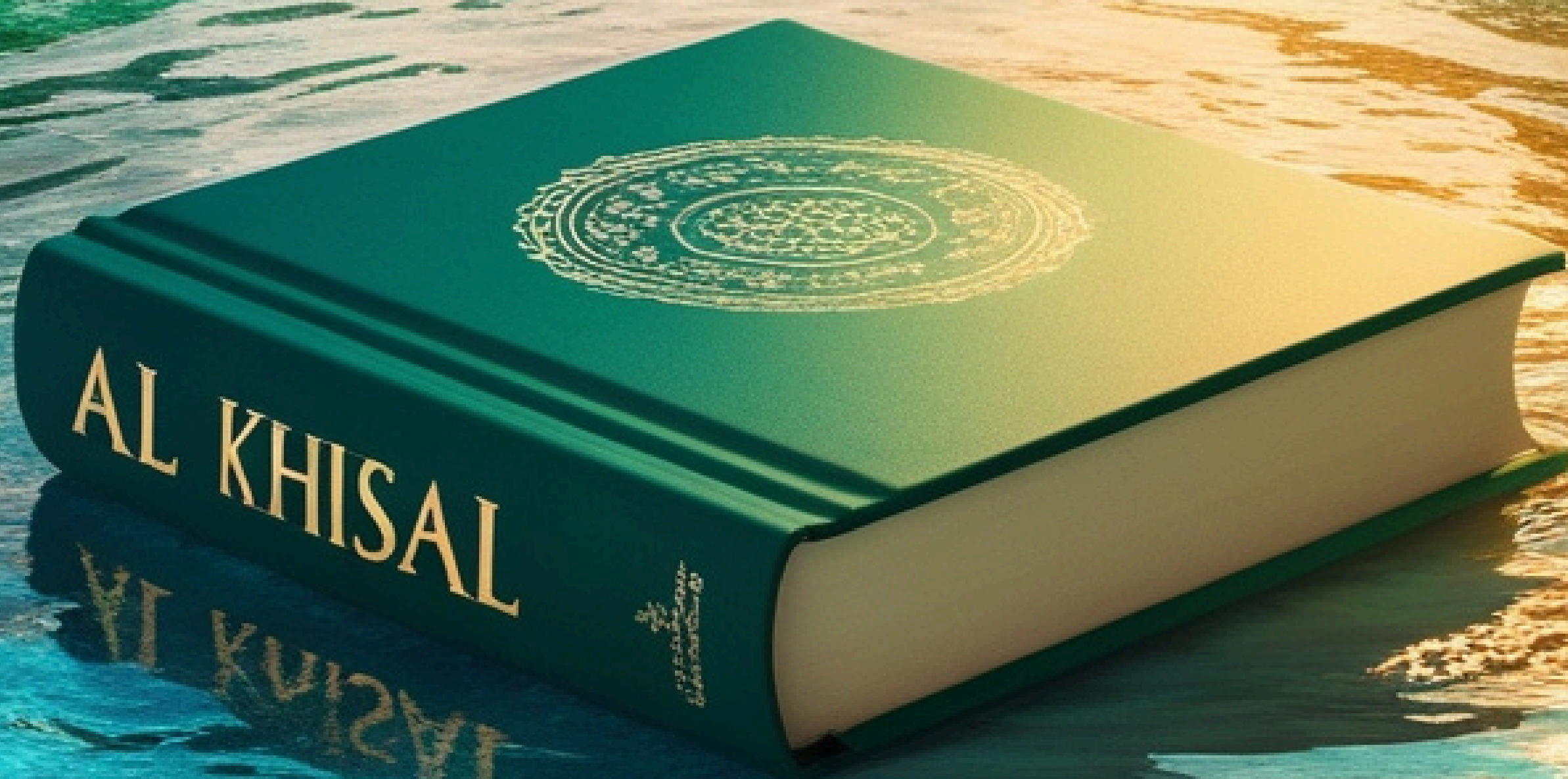


AL KHISAL



A NEW FORMATION FOR
THE BOOK OF ATTRIBUTES

Translation of

Al-Khisaal

xkp

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Sheikh Sadooq

Aş-Sayyid Muhammed Al-Mousawi

Chapter 1

PREFACE

NOTE: Another version of this book can be found at:

<http://www.maaref-foundation.com/english/library/hadith/al-khisal/>

IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL.

Praise be to Allah, with all His Glorious Extolments and Peculiarities related to all the Favors of Him. prayer and peace be upon our master prophet Mohammed' and his kind purified house hold furthermore.

The need to simplify the heritage, make it feasible and very near to the people's apprehension, is dedicated by the fact that all the juristic Texts and provisions have not been monopolized specifically to the learned people only other than the public or the individuals of the nation at large.

So, If all the texts concerning the juristic judgments can not be usually digested but by the specialists of the diligent jurisprudents, then the moral, ethical, and educational Traditions as well as narrations are to be addressed verily to the Muslim whatever his ideological or intellectual levels are.

Therefore in creasing the sense, towards the necessary need to facilitate the books of tradition, which include inside their pages the treasures of knowledge, the jewels of the narrated prophetic and the house hold's wisdoms, to him and - to his household may Allah's prayer be granted - has been increased enormously in an attempt to avoid keeping them away from the majorities of the nation, and to make them available to those who are enthralled or bewitched by the prophetic wisdom, and the

seekers of knowledge who are striving diligently towards purifying and straightening their souls by means of the useful science and good deeds.

We saw, therefore, that the book of attributes or peculiarities by the trustworthy honest SHEIKH of the sect AL-SADOOQ (MUHAMMED BIN 'Ali BIN AL-HUSSEIN BIN BABAWYA AL-QUMMI) - Who died in (381H) - was one of the most useful books including the great number of both the traditions and narrations. But most of the nation's Youths are far from reaching this useful book, and know nothing about it except the title. therefore we began, after putting our trust in Allah, most high to facilitate this book as being the first step of (the tradition's facilitating project) towards making our great religious tradition very understandable to the public, and more available to them, especially in the time when the old forms and texts of the most tradition's books, written since hundreds of years, are no longer able to attract the majority of the public's attention, not because of the insufficiency of their religious content, but due to the fact that their way of presentation, and their methodology differ a lot from both the way and methodology to which the reader has been accustomed in this period.

Therefore, the contemporaries and the followers of the movement of both the ideology and age, who are very keen to address the people as much as their levels of comprehension and knowledge are concerned, should bring the concepts of the Islamic tradition, and their treasures of knowledge, very close to the minds of the nowadays people, by means of using the modern ways of both the presentation and methodology as well, provided that preserving completely all the basic ideological facts concerning such traditions which are full of the treasures veiled and concealed from the people's eyes by the gap made due to both the method and systematic ness. Our way, however, regarding the facilitation and summarization of the Attributes' book is:

Deleting the name of the chain of the transmitters due to the unnecessary need for the public to know the tradition's narrators, or to study and observe the series of unavailing ones, in an attempt to bring this tradition very close to the reader's mind before becoming lost in reading such series of transmitters who may not be very helpful to him, especially when incapable of knowing the true narrators, or of not being a specialist in the autobiographies of such men. But as for the specialists in

the field of the Transmitters, they are able to check back the chain of such men in the book of the peculiarities it self, since there is no need for our book to contain all the names of the tradition's narrators, knowing that this Tendency in deleting the names of such sources is not a new one. Our religious scholars wrote very famous volumes in this manner, out of which there was a book entitled the intellects' masterpiece about the people of the house, *Ahlul - Bayt*'' by Ibn Sha'ba Al - Harrani, who was one of the great famous religious scholars belonging to the fourth century.

Canceling the traditions related to the jurisprudence provisions, since many other traditions contradict them in the jurisprudential books, as well as canceling the traditions which the ordinary reader may wrongly understand the prohibition of some thing un-prohibited legally, but considered unpleasant, or the obligation of some thing not indispensable but pleasant and desirable, regarding the fact that the obligatories, commands and prohibitions mentioned in the juristic traditions are not always restrictive but instructive, in most cases, and the distinction between the two groups needs a juristic specialization, where there is no need to make the unspecialist reader, in the field of understanding the jurisprudential statutory religious texts, suffer from falling into the puzzlement of distinguishing between the duty (obligatory) and the pleasant matters, or between the prohibited and unpleasant matters. Moreover these jurisprudential traditions are sufficiently studied in our books, in a way to clarify their aims and identity, as well as determining the jurisprudential provision assigned to the one responsible to apply them. The ordinary reader will not be discharged if he resorts to some of these provisions without checking back the true religious references which may give and clarify to him the true juristic correct opinion concerning his religious duty. Therefore, the matter of canceling these traditions and the jurisprudential narrations which have differences in opinions, or very difficult to understand their aims but by the diligent jurisprudential specialists, was a consideration taken on the reader's behalf, and an attempt to keep him away from misunderstanding these traditions or narrations.

Canceling the weak traditions, or those which literal interpretations can not meet with the explanations of the holy Qur'an or the other true traditions which may take into consideration the social, or place or time circumstances, if they were really correct and true, for example, those traditions distinguished by dispraising all the citizens and the people of

some countries, or dispraising some craftsmen, or dispraising certain offspring, such dispraising can not be understood but by those who deserve it other than the rest, For the Qur'an will be the conclusive Judgment against all those novels and traditions {VERILY THE MOST HONoured OF YOU IN THE SIGHT OF ALLAH (IS HE WHO) IS THE MOST RIGHTEOUS OF YOU} Therefore, it is very clear for the deep-sightedness people that dealing with the true traditions belonging to the prophet and his house hold - to him and to his family may Allah's prayers be granted - doesn't submit to the applications of the discretion in legal matters, May Allah forbid, but, in fact, we should link them with their owners, or the sources, peace be upon them all, especially those traditions difficult to understand their meanings and contents as well, since our minds are delineated and definite, where as the knowledge of the family of Mohammed is extremely spacious before the definite minds which are unable to cover all their secrets and details as well, and this is all in the true traditions but not the weak ones.

Canceling all the repeated traditions, and those which imply the same content, and narrated by different sources. finally we beseech The Exalted and Glorious Allah to help the students of religion and the adorers of wisdom and knowledge to avail from this book so that our hearts and insights are highlighted by the knowledge of Mohammed and his house hold, to whom and to his family may Allah's prayers be granted. May He also make this unpretentious work as an out come of His Great Virtue as well as His Spacious Mercy, (ONE DAY EVERY SOUL WILL COME UP STRUGGLING FOR IT SELF), and He is the Sufficient and the Best Disposer of affairs. And finally praise be to Allah, in the beginning, and at the end, and prayers be upon Mohammed and his purified house hold.

As-Sayyid Muhammed Al-Mousawi LEAVING ONE EXSISTING QUALITY FOR ANOTHER PROMISED ONE : The messenger of Allah, to him and to his household may Allah's prayers be granted, said " Blessedness for who gave up his present lust to a determined unseen reward"

Chapter 2

PART 1- ON ONE-NUMBERED CHARACTERISTICS

A QUALITY CONSISTS IN INJUSTICE : Abu Abdullah (a.s.)* said: "It is considered injustice for the mounting man to say for the walker: Show me the way".

A QUALITY OF LOVING THE RELIGION : Abu Abdullah (a.s.) said: "The evidence of man's love for his religion is his love to his brothers".

ONE QUALITY EQUALS FIVE OTHERS : Abu Jafar (a.s.) said: "I swear by My Majesty, Glory, Beauty Exaltedness, and Loftiness, to guarantee to the one, who prefers his love for Me than his love and inclination for him self, the richness and opulence in his soul. The true path, heavens and earth to be his sustenance, and provision and I will be to him as behind trade of any merchant"

ONE QUALITY IS OPPOSITE TO THE OTHER ONE : The messenger of Allah (s.a.w.) said: "The one who substituted the displeasure of Allah with the pleasure of the people, Allah will make any one praising him a dispraiser".

A SALVAGING QUALITY: The Messenger of Allah (s.a.w.)** said: "Allah - The Exalted and Glorious - said "Son of Adam, obey Me with what I commanded you, and don't direct me regarding what is good for you".

A QUALITY IS CONSIDERED THE BEST OF THE RELIGION: The messenger of Allah (S.A.W) said: "The superiority of knowledge is better to

* (a.s.) ALAYH AL-SALAM (peace be upon him).

** (s.a.w.) SALA ALLAH ALAYH WA-ALLEH WA-SALLAM (ALLAH praying be upon him "Mohammed" and his household).

Allah -the Exalted and Glorious- than the worship's quality and the best merit of your acts is piety"

NOTHING JOINED TO THE OTHER THING IS BETTER THAN JOINING ONE FINE QUALITY TO THE OTHER ONE : The messenger of Allah (s.a.w.) said: "Nothing combined to another one is better than combining patience to knowledge".

A QUALITY INCLUDES THE HONOR OF BOTH THIS WORLD AND THE DAY OF DOOM : The messenger of Allah (s.a.w.) said: "Associating with people of religion is considered the honor of both This World and The Day of Doom".

THE BEST KNOWER AMONGST THE PEOPLE IS HE WHO COMBINES ONE FINE QUALITY TO ANOTHER ONE : Abu Abdullah (a.s.) said: "The leader of the believers was asked about the best knower amongst the people, and he said (He who adds the knowledge of people to his knowledge)

THE TRUENESS OF HAPPINESS IS INVARIABLE, AND THE TRUENESS OF MISERY IS UNCHANGEABLE TOO : 'Ali (a.s.), said: "The trueness of happiness is when the man tends to conclude his acts with happiness, and the trueness of misery is when the man tends to conclude his acts with misery".

THE PEOPLE ARE REWARDED OR PUNISHED BY ONE QUALITY: 'Ali bin Al-Hussein (a.s.) said: " the tongue of the son of Adam towers daily over limbs and organs of the body saying: How have you become now, and they reply; in a good condition if you quit us, then they say; How we are pure and sinless by Allah, then they tell it saying: Verily we are awarded through you, and punished also through You".

THE WORST QUALITY CAN NOT BE AVOIDED BUT BY LEAVING ANOTHER ONE : Abu Abdullah (a.s.) said: "The disciples said to 'Issa, the son of Mary: Tutor of the good deeds tell us about the worst thing, and he said: the worst thing is the wrath of Allah -The Exalted and the Glorious- then they asked: And how it can be avoided. He said: By not

becoming angry. They asked: What are the causes of becoming angry. He said: Arrogance, pride, haughtiness, Tyranny, and despising the people”.

A QUALITY IS CONSIDERED THE MOST EXCELLENT JIHAD (STRIFE OR STRUGGLING AGAINST THE FOE) : Jafar bin Mohammed (a.s.) was asked about the tradition said by the prophet Mohammed (s.a.w.), he said “The most excellent Jihad is when saying a word of Truth to an unjust ruler”. They asked what is meaning of this? He said: “That depends upon ordering him as much as he knows, yet he accepts what he says or not”.

THE HONOUR OF THE BELIEVER CONSIST IN ONE QUALITY, AND HIS HIGH RANK AND HIS HIGH RANK CONSISTS ANOTHER ONE : Abu Abdullah (a.s.), said: “The honor of the believer consists in his prayer at night, and his high rank consists in preventing his grievance and harm from the people”.

Abu Abdullah (a.s.) reported: The Messenger of Allah (s.a.w.) as saying Gabriel: “Advise me, he said: “Muhammed, live whatever you like for you’ll die, and love whosoever you want, you’ll abandon him, and do what ever you like, you’ll meet your deeds, For the honor of the believer consists in his prayer at night, and his power consists in quitting slander-ing the people’s honor”.

The messenger of Allah (s.a.w.), said: “The most honest and righteous people of my nation are the memorizers of the Qur'an as well as the people of the night”.

THE CAUSE OF EVERY EVIL DEED AND WICKEDNESS CONSISTS IN A QUALITY : Abu Abdullah (a.s.), said: “Wrath or becoming angry is the cause of every evil doing”.

A QUALITY IS CONSIDERED FROM JUSTICE : On the authority of Abu Abdullah (a.s.) said: “Love and wish for the people what you like for your selves”.

A QUALITY DONE BY SOME ONE IS ACCEPTED AS A JUDGMENT, AND AN ARBITRATOR AS WELL : Abu Abdullah (a.s.) said: “He who treats the people fairly from himself, is accepts as an arbit-rator for them”.

THE LEAST (RIGHT) THE BELIEVER HAS UPON HIS BROTHER IS A QUALITY : Abu Abdullah (a.s.) was asked: "What is the least right the believer has upon his brother?" He said: "The least right he has is when he stops taking the possession of what his brother is deeply in need to it".

BRINGING ONE'S SELF NEARER TO ALLAH - THE EXALTED, AND THE GLORIOUS - WILL BE THROUGH A QUALITY : Abu Abdullah (a.s.) said: "Bring your selves nearer to The Most High, Allah through condoling your brothers".

ALLAH DIDN'T TRY THE PEOPLE BY ANY THING MORE SWVWRELY THAN A QUALITY : On the authority of Abu Abdullah (a.s.) said: "Allah didn't try the people by any thing more severely than spending the Dirham".

THE FRUIT OF THE FAVOUR IS A QUALITY : On the authority of Abu Jafar (a.s.), said: "There is a Fruit for every thing, and the fruit of the favor is to hasten using the lantern".

A QUALITY MAY CONSOLIDATE AND SETTLE THE FAITH IN THE DEVOTEE, AND ANOTHER ONE MAY TAKE IT OFF : Abu Abdullah (a.s.) was asked: "What is the thing can strengthen the faith in the heart of the devotee?". He said "Piety can consolidate it in his heart, but greediness may pluck it out".

A QUALITY CAN LOSE THE BRILLIANCE AND SOBRIETY OF THE BELIEVER : Abu al-Hassan (a.s.), said: "Walking hastily may lose the believer's Brilliance".

THE UNEQUALED FILIAL DUTIFULNESS, AND UNPARALLELED INGRATITUDE : Jafar bin Mohammed narrated, on the authority of his father (a.s.) that the prophet (s.a.w.), said: "Above every dutifulness, there is another one, and above every ingratitude, there is another one, till the man kills one of his parents, and if he did so, there will be no other worst ingratitude above that".

IT IS GUARANTEED FOR HIM WHO DOES A QUALITY NOT TO BECOME POOR : Abu Abdullah (a.s.), said: "I guarantee to who is economical, not to become poor".

GENEROSITY AND MAGNANIMITY OF THE PROPHET'S HOUSE HOLD (a.s.) IS A QUALITY : al-Sadiq (a.s.), said "Our magnanimity, we the people of the house, is to forgive him who oppressed us".

A QUALITY OF GENEROSITY : The messenger of Allah (s.a.w.) said "It is of generosity to use the money properly".

AN UNPLEASANT(DISLIKED) QUALITY FOR THE CHIVALROUS MAN : Mu'aawiah bin Wahab reported: Abu Abdullah (a.s.) saw me in al-Madina carrying legumes; He notified saying: "that he hates to see the chivalrous man carrying the base things in his hands lest he loses his dignity, and encourages others to ridicule him".

A QUALITY WHICH ALLAH - THE EXALTED, AND THE GLORIOUS- LOVES, WHERE AS HE HATES THE OTHER ONE : On the authority of Abu Abdullah (a.s.) said: "Frugality is some thing Allah -The Exalted, and Glorious- loves, where as He hates the dissipation of wealth, even seeing the seeds thrown, or using abundance of water needlessly".

A QUALITY, HE WHO BEARS GOING THROUGH IT, WOULD NEVER BE GRATEFUL FOR THE GRACE : On the authority of Abu Abdullah (s.a.w.), said: "who bears alienation or disaffection, would never be grateful for the grace".[1]

A QUALITY BELONGS TO MODESTY : Abu Abdullah (a.s.) said: "It is considered of modesty to salute him whom you meet".

A QUALITY WAS JUST TO BE POLYTHEISM, AND ANOTHER QUALITY WAS JUST TO DEFEAT THE FATE : The messenger of Allah (s.a.w.) said: "Poverty was about to be blasphemy, where as envy was about to defeat the fate".

ANY SIN CAN BE FORGIVEN BY FIGHTING IN THE COURSE OF ALLAH-THE EXALTED, AND THE GLORIOUS- EXCEPT ONE QUALITY WHICH CAN NOT BE FORGIVEN BUT BY THREE MERITS : On the authority of Abu Jafar (a.s.) said: "Every sin can be forgiven by martyrdom in the course of Allah-the Exalted, and the Glorious-except

the debt which has no expiation but by paying it back, or when the creditor dies, or when he forgives the debtor”.

THE GLORIOUS, AND THE MOST HIGH ALLAH GRANTED MUHAMMED (s.a.w.), AND HIS NATION A GIFT NEVER GIVEN TO ANY OTHER NATION : The messenger of Allah (s.a.w.) said: “The Glorious, and The Most High Allah granted me, and my nation, a gift never been granted to any other nation, as a bestowal of honors upon us. They asked, what was it messenger of Allah?, He said: Fast breaking when Traveling, and shortening the prayer. So, whoever does not perform this, Verily he returns back the Allah's gift”.

WHO LIKES TO AUGMENTATE THE PROVISION IN HIS HOUSE, THEN HE SHOULD DO A MERIT WHEN THE FOOD IS SERVED : ‘Ali (a.s.), the leader of the believers, said: “He who is desirous to expand or augmentate the grace in his house, should then perform Ablution when the food is served”.

THE DAY OF RESURRECTION IS THE WEDDING OF THE PIOUS PEOPLE: On the authority of Abu Abdullah (a.s.) , said: “The Day of the Resurrection is considered the wedding of the pious”.

DEATH IS HATED FOR ONE QUALITY : A man came to prophet Muhammed (s.a.w.), saying: “Why do not I wish for death”. The prophet then asked him “Do you have money?”.

The man said: “Yes”, the prophet then asked him “Have you offered it?”, The man said: “No”, The prophet commented “That is why you do not wish for death”.

A MERIT IS SIMILAR TO ITS OPPOSITE : On the authority of Abu Abdullah (a.s.) said: “Allah - The Exalted, and The Glorious - didn't create a full certainty free from any doubt, similar to a doubt free from pure certainty, as was the Case of death”.

THE WORST PEOPLE ARE HONORED AND ENNOBLED DUE TO FEARING A MERIT REGARDING THEM : On the authority of the prophet (s.a.w.) said: “The evils people of my nation are those ennobled due to fearing their evil doings. And that who is honored by the people fearing his evil doings is not one of us”.

A QUALITY OF BEING GRATEFUL FOR EVERY GRACE : On the authority of 'Ali (a.s.), the leader of the believers, said: "Be very Keen on accepting the work, more than caring about the work it self. Leading an ascetic life means not to go far with your anticipation, where being grateful for every grace means the piety and fearing from what Allah - The Exalted, and The Glorious - prohibited, and he who annoys his body will please his lord, where as he who doesn't do this will disobey him".

NOTHING IS MORE WORTHY OF RETENTION THAN THE TONGUE : On the authority of al - Hareth said that he heard the leader of the believers, 'Ali (a.s.) saying: "Nothing is more worthy of retention than the tongue".

THAT WHOSE ANTICIPATION IS EXCESSIVE, HIS ACT WILL BE CORRUPT : On the authority of Ali (a.s.) said: "That whose anticipation is excessive, his act will be corrupt".

THE MUSLIM WILL REMAIN DECREED A WELL - DOER AND BENEFICENT AS LONG AS HE IS SILENT : Abu Abdullah (a.s.) said: "The believing devotee will remain decreed a well - beneficent so long he keeps silent. unless he talks, where he will be decreed either sinful or beneficent".

THERE IS A QUALITY FOR WHICH ANYONE WHO DOES IT, ALLAH - THE EXALTED, AND THE GLORIOUS - WOULD SAVE HIM FROM THE TERROR OF THE RESURRECTION'S DAY : The Messenger of Allah (s.a.w.) said: "That who neglects and abominates himself in exchange loving the people, Allah will avoid and save him from the Terror of The Day of resurrection".

THE BEGINING OF MIND IS A QUALITY : The messenger of Allah (s.a.w.) said: "The beginning of mind after, the belief in Allah - The Exalted, and the Glorious - is to show love to people".

THE MOST PIOUS PEOPLE, THE MOST WORSHIPING PEOPLE, THE MOST ASCETIC PEOPLE, AND THE MOST DILIGENT PEOPLE : On the authority of Abu Abdullah (a.s.) said: " the most pious people are those who avoid to become a matter of suspicion, where as the most worshiping of them are those who establish and perform the Religious duties. The most ascetic people are those who abandon and give up what

is prohibited, where as the most diligent of them are those who leave the sins”.

REGRET IS ENOUGH FOR REPENTANCE : On the authority of Abu Jafar (a.s.) said: “Regret is enough for repentance”.

WHO TAKES MORE THAN HIS NEED IN LIFE : A man came to the leader of the believers, ‘Ali (a.s.) complaining the need. ‘Ali (a.s.) said then to him: “Be informed that when you take any thing more than what you need, verily you are considered a superintendent for the others”.

THE COMMANDMENT FOR A QUALITY : Abu Jafar (a.s.) said “When ‘Ali bin al-Hussein (a.s.) was dying, he embraced me saying: “Sonny, I recommend you with what my father recommended me when dying, and with what also his father had recommended him Sonny, avoid oppressing who is in capable of finding a defender but Allah”.

A AFFIRMATIVE QUALITY, AND ANEGATIVE ONE : On the authority of Abu Abdullah as-Sadiq (a.s.) said: “There was a folk from Quraish who where deported from their land due to their lack of indulgence with the people, I swear by Allah that there was nothing wrong with their noble origins. And there was others who nicely indulged with the people, to the extent they were joined to the sublime ranks”. Then He said: “who gives over his evil from reaching the people, verily he is avoiding their vengeance”.

