisfy My own undertaking."'* [127]

That was when he was ordered to offer his son Ishmael. Indeed the Honorable the Exalted God ordered Abraham (MGB) to offer four birds – a peacock, an eagle, a duck and a rooster. The peacock referred to the adornments of this world. The eagle referred to great expectations. The duck referred to being needy, and the rooster referred to lustfulness. Indeed, in order to revive Abraham's heart, the Honorable the Exalted God told him that he should abandon these four characteristics, since as long as he have them you cannot be with God."

أجزاء على عشرة أجبل، ثم وضع عنده حبا وماء، ثم جعل مناقيرهن بين أصابعه، ثم قال: آتين سعيا بإذن الله عز وجل، فتطاير بعضها إلى بعض اللحوم والريش والعظام حتى استوت الابدان كما كانت وجاء كل بدن حتى التزق برقبته التي فيها رأسه والمنقار، فخلى إبراهيم عن مناقيرهن فوقعن وشربن من ذلك الماء، والتقطن من ذلك الحب، ثم قلن: يا نبي الله أحييتنا أحياك الله، فقال إبراهيم: بل الله يحيى ويميت، فهذا تفسير الظاهر، قال عليه السلام وتفسيرة [في] الباطن خذ أربعة ممن يحتمل الكلام فاستودعهم علمك ثم ابعثهم في أطراف الارضين حججا لك على

الناس وإذا أردت أن يأتوك دعوتهم بالاسم الاكبر يأتونك سعيا باذن الله عز وجل.

قال مصنف هذا الكتاب رضي الله عنه: الذي عندي في ذلك أنه عليه السلام أمر بالامرين جميعا، وروي أن الطيور التي أمر بأخذها الطاووس والنسر والديك والبط، وسمعت محمد بن عبد الله بن محمد بن طيفور يقول في قول إبراهيم عليه السلام "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى..." إن الله عز وجل أمر إبراهيم أن يزور عبدا من عباده الصالحين فزاره فلما كلمه قال: إن لله تبارك وتعالى في الدنيا عبدا يقال له إبراهيم اتخذه خليلا، قال إبراهيم: وما علامة ذلك العبد؟ قال: يحيى له الموتى فوقع لابراهيم أنه هو فسأله أن يحيي له الموتى "قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي" يعني على الخلة ويقال: إنه أراد أن يكون له في ذلك معجزة كما كانت للرسل، وإن إبراهيم عليه السلام سأل ربه أن يحيي له الميت فأمره الله عز وجل أن يميت لاجله الحي سواء بسواء، وهو أنه لما أمره بذبح ابنه إسماعيل وإن الله عز وجل أمر إبراهيم عليه السلام أن يذبح أربعة من الطير طاووسا ونسرا وديكا وبطا، فالطاووس يريد به زينة الدنيا، والنسر يريد به الامل الطويل، والبط يريد به الحرص، والديك يريد به الشهوة. يقول الله عز وجل إن أحببت أن يحيى قلبك ويطمئن معي فاخرج عن هذه الاشياء الاربعة فانه إذا كانت هذه الاشياء في قلب فانه لا يطمئن معي. وسألته كيف قال: "أَوَلَمْ تُؤْمِنْ" مع علمه

The Imam (MGB) was asked, 'Why did God ask Abraham whether or not he believed in God, although God is well-aware of his secrets and conditions?' The Imam (MGB) replied, 'When Abraham (MGB) said, *'My Lord! Show me how Thou givest life to the dead?'* It seems that on the surface Abraham had doubts. However, this was asked so that he may be given a chance to answer and be acquitted of any such accusations."

The four characteristics despised by God

4-147 Al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa'ed quoted Hamzih ibn al-Abbas al-Marvazy, on the authority of Yahya ibn Nasr ibn Hajib, on the authority of Varqa ibn Umar, 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, "The Honorable the Exalted God despises one who swears, is corrupt, begs or makes persistent requests."