A QUALITY IS VERY HEAVY IN THE SIGHT OF THIS WORLD'S PEOPLE, AND THE OTHER ONE IS VERY LIGHT : On the authority of al-Baqir (a.s.) said: “The good habit is very heavy for the people of the world in the same amount as it will be so in their scales on The Day of Resurrection. And evil is very light for the people of This World as it will be so in their scales on The Day of Resurrection”.

NOBLE ORIGIN IS NOT TO BE CONSIDERED BUT FOR A FINE QUALITY, NEITHER NOBLENES, NOR ANY DEED OR A WORSHIP :
‘Ali bin al-Hussein (a.s.), said: “Any Quraishian or Arabian man will never be
of a noble a noble origin but for his modesty, and no nobleness but for piety,

where as no deeds without intentions. hateful people in Allah's sight -
The
Exalted and The Glorious - are those who act upon their Imam's practice
and
neglect his act".

A QUALITY IS USEFUL IN FOUR THINGS : On the authority of Abu
Abdullah (a.s.) said: "The Kohl, (the eye liner) may raise the hair, dry the
tear, sweeten the saliva, and clear the sight".

IF ALLAH - THE EXALTED, AND THE GLORIOUS - DESIRED A
DEVOTEE, HE SORELY TRIED HIM BY TORMENT : The messenger of
Allah (s.a.w.) said: "The greatness of reward is accompanied by the
greatness of distress, if Allah The Exalted, desired a devotee, He sorely
tried him by torment,
and if He is pleased with that, all the consent is for him, And that whom
Allah is annoyed with, all the wrath is for him".

A QUALITY MAY PRODUCE HEMORRHOID : The leader of the be-
lievers, 'Ali (a.s.) said: "Staying too long in the water closet may cause
the hemorrhoid".

THE HAND WITH A METAL RING CAN NOT BE PURIFIED : The
messenger of Allah (a.s.) said: "It is impossible for any hand containing a
metal ring to be purified".

DON'T RESPOND TO THAT WHO STARTED TALKING BEFORE
GREETING THE PEOPLE : The messenger of Allah (s.a.w.) said: "Do not
reply to that who started talking before greeting the people".

WHO DOES A QUALITY OR IT IS DONE TO HIM, IS CONSIDERED
A DISBELIEVER IN THE RELIGION OF MUHAMMED (s.a.w.) : On the
authority of Abu Abdullah (a.s.) said: "He who prognosticates or is being
prognosticated to, is a disbeliever in the religion of Muhammed (s.a.w.)".

NOTHING REMAINED FROM THE PROPHETS' PROVERBS
EXCEPT ONE WORD : On the authority of Abu al-Hassan al-awwal
(a.s.) said: "Nothing remained from the proverbs of the prophets except
one word, which is: If you do not feel shame, then do whatever you
want", and he said: "Verily it is in the Umayyad people".

IF ALLAH - THE EXALTED AND THE GLORIOUS, DESIRED GOOD TO A DEVOTEE, HE HASTENED HIS PUNISHMENT IN THE PRESENT LIFE, AND IF HE DESIRED EVIL TO HIM, HE POSTPONED HIS PUNISHMENT : On the authority of Abu Abdullah (a.s.) said: "If Allah desired good to a devotee, He hastened his punishment in the present life, where as if He desired evil to him He Kept his sins until the devotee pays the price on The Day of Resurrection.

THE PATIENCE FOR THE ENEMIES OF THE GRACES. On the authority of Abu Abdullah (a.s.) said: "Endure the enemies of the graces, since you wouldn't reward that who disobeyed Allah by disobeying you, better than your submission to Allah in him".

THE PROPHET (s.a.w.), AND 'ALI (a.s.) WERE CREATED FROM THE SAME TREE : The messenger of Allah (s.a.w.) said: "The people were created from different trees, where as I and 'Ali bin Abu Talib were created from one tree. My origin there by was 'Ali, and my branch was Jafar".

BEING GRATEFUL FOR EVERY GRACE IS A QUALITY : On the authority of Abu Abdullah (a.s.) said: "I heard him saying: Being grateful for every grace, No matter how great it was, means to praise Allah - The Exalted, and The Glorious".

RELIGION MEANS LOVE: On the authority of Sa'ied bin Yassar said That Abu Abdullah (a.s.) said to him: "Religion is nothing but love", where Allah - The Exalted, and The Glorious - says: }SAY: IF YE DO LOVE ALLAH, FOLLOW ME: ALLAH WILL LOVE YOU{.

IF THE BELIEVER SHAKES THE HAND OF THE OTHER BELIEVER, THEIR SINS ARE FORGIVEN BEFORE THEY SEPARATE : Abu Jafar (a.s.) said: "If the believer shakes the hand of the other believer, they separate, and their sins are forgiven".

A QUALITY WHICH CAN BE LIVE THE HEARTS: on authority of Al-Fadeel bin Yassar said. That Abu-Ja'far (a.s.) said. Oh Fadeel our tradition can be live the hearts.

A QUALITY WHICH IMPLIES THE RECREATION OF A MATTER PLEASING ALLAH, THE EXALTED, AND THE GLORIOUS : Abu Jafar

(a.s.) said: "Visit each other in your houses, for this is the essence of our matter, may Allah show mercy to who acts upon our tradition".

ALLAH HAS NEVER CREATED SOME THING MORE COMFORTABLE TO THE EYE THAN A QUALITY : On the authority of Abu Abdullah (a.s.) reported: "My father was saying: Sonny, Allah has never created any thing more comfortable to your father's eyes than (protection) or al- Taqiah (Caution)".

NINE - TENTH OF THE RELIGION CONSISTS IN THE FINE QUALITY : Abu Abdullah (a.s.) reported: "Abu Umar, the nine - tenth of the religion consists in (The protection), and who has no protection has no religion, for protection consists in every thing save drinking wine, and wiping on the shoes".

WHO AGREES WITH THE DECREE, AND HE WHO DISAGREES IT: Abu Abdullah Jafar bin Muhammed (a.s.) reported: "who agrees with the Decree, the latter will be fall upon him while he is rewarded, and the displeasure of the Decree upon him implies the befalling of the latter upon him, where Allah will cancel his reward".

A FINE QUALITY FOR WHICH THE MOST PRECIOUS PROPERTY COULD NOT BE EXCHANGED : 'Ali bin al-Hussein (a.s.) reported: "I wouldn't like to have the most precious property in exchange for disgracing my self, and I haven't experienced any thing most like to me than a bit of anger for which I will reward he who produced it"

A FINE QUALITY WHICH INCREASES THE PROVISION : Abu Abdullah (a.s.) said: "The ablution before having the meal and after it, increases the provision".

A BAD QUALITY OF SINS WHICH WILL NEVER BE FORGIVEN : Abu Jafar(A.S) said: «One of the sins which will never be forgiven is the saying of a man? May I not be pardoned but only for this sin».

A BAD QUALITY WHICH CAUSES HYPOCRACY, AND BRINGS POVERTY: Al-Sadiq said: «Singing causes hypocrisy and brings poverty».

THE FIRST FINE QUALITY WITH WHICH THE BELIEVER WILL BE REWARDED : Yitchak bin 'Ammar reported, Abu Abdullah(A.S) as saying: «I asked him: what is the first thing with which the believer will be rewarded? he answered: Allah will forgive him who followed his funeral».

ON THE DAY OF RESURRECTION, A DEVOTEE WHO HAS NO GOOD DEEDS WILL BE FORGIVEN FOR JUST ONE FINE QUALITY : Abu Abdullah(A.S) stood said: «On The Day of Resurrection, a devotee who has no good deeds will be brought before Allah, and it will be said to him: Mention or remember if you have any good deed. Then he remembers and says: Oh lord ! I have not any good deed save that, your believing devotee, had passed by me and I asked him for water, and he gave me, so I performed ablution with it, and then prayed for thy sake. The narrator added: The lord who is - Exalted and Glorious - will say: I have forgiven you, admit my devotee to Paradise».

THE BEGINNING OF EVERY SIN IS A BAD QUALITY : Abu Abdullah(A.S), said: «Loving This World is the beginning of every sin».

HOW WORST IS WHO WILL ENTER THE PARADISE WHILST HE IS UNVEILED OR NAKED: Najm bin Hutteim reported Abu Jafar(A.S) as saying: «He said to me all of you, Oh Najm, will go to Paradise along with us, but how worst is the man amongst you who will enter the Paradise while he will be unveiled and Naked» I asked him «May I be given as ransom for you is it to be so?». He answered: «Yes it will be so, if he did not keep his private parts, and belly law fully».

A FINE QUALITY, HE WHO DOES IT WILL GET ALLAH'S MERCY CERTAINLY : Mudrik bin al-Hazhaz reported Abu Abdullah as saying: «Mudrik may Allah have mercy on a devotee who brings people's loving to himself, by telling them what they can understand, and leaving what they do not understand».

A QUALITY HE WHO DOES IT, THE GOOD OF HIS HOUSE WILL AUGMENTATE : The leader of the faithfuls, 'Ali(A.S): «He who wishes that the good of his house to be augmented should wash his hands before having his meal».

CONCERNING WHOSE HEALTH OVERCOMES HIS SICKNESS, AND DIES WHEN HE IS CURED WITH SOME THING : Abu Abdullah(A.S) said: «He whose health overcomes his sickness, and dies when cured with some thing. he doesn't belong to me before Allah».

THE BELIEVER IS INADVERTANT OF A QUALITY : Abdulwahid bin al-Mukhtar said «I asked Abu Jafar(A.S) about playing chess, and he answered: «The believer is inadvertant about playing».

THE FAITH HAS NEVER BEEN OBLITERATED AS BEING OBLITERATED BY THIS QUALITY : Allah's Messenger(SAW) said: «The faith has never been obliterated as being obliterated by niggardliness», then he added: «This niggardliness has a creep like that of the ants, and paths like that of poly theism».

THE BELIEVER HAS IMMUNITY GREATER THAN TAHT OF AL KA'BA : Abu Abdullah(A.S) said: «The believer has immunity greater than that of Al Ka'ba».

IT IS ENOUGH FOR A BELIEVER A HELP FROM ALLAH TO SEE HIS ENEMY DISOBEYING ALLAH - THE EXALTED, AND THE GLORIOUS : Abu Abdullah(A.S) said: «It is enough for a believer a help from Allah to see his enemy disobeying Allah».

THE GIFT OBLITERATES THE RANCORS : Abu Abdullah(A.S) said: «How good is the gift before a need», and he said: «Exchange gifts so that you love each other, since the gift obliterates the rancors».

BLESSED IS THE BUSY DEVOTEE : Abu Abdullah(A.S) said: «Blessed is the busy devotee who knew the people and was with them only with his body, not with their deeds by his heart, so he knew them outwardly, but they didn't know him in wardly».

THE KNOWINGS OF THE PEOPLE OF PARADISE WILL MAKE RANK : Allah's Messenger(SAW) said «Those who learned the Qur'an by heart will be the knowing of the Paradise's people».

THE MOST EXCELLENT OF GOOD IS A QUALITY : Al-Hassan bin 'Ali reported that: «The most excellent good is the good behavior».

QUALITY LET THE MAN BEING POVERTY ON THE OF RESURRECTION. Allah's messenger (SAW) said, Um sulayman Bin david said to sulyman (A.S). Be careful muchness sleeping at right it's let the man being poverty on the day of resurrection.

THE PROPHET(SAW) POST PONED HIS SUPPLICATION DUE TO A QUALITY : Allah's Messenger(SAW) said: «Every prophet has been given an answered supplication which he used by asking a request, but I have postponed mine to use it on The Day of Resurrection regarding the intercession of my people».

THE MOST EXCELLENT WORSHIP CONSISTS IN A QUALITY, AND THE MOST EXCELLENT RELIGION CONSISTS IN A QUALITY: Allah's Messenger(SAW) said: «The most excellent worship consists in being well - versed in religion, and the most excellent religion consists in piety».

THERE IS SOME THING PLENTIFUL, BUT THOSE WHO ACT UPON IT ARE SMALL IN NUMBER : Allah's Messenger(SAW) said: «The good is plentiful, but those who act upon it are small in number».

HALF OF THE RELIGION CONSISTS IN A QUALITY : Allah's Messenger(SAW) said: «Half of the religion consists in good behavior».

THE MOST EXCELLENT THING WHICH A MUSLIM HAS BEEN GIVEN IS AN ATTRIBUTE : Allah's Messenger(SAW) was asked: «What is the most excellent thing which the Muslim has been given? He answered: The good behavior».

THE TWO CHARACTERS OF THE PROPHET AND 'ALI BIN ABU TALIB,PEACE BE UPON THE BOTH OF THEM, ARE EXTRACTED FROM A UNIQUE LIGHT : Allah's Messenger(SAW) said: «I and 'Ali have been created from a unique light».

THE STRAIGHTNESS OF A DEVOTEE CONSISTS IN THE STRAIGHTNESS OF SOME THING IN HIS BODY: Allah's Messenger(SAW) said: «There is a piece of flesh in man if it is sound, and good, the whole body becomes sound and good as well. But if it becomes sick

and gets spoiled, The whole body will be sick and too spoiled, and that is the heart».

Allah's Messenger(SAW) said: «When a man's heart is good, the whole of his body is good too. But when the heart gets spoiled, then the body gets spoiled too».

A MAN WILL BE ADMITTED TO PARADISE DUE TO A QUALITY: Allah's Messenger(SAW) said: «A slave of Allah will be admitted to the Paradise due to a branch of thorn which was stumbling the Muslims way, where he removed it away».

WHO FINDS PLEASURE IN TWO QUALITIES SHOULD DO ANOTHER ONE : Allah's Messenger(SAW) said: «He who finds pleasure in his provision being expanded, and his age being prolonged, should keep good ties with his relatives».

Chapter 3

PART 2- ON TWO-NUMBERED CHARACTERISTICS

CHAPTER ON TWO-KNOWING MONOTHIESM CONSISTS IN TWO QUALITIES : A man came to the leader of the faithful(A.S) and said to him:Oh Leader of the faithfuls, how did you know your Lord. He answered:By means of abrogation the tesolution, and dis affirming the intention, that when I intended to do some thing, an obstacle came between me and what I have intended, and when I decided some thing, the decree opposed my decision. Then I knew that the Decider is some one other than me. He asked:How did you express your gratefulness for His graces then. He answered I looked at a Calamity which he had removed away from me, and tried with it some one other than me, so I knew that He had given me a favor, and I thanked him. He asked How did you like to meet Him?. He answered When I noticed that He had chosen to me the religion of His angels, messengers, and prophets, then I knew that He who has honored me with this, would never forget me, and I liked to meet Him».

THE PROPHET(SAW) SAID: I DON NOT LIKE ANY BODY TO SHARE ME WITH TWO QUALITIES : Allah's Messenger(SAW) said: There are two qualities with which I don't like any body to share me: My ablution since it is part of my prayer, and my -ALMS-Contribution-(Sadaqah), for it is from my hand to the beggars' hand, where it lies first in the Compassionate One's Hand.

THERE ARE TWO STRANGE THINGS, YOU HAVE TO BEAR THEM : The Allah's Messenger(SAW) said: There are two strange words which you should bear: A judgment word produced from a fool which you should accept; and an abusive word from a wise man due to which you should forgive him.

THERE ARE TWO UNGRATEFUL GRACES : Allah's Messenger(SAW) said: Two graces are un grateful: The Safe - Keeping, and security».

MANY OF MEN HAVE BEEN PUT IN THE HEATH CONCERNING TWO QUALITIES : Allah's messenger(SAW) said: Many people have been put in trial concerning two qualities: Soundness and the leisure.

ALLAH HAS NEVER BEEN WORSHIPPED BETTER THAN KEEPING SILENT, AND WALKING TO HIS HOUSE (THE MOSQUE) : Abu Abdullah(A.S) said: Allah has never been worshipped with some thing better than keeping silence, and walking to His house.

THERE ARE TWO TYPES OF MEN WHO SHOULD BE ENJOINED WHAT IS REPUTABLE : Abu Abdullah(A.S) said: Enjoining what is reputable, and forbidding what is disreputable are to be addressed to a believer from which he would learn a lesson, or an ignorant from which he would know; but this is not suitable for he who has power.

WHEN TWO TYPES OF MY PEOPLE ARE RIGHTEOUS, THEN THE WHOLE NATION IS RIGHTEOUS, AND WHEN THEY ARE CORRUPT, THE WHOLE NATION WILL BE THE SAME : Allah's Messenger(SAW) said: When two types of my people are good, then my nation is good, and when they are corrupt, then my nation will be corrupt. He was asked: Who are they, Messenger of Allah?, He answered: They are the jurists and the princes.

FEAR ALLAH CONCERNING TWO TYPES OF THE WEAK PEOPLE : Abu Abdullah(A.S) said: Fear Allah concerning the two weak folks; He meant the orphan, and women.

THE REWARD ENTITLED TO WHO SUPPORTS TWO DAUGHTERS, TWO SISTERS, TWO PATERNAL AUNTS, OR TWO MATERNAL AUNTS : Abu Abdullah(A.S) said: He who supports two daughters, two sisters, two paternal aunts, or two maternal aunts, Allah will keep him away from Hell due to his deed.

TWO TYPES OF MEN WILL NEVER PERCEIVE THE PARADISE'S SMELL : Allah's Messenger(SAW) said: «The paradise has a smell which

can be perceived from a distance of five hundred years, and it can never be perceived by a cuckold or He who is undutiful towards his parents».

It was said: Allah's Messenger, who is that cuckold?. He answered: It is he whose wife commits adultery when he knows that.

ON WHO HAS DOUBLE FACES : Allah's Messenger(SAW) said: On The Day of Resurrection. the double - faced man will be brought with his tongue sticking out behind him, and another one in front of him, where both will be flaming with fire till they burn his body. Then it will be said to him: This is who was in the World with double faces, and double tongues, and he will be known with that on the Day of Resurrection».

Allah's Messenger(SAW) said: The worst one among people in Allah's -Great and Glorious- Sight on The Day of Resurrection is the double - faced man».

Allah's Messenger(SAW) said: He who has double faces in This World will have two tongues of fire on The Day of Resurrection.

Abu Jafar(A.S) said: How bad is the devotee who has double faces and double tongues, extolling his brother Muslim when he is present, and slandering him when he is absent; and when he is given some thing, he envies him, and when he is tried he abandons him».

Allah's Messenger(SAW) said: People belong to two types: One who gives relief to the others, and another who gets him self relieved. As for He who gets himself relieved from This World and its trials, this will be when he dies. Where as the disbeliever is the one who relieves others when he dies, for he will relieve trees, creeping creatures, and many of people».

PEOPLE ARE CONSIDERED TWO TYPES: A LEARNED AND SEEKER FOR KNOWLEDGE : Abu Abdullah(A.S) said: people are of two types: A learned, and a seeker for knowledge, where the rest of the people are rabble, and they will go to Hell».

THERE ARE TWO QUALITIES, ONE OF THEM MAKES THE SINS FORGOTTEN, AND THE OTHER MAKES THE HEARTS TOUGH : Allah - Who is Glorious and Exalted has inspired to Moses(A.S): Don't

rejoice with the plenty of wealth, and don't abandon remembering Me in all circumstances. For the plenty of wealth causes sins to be forgotten, and abandoning My mentioning, causes hearts to be tough.

TWO QUALITIES GIVE IMMUNITY AGAINST LEPROSY : Abu Abdullah(A.S) said: Clipping nails, and trimming the moustache every Friday give immunity against leprosy.

THIS WORLD CONSISTS IN TWO WORDS AND TWO DIRHAMS : Al-Baqir(A.S) said: Abu Dharr, may Allah's Mercy be upon him, stood at al-Ka'ba and said: I am jundab bin Sakan, the people summoned around and he said: If any of you intends to make a journey he will prepare and take some provision which would support him, so shouldn't you intend for The Day of Resurrection's journey of what may support you?. A man came to him and said: Guide us!, and Abu Dharr replied: Fast during a day which is severely hot for the sake of the Resurrection, and perform a pilgrimage for the sake of matters which are serious, and pray two Rak'as in the middle on the night, for the sake of graves loneliness. A good word which you say, and a bad word which you keep, which a Sadaqah alms you give to poor man by which you may survive on a very difficult day. Make this World two Dirhams; one you spend for your family, and another which you put forward for the sake of your Next Life, and the third is harmful, and un-useful, so do not deal with it, Then he said: A care of a day which I couldn't reach has killed me».

A MAN COULDN'T BE A JURIST TILL HE HAS TWO QUALITIES : Abu Abdullah(A.S) said: A man couldn't be a jurist till he doesn't care which one of his two garments is torn and what is enough to keep him sated.

THERE IS NO GOOD IN LIVING BUT FOR TWO MEN : Allah's Messenger(SAW) said: «There is no good in living but for two men: An obeyed scholar or a heedful listener».

THERE IS NO GOOD IN THIS WORLD BUT FOR ONE OF TWO MEN : Abu Abdullah(A.S) said: There is no good in This World but for one of two men: A man who gets more in good deeds every day, and a man who corrects his sin with repentance, and how could his repentance be accepted? I swear by Allah, If he prostrates himself till his neck is cut,

Allah will never accept it unless he adheres to us, the people of the household.

KNOWLEDGE CONSISTS IN TWO TYPES : Ali(A.S) said: Knowledge is of two types: a knowledge which people can do nothing but to seek it, that is the nature of Islam, and a knowledge which people can leave alone, that is Allah's - Who is Great and Glorious - Might.

TWO STRANGE QUALITIES - CONSUMING ALLAH'S PROVISION, AND CLAIMING DIVINITY BESIDES ALLAH, THE EXALTED AND THE GLORIOUS : Abu Abdullah(A.S) said: Allah - the Glorious, and High - had sent down an angel to the earth, and he stayed for a very long time then he ascended to the Heaven, and it was said to him: what did you see?, and he replied: I had seen many strange things, but the strangest of which that I had ever seen was a devotee immersing in Thy Graces, consuming thy Provision, and claiming divinity, I am surprised how he dared to take the risk of that, and from thy Clement towards him».

Allah - The Glorious and Exalted- said: «Is it that My Clement surprised you?, he replied: Yes, My Lord, He said: I have delayed him for four hundred years during which he had not become sick, and nothing belonged to This World which he wished without getting it. And no food or drink belonged to him was spoiled.

ENJOINING WHAT IS REPUTABLE AND FORBIDDING WHAT IS DISREPUTABLE ARE TWO CHARACTERS BELONGING TO ALLAH'S - THE GLORIOUS, AND THE EXALTED - ATTRIBUTES : Abu Ja'Far(A.S) said: Enjoining what is reputable and forbidding what is disreputable are two characters belonging to Allah's - The Glorious and The Exalted - attributes, so he who helps them, Allah will honor him, and he who lets them down, Allah will let him down.

ABU DHARR, MAY, ALLAH SHOW MERCY TO HIM, WAS OFTEN PRACTICING TWO QUALITIES OF WORSHIP : Abu Abdullah(A.S) said: Abu Dahrr's most type of worship consisted in two qualities: Thinking and learning a lesson from what has happened.

A WOMAN WHO WILL GO TO PARADISE, BUT HAS TWO HUSBANDS IN THE S WORLD, TO WHOM SHOULD SHE BELONG

IN PARADISE? : It was reported that Umm Salamah asked Allah's Messenger(SAW) saying: You, for whom I would give my father and mother as ransom, a woman who had two husbands and died, then they were admitted to paradise, for whom she will be married in paradise?. He replied Umm Salamah, she will be given a choice to select the best of them in character. And the best of them towards his family, Umm Salamah, good behavior was entitled to the good of both This World and The Life to come.

TWO ANTAGONISTS DISPUTE WITH EACH OTHER REGARDING THEIR LORD : Al-Hussein was asked about Allah's - The Most high - saying: }THESE TWO ANTAGONISTS DESPUTE WITH EACH OTHER ABOUT THEIR LORD{. He replied: These are we and the sons of Umayyad who dispute with each other about Allah - The Great, and Glorious. We said: Allah has spoken the truth, and they told a lie against Allah. so we and they are the two antagonists on The Day of Resurrection.

MUNIFICENT' IMPLIES TWO MEANINGS : A man asked Abu Al-Hassan(A.S) when he was circumambulating around the Ka'ba saying to him: Inform me about the Munificent?, and he replied: Your words imply two meanings. So if you mean the creature, then the Munificent is he who performs what Allah - who is The Great and The Glorious - has made obligation upon him, and the niggard is he who is stingy regarding what Allah has made obligation on him; but if you mean the Creator then He is the Munificent when He grants, and He is the Munificent when He with holds, for when He grants a devotee, he will grant him what he is not entitled to, and when He with holds, then He will withhold what does not belong to him.

DINAR AND DIRHAM ARE PERISHABLE : Allah's Messenger(SAW) said: Dinar and Dirham have perished those who came before you and they will perish you.

SEEKING REFUGE FROM TWO QUALITIES : Abu Sa'id al-Khudari reported that he had heard Allah's Messenger(SAW) as saying: I seek refuge In Allah from infidelity and debt, and he was asked: Allah's Messenger is debt equivalent to infidelity?. And he(SAW) replied: Yes.

SHIITES HAVE TWO QUALITIES : Ali bin Al-Hussein(A.S) said; I wished that I had exchanged two qualities belonging to the Shiites with the flesh of my arm: recklessness and revealing secrets.

THERE ARE TWO PLEASURES FOR THE FASTING PERSON: Al-Sadiq(A.S) : There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord - the Exalted and the Glorious.

The prophet(SAW) stated that Allah - The Glorious and The Most High - had said: All the deeds of Adam's sons are for them, except Fasting which is for Me, and I will give the reward due to it. Fasting is a shield or a protection for the believing devotee on The Day of Resurrection, as one of you protects himself with his weapon in This World, and the smell coming from the mouth of a fasting person is better in the sight of Allah - The Exalted, and the Glorious - than the smell of Musk, and the Fasting person rejoices with two pleasures: when he breaks his fast and eats and drinks, and when he will meet Me, so that I will admit him to Paradise.

CONCERNING THE BUYER AND THE SELLER, IF THEY ARE TRUTHFUL AND FULFILLING THEIR PROMISE, AND WHEN THEY TELL LIES AND BETRAY EACH OTHER : Allah's Messenger(SAW) said: When the buyer and the seller are truthful, or fulfilling their promises, Allah will bless their bargain; and when they tell lies, and betray each other, Allah will never bless it, and they have the option of canceling or confirming the bargain unless they separate, and when they dispute, then their decision belongs to the seller, or they cancel the bargain.

GOODS WITHOUT DEFECTS ARE ENTITLED TO TWO SUPPLICATIONS, AND THE DEFECTED GOODS ARE ENTITLED TO TWO SUPPLICATIONS : Abu Abdullah(A.S) said: Goods without defects are entitled to two supplications, and those with defects are entitled to other two supplications, It will be said to the owner of the good goods, may Allah bless you, and who has sold the goods to you; and it will be said to the owner of the bad goods, May Allah never bless both you and who has sold the goods to you.

WHO ASKED SINCER ADVISE CONCERNING HIMSELF FROM ALLAH - THE EXALTED AND THE GLORIOUS : Abu Abdullah(A.S) said: No devotee who asked Allah the sincere advise concerning himself, and gave the rights, then took his rights, verily he will be given, therefore, two fine qualities: a satisfactory provision from Allah - The Exalted and The Glorious - And a Pleasure of his Lord which saves him There After.

THERE ARE TWO QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERISED BY THEM WILL BE A REAL MUSLIM : The Messenger of Allah(SAW) said: He is entitled to be a real Muslim, he who condoles the poor, and out balances treating the people justly than himself.

THERE ARE TWO QUALITIES FOR WHICH ANY ONE SHOULD BE ENTITLED TO KEEP THEM, OTHER WISE HE IS CONSIDERED SINGLE, THEN SINGLE THEN SINGLE : Abu Abdullah(A.S) said: There are two qualities for which any one who is characterized by them should keep them, other wise he is single, single or(strange). It is said: The prayer at its determined time, keeping upon it, and then condolence».

SEEKING TO GAIN ALLAH'S - THE EXALTED AND THE GLORIOUS - FAVOURS WITH TWO QUALITIES : Abu Abdullah(A.S) said: Favor and kindness are some thing different from the (Zakat). So seek to gain Allah's - The Glorious and Exalted - Favor by joining the ties of the relationship, and politeness towards parents.

THERE ARE TWO QUALITIES REPELLING POVERTY, PROLONGING THE AGE, AND EXPATRIATING SEVENTY SEVERE BAD MANNERS OF DEATH AWAY FROM HIM WHO ACTS UPON THEM : Abu Ja'Far(A.S) said: The Alms (The sadaqah) and piety can repel poverty, prolong the age, and expatriate seventy severe bad manners of death.

ONE TRADITION CONSISTS IN (TWO OTHERS) : Ali(A.S) said: The tradition is considered of two types: the first consists in a religious obligation, and acting upon it is then considered a (Guidance), where as neglecting it is a perversity. However, a tradition without a religious obligation is entitled a Virtue to he who acts upon it, but leaving it is not considered a sin.

THE GOOD DEED IS NOT DESERVED BUT ONLY BY HE WHO HAS TWO QUALITIES : Abu Abdullah(A.S) said: The good deed is not deserved but by He who has a religion and a noble origin.

BROTHERS ARE OF TWO TYPES : Abu Ja'Far(A.S) said: «A man from al-Basra came to the leader of the believers(A.S) saying: Oh leader of the faithfuls tell us a about the brothers?. He said: The brothers are of two types: the brothers of faith and trust, and the brethren of grimace. As for the first type, they are the wing, the hand, the family and the wealth. So when you feel that our brother is trust worthy, then be generous with him, by both money and strength, be sincere or loyal to the one sincere to him, fight with he who acts hostilely towards him, keep his secret and imperfection and show the people the best of his good deeds, and be informed, you the inquirer, that they are less than the red sulphur. As for the brethren of grimace, keep on good relationships, since you find pleasure and joy with them, do not insist asking them for more than what is beyond their consciences, and extend to them what they extended to you concerning the sweetness of tongue, and the cheerful face».

PEOPLE ARE OF TWO TYPES : Abu Ja'Far(S.A) said: People are of two types of men, a believer and an ignorant, so do not offend the believer, and do not attribute ignorance to the ignorant, other wise you are similar to him.

TWO PRINCES BUT THEY ARE NOT : The Messenger of Allah(SAW) said: Two princes but they are not: the escorter of a funeral has no right to leave it till buried and seen off, or he is given a permission to leave. And a man performing the pilgrimage with a woman, he has no right to flee till she finishes her ceremonies of pilgrimage.

NO STEP IS DEARER TO ALLAH - THE EXALTED, THE GLORIOUS - THAN TWO STEPS. AND NO DOSE IS DEARER TO ALLAH - THE EXALTED AND THE GLORIOUS - THAN TWO DOSES : Abu Hamzah al-Thamali reported, Ali bin al-Hussein zein al-'Abidin(A.S) as saying: No step is dearer to Allah - The Exaltes and The Glorious - than two: A step by which the believer tries to fill the gap and straighten the row in the way of Allah, and another one who broke the ties of the kinship. And no dose is dearer to Allah - The Exalted and The Glorious - than two doses: A dose of anger which the believer returned it by tolerance, and a

dose of a calamity which the believer returned it with patience. and no drop is dearer to Allah than two drops: A drop of blood in the way of Allah, and drop of tear in the gloom of the night with which the devotee seeks nothing but Allah - The Exalted and The Glorious.

SATAN MENTIONED TWO QUALITIES TO NOAH - PEACE BE UPON HIM: Abu Abdullah(A.S) said: When Noah had stepped down from his ARK, Satan came to him saying: there is no man on earth I was in debt to him greater than you; you supplicated your Lord against those debauched people and relieved me from them, shall I not teach you two merits: Be aware of envy because it is which has led me to what I am, and be aware of cupidity, since it is which has led Adam to what he is was.

THE MOST FEARFUL THING CONCERNING THE PEOPLE IS TWO QUALITIES : The Messenger of Allah(SAW) said: The Most fearful thing which alarms me about my nation is the inclination, wishes, and the long expectation. Where inclination expatriate from the truth, and the long expectation causes forgetting The Day of Resurrection, for This World has departed without a return, and the Here after came quickly, and each has its people, so if you have the will to be one of those belonging to the Here after, and not belonging to those of This World then do it, since you are now in the world of deed, where there is no judgment now. But you'll be, in the future, This World of judgment where there is no deed then.

The leader of the Faithful(A.S) reported, the Messenger of Allah(SAW) as saying: The scientists are of two types, the first of them is a jurist acting upon his knowledge, and he is saved, and the second is he who doesn't act upon his knowledge, and he will be perished. The people of Hell will surely experience the prejudice caused by the smell of the scientists who didn't act upon his knowledge, and the most regrettable and grieved man among the people of Hell is he who led a devotee to the way of Allah - The Exalted and The Glorious - so he was admitted to paradise, and the caller was admitted to Hell, regarding his abandonment to his knowledge, and following his wishes.

The leader of the faithful(A.S) said: The most frightening thing that alarms me concerning you belongs to two qualities, following the

inclination, and the long hopes or expectation, where the latter causes forgetting the Hereafter.

FORBIDDANCE OF TWO QUALITIES: Muffadal bin Maziad reported, Abu Abdullah(A.S) as saying: I forbid you of two qualities, due to which men were perished: charging Allah of being untruthful, and giving religious opinion to the people without a knowledge background.

TOW QUALITIES CONSIST IN THE ESSENCE OF FAITH : Abu Abdullah(A.S) said: It is considered the essence of faith when you prefer the truth, even if it has caused damage to you, upon the untruth even if it was useful. And do not out balance your knowledge upon your logic.

THE FAITH IS A WORD AND A DEED : The Messenger of Allah(SAW) said: Faith is a word and a deed».

TWO VORACIOUS PEOPLE WHO CAN NOT BE SATED : Abdullah(A.S) said: Two voracious people who can not be sated: who is greedy for knowledge, and that who is greedy for wealth.

THE MAGNANIMITY OF DWELLING, AND MAGNANIMITY OF TRAVELLING : The leader of the faithful(A.S) said in his injunction or will for his son Muhammed bin al-Hanaffiah: Be informed that the magnanimity of the Muslim consists in two magnanimities: The first consist dwelling, and the second consists Traveling. As for the first magnanimity, it consists in reading the Qur'an, association with the learned people or the religious scholars, looking closely at the jurisprudence, Keeping a man's prayer in congregation; where as the second Magnanimity consists in preparing the sufficient provisions, diminishing the dispute to he who accompanies you, and mentioning Allah - The Glorious and The Exalted - very much at every desnendance, descendance, at every dropping, setting out, and standing up.

TWO QUALITIES OF ALIENATION : The Messenger of Allah(SAW) said: Urinating when standing without a cause, It is of alienation, and cleansing one's self from alienation or scum by the right hand.

TWO QUALITIES ARE CONSIDERED A CAUSE OF PROVISIONS: Abu Abdullah(A.S) said: Washing the dish, and sweeping the yard are the cause of provisions.

TWO QUALITIES ARE FOR TWO OTHERS : Abdullah(A.S) said: Be obedient to your parents, so your children will be obedient to you. And refrain from the women of the people, so your women will refrain too.

SHYNESS CONISTS IN TWO TYPES : The Messenger of Allah(SAW) said: Shyness consists in two types, part of which is considered a weakness, and the other one is strength Islam and faith.

WHAT IS INCUMBENT UPON THE PARENTS CONCERNING THEIR SON'S DISOBEDIENCE : The Messenger of Allah(SAW) said: «The parents are imposed on their son's disobedience, as he is imposed towards them if he was pious.

THE REWARD TO HE WHO PERFORMED TWO PILGRIMAGES : Abu Abdullah(A.S) said: He who performed two pilgrimages is still remaining in grace till he dies.

THE WORD OF TRUTH CONSISTS IN TWO CASES : The Messenger of Allah(SAW) said: What the believer spends of expenditure is considered dearer to Allah - The Exalted and The Glorious - than the Word of truth in the cases of wrath or pleasure.

KILLING IS CONSIDERED OF TWO TYPES, AND FIGHTING IS CONSIDERED OF TWO TYPES : Abu Ja'Far bin Muhammed reported, his father(A.S) as saying: «Killing is considered of two types: the killing of a penance, and the killing of a grade. where as fighting is of two types: the first of these is fighting the disbelieving party till they become Muslims, and the second of these is fighting the aggressive or the oppressive party till they return.

TWO QUALITIES FOR LOVING ALLAH, AND LOVING THE PEOPLE : A man said to the Messenger of Allah(SAW): Oh Messenger of Allah, would you teach me something by which Allah will love me in the heaven, and the people will love me on the earth, if I do it. He said to him: «Be satisfied and content with what Allah has given to you so that He - The Exalted and The Glorious - will love you. Then turn away from what the people own, so that they will love you.

THERE WERE TWO RINGS FOR THE MESSENGER OF ALLAH(SAW) : Abu Abdullah(A.S) said: There were two rings for the Messenger of Allah. where it is written on one of them (NO GOD BUT ALLAH, MUHAMMED IS THE MESSENGER OF ALLAH), and written on the other (ALLAH IS TRUE).

THE GIFT OF THE FASTING MAN CONSISTS IN TWO THINGS: AL-Hassan bin Ali(A.S) said: The gift of the fasting man consists in embrocating his beard, and perfuming his dress. where as the gift of the fasting woman consists in combing her hair and perfuming her dress. Abu Abdullah al-Hussein bin Ali(A.S) used to perfume him self, where he said The gift of the fasting man is the perfume.

THE -ALMS- IS FORBIDDEN TO THE SONS OF HASHIM EXCEPT IN TWO CASES : Ja'Far bin Muhammed reported, his father(A.S) as saying The -ALMS- is forbidden to the sons of Hashim except in two cases: if they are thirsty, and have found water to drink, or by exchanging the Sadaqah among each other.

TWO QUALITIES, WHO DID THEM IS CONSIDERED DEPRAVED: Abu Abdullah(A.S) reported that he was asked about the base people, he said: «He who drinks wine, and plays the mandolin or the flute.

TWO SINS, ONE IS WORSE THAN THE OTHER : The prophet(SAW) said: back biting or slandering the people is worse than adultery It is said: Messenger of Allah, why is it so?, and He said: The adulterer may repent, and Allah is oft - returning with mercy, but the back biter repents, and Allah will not return him with mercy, until he who has been slandered, forgives him.

USING GALINGALE OR SEDGE FOR TEETH CAUSES TWO QUALITIES : Abu Abdullah(A.S) said: Use galingale for your teeth for it perfumes the mouth, and gives more power in the sexual intercourse.

EATING MOSSES, OR ALGAS, OR LICHENS CAUSES TWO QUALITIES : Abu Abdullah(A.S) said: Eating mosses may weaken the knees, and spoil the sperm.

TWO TYPES OF MEN WILL NOT ATTAIN THE INTERCESSION OF THE PROPHET(SAW) : The Messenger of Allah(SAW) said: Two men

will not attain my intercession, the first is the companion of a very abusive and oppressive ruler, where as the second is a detester of the religion.

TWO TERMEATIONS AGITATE LEPROSY : Abu Abdullah(A.S) said: Do not permeate your teeth neither with a branch of basil or a branch of pomegranate, for they agitate leprosy.

THIS WORLD, AND THE HEREAFTER ARE SIMILAR TO THE SCALES OF A BALANCE : Ali bin al-Hussein(A.S) said: He who has not been comforted by Allah's consolation, his soul will be torn by regrets for this world. I swear by Allah,, that this world and the hereafter are nothing but two scales of a balance, where the heavier will vanquish the other, then he read the saying of Allah - The Exalted and The Glorious - **WHEN THE EVENT INEVITABLE COMETH TO PASS{**. He means The Day of The Resurrection. **THEN WILL NO SOUL ENTERTAIN FALSEHOOD CONCERNING ITS COMING .MANY WILL IT BRING LOW{**. It means that It is lowered by the enemies of Allah. **MANY WILL IT EXALT**. Where it exalted surely Allah's holy men to the paradise. Then a man came to one of his associates and said to him: Fear Allah, and be kind in your supplication, and do not ask for what is not created yet. For he who asks for what is not created verily his soul will be torn by regrets, and will not attain what he asked for. Then He said: And How could he attain what is not created. The man said: And How the uncreated thing is asked for?. He said: He who asked wealth, opulence, and money in this world, verily he asked this for comfort, and the latter is not created for This World and for the people of This World, Since it is created for the people of Paradise. Where as tiredness and exhaustion are created in This World and for the people of this world. Especially he who is given any thing by it, surely he is given a desire and greediness twice to what he is given, and he who took more than his need from it, he will be the poorest since he will be lacking the people around him who will keep his money, as well as lacking every means of This World so there is no comfort concerning the opulence of This World, but Satan whispers evil to the son of Adam that he has by all of this [wealth] the comfort, verily really he is driving him to tiredness in This World, and to the judgment against him in the Hereafter». Then he said: «No, Allah's holy men were not tired in This World for This World, but they were tired in This World for the Hereafter. Then he said: He who cares for his provisions he is decreed by a sin, where Jesus Christ ['Issa] said to the disciples: verily This World is a bridge, so cross it, but do not erect on it».

(HE HAS LET FREE THE TWO BODIES OF FLOWING WATER, MEETING TOGETHER): Abu Abdullah(A.S) said: In his saying - The Exalted and The Glorious - }HE HAS LET FREE THE TWO BODIES OF FLOWING WATER, MEETING TOGETTHER{, He said: «'Ali and Fatima are considered two bodies of knowledge, very profound, where no one of them would transgress the other». }OUT OF THEM COME PEARL AND CORAL{, «And that is al-Hassan, and al-Hussein.

THE PROPHET(SAW) LEFT FOR HIS NATION TWO WEIGHTY THINGS : Abu Sa'ied al-khudari reported, the prophet(SAW) as saying: I left among you two weighty things: one is longer than the other, the book of Allah which is the link extending from the heaven to earth, and My posterity, or the member of my family. Surely they will not be separated until they return to me at the cistern I asked Abu Sai'ed : Who are his posterity» and he said: The house hold of the prophet.

THE NIGHT AND DAY ARE CONSIDERED TWO MOUNTS : The Messenger of Allah(SAW) said: Day an night are two Mounts... Two men whom Allah - The Exalted and The Glorious - has made for each one of them two wings to hover with the angels in paradise. Ali bin al-Hussein(A.S) said: May Allah show Mercy to al-Abbas, it means the son of Ali, for he was an altruist and proved the extreme courage where he ransomed his brother by himself until his hands were cut, and Allah rewarded him by two wings to hover with the angels in paradise, as Allah made for Ja'Far bin Abu Talib, for al-Abbas had been awarded a rank by Allah where all the martyrs envied him for it on The Day of Resurrection.

TWO THINGS PERISHED THE PEOPLE : The Leader of the faithful(A.S) said: two things perished people, the fear of poverty, and the request of pride.

THE SAYING OF THE LEADER OF THE FAITHFUL(A.S): TWO MEN HAVE BROKEN MY BACK : The leader of the faithfuls(A.S) said: Two men have broken my back in This World: A dissolute, well - spoken fluent man, and a pious illiterate - hearted man, where the first one defeats his dissolution by his tongue, and the other one defeats his ignorance by his piety, so be ware of the dissolute one of the scholars, and the illiterate one of the pious people, for they are the glamour of every fascinated

person, and I heard the Messenger of Allah(SAW) saying: Oh 'Ali, My nation's destruction will be at the hand of every dissolute learned fluent person.

THE AVARICIOUS IS DEPRINED FROM TWO QUALITIES, AND STUCK TO TWO OTHERS : Abu Abdullah(A.S) said: The avaricious is deprived contentment, therefore he lacks the comfort, And he is deprived satisfaction, therefore he lacks the certainty.

TWO TYPES OF PEOPLE HAVE NO FORTUNE IN ISLAM: Abu Abdullah Ja'far bin Muhammed al-Sadiq(A.S): The lowest matter by which a man gets out of faith is when he lends his ears to an extremist, and believes in what he says, for my father reported to me concerning his father and his grand father(A.S), The prophet(SAW) as saying: Two Types of my people have no fortune in Islam, The extremists and the determinists. The Messenger of Allah(SAW) said: Two types of people in my nation have no fortune in Islam, the postponists, and the fatalists« (Al-Murji'a, and al-qadariyah.

TREATING MEN AS ENEMIES IS NOT QUITE FREE FROM TWO QUALITIES: The leader of the faithful (A.S) said to his son: Oh Sonnies, avoid treating men as enemies, for they are not quite free from two harms, either by a sane man deceiving you, or by an ignorant killing you.

THE SON OF ADAM GROWS OLD, AND TWO THINGS IN HIM BECOME GRIZZLED: The Messenger of Allah(SAW) said: Two things concerning the son of Adam become old: craving after the wealth; and being very keen about his age.

TWO QUALITIES, EACH ONE OF THEM CAUSES TWO OTHER QUALITIES: The Messenger of Allah(SAW) said: Loving or desiring This World increases both solicitude and sadness, but leading an ascetic life in this world relieves both the heart and the body.

TWO QUALITIES THE SON OF ADAM HATES: The Messenger of Allah(SAW) said: Two things the son of Adam hates: He hates death, where death is considered a relief for every believer from seduction, and he hates the fewness of money, where as the fewness is a good cause for an easy judgment of The Day of Resurrection

TWO QUALITIES CAN NOT MEET TOGETHER IN ANY MUSLIM: The Messenger of Allah(SAW) said: Two qualities can not meet together in a Muslim: Bad disposition and avarice.

TWO QUALITIES CAN NOT MEET TOGETHER IN THE HEART OF A DEVOTEE : The Messenger of Allah(SAW) said: "Faith and avarice can not meet together in the heart of a devotee.

NO ENVY BUT FOR TWO: The Messenger of Allah(SAW) said: "No envy but for two: A man whom Allah has given property, spending it during a day and during a night, (on what is right), and a man whom Allah has given Qur'an reciting it during a day and during a night.

TWO MATTERS WITH WHICH THE PROPHET WAS DELIGHTED: When Ja'far bin Abu Talib, may Allah be pleased with him, came from Ethiopia, since he was an emigrant there, and specifically on the day when Khaibar was conquered, The prophet(SAW) went to him and Kissed his forehead then said: I do not know by which should I be more delighted: Is it by the arrival of Ja'far or by the conquering of Khaibar?.

THE PROPHET(SAW) DONATED TWO QUALITIES TO AL-HASSAN AND AL-HUSSEIN: Fatima(A.S) said: Messenger of Allah, these are your two grand sons, please donate them a quality The Messenger of Allah(SAW) said: "As for al-Hassan I donate him My solemnity and My strength, where as I donate al-Hussein My courage and my generosity.

NO CONVERSATION SHOULD BE MADE AFTER DINNER EXCEPT BY ONE OF TWO MEN: The Messenger of Allah(SAW) said: "No staying up after dinner except for one of two men: Either for he who performs the night prayer, or for a traveler.

THE MOST THING BY WHICH THE PEOPLE ARE ADMITTED TO HELL IS TWO MATTERS, AND THE MOST THING BY WHICH THE PEOPLE ARE ADMITTED TO PARADISE IS TWO MATTERS : The prophet(SAW) said: The first thing by which the people of my nation are admitted to Hell is the two hollows and they asked: What are the two hollows Messenger of Allah?. And he said: The private parts of the human being or the sexual parts, and the mouth. Where as the fearing of

Allah, and the good disposition are the most great things by which the people of my nation are admitted to paradise.

ALLAH - THE EXALTED AND THE GLORIOUS - NEITHER WILL BRING TOGETHER TWO FEARS NOR WILL BRING SAFETIES UPON HIS DEVOTEE : The Messenger of Allah(SAW) said: "Allah - The Exalted and The Glorious - said: I swear by My Majesty and That I will neither join two fears nor will I join two safeties upon My devotee. So if he feels secured against Me in this world, I will frighten him on The Day of The Resurrection, and if he fears Me in This World, I will secure and save him on The Day of The Resurrection.

THE RIGHTEOUSNESS OF THE BEGINNING OF THIS NATION CONSISTS IN TWO QUALITIES, AND THE DESTRUCTION OF ITS END CONSISTS IN TWO QUALITIES : The Messenger of Allah(SAW) said: "The righteousness of the beginning of this nation (the Islamic nation) will be by both certainty and asceticism, where as avarice and the long hope or expectation are considered to be the destruction of its end.

Chapter 4

PART 3 - ON THREE-NUMBERED CHARACTERISTICS

THERE ARE THREE WHOM ALLAH WILL ADMIT TO PARADISE WITHOUT RECKONING (JUDGMENT), AND THERE ARE THREE WHOM ALLAH WILL ADMIT TO FIRE WITHOUT RECKONING : Abu Abdullah(A.S) said: There are three whom Allah will admit to Paradise without reckoning (judgment), and there are three whom Allah will admit to Hell without reckoning. So, as for those, whom Allah will admit to Paradise without reckoning, they are: A just Imam, a trust worthy trade man, and a Sheik who spent his life in obeying Allah - The Exalted, and The Glorious. And the other three whom Allah will admit to Hell without reckoning; they are: an unjust Imam(leader), a lying trade man, and an adulterer Sheikh.

THERE ARE THREE THINGS FOR WHICH ALLAH WILL NOT PASS HIS JUDGMENT ON THE BELIEVER : Abu Abdullah(A,S) said There are three things for which Allah - The Exalted and The Glorious - will not pass His judgment on the believer: The food he eats, the dress he wears, and a good wife who backs him, and helps him guarding his chastity.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM OR BY ONE OF THEM, WILL BE IN THE SHADE OF ALLAH'S - THE EXALTED AND THE GLORIOUS - THRONE : The Messenger of Allah(SAW) said: "There are three qualities for which any one who is characterized by them, or by one of them, will be in the shade of Allah's - The Exalted and The Glorious - throne on The Day of The Resurrection, where no shade will be but His shade: A man gave the people amicably without asking them any thing in return; a man who did not prefer one man, and didn't postpone the other until he

knew that this was either for Allah's pleasure or anger. And a man who didn't find fault with his brother the Muslim until He banished that fault away from himself, Since no sooner had he banished a fault from himself than a new one appeared to him. And it was enough for a man to look for his faults instead of tracing others' faults.

THE NEAREST MANKIND TO ALLAH - THE EXALTED AND GLORIOUS - ON THE DAY OF RESURRECTION ARE CONSIDERED THREE : Abu Abdullah(A.S) said: The nearest mankind to Allah - the Exalted and the Glorious - on The Day of Judgment are three until he finishes his judgment: A man whose power prevented him from tormenting the one who was less in rank, In case of being under the utmost degree of anger. A man who was asked to be an arbiter between two persons, where he didn't show partiality and favoritism to one person rather than the other, even if with a lock of hair, And a man who did say the truth of what is against and in favor of himself without a prejudice.

ANSWERING THE SUPPLICATION CONSISTS IN THE EXISTENCE OF THREE THINGS : Abu Abdullah(A.S) said: When your eyes are full with tears, your heart is frightened, and your skin is shuddered, so rejoice and rejoice at attaining your aim.