1. Imam al-Baqir (MGB)
2. opaque semi-precious stone of greenish-blue or sky-blue color used in jewelry; greenish-blue color.
3. See footnote for 1-21.
4. The Holy Quran: Chapter 11.
5. The Holy Quran: Chapter 96.
6. The Holy Quran: Chapter 77.
7. The Holy Quran: Chapter 78.
8. See footnote for 1-21.
9. A year after the signing of the Treaty of Hudaybiyah, the Prophet (MGB) was able to lead two-thousand pilgrims on the Umra Hajj. Quraysh vacated Mecca and watched the rites from the hills above the city. The agreed period of three days was observed, after which the Muslims returned to Medina.
10. The Umra performed in lieu of the Umra which the Prophet (MGB) could not perform because the pagans prevented him from performing that Umra Hajj.

11. A waystation between Al-Taif and Mecca where on their return from the Battle of Al-Taif they stopped and divided up the booties.
12. Though which the Trusteeship is clearly transferred from one Divine Leader to the next.
13. See footnote for 1-21.
14. 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.
15. See footnote for 1-21.
16. A precious mineral.
17. Killed as a sacrifice.
18. “Qa’ed al-Qur-Il-Muhaj’jelin” – those who are proud of their deeds. Some have interpreted this to refer to those whose hands, feet and foreheads are white due to extended prostrations.
19. See footnote for 1-21.
20. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
21. Killed as a sacrifice.
22. This is a weak tradition and seems to be made up.
23. See footnote for 1-21.
24. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).
25. Maryam.
26. See footnote for 1-21.
27. Maryam.
28. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).
29. High-ranking executive officer in Muslim countries
30. You can see the complete list of questions and answers in Chapter 24 of Uyun Akhbar Al-Reza.
31. Any of a genus of chiefly desert shrubs and trees having tiny narrow leaves and masses of minute flowers with five stamens and a one-celled ovary.
32. Lote-trees: A large tree (Celtis australis), found in the south of Europe. It has hard wood, and bears a cherry-like fruit. Also called a nettle tree. As we read, “But they turned away (from God), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into gardens producing bitter fruit, and tamarisks, and a few (stunted) lote-trees.” [The Holy Quran: Saba 34:16]
33. As said by Satan
34. Refers to Adam who was cast out of Heaven down to the Earth
35. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
36. A collection of pus or purulent matter in any part of an animal body; an abscess.
37. Hemiplegia is a condition where there is paralysis in one vertical half of a patient's body. This is not hemiparesis wherein one half of the body is weakened, i.e. one arm and its corresponding leg are weak. Hemiplegia is similar to hemiparesis, but hemiparesis is considered less severe.