A MAN WILL NOT BE A TRUE BELIEVER UNLESS HE IS DISTINGUISHED BY THREE FINE QUALITIES : Abu al-Hassan(A.S) said: The person will not be considered a true believer until he is distinguished by three qualities: A practice which belongs to his Lord; a practice which belongs to his prophet, and practice which belongs to his leader. As for that which belongs to his creator, it is keeping his secret. For Allah - The Exalted and The Glorious - said: He (alone) Knows the unseen, Nor does He make anyone acquired with his Mysteries, except a messenger whom He had chosen{. Where the practice which belongs to his prophet(SAW), is the indulgence with people, for Allah - The Exalted and The Glorious - commanded His prophet(SAW) to indulge with people, He said: Hold to forgiveness: Command what is right: But turn away from the ignorant. And the practice which belongs to his protector is that to be patient, in pain (or suffering), and adversity, For Allah - The Exalted and The Glorious - said: } And to be firm and patient, in pain (or suffering) and adversity (177 - 7).

THREE QUALITIES WILL NOT BE IN THE BELIEVER : Abu Abdullah reported, His father(A.S) as saying: A man will not be considered a believer if he is characterized by avarice, cowardice, and envy. The believer will not be also coward, avaricious, and envious.

THE PROPHET(SAW) ASKED HIS LORD - THE EXALTED AND THE GLORIOUS - THREE QUALITIES, HE GAVE HIM TWO, AND DEPRIVED HIM ONE : 'Ali bin Abi Talib(A.S) Reported, The Messenger of Allah(SAW) as saying: I asked My Lord - of The Exalted and The Blessed - Three qualities, so He gave me Two, and deprived me one, I asked: O, May you not perish my nation due to starvation? He said This is for You, Then I asked: Lord, May you not give any enemy, not one of them, a free hand upon my nation (He means by the enemy the polytheists), lest they become in need to their enemy? and the Lord said: This is for you. And I asked: May you not make their strong fighting spirit amongst themselves?, and he deprived me this quality.

THREE RANKS, THREE PENANCES, THREE SERIOUS OFFENSES AND THREE SAVERS : Abu Ja'far Muhammed bin Ali al-Baqir(A.S) said: There are three ranks, Three penances, Three serious offenses or sins, and three savers. So, as for the ranks, They are: prevalence greetings of peace, Feeding the people, and being in prayer at night when others are asleep. Where as the penances are: performing proper ablution despite the cold days; frequent going to the Mosque during the day and during the night for prayers; and Keeping the congregation's prayer. As for the three serious sins, they are: An obeyed avarice, the followed inclination, and the self admiration. Where as the savers are: Fearing Allah secretly and openly, Frugality in both richness and poverty cases, and the word of justice in the cases of pleasure and anger both. When the Messenger of Allah(SAW) was asked, when in the journey to the heavens, (ascension), about the discussion made by the chiefs on high, he said: This discussion was about the ranks or the grades, and the penances. He said: I was asked what are the ranks?, I said: Performing completely the ablution in the cold days, seeking the prayers with the congregation, waiting the next prayer after offering the first one, and my sovereignty as well as the sovereignty of my household till death. The prophet(SAW) said: There are three serious sins: Violating the bargain, leaving the Sunna (Tradition), and departing congregation, and there are three savers: Keeping silent from back bite, regretting your sin, and staying at home.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERISED BY THEM ALLAH WILL JOIN HIM TO COMPANIONS WITH BEAUTIFUL BIG AND LUSTROUS EYES : Abu Abdullah(A.S) said: There are three qualities for which any one who is characterized by them Allah - The Exalted and The Glorious - will join him to companions with beautiful and lustrous eyes in any way he desires: suppressing the wrath; enduring and bearing the swords for the sake of Allah; and a man who was about to take an illegal wealth, but soon he left it.

THERE ARE THREE WHO WILL NOT BE TREATED JUSTLY BY THE OTHER THREE : Ali(A.S) said: There are three who will not be treated justly by the other three: An honest man by another base one, a lenient by an impudent, and a pious by a dissolute.

THERE ARE THREE QUALITIES AMONG WHICH THE DEVOTEE WILL BE : Abu Hamza al-Thamali reported, I heard Abu Jafar(A.S) as saying: The devotee will be among three qualities: Tremendous trial, the decree, and a grace, so he should be patient against Allah's tremendous trial, where patience is considered here as a Religious obligation, and he should resign himself to the will of Allah where this is also considered an obligation, and he should be grateful to Allah - The Exalted and The Glorious - For His grace, where this is considered an obligation as well.

THERE ARE THREE ENTITLED BETTTER TO OBBTAIN MERCY : Abu Abdullah(A.S) said: I am Merciful Towards three persons, and they are entitled better to obtain Mercy: A noble man struck by humiliation after superiority; a rich man struck by neediness after richness; and a scholar who is ridiculed by his house hold, and the illiterate people.

THERE ARE THREE WHOM ALLAH - THE EXALTED AND THE GLORIOUS - ABOMINATES : Abu Abdullah(A.S) said: Allah - The Exalted and The Glorious - abominates the unjust rich man, an aged man who commits fornication, and a proud miserable man. He then said: Do you know who the proud miserable man is? We said: The one who has a small amount of money, He said: No, He who refuses to be nearer to Allah - The Exalted and The Glorious - Against spending some of his wealth for the poor.

THERE ARE THREE QUALITIES IN WHICH LYING IS CONSIDERED PERMISSIBLE, AND THERE ARE THREE OTHER QUALITIES IN WHICH TRUTH IS UGLIFIED, WHERE AS ASSOCIATING WITH THREE PERSONS SUBDUES THE HEARTLY APPETITE : The Prophet(SAW) said: There are three qualities in which lying is considered permissible: A trick in the war; your promise to your wife; and reconciling the people. And there are three others in which truth is uglified: A talebearing; Telling a man what he hates concerning his house hold; and accusing a man of lying against a piece of news. Where as associating with three persons subdues the heartily appetites: Associating with villain people, Talking with women, and associating with the wealthy people.

THERE ARE THREE QUATITES WITH THREE : Abu Abdullah(A.S) said: «He whose tongue is truthful, his deed is considered righteous; he whose intention is good, Allah will increase his provision; and he whose relation with his family is good, Allah will prolong his age.

THERE IS ONE AGAINST THREE : Abu Abdullah(A.S) said: He whose heart is adhered to This World, he will adheres to it by three qualities: An endless affliction; an unreachd expectation; and an unattained hope.

THERE ARE THREE QUALITIES BY WHICH THE PROPHETS(A.S) WERE DISTINGUISHED, THEY AND THEIR CHILDREN AND FOLLOWERS : Abu al-Hassan Musa bin Ja'far(A.S) said: The prophets; the children of the prophets; and their followers were distinguished by three qualities: The body's sickness; fearing the sultan from them; and poverty.

THERE ARE THREE QUALITIES IN WHICH ALLAH'S - THE EXALTED AND THE BLESSED - ABHORRENCE IS DISTINGUISHED : Abu Abdullah(A.S) said: There are three qualities in which Allah's - The Exalted and The Glorious - abhorrence is distinguished: Sleeping without setting up the night; laughing without a cause, and eating when sated.

THE GIFT IS CONSIDERED OF THREE TYPES : Abu Abdullah(A.S) said: The gift is considered of three types: The gift as a reward, a gift as a bribery, and a gif for the sake of -Allah - The Exalted and The Glorious.

THE SOURCES OF INFIDELITY ARE CONSIDERED THREE : Abu Abdullah(A.S) said: The sources of infidelity are three: Greediness, arrogance and envy. As for greediness; when Adam was prohibited from reaching that tree, his greediness pushed him to eat from it; arrogance pushed Satan to refuse when he was asked to bow down; where as envy pushed the son of Adam to Kill his companion.

DEBT IS CONSIDERED OF THREE TYPES : The Messenger of Allah(SAW) said: Debt is considered of three types: A man who was a creditor and granted some one a respite, but when he was the debtor, he paid without procrastination, For this was a credit and not a debit. And a man obtained another's due in full when he was the creditor and paid his debt when he was the debtor, so this was neither a credit nor was a debit; and a man obtained another's due when he was a creditor, and procrastinated when he was a debtor, so this was a debit and not a credit.

TYPES OF PERMISSION IS TO BE SOUGHT THRICE : Abu Abdullah(A.S) said: Types of permission is to be sought thrice: The first type of them is to make the others hear, where the second is to warn, and the third is that when they either allow or reject, and in this case the visitor should go back.

THREE ARE GIVEN PERMISSION NOT TO GREET: Al-Sadiq(A.S) said: There are three who should not greet: The funeral's escort, the walker to the Friday prayer, and He who is in the water closet.

THE BEST PEOPLE ARE THREE : The Messenger of Allah(SAW) said: The best people of you are those who feed the poor, and prevail hence the greeting, and those who pray when others are asleep.

THERE ARE THREE QUALITIES, THE FIRST OF WHICH EXPOSES RICHNESS, THE SECOND SHOWS THE BEAUTY, AND THE THIRD SUPPRESSES THE ENEMIES : Ali(A.S) said: Perfume exposes richness, where as clothes shows the beauty, and the good faculty suppresses the enemies.

THREE QUALITIES BELONG TO THE PATHS OF THE MESSENGER : Abu Abdullah(A.S) said: Three qualities belong to the Messengers' paths: Perfume, Trimming the hair, and the Plentifulness of women.

THREE QUALITIES CLEAR THE VISION : Abu al-Hassan, the first(A.S) said: There are three qualities which may clear the vision: Looking at the green views; looking at tinning water; and looking at the pretty face.

THE BEAUTIFUL QUALITIES ARE THREE : Abu Abdullah(A.S) said: What are the most beautiful qualities of the person?: He said: Sobriety without solemnity, tolerance and generosity without asking for a reward, and engagement with things which do not belong to the pleasures of This World.

SQUANDERING CONSISTS IN THREE : Abu Abdullah(A.S) said: Squandering consists in three: displaying the vulgar manners of your protective dress, throwing the seeds left and right, and spilling the remaining of water. He said also No squandering in food.

THE MESSENGER OF ALLAH(SAW) CURSED THREE : Abu al_Hassan(A.S) said: The Messenger of Allah(SAW) cursed three types of people: He who eats his meal alone; the mounting man in the desert alone; and He who sleeps alone in his house.

THERE ARE RANKS IN PARADISE WHICH WILL NOT BE ATTAINED BUT BY THREE : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying There are ranks in Paradise which will not be attained but by a just Imam(ruler); he who joins strong and good ties with his Kinship; and he who has children and was patient.

THERE ARE THREE QUALITIES ABOUT SHOWING GOODNESS TO THE BROTHERS, AND MEETING THEIR NEEDS : Jameel bin Darraj reported, Abu Abdullah(A.S) as saying: The best men of you are your generous people, and the worst of them are your niggard people, where as the righteous deeds consist in showing goodness to the brethren, and meeting their needs, For this is considered a reluctance of the devil, moving away from the Hell, and entering the Paradises. So, Jameel tells this tradition to your honest companions He said, I said to him, may I be given as ransom for you, who are my honest companions?, He said: They who show goodness to their brethren in both difficulty or relief. Then he said: Jameel, This will be very easy for the one who is wealthy, but Allah - The Exalted and The Glorious - has praised he who has the little, when

He said: And entertain no desire In their hearts for things Given to the latter, but give them preference over them selves, even though poverty was their (own lot). And those saved from the covetousness of their own souls - they are the ones that achieve prosperity. (59-9).

FORBIDDANCE OF URINATING OR RELIEVING ONE'S SELF IN THREE POSITIONS : Ali(A.S) said: The Messenger of Allah(SAW) has forbidden any one to Urinate or excrete neither near the edge of the pure water's bank, Nor a pure river used for drinking, Nor under a fruitful tree.

THERE ARE THREE BAD QUALITIES IN STANDING VISE - A - VISE THE SUN : The leader of the believers(A.S) said: Don't stand vise - a - vise the sun for it is considered as a steamer which may cause: paleness, dress decomposition, and the appearance of the hidden disease.

THREE SIGNS DISTINGUISH THE SQUANDERER OR THE PRODIGAL(1) : The leader of the believers(A.S) said: There are three signs distinguishing the squanderer: He eats from what the high classes people eat; dresses from what they dress; and buys what they buy, or what is higher than his class.

EVERY EYE WILL BE DECREED TO WEEP EXCEPT THREE EYES : The Messenger of Allah(SAW) said: Every eye will cry on The Day of Judgment except three kinds of eyes: that which cried, in This World, out of fear of Allah; that which lowered the glance from what Allah has forbidden; and that which remained open the whole night guarding in the way of Allah.

GOOD IS HOARDED ALL IN THREE FINE QUALITIES : The leader of the believers(A.S) said: Good is hoarded all in three fine qualities. Sight, silence, and speech. So every sight is considered absent mindedness if not showing any interest; where as every silence is considered an inadvertence if not implying any idea; and every speech is considered none sense if not mentioning the Qur'an. Blessedness to he whose sight was an example, he whose silence was a conception, he whose speech was the mentioning of the Qur'an, he who regretted his sin, and the people were safe of his wrongful conduct.

THERE ARE THREE BAD QUALITIES IN A BLACK SCUFF, WHERE THERE ARE THREE GOOD ONES IN A YELLOW SCUFF : Hannan bin Sadeer said: I came to Abu Abdullah(A.S) wearing a black scuff, he said: why do you wear the black scuff, do not you know that it is distinguished by three qualities?. He said I said: what are they, may I be given as ransom for you? He said: It weakens the sight; relaxes the penis; and causes solicitude; yet it is considered the scuff of the tyrants. You should better wear that which is yellow since it has three fine qualities. I said What are they?. He said: It clears the sight, tightens the penis, and dismisses solicitude, yet It is considered the prophets'(A.S) wear.

LEARN FROM THE CROW THREE QUALITIES : The Messenger of Allah(SAW) said: Learn from crow the following three qualities: concealing behind a cover(1) ; seeking early its provision; and its alertness.

THREE ARE ASSOCIATED WITH THREE : Abu Abdullah(A.S) says: Safety is associated with acting slowly, Regret or sorrow is associated with the speed. And he who started to do a premature work, Its fruit will be reached at its wrong time.

EVIL OMEN CONSISTS IN THREE : Abu Abdullah(A.S) said: Evil omen consists in three; The woman, the sumpter, and the house. As for the Evil omen of the woman, it consists in her big dowry; and her disobedience to her husband. Where as the bad omen of the sumpter consists in its bad behavior and preventing the man to mount it; and the evil omen of the house consists in its narrow yard, evil doing of neighbors, and its large defects.

THREE TYPES OF PEOPLE WILL BE UNDER THE PROTECTION OF ALLAH - THE EXALTED AND THE GLORIOUS - TILL HE TERMINATES THE JUDGMENT : Abu Abdullah(A.S) said: Three types of men will be under Allah's - The Exalted and The Glorious - protection till He terminates the judgment: A man who didn't commit adultery at all; a man who didn't pollute his wealth by usury at all; and a man who didn't seek or think of them both.

HE WHO IS GIVEN THREE WILL NOT BE DEPRIVED THREE OTHERS : Abu Abdullah(A.S) said: He who is given three will not be deprived from three others: He who is given the supplication, will not be deprived the answer, He who is given the gratefulness, will be given the

increasing reward, and he who is given the Trust, will be given sufficiency or satisfaction, where Allah - The Exalted and The Glorious - says in His Book And if any one puts his trust In Allah, sufficient is (Allah) for him, and He says If ye are grateful, I will add more favors unto you and He says: Call on Me; I will answer your Prayers.

FORBIDDANCE OF CONSULTING THREE : The Messenger of Allah (SAW) said: Oh, Ali consult no coward lest he incapacitates you, and consult no stingy lest he misleads you from your aim, and consult no covetous lest he ornaments its evil, and keep in mind - Ali - that cowardice, stinginess and covetousness are all considered one instinct and are united by mistrust, or suspicion.

MIND IS DIVIDED INTO THREE PARTS : The Messenger of Allah (SAW) said; Mind is divided into three parts, so he who attains one or all of them, his mind is considered complete, and he who lacks them, has no mind: Good realization of Allah - The Exalted and The Glorious -, good submission to Him - and good in sight concerning His command.

ADAM (A.S) WAS GIVEN THE CHOICE TO SELECT ONE QUALITY OUT OF THREE OTHERS : Ali bin Abi Talib (A.S) said; Gabriel (A.S) got down to Adam (A.S) and said: Adam I was commanded to give you the choice to select one quality out of three others, So choose one, and leave the rest. Adam then said: What are the three qualities, Gabriel?. He said: Mind, Pudency, and the religion Adam said: I have chosen the mind. Gabriel then said to both the religion and pudency Go. But they said: Gabriel, we were commanded to be with the mind wherever it is, and Gabriel said: It is up to you then ascended.

THE SHIITES ARE CONSIDERED OF THREE TYPES: Abu Abdullah (A.S) said: The Shiites are considered of three types . cordial lover. he is from us . and ornament by us. we are ornament for him . and who will be eaten the people by us. he will become poor.

THREE TYPES OF PEOPLE WHOM ALLAH - THE EXALTED AND THE GLORIOUS - WILL NOT SPEAK TO THEM : The Messenger of Allah (SAW) said: Three types of people whom Allah will not speak to them: He who boasts of kindness where he does not give any thing but with boasting; and He who trails his garment out of vanity, and He who promotes sale of his business by taking false oaths.

THE MIND OF A MAN BELONG TO THREE : Abu Abdullah(A.S) said: The mind of a man belongs to three; in his beard's length; in the carving of his ring; and in his surname.

EXAMINING THE SHIITES SHOULD BE AT THREE : Ja'Far bin Muhammad(A.S) said: Examine our Shiites at three: Prayer's appointed times; and how they observe them; or at their secrets; and how they keep them hidden a way from their enemies; and at their wealth; and how they use it in condoling their brethren.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERISED BY THEM; HIS FAITH IS CONSIDERED PERFECT : Abu Abdullah(A.S) said: There are three qualities for which any one who is characterized by them, his faith's qualities are considered perfect: He who endured oppression, restrained his anger, expected a reward, pardoned and forgave, will be one of those whom Allah will admit to paradise without measures, and they will be given the right to intercede for those similar to Rabi'aa Tribe and Mudar Tribe.

Muhammed bin Ali al-Baqir(A.S) said to Umar bin Abdul Aziz: Umar, verily this world is considered as one of the markets out of which people have gone supplied with what it profited them, and others have gone with what it harmed them. And how many folks are harmed with what we have been examined now, till death abducted them to realize the truth so that they have gone blamed owing to their refusal to be supplied neither by what they liked to take for the life after, nor by what they hated as a protection. Their property was divided among those who do not praise them, and they have been delivered to those who will not excuse them. So we, by the name of Allah; are worthy to look then at those deeds for which we were showing our agreement and happiness with our folk, and we were expressing fears against other deeds, and warning our folk to avoid them, so fear Allah, and Keep in your heart two things: first: you should choose that thing which you are keen to see it accompanying you when you are going to meet your lord in order to present it between His Hands. Second: you should consider the thing which you hate to accompany you when you meet your lord, and you wish for an alternative. So do not seek for that unstable article of that who preceded you, hoping to be passed to you. Oh, Umar, Fear Allah - The Exalted and

The Glorious - and open the doors, ease the barriers, stand by the oppressed people, and defeat the oppressor.

Then he said: There are three qualities for which any one who is characterized by them, his belief in Allah will be perfect. Umar, then Kneeled on his Knees, and said: Oh, the house hold of the prophet.

He said: Yes, Umar, when he who is pleased, his pleasure should not get him involved with injustice, when he who becomes angry, his anger should not subside him from the truth, and when he who has been given power, he should not take what he doesn't own. So, Umar asked for a paper and a pen, and wrote In the name of Allah, the most Gracious and Merciful, this is what Umar bin Abdul Aziz has done to obliterate the injustice in FADAK which Muhammed bin Ali have been affected by.

THERE ARE THREE TO WHOM ALLAH WILL NEITHER SPEAK ON THE DAY OF RESURRECTION, NOR WILL HE LOOK AT THEM, NOR PURIFY THEM, AND THEY WILL BE TORMENTED SEVERELY : Abu Abdullah(A.S) said: There are three to whom Allah will neither speak on The Day of Resurrection, Nor will he look at them, Nor purify them, and they will be tormented severely; He who plucks his white hair, He who masturbates, and he who is considered homosexual.

- Abu Abdullah(A.S) said: There are three to whom Allah will neither speak on The Day of Resurrection, Nor will he look at them, Nor purify them, and they will be tormented severely: He who followed an Imam whose nomination was not from Allah, he who disavowed an Imam whose nomination was from Allah - The Exalted and The Glorious -, and he who claimed that they have a portion or a fortune in Islam.

- The Messenger of Allah(SAW) said: There are three to whom Allah - The Exalted and The Glorious - will not talk on The Day of Resurrection, Nor will He look at them, Nor purify them, and they will be tormented severely: A person who pledges allegiance to the Imam to gain some worldly benefit, and then if the Imam bestows on him (Some thing out of that) riches, he fulfills his allegiance, and if he does not give him, he does not fulfill the allegiance; a person who sells a commodity to another person after the after noon prayer and takes an oath of Allah - The Exalted and The Glorious - that he has been given it at such and such a price, and the buyer believed him and took it, but he was not given the price

when he bought it; and a person who has spare water in the waterless desert, and he refuses to give it to the traveler.

THE MOST HORRIBLE PLACES, IN WHICH THE CREATURE WILL BE, ARE THREE : Abu al-Hassan al-Riddah(A.S) said: The most horrible places, in which the creatures will be, are three: The day when the person is born from his mother's womb, where he sees This World; the day when he dies and sees the life after and its people; and the day when he will be resurrected to see Rules he had never seen in This World. Allah - The Exalted and The Glorious - has made these three places safe for the prophet John(A.S), and relieved his fear where Allah said: So peace be on him the day he was born, the day that he dies, and the day that he will be raised up to life again!, with his body, in these places, where Allah said: }So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life again.

THE PARTNERS IN OPPRESSION ARE THREE : Ali(A.S) said: He who acts upon oppression; he who assists him, and he who bears it are considered three partners in oppression.

THE TALEBEARER IS THE MURDERER OF THREE PERSONS : Abu Abdullah(A.S) said: The talebearer is considered the killer of three persons: the killer of himself; the killer to he who hears the tale; and the killer to that who holds the Tale and transmits it.

THERE ARE THREE DWELLINGS FOR THE BELIEVER, A PRISON; A FORT; AND A HAVEN, AND THERE ARE THREE OTHER DWELLINGS FOR THE PLOY THEIST : Abu Abdullah(A.S) said: This World is considered as the believer's prison; the grave is his fort, and Paradise will be his haven. where as This World is considered also as the Paradise of the infidel, the grave is his prison; and Hell will be his haven.

THE DAYS OF ALLAH - THE EXALTED AND THE GLORIOUS - CONSIST IN THREE : Abu Ja'far(A.S) said: The days of Allah -The Exalted and The Glorious- consist in three: The day when the standing person (ALMAHDI); the day of the return; and The Day of Resurrection.

THREE WILL BE TORMENTED ON THE DAY OF RESURRECTION : Abu Abdullah(A.S) said: I heard that there are three types of persons who will be tormented on The Day of Resurrection: He who makes a

picture of an animal will be punished and ordered to blow spirit there in (which he is unable to do so); he who discloses a dream which he didn't see, will be put to trouble to join into a knot two hair but he will not be able to do so, and he who seeks to listen to the talk of a people hating him, will have the melt lead poured into his ears.

HE WHO ATTAINS THREE FINE QUALITIES CAN ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG : Abu Abdullah(A.S) said: Verily he who attains three fine qualities can enjoin what is right and forbid what is wrong; These qualities are: Acting upon what he is ordered; abandoning what he is prohibited from; just and fair towards what he orders, just towards what he prohibits, and Merciful either towards what he orders or what he prohibits.

IT IS SUFFICIENT FOR A MAN TO PROCEED IN IMPERFECTION TO BE DISTINGUISHED BY THREE BAD QUALITIES : The Messenger of Allah(SAW) said: The swiftest good to reward is the virtue, and the swiftest evil to punishment is the trespass and injustice, and it is enough for a man to look at the people's imperfections which blind him from seeing his own ones, and disgrace the people of what he can not abandon, so that he hurts his associate with what he is uninterested in.

HE WHO DOES NOT LOVE THE POSTERITY OF THE PROPHET(SAW); WILL BE UP TO THE LOT OF ONE OF THE THREE QUALITIES : Ali(A.S) reported, the Messenger of Allah as saying: He who doesn't love my posterity will be up to the lot of one of the three bad qualities: He will be either a hypocrite, or up to an adultery, or born by an unpurified woman.

THE DEAREST THINGS TO ALLAH ARE THREE : Ali bin al-Hussein(A.S), was as he said So not disgrace anyone with a sin, verily the dearest things to Allah - The Exalted and The Glorious - are three: The frugality when in prosperity, enjoining pardon when capable, and be Merciful to Allah's devotees, and NO ONE who shows mercy to anyone else, in This World, certainly he will be shown mercy by Allah - The Exalted and The Glorious - on The Day of Resurrection. And the Top or the beginning of wisdom is the fearing of Allah - the Blessed and The Exalted.

HELL WILL TALK TO THREE : Ali(A.S) reported, the Messenger of Allah as saying: Hell will talk, on The Day of Resurrection, to three persons: An honored prince who has a great fortune, So it will say: Oh, you whom Allah gave power but you were unjust, then it will swallow him as the bird used to swallow the grains of sesame. Then it will say to the reader or the learned person: Oh, you who used to ornament your speech to seduce the people and challenge Allah by your sins. Then it will swallow him. And it will say to the Wealthy man: Oh, you to whom Allah gave a great and spacious luxurious life, where the poor asked you for a few loan, but you refused to give him due to your greediness. Then it will swallow him.

THREE ARE CONSIDERED DEATH BLOWS : Abu Ja'far(A.S) said: Three qualities are considered the death blows: A man who was occupied a lot by his job, forgot his sins, and stuck to his ideas Abu Abdullah(A.S) said: Satan said - cursed by Allah - to his servants: If I have the power on the son of Adam through three qualities, I will not care of what he does, since his deeds will not be accepted: If he is very much occupied by his job to the extent he forgot his sins, and stuck to his own opinion.

ALLAH - THE EXALTED AND THE GLORIOUS - HAS BESTOWED UPON HIS DEVOTEES THREE : Abu Abdullah(A.S) said: I bestowed upon My devotees three: I imposed on them the wind after the breeze or the mercy, and had it not been imposed, no intimate friend would have been able to bury his dearest friend. And I have imposed upon My devotees the forgetfulness after the calamity. So had it not been imposed upon them, No one of them would have been able to enjoy happiness in his life, and I created the sumpter and gave it power on both barley and wheat, had it not been created, their kings would have been able to store wheat and barley as they used to store both silver and gold.

NO SETTING UP THE NIGHT BUT FOR THREE : The Messenger of Allah(SAW) said: No setting up the night but for three: He who awakes at night where his devotion is for reciting the Qur'an, or He who seeks knowledge, or a bride who will be handled to her husband.

THE SON OF ADAM'S HEAD WOULDN'T HAVE BEEN BOWED BY ANY THING EXCEPT FOR THREE : The Messenger of Allah(SAW) said: Had it not been for three, the son of Adam's head wouldn't have been

would not have been bowed: illness; poverty and death. They are all to him, yet he is a leper.

ALL RELIGION'S LEGISLATION'S CONSIST IN THREE : Abu Malik reported; I asked Ali bin al-Hussein(A.S): Tell me about all the religion's legislation's. He said: Saying the truth, judging justly, and fulfilling the promise.

THE SEDUCTIONS (OR TURMOILS) CONSIST IN THREE : The leader of the believers(A.S) said: Seductions consist in three: loving women; which is considered the sword of Satan, drinking wine, which is the trap of Satan, and loving the Dinar and the Dirham which is the arrow of Satan. So he who loves women will not benefit from his life; he who loves wines, he will be deprived the Paradise; and he who loves the Dinar and Dirham will be a slave of This World. 'Issa bin Maryam(Jesus Christ)(A.S) said: Dinar is considered the disease of the religion; and scientists is the physician of the religion. So if you see a physician pulling the disease towards himself, then charge him, and keep in mind that he is not a true advisor for the others.

THERE ARE THREE FAITHFUL COMPANIONS FOR THE MUSLIM : Ali(A.S) said: There are three companion for the Muslim: A companion says: I am with you dead or alive, and it is his deed. A companion says to him: I am with you until you are buried in your grave, then I leave you; and this is his son. And a companion says to him: I am with you until you die, and this is his wealth, so if he died this will be transferred to his inheritors. Qays bin 'Assem said: Messenger of Allah, give us a sermon since we are a folk crossing the prairies. The Messenger of Allah(SAW) said: Verily there will be humiliation with every honor, death with life, and a life after This World, so there will be a careful account of every thing, there will be an observer over all things, there will be a reward for every good deed, and punishment for every evil deed, and for each period there will be a book (revealed). So, Qays, you should have a companion who will be buried with you, but he is alive where you are dead and buried with him. Therefore, if he is generous, he will be generous with you too, and if he is base, he will give up you, and will not be gathered but with you on The Day of Resurrection; you will not be resurrected but with him. and you'll be asked about him. So do not make him but good, and if he is good you'll be happy with him, and if he is corrupt, you'll be corrupt with him, and that is your deed. He said: Oh,

Messenger of Allah, I like to imply and put these words in a poem in order to be our pride for those who will follow us later from the Arabs, and to preserve it. The prophet(SAW) the called after Hassan bin Thabit. He said: I began thinking of a matching way in poetry which can convey the same meaning of this sermon, and I was given the expression before the arrival of Hassan, I said then: Messenger of Allah, I was inspired these verses; I think they meet I think they meet with what you want. I said:Select a mixture of your deeds, verily what the person was doing will be his companion

You should prepare to what will come after death, To that day when the person will be called, and he will obey soon.

So if you are occupied by some thing, do not be, a servant to what Allah is displeased with for man will not be accompanied, after death, or before but only by his deeds verily he is only a guest to his folk where he stays a while amongst them then he leaves.

ALLAH - THE EXALTED AND THE GLORIOUS - HAS SENT THE PROPHET(SAW) THE INSPIRATION WHICH CONSISTS OF THREE EXPRESSIONS REGARDING ALI(A.S) : The Messenger of Allah(SAW) said My lord ascended me and sent me inspiration concerning Ali(A.S) which consists of three expressions: He is the leader (IMAM) of the pious people; the master (ALSAYYID) of the believers, and the leader of the white - Jacked and white footed people.

MEN ARE OF THREE TYPES : Abu Abdullah(A.S) said: Men are of three types: A man known by his fortune; or by his honor, or by his tongue, and the latter is the best of the three.

The leader of the believers(A.S) said: Men are of three types; wise, foolish, and dissolute. The wise man is he whose religion is his method, and leniency is his nature, so he answers when asked; right when he talks, he comprehends when he hears true when he speaks, and he will be faithful when entrusted by any one. Where as the foolish will be inadvertent when given a grace, he will descend when he is compelled to abandon a good matter, he lies when he talks, he will be ignorant when he is pushed to ignorance, and he will not be educated when he is given the education, where as the dissolute is that who will betray you when

he is made your companion, and he who will not advise you when you put trust in him.

LEADER SHIP(OR IMAMATE) WILL NOT BE VALID EXCEPT FOR A MAN DISTINGUISHED BY THREE QUALITIES : Al-Baqir(A.S) said: The leadership(or the Imamate) will not be valid but for a man distinguished by three qualities; A piety which prevents him from reaching the prohibited matters, leniency which restrains his anger, and a good leadership on whom he leads, to the extent he is like a merciful father.

ON HE WHO PERFORMED THREE PILGRIMAGES : Abu Abdullah(A.S) said: He who performed three pilgrimages will never be suffering from any poverty.

THREE VERSES WERE RECITED CONCERNING THE SHIRT OF THE PROPHET (YOUSSEF)(A.S): Abu Abdullah(A.S) said: There were three verses of Qur'an concerning the shirt of the prophet Youssef(A.S) . when Allah The Exalted and The Glorious - said: }They stained his shirt with false blood, and He - The Exalted and The Glorious - said: }If it be that his shirt is rent from the front..{ until the end of this verse(26 - 12). He said also: Go with this my shirt (93 - 12).

OPPRESSION BELONGS TO THREE TYPES : Abu Ja'far(A.S) said: Oppression (or injustice) is of three types: An oppression forgiven by Allah - The Exalted and The Glorious, an oppression which Allah will not forgive, and an oppression which Allah will not leave. As for the oppression which Allah will not forgive, it is polytheism, and making partners with Allah - The Exalted and The Glorious, where as that which Allah will forgive, it is when man oppresses himself concerning matters between him and his Lord - The Exalted and The Glorious - and the last one is that kind which Allah will not leave, and it is the debt among the people.

CHASTITIES ARE LAWFUL ACCORDING TO THREE CONDITIONS: The leader of the believers(A.S) said: Chastities are lawful according to three conditions: A marriage with a legacy, A marriage with the possession of the right hand, and a marriage without a legacy(1)

SAFETY IS WISHED FOR ALL THE NATION EXCEPT FOR ONE OF THE THREE : Ja'far bin Mohammed(A.S) said: I do wish safety for this nation especially those who know our rights except one of the three persons: A companion of an oppressive ruler; a man of wish or whim, and a declare dissolute.

THE MOST DIFFICULT MOMENTS TO THE SON OF ADAM ARE THREE : Ali bin al-Hussein bin Ali bin Abu Talib(A.S) said: The most difficult hours to the son of Adam are three moments: The moment when he observes the angel of death, the moment when he will be resurrected from his grave, and the moment when he will stand in front of Allah - The Exalted and The Glorious. So either he is admitted to Paradise or Hell. Then he said: If you are saved. the son of Adam, you are the winner other wise you will be perished. And if you are saved when put in your grave your will be the winner other wise you will be perished. And if you are saved when the people are ordered to cross the path over the Hell, so you will be the winner other wise you'll be perished, and if you are saved when the people are resurrected to face the Lord of creation, you'll be the winner other wise you'll be perished. Then he recited }Before them is a Partition Till The day they are raised.He said: It is the grave, and verily for his life narrowed down. By the name of Allah, the grave is considered either a garden of Paradise's gardens, or a ditch like the ditches of people. Then a man of his associates came to me saying: The dweller of Heaven knew the dweller of Paradise from the dweller of Hell, so what are you between the two dwellers? and what dwelling of the two is yours?

THE SON OF ADAM WILL NOT DO AN ACT GREATER TO ALLAH - THE EXALTED AND THE GLORIOUS - THAN THREE : The prophet(SAW) said: The son of Adam will not do an act greater to Allah - The Blessed and The Exalted - than the act of a person who killed either a prophet or an Imam, or destroyed al-Ka'bah which Allah - The Exalted and The Glorious - made as the qiblah direction to which Muslims turn in praying toward al-Ka'bah, or he who pumped his sperm unlawfully in a woman's womb.

THE QUALITIES FOR WHICH MAN TRAVELS : Abu Abdullah(A.S) said: It is written in the wisdom of David's family or (Dawud's family) that: there are three qualities for which a man leaves: A provision of returning, or a reparation of livelihood, or an enjoyment but not with an

unlawful thing. Then he said He who loves This World will suffer humiliation.

FURNITURE IS CONSIDERED THREE : Abu Abdullah(A.S) said: when he saw the furniture of a man's house: A mattress for himself, a mattress for his family, a mattress for his guest, and the fourth one is for Satan.

THE THREE SIGNS : Hammad bin 'Issa reported, Abu Abdullah(A.S) as saying: Luqman said to his son: Sonny, there is a sign for every thing distinguished by it, and by which it is testified upon. Religion also has three signs; Knowledge, belief, and acting upon it. Where as faith has three signs: believing in Allah, His holy books, and His Messengers; the scholar also is distinguished by three signs; Realizing Allah, and of what He loves or hates. The believer also is distinguished by three signs: praying, fasting, and paying the Zakat. The false - mannered man is known by three signs: disputes with those who are above him in ranks, says what he doesn't know, and engages with what he can't have. The oppressor is known by three signs: His Tongue contradicts his heart, his heart is his deed, and his speech is his inward. The sinner is known by three signs: betrays, lies, and contradicts what he says. The hypocrite is known by three signs: he is lazy when alone, active when people are with him. and flatters at every matter. The envious man is known by three signs: he backbites when he goes, flatters when he testifies, and rejoices at the calamities. The squanderer is known by three signs: he buys what he can't afford, dresses what is not entitled for him, and eats what is not determined for him. The lazy man is known by three: inadvertence, diversion, and forgetfulness. Hammad bin 'Issa reported, Abu Abdullah(A.S) as saying: For each one of these signs there are other subdivisions, where knowledge has dedicated for each one of them thousands and thousands of chapters. So, Hammad be a seeker for knowledge during the day and the night and in the day, and if you want the comfort to your eyes and to attain both the good of This World and the life after, abandon greediness towards what the people possess; consider your self as one of the dead people; do not deceive your self by imagining that you are above any one in ranks, and keep your mouth closed exactly as you keep your money saved.

ALLAH - THE EXALTED AND THE GLORIOUS - CREATED THE DEVOTEE THROUGH THREE CONDITIONS CONCERNING HIS

DEVELOPMENT: Abu Abdullah(A.S) reported, the leader of the believers(A.S) as saying: There was among what Luqman had preached his son, that he said: Sonny, He whose belief was imperfect, and whose intention in seeking after his provision did not push him to take lessons in his life. Verily Allah - The Blessed and The Most High - created him through three conditions of his development, gave him his provision, though he has neither virtue nor power to earn his living. For Allah - the Blessed and the Most High - will give him his provision in the fourth condition. As for the first condition, he was in his mother's womb and was fed there in a place of rest firmly fixed, where he was protected against any warmth or cool. Then Allah brought him out of all this, and determined his livelihood from his mother's milk, which was sufficient to bring him up and to provide him with strength, though he was powerless and incapable of doing all this by himself alone. Then he was weaned to pass through a new stage where he would get provision directly from his parents in most of the cases till he would be grown up enough and become sane to earn his living by himself, where he began to suspect his creator, and denied the rights he should pay for the poor out of his wealth, and became stingy either towards himself or towards his family due to his fear against poverty as well as his bad certainty toward Allah - The Exalted and The Glorious - ignoring that his Lord would sooner or later sustain him, so what an evil devotee he is, sonny.

PEOPLE ARE CONSIDERED OF THREE TYPES : Abu Abdullah(A.S) said: People are of three types: either a scholar, or a seeker for knowledge; or a scum. So we are the scholars, and our Shiites are the seekers for knowledge, where as the rest of the people are considered scum.

- Abu al-Hassan Musa bin Ja'far(A.S) said People are of three types, either Arabian, or a loyal, or an opposer. So as for the Arabs, they are we, but the loyal people are those loyal to us, and the opposer is he who denies us, or he who has shown open hostility towards us.

- Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: Be either a scholar, or a learned, or love the scholars, and do not be the fourth type where you will be perished by their hatred.

THERE ARE THREE QUALITIES FOR WHICH NO EXCUSE WILL BE ACCEPTED FROM ANY ONE : Abu Abdullah(A.S) said: There are three qualities for which no excuse will be accepted from any one: Rendering

back the trust either to the pious or to the dissolute people; fulfilling the promises or contracts to either the pious or dissolute people, and obeying the parents if they were either pious or dissolute.

THERE ARE THREE QUALITIES WHICH THEIR BAD CONSEQUENCES WILL BE SEEN BY THEIR OWNER BEFORE HIS DEATH: Abu Ja'far(A.S) said: There are three qualities mentioned in the injunctions of Ali(A.S), which their owner will not die until he sees their bad consequences: injustice, breaking the ties of kinship, and the false oath with which Allah is fought. Where as the swiftest reward of obedience is that of joining the kinship's ties. Verily the people, known as being dissolute, their wealth will grow rapidly to the extent that they will be considered (pious) only when joining the ties of kinship, and their ages will be elongated. But breaking such ties may cause bareness.

THERE ARE THREE QUALITIES WITH WHICH THE BELIEF OF ANY MUSLIM IS CONSIDERED PERFECT: The leader of the faithful(A.S) said: There are three qualities with which the faith of any Muslim will be considered perfect: knowing deeply the religion; being economical; and showing endurance at the calamities.

THERE ARE THREE QUALITIES WITH WHICH THE PROPHET (SAW) RECOMMENDED THE LEADER OF BELIEVERS ALI (A.S) : Abu Abdullah (A.S) said: that among what the Messenger of Allah(SAW) recommended Ali(A.S): Ali, I forbid you from three serious things: envy, greediness, and lie, Ali the Master of deeds is three qualities: Treating others as you like to be treated by others; condoling the brother under Allah's - The Exalted and The Glorious ties, and mentioning always Allah - The Blessed and The Exalted - at any case. Ali, there are three joys for the Muslim in This World: Meeting the brothers, breaking his reciting the Qur'an. Ali, there are three qualities which should be attained by the devotee, otherwise his deeds will not be accepted: A piety which prevents him from disobediences to Allah, The Exalted and The Glorious; a good disposition with which he indulges with people, and patience with which he repulses the ignorance of the ignorant. Ali, there are three qualities consist in the facts of the faith: spending (paying charitable gifts) in Allah's cause, in spite of poverty; treating others as you like to be treated by others, giving knowledge to the seeker for knowledge. Ali, there are three qualities considered as of the good manners: Giving he who

deprived you; joining the relations with he who broke them; forgiving he who oppressed you.

- Ali bin Abu Talib(A.S) reported, the Messenger of Allah(SAW) as saying, in his injunction to him .Ali, There are three things with which the believer is considered the best of the people when he meets his lord: «He, who performed what Allah imposed on him, is considered the best worships, he who abandoned the prohibited matters is considered the best pious devotee; and he who accepted and was content with what Allah has given him is considered the richest devotee.

- Ali, there are three matters which the nation can not bear: condoling the brother against what has happened to his wealth; treating the people justly as he wants them to treat him, and mentioning Allah at any case and in all conditions, it is not only saying «Praised be Allah, Thanks to Allah, there is no God but Allah, Great be Allah» but also he should fear Allah - The Exalted and The Glorious - when he encounters a prohibited matter, and abandons it.

- Ali there are some matters due to which madness is expected: Urinating among the graves, walking with one foot bare, and the man who sleeps alone».

- Ali, there are three types of people whose companionship subdues the heartily appetites: Associating with villain people; associating with the wealthy people; talking and speaking with women.

- There are three matters which enhance memorization, and dismiss illness: The Milk, Tooth - Stick (Siwak), and reciting the Qur'an.

- Ali, three are considered of the worshiping of evil: Eating Mud; Trimming the nails by teeth; and eating the beard.

- Ali, I forbid you from three qualities: Envy; Greediness, and Arrogance.

- Ali, there are three matters which harden the heart: listening to diversion, asking for hunting, and flattering the Sultan(ruler).

- Ali, pleasant life consists in three: A spacious house, a beautiful maid, and a very swift horse.

THREE TYPES OF PEOPLE WHOSE SUPPLICATION SHOULD BE ANSWERED BY A PLURAL'S UTTERING : Abu Abdullah(A.S) said: There are three types of people whose supplication should be answered by the uttering of a plural even if they were one: when a man sneezes; it is said to him May Allah show mercy to you., so he is implied with the others. Or when a man greets another man by saying: Peace be upon you or assalam alaikum, or when a man invokes Allah for another man by saying May Allah grant security to you.

UTTERING (PRAISE BE TO ALLAH) ON SNEEZING THRICE : Ali(A.S) said: On sneezing, Uttering (praise be to Allah) by the one who sneezes should be answered with 'may Allah show mercy to you' thrice, and the fourth one is not obligatory.

THERE ARE THREE QUALITIES WHICH WILL NOT BE COMBINED NEITHER IN A HYPOCRITE NOR WILL BE IN A DESOLUTE BY ALLAH - THE EXALTED AND THE GLORIOUS : Abu Abdullah(A.S) said: Allah will not combine, neither in a hypocrite nor in a desolute: the good opinion, Knowledge, and the good manners.

THREE ARE CONSIDERED THE GUESTS OF ALLAH - THE EXALTED AND THE GLORIOUS, HIS VISITORS, AND UNDER HIS PATRONAGE : Ja'far bin Muhammed(A.S) said: verily the guest of Allah - The Exalted and The Glorious - is he who performed both his pilgrimage and (Umra), so he will be Allah's guest Till he returns back home; he who was offering his prayer is considered Allah's guest and under his patronage till he goes; and he who was paying a visit to his brother, in the ties of Allah - The Exalted and The Glorious

- so he is the Allah's guest in His quick reward and preserved mercy.

THE BUYER IS GIVEN, AS A CONDITION CONCERNING THE ANIMAL, THREE DAYS : Fadil bin Yassar reported, Abu Abdullah(A.S) as saying after being asked: What is the condition concerning the animal?. He said: The buyer is given three days only, then he was asked: What is the condition concerning other than the animal?, He said Both parties in business transaction have the right to annul it as long as they have not separated, and if they separated, there will be no option after the satisfactory acceptance.

THREE MATTERS FOR WHICH ALLAH - THE EXALTED AND THE GLORIOUS - DID NOT GIVE ANY ONE OF THE PEOPLE ANY PERMISSION : Abu Abdullah(A.S) said: «Three matters for which people are not given any permission by Allah: obeying the parents whether they were pious or dissolute; fulfilling the oath to either the pious or dissolute person; and rendering back the trust to either the pious or to the dissolute person».

THE BELIEVER WAS NOT TRIED BY ANY THING MORE SEVERELY UPON HIM THAN BEING DEPRIVED FROM THREE QUALITIES : Abu Abdullah(A.S) said: The believer was not tried by any thing more severely upon him than being deprived from three qualities. It was said: What are they?. He said: When the person condoles himself due to poverty, being just with other people as he wants the others to be just with him, and mentioning Allah very much; verily I don't say to you only Praised be Allah, Thanks to Allah, No God but Allah, Great be Allah, but also mentioning Allah should be when any one encounters what he is prohibited.

ALLAH WOULD HAVE DESCENDED TORMENT UPON HIS DEVOTEES ABUNDANTLY, WERE IT NOT FOR THREE : Abu Abdullah(A.S) said: «Allah appoints for each night and day an angel calling: Attention, attention; Oh devotees of Allah, when committing sins against Allah; since were it not for grazing animals; babies sucking milk; and the prostration of old men, torment would have been descended abundantly upon you».

THREE ARE CURSED : The Messenger of Allah(SAW) said: Cursed, cursed is that deaf and blind person who doesn't recognize My posterity's right in leadership; cursed is that who worships the dinar and dirham; cursed, cursed is he who practices sexual intercourse with an animal.

THE PRUDENT PEOPLE AS WELL AS THE JURISTS USED TO WRITE THREE EXPRESSIONS NOT FOUR, WHEN THEY CORRESPOND WITH EACH OTHERS : The leader of the believers(A.S) said: The prudent and jurists used to write three expressions and not four when they correspond with each others: He whose the after life was his concern, Allah will relieve enough his worry in This World, he who

corrects and reform his inward thoughts, Allah will clear his outward acts; and he who corrects and reforms what is that between himself and Allah - The Exalted and the Glorious - Allah will correct and reform what is in between him and the people.

THE MERITS OF THE BELIEVER WILL NOT BE THREE : Abu Abdullah(A.S) said: The merits of the believer are not: lying; greediness; and dissolution; but he might be affected a little bit by them, yet they will vanish rapidly from him.

It is said to him: Will he be affected by adultery?. He said Yes, he is seduced and repentable, but no son of him will be born from that bad drop of sperm.

THREE QUALITIES WILL BE TO HE WHO WAS DEPRIVED FROM A THING FORCIBLY : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: Allah - Great and Al Mighty - said: I gave This World to my foreordained, so he who lends me a loan out of it, I will give him for each loan a reward which will be between ten and seven hundred times its equal, or more; but he who never gave me any loan out of it; and I took by force some thing from him; I will give him instead three qualities, if any one of them was given to my angels they would be satisfied: The prayer; Guidance, and Mercy. Verily Allah - The Exalted and the Glorious - says: Who say, when afflicted with calamity' to ALLAH we belong, and to him is our return... . This one of three. And mercy. the second. }And they are the ones that receive guidance{(157 -2). Is the third quality. Abu Abdullah(A.S) then said: This is for he whose thing was taken from him forcibly by Allah.

THERE IS A PARADISE BELONGING TO ALLAH, AND WILL NOT BE ENTERED BUT ONLY BY THREE : Abu Ja'far(A.S) said: Allah - The Exalted and the Glorious - has a Paradise which will not be entered but by three: A man who judged himself justly; a man who visited his brother, in the ties of Allah; and a man preferred his believing brother to himself.

THERE ARE THREE QUALITIES WHICH DO NOT CONSIST IN THE SHIITES : Abu Abdullah(A.S) said: There are three things not found at the Shiites, or at any one who belongs to them: there is no one amongst them who begs by stretching his hand; there is no one amongst

them who is stingy; and there is no one amongst them who is homosexual.

THERE ARE THREE QUALITIES CONSIDERED AS THE GREATEST OF THE DEVOTEES DEEDS : Ja'far(A.S) said: Three are considered as the greatest of what the devotees have done: The believer is just with himself; the devotee condoles his brother; and mentioning Allah at any case, and specifically when the devotee encounters a sin which he was about to commit, but mentioning Allah prevents him from doing so, where Allah - The Exalted and the Glorious - Says: Those who fear Allah, when a thought of evil From Satan assaults them, Bring Allah to remembrance when Lo! they see aright.

THE SPEECH OF SATAN - ALLAH'S CURSE IS ON HIM. WITH NOAH(A.S) WAS: REMEMBER ME IN THREE CONDITIONS : Abu Ja'far(A.S); When Noah(A.S) supplicated his Lord - The Exalted and The Glorious - against his folk, Satan, Allah's curse is on him - came to Noah(A.S) and said: Oh, Noah, you did me a favor and I wanted to reward you for it. Noah said: I swear by the name of Allah that it was very hateful to me to do you a favor, what was that favor?. He said: yes, you once supplicated your lord against your folk, so they were drowned, and no body survived to seduce him, And I was relieved till there would be another folk ready to seduce them. Noah then said: so, what do you want to reward me?; He said: Remember me in three positions(conditions) where I am nearest to the devotee if he is in one of them: Remember me when you become angry; remember me when you are about to pass your judgment between two persons; and remember me when you are alone with a woman, where nobody is with you both.

THE SPEECH OF SATAN, ALLAH'S CURSE IS ON HIM, WAS. THAT IS WHAT DISABLED ME CONCERNING THE SON OF ADAM; I WILL NOT BE DISABLED BUT BY ONE QUALITY OUT OF THREE OTHERS : Abu Abdullah(A.S) said: Satan - Allah's curse is on him - says: That what incapacitated me concerning the son of Adam; I will not be then incapacitated but by one quality out of three others concerning him: Taking a wealth illegally; or preventing its owner from paying its legitimate due amount (Zakat) or (Sadaqah), or using such wealth in its wrong utility.