38. See footnote for 1-21.
39. Who is Rabi'at ibn Amru.
40. Implying the best worldly possessions.
41. Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
42. See footnote for 1-21.
43. The Quraysh tribe branched out into various tribes, the most famous of whom were Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahra and the three tribes of Qusai bin Kilab: 'Abdud-Dar bin Qusai, Asad bin 'Abdul 'Uzza bin Qusai and Abd Manaf bin Qusai. The Abd Manaf tribe branched out into four tribes: 'Abd Shams, Nawfal, Mutalib and Hashim. However, it is from the family of Hashim that God selected the Prophet Muhammad (MGB). The Prophet Muhammad (MGB) said, "God selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraysh from the sons of Kinana, Hashim from the sons of Quraysh and He selected me from the sons of Hashim."
44. Tabari records that while Uthman was besieged when Ibn Abbas met Ayesha as she was making her way to perform Hajj. Ayesha wanted Ibn Abbas to turn against Uthman and she appealed to him stating: "Ibn Abbas, I entreat you by God: abandon this man, sow doubt about him among the people, for you have been given a sharp tongue. Their powers of discernment have been clarified, the beacon light is raised high to guide them, and (the Caliph's associates) have milked the lands that once abounded in good things. I have seen Talha b. Ubaydullah take possession of the keys to the public treasuries and storehouses. If he becomes the Caliph, he will follow in the path of his paternal cousin Abu Bakr". According to (Ibn Abbas): I said, "O Mother (of the Believers), if some evil were to befall that man [namely, Uthman], the people would seek only asylum with our companion [namely, Ali]." She replied, "Be quiet! I have no desire to defy or quarrel with you". History of Tabari [English translation], Vol. 15 pp. 289-239.
45. His claim that Zyad was his step-brother violated the Prophet's command on such matters.
46. The Holy Quran: At-Tauba 9:102.
47. The Holy Quran: Shura 42:23.
48. From Egypt a contingent of about 1,000 people were sent to Medina. Their instructions were to overthrow the government of Uthman, and to murder him. Similar contingents marched from Kufa and Basra to Medina. They sent their representatives to Medina to contact the leaders of public opinion. The representatives of the contingent from Egypt waited on Ali (MGB), and offered him the Caliphate in succession to Uthman, which Ali (MGB) turned down. The representatives of the contingent from Kufa waited on Al-Zubayr, while the representatives of the contingent from Basra waited on Talhah, and offered them their allegiance as the next Caliph, which were both turned down. This move on the part of the rebels neutralized the bulk of public opinion in Medina and it could no longer offer a united front, so it became a divided house. Uthman could enjoy the active support of the Umayyads, and a few other people in Medina. The rest of the people of Medina chose to be neutral and help neither side. The situation in Medina was a big gain for the rebels. When they felt satisfied that the people of Medina would not offer them any resistance, they entered the city of Medina and laid siege to the house of Uthman. The rebels declared that no harm from them would come to any person who choose not to resist them. The early stage of the siege of Uthman's house was not severe, the rebels merely hovered around the house and did not place any restrictions on him. Uthman went to the Al-Masjid al-Nabawi as usual, and led the prayers. The rebels offered prayers under the leadership of Uthman. While Uthman addressed the people in the Al-Masjid al-Nabawi he was criticized by seditionists. At this the supporters of Uthman took up cudgels on his behalf. Tempers flared up on both sides, hot words were exchanged between the parties, and that led to the pelting of stones at one another. One of the stones hit Uthman, he fell unconscious and was carried to his house, still unconscious. The proceedings in the mosque showed that most of the people of Medina preferred to be neutral and watch developments. When the rebels felt that the people of Medina were not likely to offer active support to Uthman, they changed their strategy, and tightened the siege of the house of Uthman. Uthman was denied the freedom to move about and was not allowed to go to the mosque. As the days passed, the rebels became bolder and intensified their pressure against Uthman. They forbade the entry of any food or provisions, and later water as well, into his house. Ramlah bint Abi-Sufyan, a widow of Muhammad (MGB), came to see Uthman and brought some water and provisions for him but she was not allowed to enter. Ayesha, made a similar attempt, and she was also prevailed upon by the rebels to go back. With the departure of the pilgrims from Medina to Mecca, the hands of the

rebels were further strengthened, and as a consequence the crisis deepened further. The rebels understood that after the Hajj, the Muslims gathered in Mecca might march to Medina to relieve Uthman. They therefore decided to take action against Uthman before the pilgrimage was over. During the siege, Uthman was asked by his supporters, who outnumbered the rebels, to let them fight against the rebels and rout them. Uthman prevented them in an effort to avoid the bloodshed of Muslim by Muslim. The gates of the palace of Uthman were shut and guarded by Abd-Allah ibn al-Zubayr. The sons of Ali, Al-Hassan ibn Ali (MGB) and Al-Hussein ibn Ali (MGB), were also among those who guarded the gates of the palace. There was a skirmish between the rebels and the supporters of Uthman at the gate, some rebels were killed, and were finally pushed back. Among the supporters of Uthman, Hadsan ibn Ali, Marwan and some other people were wounded. Finding the gate of Uthman's palace strongly guarded by his supporters, the rebels climbed the back wall and entered inside, leaving the guards on the gate unaware of what was going on inside. It is said that Uthman was reading the Quran when the rebels entered his room and struck blows at his head. Naila, the wife of Uthman, threw herself on his body to protect him. Raising her hand to protect him she had her fingers chopped off and was pushed aside, and further blows were struck until he was dead. The slaves of Uthman fell on the people whose blows had killed Uthman and, in turn, killed them.