THREE QUALITIES PEOPLE CAN NOT BEAR : Abu Abdullah(A.S) said: There are three qualities people can not bear: Forgiving the people; brother's condolences towards his brother concerning the loss of his wealth, and mentioning Allah very much.

FAVOR WILL NOT BE APPROPRIATE BUT BY THREE QUALITIES : Abu Abdullah(A.S) said: I saw that doing a favor will not be appropriate but by three qualities: Minimizing it, veiling it, and hastening it; so , you glorify it when minimizing it to he whom you are doing it; you complete it when veiling it, and you enjoy it when hastening it, other wise you will smash, and disturb it.

HANDS CONSIST IN THREE : The Messenger of Allah(SAW) said: Hands consist of three types; the Hand of Allah - The Exalted and the glorious - is the upper Hand; the hand of the donor comes after it, and the hand of the beggar is the lowest one. So give the excess, and do not disable yourself».

THREE DESIRABLE QUALITIES : The Messenger of Allah(SAW) said: «Every favor is considered a charity (or Sadaqah); he who leads people to grace is considered as the doer of it; and Allah loves relieving the desirous.

DONATORS CONSIST IN THREE : Abu Abdullah(A.S) said: Donators consist in three Allah, the Cherisher and Sustainer of the Worlds; the owner of the wealth (Landlord, he who deals with it.

Abu Ja'far(A.S) said: Donators consist in three types: The Donator Allah; he who donates out of his wealth, and the seeker to donate is considered also a donator.

BEGGING IS NOT LAWFUL EXCEPT FOR THREE CLASSES : Abu Abdullah(A.S) said: «Begging is not lawful except for three classes: lacking of relatives, heavy debt, and dear necessity.

ALLAH - THE EXALTED AND THE GLORIOUS - HAS GIVEN THE SON OF ADAM THREE QUALITIES : Abu Ja'far(A.S) said: Allah - the Blessed and Exalted - says: son of Adam, I have given you three qualities: I Veiled your faults so that your parents wouldn't have buried you if they knew your sins which I had veiled; I granted you wealth, so when I

had asked you a loan you refused to do a favor; and I commanded you to give one third of your legacy after your death to the poor, but you didn't pay your due amount.

THE DEVOTEE IS NOT CONSIDERED AN INFIDEL UNLESS HE DOES ONE OF THE THREE QUALITIES : Abu Abdullah(A.S) said: I said: These vernaculars claim that infidelity is lighter than the creeping of ants in the gloomy night, and on the black paint; he said: the devotee is not considered infidel unless he prays to some one other than Allah, or slays for some one other than Allah, or supplicate some one other than Allah - The Exalted and Glorious.

THIS NATION WAS NOT GIVEN LESS THAN THREE : The Messenger of Allah(SAW) said: This nation was not given less than three: Beauty; the good voice; and memorization.

THIS NATION IS NOT CHARACTERISED BY THREE MATTERS : The Messenger of Allah(SAW) said: Three are not found in my nation: Monasticism; perambulate or touring on foot; and keeping silent.

THE ANGELS WILL NOT ENTER A HOUSE CONTAINING THREE THINGS: The Messenger of Allah(SAW) said: Gabriel(A.S) came to me and said: We - The community of angels - will not enter a house containing a dog; a statue, or a pan used for urination.

THERE ARE THREE TYPES OF PEOPLE WHO DO NOT ENJOIN WHAT IS RIGHT OR WHAT IS PERMISSIBLE, AND DENOUNCE WHAT IS EVIL : The messenger of Allah(SAW) said:«He who enjoins what is right and denounces what is evil, or leads to what is full of grace, is considered a partner of that grace; and he who encourages on doing evil, or leads the others to it is considered a partner of that evil.

ALLAH - THE EXALTED AND THE GLORIOUS - GAVE THE BELIEVER THREE QUALITIES : Abu Ja'far(A.S) said: Allah - The Exalted and The Glorious - gave the believer three fine qualities: The Glory of This World has been granted to him due to his religion; reward at the end; and solemnity in the hearts of people towards him.

BE CAREFUL FOR YOUR RELIGION FROM THREE : Saleem bin Qays al-Hilali reported, the leader of the believers, Ali(A.S) as saying: Be

careful for your religion against three: That who read the Qur'an and no sooner had you seen happiness clear on his face; than he raised his sword against his neighbor and accused him of being infidel, I said: Leader of the believers: who is entitled first by infidelity?. He said: The accuser, and the man who was disparaged by the narrations, to the extent he proceeded in ornamenting lies about any event which had happened, and wove more lies about it, and he whom Allah - The Exalted and the Glorious had given him power, then he claimed that the submission to him was equal to Allah's obedience, and his disobedience was similar to Allah's disobedience. But he lied because No obedience to any one against the disobedience of the creator, because man should not dedicate his love to the disobedience of Allah, where no obedience should be for Allah's disobedience, and No submission to any one disobeyed Allah, verily obedience should be served to Allah; His Messenger, and the people in charge, because Allah had recommended to obey the Messenger since he was purified and in protected where he didn't encourage on Allah's disobedience, but he encouraged on obeying the people in charge since they were infallible as well as purified and far from recommending the others to disobey Allah.

THE EARTH DID NOT COMPLAIN TO ALLAH AS IT HAD COMPLAINED AGAINST THREE : Ja'far bin Muhammed(A.S) reported; The Messenger of Allah(SAW) as saying: «The earth did not complain to its Lord

- The Exalted and Glorious - as it had complained against three: A blood which was shed illegally on it; or Taking a bath after committing adultery; or sleeping on it before the sun rise.

ALLAH WILL NOT ACCEPT THREE TYPES OF PEOPLE UNDER HIS PATRONAGE : The Messenger of Allah(SAW) said: Allah will not accept three types of people under his patronage: A man lodged at a wrecked house; a man prayed on the street; and a man left his camel untie.

THREE ARE THOSE WHOM ALLAH WOULD GIVE PROTECTION WITH THE SHADE OF HIS CROWN ON THE DAY OF RESURRECTION : Ali bin Ja'far reported, Musa bin Ja'far(A.S) as saying: Three are those whom Allah would give protection with the shade of His crown on the Day of Resurrection, where no other shade but His shade:

that who gave in marriage to his brother the Muslim, or served him, or kept his secret.

THREE COMPLAIN TO ALLAH - THE EXALTED AND THE GLORIOUS : Abu Abdullah(A.S) said: Three are those who complain to Allah - The Exalted and Glorious: A wrecked mosque which was used to offer prayers in it by the people; A scholar who was amongst the unlearned people, and Qur'an on the shelf covered by a layer of dust, unread.

THE READERS OF THE QUR'AN ARE THREE : Abu Ja'far(A.S) said: Readers of the Qur'an are three: a man who read the Qur'an to use it as an article to win over the kings through it, and assailed the people also by it; A man read the Qur'an and memorized its letters but he forgot its limits concerning the penalties or prohibited matters; and a man read the Qur'an where he used its treatment to cure his heart through reading it at his sleepless night, in his thirsty day, acting upon it in mosques; and thinking about its measurements when in bed open - eyed, so Allah - the Glorious and Mighty - by them would defeat the diversity, by them Allah would revenge from the enemies; and Allah would descend the rain from heavens, I swear by Allah's name that those three readers of the Qur'an are dearer than the red sulphur».

- Abu Abdullah(A.S) said: The readers are three, He who read the Qur'an to win over the kings and assault the people by it, so he is one of the Hell's inhabitants; that who read the Qur'an and memorized its letters but he forgot its limits, so he is one of the Hell's inhabitants, and that who read the Qur'an and veiled under its hooded cloak, so that he acts upon its basic or fundamentals (or established meanings), believes in its un-established meanings also, so he made lawful to the lawful thing, and prohibited what was forbidden, and that was he whom Allah would save from the misleading seductions, to admit him then to Paradise, and would make him intercede on the behalf of those he wishes to save.

JOURNEY WOULD NOT BE ALLOWED BUT FOR THREE MOSQUES : Ali bin Moussa al-Ridah(A.S) said: Journey is not allowed to any graves but ours, and bear in mind that I will be killed by poison oppressively, and I will be buried in a very far place, so he who starts his journey to visit me, his supplication would be answered, and his sins would be forgiven.

THREE QUALITIES CONSIST IN RADISH : Hanan bin Sadeer reported, I was with Abu Abdullah(A.S) to have food; he gave me a radish and said: Oh, Hanan, eat radish since it is distinguished by three qualities; its leaves dismiss the winds, its core dismiss the urine; and its roots stops the putum.

THREE THINGS ARE NOT HARMFUL : Mansur bin Youniss reported: I heard Abu al-Hassan Moussa bin Ja'far as saying: Three are not harmful: white grapes, sugar cane; and lebanese apple.

THE MESSENGER OF ALLAH(SAW) GUARANTEED THREE DWELLINGS IN PARADISE TO HE WHO QUILTS THREE BAD QUALITIES : Jabala al-Ifriqi reported, the Messenger of Allah(SAW) as saying: I am the Master of a dwelling in the precincts of Paradise; the master of a dwelling in the middle of prardise, and a dwelling at the top of paradise; so I guarantee them to he who quits the dispute even if he is right; he who quits lying even if he is joking, and he whose disposition is good.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS NOT CHARACTERISED BY THEM WILL NEITHER BE ON THE PATH OF ALLAH - THE EXALTED AND THE GLORIOUS - NOR WILL HE BE ON THE PATH OF HIS MESSENGER : The prophet(SAW) said: «There are three qualities for which any one who is not characterised by them will neither be on the path of Allah - The Exalted and The Glorious -Nor will he be on the path of me. It is said: What are they, messenger of Allah? He said: A leniency by which he defeats the ignorance of the ignorant, a good disposition upon which he lives among people, and piety which prevents him from the disobedience of Allah - The Exalted and Glorious.

ALLAH - THE EXALTED AND GLORIOUS - HAS THREE SANCTITIES : Abu Saied al-Khoudari reported, the Messenger of Allah(SAW) as saying: Allah has three sanctities for which any one who preserved them, Allah would preserve the matters of both his religion and his present life, but he who didn't preserve them, Allah would not preserve any thing for him: The sanctity of Islam; my sanctity; and the sanctity of my posterity.

THE TRUTH OF FAITH CONSISTS IN THREE : Abu Ja'far(A.S) said: When the Messenger of Allah was in one of his trips, he was met by a group of travellers where they greeted him saying: Peace be upon you, Messenger of Allah, The Messenger turned towards them and said: What are you?, They said: We are believers. He asked: What is the nature of your faithfulness?,They said: We are content with Allah's ordainment, consent with His command, and we are committed to Allah's general authority.He said: Scholars(Ulama), Judicious, and you were about to be prophets due to your prudence; and if you are truthful do not build what you do not dwell in; do not collect what you do not eat; and fear Allah to Him shall you all be brought back.

PILGRIMS ARE CONSIDERED OF THREE TYPES : The Messenger of Allah(SAW) said: Pilgrims are considered of three types; and the best rewarded of them is he whose preceded and delayed sins have been forgiven, where Allah preserved him from the penalty of Hell. But as for that who succeeds him, he is that whose preceded sins have been forgiven where he resumes working during the remaining of his life; and that who comes after him is a man who is preserved both at his house hold and wealth as well.

FORBIDDANCE OF THREE QUALITIES : The leader of believers(A.S) said in his will to his son Muhammed bin al-Hanaffiah: Be aware of conceitedness, bad disposition, and impatience, since no companion would be able to become righteous with these three qualities; you will be deserted by people unless you constrain your self and showing love to people; oblige your soul to be patient with people's Troubles, Try to help your friend with both your soul and your wealth; Try to help also your acquaintances with both sustenance as well as your good disposition; where you should help the public with your love and glad tidings as well; show your enemy your justice as well as your unbiased treatment; and be very enthusiastic for both your religion and honour against any one, for this would be safer for your religion and life both.

BLACKNESS IS DISAPPROVED BUT FOR THREE THINGS : The Messenger of Allah(SAW) said:Blackness is disapproved but for three things: A Turban, a footgear, and a dress.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS NOT CHARACTERISED BY THEM WILL NOT BE PAYED ANY

ATTENTION : Abu Ja'far(A.S) said: There are three qualities for which any one who is not characterised by them will not be payed any attention: A Piety which prevents him from the disobedience of the Most High Allah, Leniency with which he restrains his anger, and a good companionship for he whom he associates with.

HOSPITALITY ALMS THREE DAYS : The Messenger of Allah(SAW) said; Hospitality on the first day is considered a claim; and so is the second and the third day. but what comes after is considered (a Sadaqah) you grant it to him, then he said: No one of you should dwell in the house of his brother lest he makes him sinful, he was asked: And how would he make him sinful?, he said: He prolongs his stay with him and nothing will be left to the host to entertain his guest.

THREE ARE MATTERS AGAINST WHICH THE HEART OF ANY MUSLIM SHOULD NOT BEAR ANY MALICE : The Messenger of Allah(SAW) delivered an address to the people at Minah, in the farewell pilgrimage, in al-Khief Mosque where he praised and thanked Allah, then said: May Allah make bloom a devotee who heard my speech and understood it, then transmitted it to those who haven't yet heard it; and how many a transmitter of a doctrine were not really jurisprudents, and how many a transmitter of a doctrine to be who is more jurisprudent than him; I inform you that there are three matters against which the heart of any Muslim shouldn't bear any malice: deed's faithfulness for Allah; The advice to all the Muslims' leaders, and sticking to their congregation, since their supplication implies those who are around them. Muslims are brothers, their blood are equal in rights, they are responsible about those brothers lower than their ranks, and they are like one hand against their enemies.

THE SPEECH OF THE PROPHET(SAW): THREE, I SWEAR THAT THEY ARE RIGHT : The Messenger of Allah(SAW) said to Ali(A.S): There are three types of people I swear that they are right: you, and the guardians who'll come after you are instructors, for Allah will not be known except by the course of your recognition; there are also instructors who will not be admitted to Paradise unless they recognize you, and you recognize them, and Instructors who will not be admitted to Hell unless they deny you and you deny them.

NOTHING WILL ACCOMPANY A PERSON AFTER HIS DEATH EXCEPT THREE : Abu Abdullah(A.S) said: Nothing will accompany a person after his death concerning the reward except three qualities:

A current Sadaqah he dedicated for the poors in his life, and will be so after his death until the Day of Resurrection - A mortmain Sadaqah which can not be inherited, or a new guiding knowledge he enchanted, and used to act upon it, where others acted upon it also after his death, or a pious son invoking Allah's forgiveness for his dead father.

THREE TYPES OF PEOPLE WILL NOT BE ADMITTED TO PARADISE BY Allah - THE EXALTED AND THE GLORIOUS : Abu Haroun al-Makfouf reported, Abu Abdullah(A.S) as saying: Abu Haroun, Allah - The Blessed and The Exalted - took an oath upon Himself not to let a traitor to dwell near him. I said: Who is the traitor?, he said: He who withholds a Dirham from a believer, or with holds any thing concerning the graces of This World away from him. I said I seek refuge in Allah from his wrath He said: Allah - The Blessed and The Exalted - took an oath upon himself not to admit to His paradise three types of people: He who is warding off Allah - The Exalted and Glorious, or warding of a guiding Imam, or he who with holds the rights of a believer, I said He can give him out of his surplus of what he owns?, He said: He should give him Voluntarily and willingly, but if any Muslim was greedy towards him, he would not be considered as his brother, and verily this would be the Satan infidelity.

THE BELIEVER WAS GIVEN THREE QUALITIES: Abu Ja'far(A.S) said: Allah - The Exalted and Glorious - gave the believer three qualities: a high rank in This World, success on the Day of Resurrection, and solemnity in the hearts of the oppressor; then he read;But honor belongs to Allah and His Messenger, and to the believers{, and he read: }The Believers must eventually win.. until They will dwell there in(Forever)(11-23).

THE MOST ENTITLED PEOPLE BETTER TO WISH THREE THINGS. FOR THREE TYPES OF PEOPLE : Abu Abdullah(A.S) said: The most entitled people better to wish for the others richness are the stingies, For they will be relieved when the people become wealthy and will stop resorting to them; where as the most entitled people better to wish the others righteousness are the blemishes' people, For the others will stop

tracing the blemished ones when righteous, and the most entitled people better to wish the people leniency, are the foolish ones who need others to forgive them due to their foolishness, so the stingy people became wishing poverty to the public, and so did the blemishes' people who became wishing blemishes for the others, as well as the foolish people who became wishing foolishness to the public, since poverty means the necessity to resort to the stingies, where corruption means tracing the blemishes of the others; and foolishness means rewarding the sinner for his sin.

THE MATTERS ARE OF THREE TYPES : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying in long speech: The matters are of three: A matter which became clear to you, and you followed it, a matter which you noticed its oppression till you avoided it, and a matter which was a cause of dispute, so you should relate it Allah - The Exalted and The Glorious .

THIEVES ARE OF THREE TYPES : Abu Abdullah(A.S) said: Thieves are of three types: The Zakat impeder, the thief of women's dowries, and he who took a debt without having any intention to pay it back.

ALL THE MUSLIMS' RULES ARE APPLIED ACCORDING TO THREE METHODS : The leader of the believers(A.S) said: All the believers' rules are applied according to three methods: A just testimony, or a decisive oath, or a current religious path with the guiding Imams as well.

THREE ARE ASSOCIATED WITH THREE OTHERS : Abu al-Hassan al-Ridah(A.S) said: Allah - The Exalted and Glorious - recommended three things associated with three others: Recommended that the prayer should be performed with the payment of the (Zakat), so he who prays and doesn't pay the Zakat, his prayer will not be accepted. He recommended us also to be grateful to Him and to our parents, so he who is not grateful to his parents will not be grateful to Allah. He recommended us to fear Allah, and join the relations'ties of our kinship and he who does not join the ties of his kinship, he will not be considered fearful of Allah.

THREE TYPES OF PEOPLE ASK ALLAH - THE EXALTED AND THE GLORIOUS - TO GRANT THEM INTERCESSION, AND THEY WILL BE ABLE TO INTERCEDE FOR THE OTHERS : Ali(A.S) reported, the

Messenger of Allah(SAW) as saying: «Three types of people ask Allah - The Exalted and Glorious - to grant them intercession, and they will be given it to intercede for others: the prophets, then the scholars(1) , and then the Martyrs.

THREE QUALITIES CONSIST IN THE QUINCE : The Messenger of Allah(SAW) said: «Eat the quince since it is distinguished by three qualities: it comforts the heart, it makes the stingy generous, and encourages the coward.

THREE QUALITIES CONSIST IN ONION : Abu Abdullah(A.S) said: Eat onion since it has three qualities: makes the taste more delicious, tightens the gum, and increases both the sperm and sexual intercourse power.

THE SIGNS OF JURISPRUDENCE CONSIST IN THREE QUALITIES : Abu al-hassan(a.s) said: some of the jurisprudence signs are: leniency, knowledge and keepin silent, since silence is considered as a port of the wishom's ports; it attracts the love of the others, and it is an indication of the whole grace.

BLOWING IS DISAPPROVED REGARDING THREE THINGS : Abu Abdullah(A.S) said: Blowing is disapproved regarding watermellon; food, and the place of prostration in prayer.

THERE ARE THREE QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERISED BY THEM, HE WILL BE ADMITTED TO HELL : Abu Abdullah(A.S) said: When a man is characterised by the following three qualities, you should not be embarrassed when you say that he is in Hell:

Disaffection, cowardice, and stinginess, and there are three for which if any woman is characterised by them, you should not be embarrassed to say that she is in Hell: Obscenity, conceitedness, and dissoluteness.

THAT WHO HAS OBTAINED AN UNLAWFUL WEALTH, ALLAH WOULD GIVE UPON HIM A FREE HAND OF THREE THINGS : Abu Abdullah(A.S) said: He who obtained an unlawful wealth, Allah would give upon him a free hand of erection, water, and mud.

OWNING THREE THINGS IS LINKED TO THE MAN'S HAPPINESS
ALI BIN AL-HUSSEIN(A.S) SAID: Man's happiness consists in owing three things: when his shop is in his country; when his companions are pious; and when is granted children to help him.

FASTING A YEAR MEANS FASTING THREE DAYS OF EACH MONTH : Abu Hamza reported: I asked Abu Abdullah(A.S) about what the tradition of the Messenger of Allah(SAW) decreed concerning the fasting; He said: Three days of each month: The Thursday of the first ten days, Wednesday of the second ten days, and the Thursday of the last ten days; so fasting them is as though the person has fasted the whole year, depending on what Allah - The Exalted and The Glorious - says: He that doeth good shall have ten times as much to his credit, and for he who can not do it, It is better for him pay the charity' Sadaqa).

THE BELIEVER'S AMUSEMENT CONSISTS IN THREE THINGS : Zarrara bin Ayan reported, Abu Ja'far(A.S) as saying: The believer's amusement consists in three things: The enjoyment with women, joking with the brethren, and praying at night.

HE WHO ACQUIRED THREE QUALITIES, THE WHOLE WORLD, AS THOUGH, IS GIVEN TO HIM : The Messenger of Allah(SAW) said: He who becomes sound in his body, safe in his clan, and has sufficient food, he is as though given the whole world.

THE DEAREST DEEDS TO ALLAH - THE EXALTED AND THE GLORIOUS - ARE THREE : Abdullah bin Mas'oud reported, I asked the Messenger of Allah(SAW): What are the dearest deeds to Allah - The Exalted and The Glorious.He said: Praying at its fixed time I asked: Then, what is next?. He said: Obedience to thy parents, I asked: then what is next?. He said: The Holy Struggle (ALJEHAD) in the way of Allah.

THREE TYPES OF PEOPLE WHOM ALLAH - THE EXALTED AND THE GLORIOUS - WILL NOT SPEAK TO THEM : The Messenger of Allah(SAW) said: Three types of people whom Allah will not speak to them: He who boasts of kindness where he does not give any thing but with boasting; and He who trails his garment out of vanity, and He who promotes sale of his business by taking false oaths.

THE MOST FEARFUL THINGS TO ME REGARDING MY NATION ARE THREE : The Messenger of Allah (SAW) said: The most fearful things to me regarding my nation are three: A stumble of a scholar; the dispute of a hypocrite about the Qur'an; and a base life cutting your necks. so you should charge it against your souls.

HE WHO BELIEVES IN ALLAH, AND THE DAY OF THE HEREAFTER SHOULD NOT DO THREE THINGS : The Messenger of Allah(SAW) said: He who believes in Allah, and the Day of the Hereafter should not sit around a Table upon which wine is drunk; he who believes in Allah, and the Hereafter should not enter the bathroom but with a covering(wrapper); and he who believes in Allah and the Day of the Hereafter should not let his wife go the outside bathroom.

ATTENTION SHOULD BE PAYED FOR THE NATION AGAINST THREE QUALITIES : The Messenger of Allah (SAW) said: Verily, I am afraid for my coming nation, after my death, from three qualities: interpreting the Qur'an wrongfully, or following the stumble of a scholar, or becoming rich so that they are both oppressor and ungrateful. Therefore, I will tell you about an outlet to all of these: As for the Qur'an, you should know all its established meanings, and believe in its unestablished meanings; you should not follow the scholar's mistake or stumble, but give him a chance to wake up; and be grateful to Allah for His grace, and pay your due amount of money if you become wealthy; where this is the outlet of the wealth's problem.

THREE FINE QUALITIES, OUT OF THIS WORLD, ARE MADE PLEASANT TO THE PROPHET(SAW) : The prophet(SAW) said: There are three fine qualities out of This World made pleasant to me: Women, Perfume, and the Tranquility of my eye which is the prayer.

THE VISITOR OF AL-RIDDAH(A.S) WILL DERIVE THE BENEFIT IN THREE POSITIONS : Al-Riddah(A.S) said: He who visits me, from a distance of my house, I'll come to him, on the Day of Resurrection in three positions till I release him from their terrors; when the scrolls are laid open right and left; at the path; and at the scale.

AL-BAQIR(A.S) COMMANDED HIS SON AL-SADIQ(A.S) THREE THINGS, AND PROHIBITED HIM FROM THREE : Sufayan al-Thawri reported: I met al-Sadiq bin al-Sadiq Ja'far bin Muhammed(A.S), and I

said to him: Oh, the son of the Messenger of Allah, advise me He said to me: Oh; Sufyan; No magnanimity for a liar, No brother for a bored person; No relief for an envious, and No successfulness for the bad mannered person. I said: Oh the Son of the Messenger of Allah, may you provide me more. He said to me: Oh, Sufyan, trust in Allah, you will be faithful; be content with what Allah has Portioned for you, you will be rich; act well to whom you live next to, you will be a true Muslim; do not associate with the dissolute lest he teaches you some of his dissoluteness; and consult those who fear Allah - The Exalted and The Glorious - About your matters. I said: Oh, the son of the Messenger of Allah provide me more., He said to me: oh, Sufyan, he who asks for honour without a clan, richness without a wealth, and solemnity without power, he should move then from the humility of Allah's disobedience, to the honour of Allah's obedience. I said: «Provide me more, the son of the Messenger of Allah.. He replied: Oh, Sufyan, My father(A.S) commanded me three things, and prohibited me from three, so he said: Sonny, He who associates with an evil companion, he will not be sound; he who is involved in an evil path, he will be accused; and he who does not restrain his tongue, he will be very sorry. Then he(A.S) read:

Habituate your tongue to say the good You'll win it,
since the tongue will be molded according to what you habituate,
He is authorized to receive what you've prepared for it,
see it how habituated in both evil or good.

THE SAYING OF THE PROPHET(SAW) TO SALMAN AL-FARISSI (RAH) YOU ARE GRANTED THREE FINE QUALITIES DUE TO YOUR ILLNESS : The Messenger of Allah(SAW) said to Salman al-Farissi - May Allah be very pleased with him: Oh, Salman, you will be granted three fine qualities if you are afflicted by a disease; you'll be mentioned by Allah - the Blessed and The Exalted - : your supplication will be answered; and the disease will not leave a sin without obliterating it, may Allah keep you secured till the hour of your death.

THE SAYING OF UMAR; I TURN TO ALLAH FROM THREE: Jabir bin Abdullah al-Ansari said: I witnessed Umar when dying, saying: I turn to Allah from three; from dismissing the slaves of al-Yemen; from abstaining from the army of Ussama after he was appointed as our leader by the Messenger of Allah(SAW); and from our conspiracy against the

people of the house, not to appoint any one of them as a leader the moment Allah took His Messenger.

THREE PEOPLE ARE THOSE WHO DIDN'T DISBELIEVE IN THE REVELATION AT ALL (OR AT A FLICKER OF AN EYE) : The Messenger of Allah (SAW) said: These persons are those who didn't disbelieve in revelation, even at a flicker of an eye: Yassin's believer, Ali bin Abutalib(A.S), and Asiah the wife of the pharaoh.

THREE WILL COMPLAIN TO ALLAH - THE EXALTED AND THE GLORIOUS - ON THE DAY OF RESURRECTION : Jabir reported, the Messenger of Allah(SAW) as saying: «They will come on the Day of Resurrection complaining to Allah - The Exalted and The Glorious : The Qur'an, the Mosque, and the posterity of the prophet(SAW); the Qur'an will say: O, Lord! they falsified and tore me; the mosque will say: O, Lord! they neutralized and lost me; and the posterity will say: O, Lord, they killed; dismissed, and displaced us, I kneel then on two knees for judgement; Allah - The Exalted and the Most High - will say to me; I am closer to them than their own selves.

NIGGARDLINESS PRODUCES THREE DISPRAISED QUALITIES : The prophet(SAW) said: Beware of Niggardliness, verily those who preceded you were perished by Niggardliness, it incited them to lie, and they became liars; it incited them to oppress, and they oppressed; it incited them to break their ties and they did.

- The Messenger of Allah(SAW) said: Be on your guard against adultery for Allah - The Exalted and Glorious - doesn't love neither adultery nor does He love the adulterer; Guard against committing oppression, for oppression will be the darkness on the Day of Resurrection, and beware of Niggardliness since it incited those who preceded you till they shed their blood, it incited them till they severed (broke) the ties of their kinship, and incited them till they violated and deemed lawful their honors.

THERE ARE THREE QUALITIES, IF ANY ONE ACTS UPON THEM, HE WILL BE ENTITLED THE SAME RIGHTS OF THE MUSLIMS : The Messenger of Allah(SAW) said: He who turns his face towards our qiblah or al-Ka'bah, prays our prayer, and eats from our slaughtered animal (Zabihah), he will be entitled the same rights of the Muslims.

THREE THINGS, EACH ONE OF THEM IS CONSIDERED AS ONE PART OUT OF FOURTY FIVE OTHERS OF PROPHECY : The Messenger of Allah(SAW) said: The righteous line of conduct; the righteous behaviour, and the frugality are considered as one part out of fourty five parts of prophecy or (prophetism).

THREE WILL NOT BE ADMITTED TO PARADISE : The Messenger of Allah(SAW) said: Three types of people will not be admitted to paradise: An alcoholic (a habitual drunkard); a magic addict (Magician); and a severer of Kinship relation's ties. Thus, He who died as being alcoholic, Allah - The Exalted and The Glorious - will give him a drink from al-Goutah river. They asked: What is al-Goutah river?. He said: It is a river flowing from the private sexual parts of prostitutes which smell will hurt the people of the Hell.

-Abu Abdullah(A.S) said: Three will not be admitted to paradise: The blood shedder; the wine drinker; and the transmitter of calumnies..

ON HE WHO SAW THE SAD DEMISE OF THREE CHILDREN OF HIM : The Messenger of Allah(SAW) said: He who saw the sad demise of three children of him, where he resigns himself to the will of Allah - The Exalted and The Glorious hoping to get a reward, he will certainly be admitted to Paradise.

THE REWARD CONCERNING THREE QUALITIES: PERFORMING ABLUTION, SPREADING THE SALUTATION, AND GIVING (CHARITY) SECRETLY : Anas bin Malik reported; the Messenger of Allah(SAW) as saying one day: Oh, Anas; perform ablution, you'll pass the bridge (over the Hell)swiftly as the clouds; spread salutations to whom you know and do not know, the grace of your house grows abundantly; and pay, as much as you can, the charity (Sadaqah), you'll set off the anger of Allah - The Exalted and The Glorious .

THREE QUALITIES CONSIST IN BEGGING, AND THE WORST PEOPLE ARE THREE : The Messenger of Allah(SAW) said to Abu Dharr (May Allah show Mercy to him): Oh, Abu Dharr, avoid begging, for it is considered as an established humility; and an expected poverty, and associated with a severe long judgement on the Day of Resurrection. Oh, Abu Dharr; you'll live alone, die alone; and you'll be admitted to

paradise lonely; where a people from Iraq will be very happy with you, and will be washed, prepared, and buried when you die. Oh, Abu Dharr do not ask the others by using your hand to beg, and if you are given any thing, do not refuse it. The Messenger(SAW) said to his associates: shall I not tell you about the worst people amongst you?. They said: Yes, Messenger of Allah. He said: The Transmitters of calumnies, the seekers of division among the lovers, and the faultfinders.

NO ABANDONMENT BEYOND THREE : The Messenger of Allah(SAW) said: It is not lawful for a Muslim to abandon relations with the brother Muslim beyond three nights.

- Abu Ja'far al-Baqir(A.S) said: If two believers abandon beyond three, certainly I'll be innocent from their sin after the third day. He was asked: Oh, the son of the Messenger, we know that this is the case of the oppressor, then what is the case of the oppressed one?. He(A.S) said: Why does not the oppressed go to the oppressor and say: I am the oppressor untill they conciliate each other.

THE FELICITY OF MUSLIM CONSISTS IN THREE : The Messenger of Allah(SAW) said: The spaciousness of the house, the good neighbour, and comfortable carrier are the three things regarding the felicity of the Muslim.

THE TRUST WORTHY PEOPLE ARE THREE : The Messenger of Allah(SAW) said: The trust worthy people are three: Ali bin Abu Talib, Habib al-Najjar, and the believer of the pharaoh's believer.

THE PEOPLE OF AL-RAQUIM ARE THREE : The Messenger of Allah(SAW) said: three persons, who were before you, went for a journey, they were over taken by a rain-storm and they took refuge in a cave. A rock slithered and blocked the exit from the cave, they said to each other: Oh, you, I swear by the name of Allah that nothing will save you but truthfulness, so each one of you must invoke Allah-The Exalted and The Glorious - with his truthful good doings. One of them said: My Lord, you know that I hired the services of a labourer who was working on the scale of rice, but he left it and departed without taking what was due to him, I planted it and I invested it business which prospered greatly untill I bought, by the difference, cows> After a long time he came to me asking for his wage, I said to him then: go to those cows and take them. He

said: I deserve only the wage of the rice scale, I said: go to those cows and take them for they are from that wage. So he took them. Oh, Lord if I did so, it was because of seeking your mercy, relieve us of our distress, the stone then moved a little bit. The other said: oh, Lord you know that I had two very old parents and I used to offer them milk every night, where the members of my family were starving very much. One day I could not come back in time till my parents had fallen asleep; and I used not to feed the members of my family until my parents had enough of milk. I hated to wake them, and I disliked to go without offering them the milk when they wake up. So I waited their waking till it dawned. Oh, Lord, you know that if I had done so, it was because I fear you. Then relieve us of our distress. The rock moved until they saw the sky. The other said: oh, Lord, you know that I had a cousin girl whom I loved with the utmost love of men and women. I tried to seduce her but she refused unless I give her one hundred dinars, and I called her until she Yielded herself to me, and I paid her the money where she agreed finally. So when we sat together for sexual intercourse she said: Oh servant of Allah, Fear Allah and do not open the seal unlawfully. I drew away and let her keep the money I had given her. Oh, Allah you know if I had done so, it was because I fear you, then relieve us from the distress in which we were suffering, and Allah - The Exalted and The Glorious - relieved them and went away.

THE DEAREST DEEDS TO ALLAH -THE EXALTEDAND THE GLORIOUS- ARE THREE : The prophet(SAW) said: The dearest deeds to Allah are: The prayer, righteousness, and the holy struggle (al-Jihad).

PEOPLE ARE OF THREE TYPES : Kumeel bin Ziad reported; Ali bin Abu Talib(A.S) came to me and took my hand where we went out side. He sat and I sat. Then he raised his head to me saying: Oh, Kumeel, keep in mind what I'll say to you: people are of three types: A divine learned man; a seeker of knowledge on the way of safety; and riffraff rabble people who are considered as the follower of every whooper, where they toss and swing by every wind, they did not get the enlightenment of knowledg; and did not adhere to a strong foundation. Oh, Kumeel, knowledge is better than the wealth, and knowledg guards and keeps you safe; but the wealth is guarded by you, where it is lacking expenditure. Knowledge blesses spending the money. Oh, Kumeel, loving the scholar is considered a debt to whom you will be indebted through obeying him in his life, and through mentioning his fine qualities after his

death. But the benefit of wealth disappears after its termination. Oh. Kumeel all treasurers of wealth died even if they are alive, but the learned people are still remaining as long as life is remaining, their possessions are absent, and their mentionings are in the hearts, here [he referred to his heart] - either for a great knowledge, or an evil knowledge used by a learned man's weapon employing both religion and This World, where he supports him self also by the evidences or the pleas of Allah against the people, and by Allah's virtues against His devotees to let them use these virtues as an intrigue before the leader of the trust, or as followers to the learned people without having any insight in their souls which triggers suspicion in their hearts when encountering the first doubtful matter. Lo! neither this nor that are the aim, because they are either greedy ones for pleasures, easy to lead; or that who is very fond of treasuring the wealth, and not one of the religion's protectors, and he is very much like the grazing female camels. Knowledge, there by dies by the death of its bad carriers. Oh, Lord, May you not clear the earth out of he who has a strong plea or a hidden truth in order not to traverse those pleas and evidences of Allah, so how many are they, and how can they be bound?. They are those small in numbers, and of great serious power; by them Allah would preserve His pleas until they deposit these evidences at thier counter parts, and palnt them in the hearts of their analogous. by them Knowledge rushes upon the essence of conditions, where they begin to assimilate the essense of certainty and facts both; they win over what the affluent people found it difficult; they entertain what the ignorants yearned for, and they live This World by their bodies only where their souls have been adhered to what is begond heaven. Oh Kumeel, those are the successors of Allah, and the callers of His religion, Ha; Ha; How much I am longing to see them, and I invoke Allah's forgiveness to both me and you.

PEOPLE WORSHIP ALLAH - THE EXALTED AND THE GLORIOUS - ACCORDING TO THREE ASPECTS : Al-sadiq Ja'far bin Muhammed(A.S) said: People worship Allah - The Exalted and The Glorious according to three aspects, where the first type of them worship Allah out of craving aftrer His rewaed, and that called the worship of the keen people or that is the greediness, the second type of them worship Him out of fearing His Hell, and that is the worship of the slaves or that is the Terror. But I worship Him out of love for him - The Exalted and The Glorious - and that is the worship of the honorable people, and that is the peace, for Allah says: }And they will be secure From terror

that day(89-27), and in His saying Say: If you do love Allah, Follow me: Allah will love you and forgive you your sins; for Allah is Oft - Forgiving, Most Merciful. So he who loves Allah - The Exalted and The Glorious - Allah will love him, for he whom Allah loves, he will be amongst the secured people.

THE LEADER OF THE BELIEVERS(A.S) STIPULATED THE ADDITION OF THREE QUALITIES : Ali bin Aby Talib(A.S) when he was invited by some one to have a meal, he said(A.S) to him: You should guarantee three qualities. The host said: What are they, chief of the faithful?. He said: Do not admit any thing from out side; Do not save any thing away from me regarding the inside of the house; and do not aggrieve your children the host said: It is for you. Then Ali bin Abu Talib(A.S) agreed.

PEOPLE OF KNOWLEDGE ARE OF THREE TYPES : The chief of the believers(A.S) said: The seekers of this knowlege are of three types, you should know them by their aspects: A type of them learns knowledg for hypocrisy and ignorance; another type learns for both deception and audacity, and the last type learns knowledge for both jurisprudence and mind. So he who is the owner of both hypocrisy and ignorance can be seen as harmful and quarrel some to people in the assemblies of knowledge, where he wore the mask of reverence, and abandoned piety, so Allah crushed his mediastinum, and cut his tongue. As for the second type of learners, who is characterized by both deception and audacity, he can deceive those similar to him, and he is seen very humble towards the rich people other than those before them. So he can digest their sweets, and he is the destructive of his religion. Allah, there fore, blinded his insight, and moved him away from the graces of the true learned people. And that who learns knowledge to comprehend both juriprudence and mind, he is seen depressed and melancholic; since he sat up the whole gloomy hight to learn, Tipped and wrapped with his cloak, working, fearing, frightened from every one except from any jurist brother, where Allah consolidates his basis, and will secure him on the Day of Resurrection.

ANY ONE WHO BECOMES AN OPPONENT TO THREE TYPES OF PEOPLE, CERTAINLY HE'LL BE DISGRACED : Abu Abdullah(A.S) said: Any one, who oppeses three types of people, will be disgraced: the father, the ruler, and the antagonist.

PEOPLE ARE DIVIDED INTO THREE TYPES REGARDING THEIR POINT OF VIEWS ABOUT THE FATE : Abu Abdullah(A.S) said: People are considered of three types regarding their points of view about the fate: A man claims that Allah - The Exalted and The Glorious - compelled people to commit sins, so he is unjust to Allah concerning His determination, so he is an infidel; a man also claims that the people are authorized the matter of fate, so he, by this, ridicules Allah's power, and he is an infidel. And a man says: Allah The Exalted and The Glorious - charged the people with what they can bear, and didn't charge them with what is above their capacity, so when he does good he praises Allah, and when he does evil he invokes Allah's forgiveness, where this is the true Muslim, and Allah will be the supporter.

Chapter 5

PART 4- ON FOUR-NUMBERED CHARACTERISTICS

THE SAYING OF THE PROPHET(SAW): I AM THE INTERCESSOR FOR THEM ON THE DAY OF RESURRECTION : The Messenger of Allah(SAW) said: Four persons for whom I'll be the intercessor on the Day of Resurrection , even if they committed the sins of the whole people of earth: the supporter of my house hold; the servant of their requirements when they are in need to him; He who loves them either by his heart or by his tongue, and he who defends them by his hand.

THERE ARE FOUR KINDS OF PEOPLE WHOSE SUPPLICATION WILL NOT BE REJECTED : The Messenger of Allah(SAW) said in his will to Ali: Oh, Ali, four kinds of people whose supplication will not be rejected: A just Imam; the supplication of a father for his son; the supplication of a man for his brother behind his back (in his absence), and the supplication of the oppressed person, where Allah - The Exalted and The Glorious - says: I swear by My Honor and Majesty to help you even after a long period.

THE CONSTITUTION OF THE RELIGION CONSISTS IN FOUR : The leader of the believers(A.S) said: The constitution of the religion consists in four: A well speaker learned man who acts upon it; A wealthy man who doesn't withhold his generosity against the servants of Allah's religion; A poor man who doesn't sell his afterlife for This World, and an ignorant who does not feel insolent against seeking the knowledge. So when the learned man conceals his knowledge; the wealthy man withholds his money, the poor sells his after life for This World, and the ignorant begins to feel insolent against seeking the knowledge, This World will not back ward, so do not be deceived by the great number of mosques, or the different bodies of a clan It is said: Oh, leader of the

believers, How life will be then at that time?. He said: deal with them outwardly, and differ with them inwardly. For a person is responsible for what he acquires, and he associates with whom he loves. And above all of this you should wait and hope for the relief of Allah - The Exalted and The Glorious .

ALLAH - THE EXALTED AND THE GLORIOUS - HAS FORGIVEN A MAN WHO WAS TOLEARN'T REGARDING FOUR CASES : The Messenger of Allah(SAW) said: Allah - The Exalted and The Glorious - has forgiven a man who was before you, and who was tolerant when he sold, tolerant when he bought, tolerant when he passed his judgment, and tolerant when he was being judged.

THE CLAIMS OF PEOPLE - IN THIS EVANESCENT WORLD - ARE FOUR : Al-Sadiq Ja'far bin Mohammed(A.S) said: the claims of people - in this evanescent World - are four; richness, meekness, carelessness, and honor (superiority or power). So as for richness, it is found in contentment, and he who asks for it in the presence of richness, he will not find this richness; meekness is found in humorous sense, so he who asks for it out of his antipathetic sense, he will not find it; where as carelessness is found due to unemployment (idleness), so he who asks for it when there is a lot of work, he will not find it; and honor (or superiority or power) is found regarding the service of the creator; so he who claims it regarding the service of the created human being, he will not find it.

THERE WERE FOUR RINGS FOR THE LEADER OF THE FAITHFUL(A.S) : Ali (A.S) used to put four kinds of Rings in his fingers, where he used them to sanction or to stamp a document: for they had been characterized by four engravings; the first one was made of corundum, for his nobleness; the second was from turquoise for his triumph; the third was from the Chinese Metal for his strength, and the fourth was from agate for his incantation. The engraving of corundum held the term No God but Allah, The Clear Truthful Lord, where as the engraving of Turquoise held the term Allah is the truthful Lord; the engraving of the Chinese Metal was Honor is all to Allah, and the engraving of the agate was what Allah willed, No power but in Allah, I invoke Allah's forgiveness.

THE IMAM IS IDENTIFIED BY FOUR QUALITIES : Al-Harith bin al-Mugirrah al-Nassri reported I said to Abu Abdullah(A.S); With what the

owner of this order is known, He said: By the calmness; the sobriety the knowledge and the injunction. Aby AL-Jaroud said, Abu Ja'far(A.S) as saying; I said to him: may I be given as ransom to you, If your learned person of Ahlul-bayt died, then how, those who come after him, will be known? He said: By guidance, silence, and acknowledging the virtues and thanks of the prophet's household, and no question he is asked, but he will certainly answer it concerning these three qualities.

THE SAYING OF THE PROPHET(SAW): I WAS PREFERRED DUE TO FOUR QUALITIES : The messenger of Allah(SAW) said: I was preferred with a high rank due to four qualities I made the whole earth as a mosque and as a purification for my nation, so any one of my people who wants to pray, and couldn't find water for ablution, he should use the earth for it is made for him as a mosque and as a purification as well, and I was given victory by the awe which power is measured as one month of marching on foot; where I am characterized by having this awe between my both hands; booties are considered lawful, and I was Sent to all the people of my nation.

HE WHO IS GIVEN FOUR QUALITIES WILL NOT BE DEPRIVED FROM FOUR OTHERS : Ja'far bin Mohammed(A.S) said: He who is given four qualities will not be deprived from four others; He who is given supplication, will not be deprived the answer; He who is given asking for forgiveness from Allah, will not be deprived of repentance; he who is given gratefulness, will not be deprived of increment, and he who is given patience, will not be deprived from the reward.

FOUR THINGS ARE GIVEN THE CREATURES' AUDITION : Abu Abdullah(A.S) said: Four are given the creatures' audition: the prophet(SAW), the lustrous beautiful-eyes companions; the Paradise, and the Hell. so, no devotee asking Allah's praises and Mercy to be granted to the prophet(SAW), and greeting him, certainly it will reach him and he(saw) will hear it. And no one who said: oh Allah, May you give me as companions of the lustrous beautiful eyes nymphs; they certainly hear him and say: oh, Lord some body paid his addresses to us and engaged us, so, May you marry us to him. And No none says: oh, Lord admit me to Paradise , certainly the Paradise will say: oh, Lord: may you admit him to me. And No one resort to Allah to keep him away from Hell, certainly Hell will say: oh, Lord, May you protect him from me.

FOUR PEOPLE AT WHOM ALLAH WILL NOT LOOK ON THE DAY OF REXURRECTION : The Messenger of Allah(SAW) said: Four types of people at whom Allah will not look on the Day of Resurrection : A disobedient to his parents, He who boasts his favors done to another; he who disbelieves in fate and predestination; and he who is engaged with wine.

THE CAVALIERS ARE FOUR ON THE DAY OF REXURRECTION : Ibn

Abbas reported: The Messenger of Allah(SAW) went outside someday grasping the hand of Ali(A.S) saying: Oh, the clan of al-Anssar, oh, the clan of Hashim, oh the clan of Abdul Mutalib, I am Mohammed, I am the Messenger of Allah, except that I was created from a blessed heap of earth formed of four people, My house hold: I, Ali, Hamza and Ja'far. A man asked: Oh, Messenger of Allah, are they considered cavaliers with you on the Day of Resurrection ?. He said: Damned you, no one will mount then except four people: I, Ali, Fatima, and job who was the Allah's prophet, so as for me, I will mount al-buraq or an animal bigger than a donkey and smaller than a horse on which the prophet(SAW) went for the Isra', where as Fatima, my daughter, will mount on my female deem camel, and job will mount Allah's female camel which was injured before, where as Ali will mount on a female camel of Paradise female camels, for its tidings or bonds are from corundum, and he wears two green garments or dresses, he will stand between Paradise and Hell, where the people will be restrained or curbed due to seal at that time, and where a wind will blow from the throne drying their sweat to the extent that all angels, prophets, and the trust worthy people will say that he is nothing but an angel or a Messenger very close to Allah, then a caller says: He is neither an angel close to Allah, Nor a delivered Messenger, but he is Ali bin Abu Talib the brother of the Messenger of Allah(SAW) in both This World and the Hereafter.

THE BEST WOMEN OF THE PARADISE'S PEOPLE ARE FOUR : Ibn Abbas said: The Messenger of Allah made with a stick four lines on the ground then said: The best women of the Paradise 's people are four, Mary, the daughter of 'Imran, Khadijja bint Khuwailid, Fatima, the daughter of Mohammed, and Assia, the daughter of Muzahim, the wife of the pharaoh.

FOUR THINGS ARE CONSIDERED OF THE DEATH BLOWS : The Messenger of Allah(SAW) said: Four things are considered of the death blows: An Imam who disobeys Allah, where his order is obeyed; a wife is cared by her husband where she, at the same time, deceives him; a poverty for which a man can not find a remedy for it, and an evil neighbor in an erected building.

THE FOUR SUPERVISIONS OF ALLAH - THE EXALTED AND THE GLORIOUS - ON THE WORLD : Ali bin Aby Talib(A.S) reported, the Messenger of Allah(SAW) as saying in his injunction to Ali: Oh, Ali, Allah - The Exalted and The Glorious - supervised this world, and chose me out of all men of the universe, then supervised for the second time and chose you out of all men of the universe after me; then he supervised for the third time and chose the Imams after you above all Men of the universe, then he supervised for the fourth time and chose Fatima above all the women of the universe.

THE SPEECH (TRADITION) OF AHLUL BAYT(A.S) CAN NOT BE BORN BUT BY FOUR PEOPLE : Al-Sadiq Ja'far bin Mohammed(A.S) said: Our speech is difficult and uncomprehended and can not be born but by an angel very close to Allah or a delivered Messenger, or by a devotee whose heart Allah examined, or by a fortified city or town; It is said: What is the fortified town?, He said: The heart and the society.

HE WHO TREATED PEOPLE AVOIDING THREE QUALITIES; HE IS ENTITLED TO HAVE FOUR QUALITIES AS A RIGHT UPON THEM : The Messenger of Allah(SAW) said: He who treated the people without being unjust to them, spoke with them without telling lies, and promised them, and he fulfilled his promise, he is then considered as those whose magnanimities are perfect; his justice was clear; and his companion ship becomes obligatory, and backbiting him becomes prohibited.

ALLAH - THE BLESSED AND THE EXALTED - CONCEALED FOUR THINGS INSIDE FOUR OTHERS : The leader of the believers(A.S) said: «Allah - The Blessed and The Glorious - concealed four inside four others: He concealed His pleasure inside His obedience, so do not ridicule or deem small any thing concerning This Obedience, For his may meet coincidentally his pleasure from where you do not know. He concealed His displeasure inside His disobedience, so do not deem any thing little concerning His disobedience, for probably His displeasure meets His

disobedience by chance. From where you do not know; He concealed His answer inside invoking Him, so do not deem little of supplicating Him, since probably His answer meets His supplication from where you do not know; and He concealed His holy man inside His devotee, so do not deem little a devotee of Allah's devotees. since probably this devotee is His holy man from where you do not know.

THE SAYING OF THE PROPHET(SAW) DO NOT HATE FOUR THINGS, SINCE THEY BELONG TO FOUR OTHERS : The Messenger of Allah(SAW) said: Do not hate four things since they belong to four others: Do not hate cold(flue) for it is considered a protection against leprosy; and do not hate boils or furuncles since they are a protection against leprosy; do not hate conjunctivitis since it is a protection against blindness, and do not hate coughing since it is a protection against himiplegia.

THE LEADER OF THE BELIEVERS WAS CHARACTERIZED BY FOUR FINE QUALITIES NEVER BEEN ATTAINED BY ANY ARABIAN MAN : Ibn Abbas said: Ali(A.S) was characterized by four fine qualities never been reached by any Arabian man: He was the first who prayed with the Messenger of Allah(SAW), he was the associate of his banner in every battle, and the people were defeated on the day of al-Mihras) but he with stood, and he who washed him after his death, and buried him.