49. In 656 A.D. Uthman was killed by rebellious Muslim soldiers. The rebels then asked Ali (MGB) to be the new caliph. He is reported to have refused the caliphate. He agreed to rule only after his followers persisted. Ayesha raised an army which confronted Ali's army outside the city of Basra.

50. Ayesha had long hated Ali, and wished that, when the aged Uthman died, her own kinsman, Zubayr, should become the Caliph. When Uthman was assassinated, she was not in Medina, having gone to Mecca a few weeks previously to perform the pilgrimage. The news of Uthman's murder reached her when she was on the way back. She returned immediately to Mecca and incited the citizens against Ali. The fiery address set a match to the smoldering fire of discontent. The first to respond to Ayesha's call was Abdullah bin Amur, the Uthmanid governor of Mecca. Those Umayyads who had fled from Medina after the ghastly murder of Uthman now also joined Ayesha, and when Talha and Zubayr sided with to Ayesha, many more of the Quraysh clamored to join in the rebellion. Ayesha advocated the march on Basra. Throwing off the veil ordained, Ayesha now took command of the army. The money to equip it came from the Yemen treasury, brought to Mecca by the governor whom Ali had deposed. It is, however, clear from the sources that in the battle between Ali and Ayesha, the triumvirate was fighting for personal reasons rather than for the blood of Uthman, which was a timely and convenient pretext for them. Ali had been obliged to abandon the Syrian campaign against Muaviyah, deciding instead, to use his small force against Ayesha, who had hatched a rebellion. Ayesha occupied Basra. Ali's ascetic life had not chilled his martial fervor and at the advanced age of sixty, he still retained the vigor of a much younger man. He was, however, anxious to avoid the shedding of Muslim blood by Muslims. The two armies eventually encamped in the Wadi-us-Saba (Valley of the Lion) near the village of Khuraiba outside Basra, facing each other. Ayesha, on the advice of some of her followers, went so far as to mount her camel, al-Askar and that is why this battle is called the Battle of Camel, which took place on the tenth of Jamada II, December 4, 656 A.D. The battle began and reached a critical stage. Ali (MGB) ordered his men not to take the offence, unless the enemy began to attack. He gave further stringent orders that no wounded should be slain, no fugitive pursued, no plunder seized nor the privacy of any house violated. The showers of arrows were pouring in from the Ayesha's side, and Ali (MGB) forbade his soldiers to return the shot and bade them wait. Wherever the camel of Ayesha stood, there the battle was waged most fiercely. As long as that animal was standing the battle continued. Ali (MGB) therefore deputed one of his men to cut off its legs. The warrior slipped behind the camel, did as he was bidden, and the camel thudded to the ground. Within a very short time the bugle sounded the end of the battle. After the battle, Ali went over to Ayesha's camp, where he treated her with greatest deference, "For," said he, "respect must be shown to her because she is the spouse of the Holy Prophet." In the care of her brother, and under the command of his own two sons, Ali then sent Ayesha to Medina. She was shown every deference and given forty hand-maids. Ali himself accompanied her retinue on foot for a short distance, before bidding her farewell. "It befits your dignity", Ali said to her, "to remain in your house and not to meddle in politics or to share the rough life of the battlefield, nor to join any party in future which may tarnish the glory of your name, or become the authoress of a second rebellion." To this Ayesha replied, "By God! there existed no enmity between Ali and me, save a few petty domestic squabbles." On her return to Medina, Ayesha led a life of seclusion. She is said to have died in 678 A.D. at the age of 66.

51. Abu Sufyan was married to Hind bint Utbah, who in 602A.D. gave birth to Muaviyah, who later established the Umayyad

dynasty. Abu Sufyan also had sexual relations 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. Later, after Ubayd-Allah 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, 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 from 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 off-spring, Zyad.

52. Here the word ‘ferash’ denotes the bed on which intercourse takes place. This means that any child born to a mother from any intercourse is considered to be the offspring of the man with whom she had intercourse. The word ‘ahir’ denotes the fornicator.

53. The Holy Quran: Al-Kauthar 108:3.

54. The Holy Quran: Al-Mujadila 58:22.

55. carnivorous nocturnal animal which resembles a dog native to Africa (also hyaena)

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

57. The Holy Quran: Ali-i-Imran 3:173.

58. The Holy Quran: Al-i-Imran 3:174.

59. The Holy Quran: Anbiyaa 21:87.

60. The Holy Quran: Anbiyaa 21:88.

61. The Holy Quran: Mu-min 40:44.

62. The Holy Quran: Mu-min 40:45.

63. The Holy Quran: Kahf 18:39.

64. The Holy Quran: Kahf 18:39-40.

65. See footnote for 1-103.

66. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

67. See footnote for 1-103.

68. Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.

69. See footnote for 1-21.

70. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

71. Imam al-Kazim (MGB).

72. Trichotillomania (TTM) or "trich" is an impulse control disorder characterized by the repeated urge to pull out scalp hair, eyelashes, beard hair, nose hair, pubic hair, eyebrows or other body hair. It may be distantly related to obsessive-compulsive disorder, with which it shares some similarities. Trichotillomania has been mentioned as a disorder in very early historical records. Onset generally occurs at puberty. There is a strong stress-related component, that is, in low-stress environments some stop pulling out hair altogether. Pulling resumes when one leaves this environment.

73. Ninth month of the Muslim year, when Muslims fast between sunrise and sunset.

74. This implies enemies of the Arabs as the Romans at that time had such eyes.

75. Al-Qad'dah
76. Imam al-Kazim (MGB)
77. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
78. It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.
79. The Holy Quran: Al-i-Imran 3:33.
80. The Holy Quran: At-Tin 95:1-3.
81. She was forty years old when she proposed to marry the Prophet of twenty-five years of age. After fifteen years of their marriage he was assigned to the Prophethood. She had been married twice before she married the Prophet Muhammad (MGB). Her first husband was Aby Haleh Al-Tamemy and her second husband was Oteaq Almakzomy. They had both died leaving Khadijah a widow. Khadijah died in 621 A.D. This was the same year the Prophet (MGB) ascended into heaven (Miraj).
82. 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.
83. Here I am, O Allah, at Thy service. Here I am.
84. The eight day of Dhul-Hijja on which the Hajj pilgrims move on from Mecca towards Mina.
85. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.
86. Referring to things which may be unhealthy to do and may cause illness
87. Luminous larva that is a larva of some types of firefly, or a beetle of a closely related family, that emits greenish light from organs in its abdomen.
88. The Holy Quran: Najm 53:55.
89. See footnote for 1-21.
90. The Holy Quran: Kahf 18:81.
91. a lotion or liquid wash used as a cleanser for the eyes, particularly in diseases of the eye. Pre-modern medicine distinguished two kinds of collyriums: liquid, and dry. Liquid collyriums were composed of ophthalmic powders, or waters, such as rose-water, plantain-water, that of fennel, eyebright, etc, in which was dissolved tutty, white vitriol, or some other proper powder. Dry collyriums were troches of rhasis, sugar-candy, iris, tutty prepared and blown into the eye with a little pipe.
92. Holy war
93. What is meant here by inner eyes or eyes in the heart is insight.
94. Marrying was the tradition of most of the Prophets. However, there were some like Jesus (MGB) and John (MGB) who did not marry.
95. Henna or Hina (camphire) is a flowering plant, the sole species in the genus Lawsonia in the family Lythraceae. It is native to tropical and subtropical regions of Africa, southern Asia, and northern Australia in semi-arid zones. Henna is a tall shrub or small tree, 2–6 m high. It is glabrous, multibranched with spine tipped branchlets. Henna, Lawsonia inermis, produces a red-orange dye molecule, lawsone. This molecule has an affinity for bonding with protein, and thus has been used to dye skin, hair, fingernails, leather, silk and wool. The Night of the Henna was celebrated by most groups in the areas where henna grew naturally: Jews, Muslims, Hindus, Christians and Zoroastrians, among others, all celebrated

marriages by adorning the bride, and often the groom, with henna.

96. Which implies not fearing God.

97. Who is Salih ibn Bashir ibn Vade'a al-Basri.

98. See footnote for 1-103.

99. Imam As-Sajjad (MGB).

100. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

101. Blockage of the vagina is one of the defects that involve divorce. A transverse vaginal septum is a horizontal "wall" of tissue that has formed during embryologic development and essentially creates a blockage of the vagina. It can occur at many different levels of the vagina.

102. Imam as-Sadiq (MGB)

103. Imam al-Baqir (MGB)

104. You can milk them or slaughter them and sell the skin.

105. Zul-Qarnayn literally meaning "He of the Two Horns", is a figure mentioned in the Quran where he is described as a great and righteous ruler who built a long wall that keeps Gog and Magog from attacking the people of the West. Regarding Zul-Qarnayn, Syed Abul A`la Mawdudi, a famous Quranic exegete, writes under the related verses of Sura Kahf: 'They said, "O Zul-Qarnayn! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?' [The Holy Quran: Kahf 18:94]. The identification of Zul-Qarnayn has been a controversial matter from the earliest times. In general, the commentators have been of the opinion that he was Alexander the Great but the characteristics of Zul-Qarnayn as described in the Holy Quran are not applicable to him. However, now the commentators are inclined to believe that Zul-Qarnayn was Cyrus, an ancient King of Iran. We are also of the opinion that probably Zul-Qarnayn was Cyrus, but historical facts, which have come to light up to this time, are not sufficient to make any categorical assertion. Now let us consider the characteristics of Zul-Qarnayn in the light of his story as given in the Quran. The title Zul-Qarnayn (Literally: "The Two-Horned") should have been quite familiar to the Jews, as it was at their instigation that the disbelievers of Mecca put this question to the Holy Prophet. Therefore we must turn to the Jewish literature to in order to learn who was the person known as "The Two-Horned" or which was the kingdom known as the Two Horned. Zul-Qarnayn must have been a great ruler and a great conqueror whose conquests might have spread from the East to the West and on the third side to the North or to the South. Before the revelation of the Quran there had been several persons, who were such great conquerors. So we must confine our research for the other characteristics of Zul-Qarnayn to one of these persons. This title should be applicable to such a ruler who might have constructed a strong wall across a mountain pass to protect his kingdom from the incursions of Gog and Magog. In order to investigate this thing, we will have to find out when such a wall was built and by whom and to which territory it was adjacent. Besides possessing the above-mentioned characteristics, he should also be a God-worshipper and a just ruler, for the Quran has brought into prominence three characteristics more than anything else. The first of these characteristics is easily applicable to Cyrus, for according to the Bible, Prophet Daniel saw in his vision that the united kingdom of Media and Persia was like a wo-horned ram before the rise of the Greeks. (Dan. 8:3, 20) The Jews had a very high opinion of the Two-Horned one, because it was his invasion, which brought about the downfall of the kingdom of Babylon and the liberation of the Israelites. The second characteristic is applicable to him to a great extent but not completely. Though his conquests spread to Syria and Asia Minor in the West and to Bakhtar (Balkh) in the East, there is no trace of any of his expeditions to the North or to the South, whereas the Quran makes an explicit mention of his third expedition. Nevertheless, this third expedition is not wholly quite out of the question for history tells us that his kingdom extended to Caucasia in the North. As regards Gog and Magog, it has been nearly established that they were the wild tribes of Central Asia who were known by different names- Tatar, Mongols, Huns and Scythians- who had been making inroads on settled kingdoms and empires from very ancient times. It is also known that strong bulwarks had been built in southern regions of Caucasia. It has not been as yet historically established that these were built by Cyrus. As regards the last characteristic, Cyrus is the only known conqueror among the ancient rulers, to whom this may be applicable, for even his enemies have been full of praise for him for his justice, and, Ezra, a book of the Bible, asserts that he was a God-worshipper and a God-fearing king who set free the Israelites

because of their God-worship, and ordered that the Temple of Solomon should be rebuilt for the worship of Allah, who has no partner. [The Meaning of the Holy Quran (Tafhimul Quran) vol. 3, p. 46. 10th edition 1997]

106. Talut is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were little, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel, and was appointed king by him. The people's fickleness appeared immediately after he was appointed king. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do.

107. The Holy Quran: Baqara 2:247.

108. Satan

109. The Holy Quran: Kahf 18:50.

110. solid medicinal substance which is inserted into the rectum or vagina where it dissolves.

111. type of plant, endive, Belgian endive

112. Classic symptoms of low blood pressure include: dizziness, or feeling like you are standing on a rocking boat; fainting; changes in mental status (difficulty concentrating, confusion) or a sense of "impending doom" or anxiety; changes in breathing patterns (fast, shallow breathing is common during an episode of low blood pressure); nausea; suddenly feeling cold or clammy, or a rapid onset of pale skin. On the other hand, high blood pressure is a rather unique condition because, unlike most diseases, it has no identifying symptoms. For this reason, high blood pressure is commonly referred to as “the silent killer.” While having a cold will make your nose stuffy, and heart problems may make you weak or cause pain, high blood pressure can exist for years without any noticeable signs. People with high blood pressure typically continue their normal lives unaware that there is anything wrong. High blood pressure is often found incidentally for most people, the first time they discover their high blood pressure is during a routine visit to their doctor’s office for an unrelated complaint or a regularly scheduled health maintenance appointment. Another common time for diagnosis is during a woman’s first prenatal visit during pregnancy.

113. God has told us that rivers flow from beneath Paradise in the Holy Quran, "And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow.." [2:25] And "For them will be Gardens of Eternity: beneath them rivers will flow" [18:31] The Prophet (MGB) has clearly told us about the rivers of Paradise. He said that during his Night Journey, "...I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. I asked, "O Gabriel! What are these rivers?" Gabriel replied, "The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates". [Muslim, Kitaab al-Imaan, Baab al-Israa', 1/150, no. 164; Al-Bukhaari reports the same from Anas ibn Malik, Jaami' al-Usool, 10/507, narrated by Abu Awanah, al-Isma'eelee and At-Tabaranee in as-Sagheer]. Muslim reports from Abu Hurayrah that the Messenger of Allah (MGB) said, "Sihran, Jihran, the Euphrates and the Nile are all from the rivers of Paradise". [Sahih Muslim, Kitaab al-Jannah, Baab Ma Fid-Dunyaa Min Anhaar al-Jannah, 4/2183, no. 2839, Al-Albaani attributed it, in Silsilat al-Hadith as-Saheehah 1/6, to Muslim, Ahmad, Al-Ajirri and Al-Khateeb].

114. The Holy Quran: Alaq: Chapter 96

115. The Holy Quran: An-Najm: Chapter 53

116. Only those believe in Our Signs, who, when they are recited to them, fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.” [The Holy Quran: Sajdah 32:15]

117. Among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah, Who created them, if it is Him ye wish to serve. [The Holy Quran: Fussilat 41:37].

118. The Holy Quran: Munafiqun 63:4.

119. The Holy Quran: Hahr 59:7.

120. Implying being gay

121. An east wind is a wind that originates in the east and blows west. In Greek mythology, Eurus, the east wind, was the only wind not associated with any of the three Greek seasons.

122. A west wind is a wind that originates in the west and blows east. In Greek mythology, Zephyrus was the west wind and bringer of light spring and early summer breezes.

123. The Holy Quran: Al-Qamar 54:18.
124. The Holy Quran: Al-Qamar 54:19-20.
125. The Holy Quran: Baqara 2:260.
126. The Holy Quran: Baqara 2:260.
127. The Holy Quran: Baqara 2:260.

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