THE REWARD OF HE WHO PERFORMED FOUR PILGRIMAGES : Al-sadiq(A.S) said: He who performed four pilgrimages will not be inflicted by the Toture of the grave at all, Allah will figure the pilgrimage he performed in a very beautiful image, and better than any other views he had seen before, where this picture prays deep inside his grave till he is resurrected again from his tomb and the reward of that prayer will be for him, so be informed that one prayer of that prayer equals to one thousand prostrations of the human being's prostration.

FOUR ARE UNLAWFUL FOR FOUR : Abu Abdullah(A.S) said: There are four considered unlawful for four: deception; acting unfaithfully, theft, and usury, where they are prohibited either while performing pilgrimage, or in Umra, or when struggling secretly the enemy, or when paying the (Sadaqah or charity).

WHEN FOOD IS CHARACTERIZED BY FOUR QUALITIES THEN IT IS PERFECT : Ali(A.S) reported: The Messenger of Allah(SAW) as saying: If the food is characterized by four qualities, it is considered then perfect: if it is from lawful origin; hands which made it are great in number; Allah's name is mentioned before having it at the beginning; and praising Allah - The Blessed and The Exalted after having it completely.

THE ILLEGITIMATE SON IS CHARACTERIZED BY FOUR SIGNS : Al-Sadiq Ja'far bin Mohammed(A.S) said: He who is careless of what it is said about it, verily it is the ploytheism of Satan; and he who is careless of making people see that he is a wrongdoer, his act is then considered the ploytheism of Satan, and he who backbites his brother Muslim without any reason or any retaliation between each other, his act is then considered the ploytheism of Satan, and he who is very fond of the unlawful acts, and of being Lustful regarding adultery, his act is considered the ploytheism of Satan. Then he(A.S) said: The illegitimate son is characterized by signs one of which is his hatred towards us, we the household of the prophet(SAW); the second sign is his tendency towards the unlawful matters from which he has been created and formed; the third sign is his tendency to deem little the religion or ridiculing it, the fourth sign is his evil backbiting towards people and his evil presence caused to his brethren due to his existence amongst them, unless there is a man who shares with him these signs and who was not born on his father's bed, or he whose mother born him when she was in her menstruation.

ALLAH - THE EXALTED AND THE GLORIOUS - ADVISED MOSES(A.S) WITH FOUR THINGS : Al-Isbag bin Nabbatta reported; the leader of the believers(A.S) as saying: Allah - The Exalted and The Blessed - said to Moses(A.S): Oh, Moses. keep in heart My commandment to you regarding four things: the first of which is that so long you are not aware of your sins, they will be forgiven to you, but do not be occupied with others' faults; the second thing is that so long you do not see my treasures or wealth, don't be so gloomy due to your provision; the third thing is that so long you are not aware of my possession's termination or vanishing, so do not put your hopes and wishes in any one except me; the fourth thing is that so long you do not see the Satan dead, so do not secure his Tricks.

THE LEADER OF THE BELIEVERS(A.S) USED TO ATTAIN FOUR QUALITIES WHEN HE RUSHES FOR THE BATTLE WITH HIS

BRIGADE : Jabir bin Abdullah al-Ansarri reported, the Messenger of Allah(SAW) as saying: By him in whose hand my soul is, I never have ordered Ali at all in a brigade to the battle, without seeing Gabriel(A.S) accompanied by seventy thousand angels on his right side; Michael is on his left side accompanied by seventy thousand angels; the angel of death is in front of him; and a cloud above him is sending its shade to protect him until he is awarded the best victory.

WHAT A WONDER IT IS TO SEE HE WHO IS STARTLED BY FOUR THINGS, AND HOW HE IS NOT STARTLED OTHER FOUR THINGS : Al-Sadiq Ja'far bin Mohammed(A.S) said: What a wonder It is to see he who is startled by four things, how he is not startled for the four others, so he how is not startled from the saying of Allah - The Exalted and The Glorious - For us Allah sufficient, And He is the best Disposer of affairs, for I heard Allah - The Glorious and The Mighty - saying after it: }And they returned with Grace and Bounty from Allah; No harm Ever touched them, and I wondered from he who became grieved, how he is not startled when he hears the saying of Allah - The Exalted and The Glorious -; There is no God but Thou: Glory to thee: I was indeed wrong!, for I heard Allah - The Exalted and The Glorious - saying after it: So We listened to him: And delivered him from Distress: And Thus We do Deliver those who have faith. And I wondered from he who was deceived, how he is not startled by Allah's saying: My (own) affair I commit To Allah: for Allah (ever) Watches over His servants. For I heard Allah - Glorified and Holified - saying after it: Then Allah saved him from every ill that They planned against him; and I wondered from he who wants This World and its embellishment, how he is not startled by Allah's - The Blessed and The Exalted - saying: Allah's Will (Be done) There is no power but with Allah, for I heard Allah - Glory be to His name - saying after it: }If thou Does see me less than thee in Wealth and sons, it may be that my Lord Will give me some thing Better than thy garden.

FOUR PERSONS HARBORED THE TESTIMONY ON BEHALF OF THE LEADER OF THE BELIEVER(A.S) REGARDING HIS LEADERSHIP, WHERE ALLAH- THE EXALTED AND THE GLORIOUS - ANSWERED HIS SUPPLICATION AGAINST THEM : Ja'bir bin Abdullah al-Ansarri reported: Ali bin Abu Talib(A.S) delivered us a speech, where he thanked and praised Allah first, then said: Oh, people, there are a group of four men of the Messenger's(SAW) associates, amongst them are: Anas bin Malik, Burra' bin 'Azib, al-Ash'ath bin Qays

al-Kindi, and Khalid bin Yazzid al-Bajli, who are in front of our shrine. Anas came to me and said: oh Anas, If you heard the Messenger of Allah(SAW) saying: He whose leader is I, Ali will be certainly his leader then you concealed your testimony now regarding my right in the leadership, so may Allah not take you unto Him until He afflicts you with leprosy which can not be covered by a turban; Oh, you Ash'ath, if you heard the Messenger of Allah(SAW) saying He whose leader is I, Ali will be his leader, oh, Lord May you support he who is loyal to him, and May you antagonize he who antagonizes him, then you have not told your testimony today regarding my right of leadership, May Allah not take you unto Him until He afflicts your two eyes with blindness. Oh, you Kalid bin Yazzid, if you heard the Messenger of Allah(SAW) saying: He whose leader is I ... then you haven't told your testimony today regarding my right of leadership, May Allah not take you unto him until you die the death of the pre-Islamic period; Oh, you Burra' bin 'Azib, if you heard the Messenger of Allah(SAW) saying He whose leader is I, Ali ... then you have not told your testimony today regarding my right of the leadership, May Allah not take you unto Him until you abandon it. Jabir bin Abdullah al-Anssarri said: I swear by the name of Allah that I saw Anas bin Malik afflicted with leprosy covering him where his turban could not veil it, and I saw al-Ash'ath bin Qays afflicted with blindness, where he said: praised be Allah Who made the supplication of the leader of the believers Ali bin Abu Talib(A.S) befalls upon me and inflicts me with blindness in This World, far better for me than he supplicated against me to be tortured on the Day of Resurrection, where I'll bear the severe Torture then. As for Khalid bin Yazzid he died where his family wanted to bury him in his house, and he was buried then, and Kinda heard about his death where she brought the horses as well as the camels and injured them at his door, so he died that kind of death of the pre-Islamic period or)Al-Jahilia death). As for al-Burra' bin 'Azib, Mu'aawwia appointed him as a ruler in Yemen where he died over there, and from where he emigrated.

FOUR QUALITIES ARE CHARACTERIZED BY HAVING WHAT IMPLIES SECURITY IN THIS WORLD; AND FOUR WORDS IMPLY THE SECURITY FOR THE AFTER HEREFTER: Qabissa bin Mukharik al-Hilali came to the Messenger of Allah(SAW) who greeted and welcomed him, then he said: What brought you Qabissa?. He said: Oh, Messenger of Allah, I became old, my strength became weak, My family became sick of me; and I am incapacitated to hold things I used to bear in

the past, so teach me some words from which Allah let me avail, in order to be rewarded, for I became forgetful. He said: What did you say Qabissa?. He repeated what he said; then the Messenger asked him: what did you say?, then Qabissa repeated what he said. Until the Messenger(SAW) said: Nothing around you; including the stones, the trees, the animals, but cried asking Allah's Mercy for you. Oh, Qabissa, keep by heart what I say: Try to recite Thrice when you pray the moon prayer Hallowed be Allah, and all Praise is due to Him, Hallowed be Allah the Great, and no Might and power to resist evil but that of Allah, as words dedicated for This World. So if you recite these words they will be your protector from blindness, leprosy, and hemiplegia. As for your after life recite Allah guide me by yourself, support me out of your virtue, spread your Mercy upon me, and descend upon me your blessings. The Messenger continued to recite them, and Qabissa counted them on his fingers. Abu Bakr and Umar said: Your associate has hardly counted them on his fingers or grasped them firmly - they meant the four words or terms - the Messenger of Allah(SAW) said: If he brings them with him on the Day of Resurrection and never abandons them deliberately, four gates of Paradise will be opened wide for him where he can enter from any one he wants.

FOUR THINGS ARE CONSIDERED AS THE WHISPERES OF EVIL : Abu al-Hassan al-Awwal(A.S) said: «four things are considered as the whisperes of evil: Eating Mud, scattering mud, Trimming nails by Teeth, and eating the beard.

FOUR THINGS CAN NOT HAVE ENOUGH FROM FOUR OTHERS : Abu Abdullah(A.S) said: Four things can not have enough from four others: The land from rain; the eye from looking; the female from the male, the learned man from knowledge.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM WILL BE CARED BY THE GREATEST LIGHT OF ALLAH : The Messenger of Allah(SAW) said: There are four qualities for which any one who is characterized by them will be cared by the greatest light of Allah: He whose Matter's impeccability is to testify that there is No god but Allah, and Mohammed is the Messenger of Allah, and he who when afflicted by a calamity, he says: To Allah we belong and to Him is our return, and he who when afflicted by good he says, 'Praise be to Allah, the Cherishes and sustained of the Worlds' ,

and he who commits a sin, he says: 'I ask for Allah's forgiveness, and I turn to him in repentance'.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM, HIS FAITH WILL BE PERFECT : Ali bin al-Hussein(A.S) said: There are four qualities for which any one who is characterized by them, his faith will be complete; his sins will be obliterated; and he will meet his Lord - The Exalted and The Glorious - pleased with him: He who pays back to Allah all His debts - The Exalted and The Glorious - exactly as he committed himself towards people; his tongue says the truth to the people; he feels ashamed of every thing evil to Allah, and to the people; and his disposition with his house hold is good .

FOUR TERMS ARE CONSIDERED OF WISDOM : Abu Abdullah(A.S) said: No neighbour for the sea; no friend for the king; no price for the health, and how many are those who own grace and security but they do not know.

FOUR QUALITIES FOR FOUR HOUSES IN PARADISE : Abu Abdullah(A.S) said: He who guarantees four qualities for me; I will guarantee four houses for him in Paradise : He who spends money without being afraid of poverty; He who treats people as he wants them to treat him, he who spreads salutation to whom he knows and doesn't know, and he who abandons hypocrisy even if he has the right.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM, ALLAH - THE EXALTED AND THE GLORIOUS - WILL INSTALL A HOUSE FOR HIM IN PARADISE : Abu Ja'far(A.S) said: There are four qualities for which any one who is characterized by them, he will be given a house in Paradise by The Allah: He who accommodated an orphan, he who was Merciful to the weak people; obeyed his parents; and was Merciful with his servant.

HE WHO IS SECURED FROM FOUR QUALITIES, HE WILL BE ADMITTED TO PARADISE : The Messenger of Allah(SAW) said: «He who is secured from four qualities, he will be admitted to Paradise : he who is saved from involving in the enjoyments of This World; he who is saved from following his desires; he who is saved from being involved in food greediness and he who is saved from being lusty of the private

parts. And she who is saved from four qualities regarding the women of my nation, she will be admitted to Paradise : If she preserved her private parts, if she obeyed her husband, if she prayed the five prayers, and if she fasted Ramadan, she will certainly be admitted to Paradise .

THERE ARE FOUR TYPES OF PEOPLE WHOM ALLAH - THE EXALTED AND THE GLORIOUS - WILL LOOK AT THEM ON THE DAY OF RESURRECTION : Abu Abdullah(A.S) said: There are four types of people whom Allah - The Exalted and The Glorious - will look at them on the Day of Resurrection : He who pardoned a repentant; he who helped (succored) an anxious, Yearning person; he who emancipated a slave; and he who gave in marriage to a single person.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZES BY THEM WILL BE UNDER THE PATRONAGE OF ALLAH - THE EXALTED AND THE GLORIOUS : The Messenger of Allah(SAW) said: «There are four qualities for which any one who is characterizes by them Allah will keep him under His patronage, and will admit him to Paradise under His Mercy: A good disposition by which he lives amongst the people; being Merciful with the afflicted, depressed person; being pitiful with the parents; and being good with the servant. One quarter of the qualities from which grief is produced: Abu Abdullah(A.S) said: «The leader of the believer(A.S) became sad one day, he said: where did you come from? I do not know if I once sat at a door sill, or if I opened my way amongst the sheep, or if I dressed my pants or garment when standing up; or if I cleaned my hands where my face was looking back ward.

THERE ARE FOUR QUALITIES FOR WHICH MOHAMMED'S NATION IS STILL CHARACTERIZED BY THEM : The Messenger of Allah(SAW) said; There are four qualities for which the nation of Mohammed is still characterized by them until The day of Resurrection: To vie in the distinguished origins with one another; defaming the lineage's (Pedigrees), asking the stars to know the fortune or divination)soothe saying); and be wailing over the deceased; so if a wailing woman does not repent before she dies, she will be made to stand on The day of Resurrection wearing a garment of pitch and a scarf of rust.

THE BODY IS MADE OF FOUR THINGS : Abu Abdullah(A.S) said: The body is made of four things: The soul; the mind; the blood and the

innate. So if the soul abandons the body; the mind will follow it, and if the soul saw some things, the mind will preserve it, where blood and innate remains alone.

THE POWER AND EXISTENCE OF THE HUMAN BEING CONSIST IN FOUR, AND THE POWER AND EXISTENCE OF FIRES CONSIST IN FOUR : Al-Muffadal bin Umar reported, Abu Abdullah(A.S) as saying: The power and existence of the human being consist in four things: Fire; Light; Air; and Water, so he eats and drinks by means of fire; he sees and comprehends by means of light, he hears and smells by means of the wind(air), and he finds the good taste of food and drink in water; so were it not be the fire in his stomach, he wouldn't have digested the food and drink; and were it not be the light in his sight he wouldn't have seen or comprehended, and were it not be the air, his stomach's fire would not have been flamed, and were it not be the water, he would not have been able to find the delicious taste of food and drink». He said: Fires are of four types; A fire which eats and drinks; a fire which eats and doesn't drink, and a fire which drinks but does not eat, and a fire which does not either eat or drink. So as for that which eats and drinks, It is the fire of the son of Adam as well as all kinds of animals; where that kind of fire which eats and does not drink, it is the fire of the fuel; the fire which drinks but does not eat, it is the fire of the trees, and that one which neither drinks nor eats, it is the fire of the fireflies and flints, where the first type shows rays in their Tallies.

THERE ARE FOUR QUALITIES WHICH CORRUPT THE HEART, AND PRODUCE HYPOCRISY : Abu al-Hassan al-awwal(A.S) reported, the Messenger of Allah(SAW) as saying: There are four qualities which corrupt the heart and produce hypocrisy in the heart exactly as water grows up the trees: Listening to Music; Obscenity; flattering the ruler (the Sultan); and seeking hunting.

THERE ARE FOUR QUALITIES WHICH SUBDUE THE HEARTLY MAGNANIMITY: The Messenger of Allah(SAW) said: There are four things which subdue the hearty magnanimity: sin above sin, talking with women abundantly, disputing with the foolish where you say and he says but he can not turn towards the grace at all, and associating with the dead people». They said: Who are the dead people, Messenger of Allah(SAW)?, he said: He who is rich and lives in prosperity.

THERE ARE FOUR QUALITIES BY MEANS OF WHICH MEDICINE CAN BE GIVEN UP : The leader of the believers Ali bin Abu Talib(A.S) said to his son al-Hassan(A.S): Sonny, shall I not teach four qualities by means of which you give up medicine, he said: Yes, leader of the believers, he said: So do not sit to have food unless you are hungry, and do not leave your meal but you have not enough of it, care for chewing the food well; and if you want to sleep, go first to the water closet; then you'll be able; by doing this, to give up medicine.

THE BELIEVER IS ADHERSED TO FOUR QUALITIES : Abu Abdullah(A.S) said: Oh, Summa'a, the believer can not quit four qualities: a neighbor who hurts him, a Satan who seduces him, a hypocrite who traces him, and a believer who envies him, then he said: Oh, Summa'a verily he is the severest to them, I said: How is it?, He said: He says the saying regarding him, and his saying come true against him.

FOUR ARE THE SWIFTEST TO RECEIVE PUNISHMENT : Abu Ja'far(A.S) said: There are four types of people who are the swiftest to receive punishment: He whom you were good with but he rewarded you by evil doing; a man whom you were not unjust with but he was unjust with you, a man with whom you made an oath for a certain matter, so your disposition dictated upon you to fulfill your oath where his disposition dictated him to double cross you; and a man who tried to join the relationship's ties with his kinship but they broke them.

- the Messenger of Allah(SAW) said in his injunction to Ali(A.S): Oh, Ali, there are four persons who are the swiftest to receive punishment: A man with whom you made good, but he rewarded your good doing by the evil doing; A man with whom you were not unjust, but he was unjust with you; a man with whom you made an oath concerning a matter where you fulfilled your oath, and he double crossed you, and a man who tried to join the ties of his kinship's relations, but they broke them. Then the Messenger of Allah(SAW)said: Oh, Ali, he who became under the control of boredom, comfort will abandon him.

THERE ARE FOUR THINGS, IF ANY ONE OF THEM WAS ABLE TO ENTER ANY HOUSE, IT WILL CAUSE DESOLATE TO IT : Ali(A.S) said: Four thing, if any one of them entered any house, it will certainly cause desolate to it and will never be built again: Treachery; theft, engaging with wine; and adultery.

THERE ARE QUALITIES, EACH ONE THEM CORRESPONDS WITH ANOTHER ONE : The leader of the believers(A.S) said: He who is longing to see Paradise he abandons his desires; he who fears Hell, he abandons the unlawful matters, he who renounces worldly pleasures, calamities will be very easy upon him, and he who expects death, should hasten to do the good doings.

PEOPLE ARE CONSIDERED OF FOUR TYPES : Al-Hassan bin Ali(A.S) said: People are considered of four types: some of them are characterized by good disposition but they have no luck; others have luck but they are not characterized by good disposition, others have neither a luck nor a good disposition, and those are the evil people, where as there are some people who are characterized by good disposition and they have luck, so those are the best people.

BETWEEN RIGHT AND WRONG THERE ARE FOUR FINGERS : The leader of the believers(A.S) was asked What is the distance between right and wrong?. He said: Four fingers where the leader of the believers(A.S) has put his hand on his ear and his two eyes at the same time and said; What your eyes have seen is considered right, and what your ears heard, the most of it is considered wrong.

THE TREASURE OF THE TWO ORPHANS IS FOUR TERMS: Abu Ja'far(A.S), regarding the saying of Allah - The Exalted and The Glorious - There was beneath it, a buried treasure to which they were entitled(82-18) He said: I swear by Allah that it was not either Gold or Silver, but it was a Tablet including four terms: I am Allah, No god but Me, and Mohammed is My Messenger; I wonder of he who is sure of death, where his heart becomes delighted; I wonder of he who is sure of judgment, where his tooth laughs; I wonder of he who is sure of fate, where he accuses Allah regarding his provision, and I wonder of he who sees the first creation, where he denies the second one.

THERE ARE FOUR TYPES OF PEOPLE WHO SHOULD NOT BE GREETED: The leader of the believers(A.S) reported: The Messenger of Allah(SAW) has forbidden to serve greeting for four types of people: the drunk man when drinking wine; the maker of the statues, the player of the back gammon, and the player of the fourteen, and I increase you fifth: I forbid you to greet he who plays chess(1)

FOUR THINGS CAN GLEAM THE FACE : Abu Abdullah(A.S) said: There are four things which gleam the face: looking at the charm face; looking at water; looking at the green views, using eyeliner (AL KOHL) when going to sleep.

FIRE IS PROHIBITED TO REACH FOUR TYPES OF PEOPLE ON THE DAY OF RESURRECTION : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: Shall I not tell you about he whom the Hell is prohibited to reach on the Here after? they said: Yes, Messenger of Allah, he said; He who is facile, compliant, easily understood; and simple (uncomplicated).

THERE ARE FOUR THINGS, THE LITTLE OF WHICH CAN PRODUCE A LOT OF THEM : The Messenger of Allah(SAW) said: «There are four things, a little of which can produce a lot of them a little of sleeping can produce a lot of sleeping; a little of the disease can produce a lot of it; and a little of antagonism can produce a lot of it».

GET HOLD OF FOUR THINGS BEFORE FOUR OTHERS : The Messenger of Allah(SAW) said: Get hold of four things before four others: your youth before your decrepitude, your health before your illness, your richness before your poverty, and your life before your death.

THE KNOWLEDGE OF ALL THE PEOPLE CONSISTS IN FOUR : Abu Abdullah(A.S) said: I found the knowledge of all the people consisting in four: the first of which you should know your lord, the second of which you should know what He has done to you, the third of which you should know what he wants from you; and the fourth of which you should know what makes you abandon your religion.

THE RIGHTS UPON THIS NATION CONSIST IN FOUR : Abu Abdullah(A.S) reported, the prophet(SAW) as saying: «The rights upon my nation consist in four: they should love the repentant; they should be merciful with the weak, they should sustain the generous, and they should invoke Allah's forgiveness to the sinful.

JIHAD (THE HOLY STRUGGLE) POSSESSES FOUR MEANINGS : Faddil bin Ayyad reported, Abu Abdullah(A.S) as saying: I asked him whether jihad is obligatory or according to the prophets' way?. He

answered: Jihad possesses four meanings: Two kinds of which are obligatory; where the other type which is characterized by being done in accordance with the sunna or the path of the holy prophet Mohammed(SAW); can not be performed but with an obligation (religious duty); then the jihad which is also in accordance with the prophet's path but without being accompanied by an obligation. As for the first type which is obligatory, it is the devotees. Struggling against the disobediences of Allah - The Exalted and The Glorious - where as the next type known as the struggle against the enemies, or the infidels, It is the type considered obligatory in accordance with the sunna or the path of the prophet(SAW) which can not be done but with a religious duty or by an obligation. So struggling against the enemy is considered obligatory for all the nation to the extent that leaving or abandoning it will be a cause of Allah's Torture. of Allah's affliction with Torment, and this is considered as one of the Termination factors which afflicts the nation by leaving al-Jihad, knowing that This is also considered as the method by means of which the imam should follow, both he and the nation, against their foe who, in return, will struggle against them. As for that type which is optional or according to the prophet's method, any good measure which any man introduces to Islam, and he tries to revive and establish; acting upon it is considered the best deeds which aim to revive this new good measure , where he introduced it finally to Islam. The prophet(SAW) said: Who ever introduces a good measure, he will be rewarded with those who act upon it without reducing anything from it from this reward.

THE DEVOTEE HAS FOUR EYES : Ali bin al-Hussein(A.S) said: Lo! the devotee has four eyes, two of which he uses to see the matters related to This World and his religion; two others to see the matters of his after life. So if Allah wants good for His devotee, He opens those two eyes in his heart to see the unseen World concerning the matter of his after life. And if he wants other than this he leaves the heart of the devotee as it is.

THERE ARE FOUR QUALITIES CONSIDERED BETTER THAN ANY THING : Abu Ja'far(A.S) reported, Sulaiman bin David(A.S) said: We were given what was given to people, and what was not given to them as well, and we knew what the people knew and did not know, so we couldn't find any thing better than fearing Allah either secretly or openly; frugality when both in richness and poverty; saying the word of

truth both in cases of anger and contentment, and supplicating Allah - The Exalted and The Glorious - at any case.

FOUR QUALITIES ARE CONSIDERED OF THE MESSENGERS MEASUREMENTS (PATHS) : Ali(A.S) reported, the Messenger of Allah(SAW) said: Four qualities are considered of the Messengers' paths: Perfume, women, teeth sticks, and camphire (Henna).

FOUR TYPES OF PEOPLE WHOSE PRAYER WILL NOT BE ACCEPTED : Abu Abdullah(A.S) said: Four types of people whose prayer will not be accepted: An unjust Imam; he who comes to people for whom they hate, the disobedient slave to his masters without any reason; and the woman who leaves her husband's house without taking his permission.

WHEN FOUR THINGS PREVAIL, FOUR OTHERS APPEAR : Abu Abdullah(A.S) said: When four things prevail, four others appear: when adultery prevail, earth quakes appear; when the Zakat is withheld, the animals perish; when the judge becomes unjust, rain will be withheld from the sky, and when conscience is suppressed, the infidels overcome and defeat the Muslims».

FOUR THINGS ARE CONSIDERED THE SIGNS OF MISERY : Ali(A.S) reported, the Messenger of Allah(SAW) as saying: Some signs of Misery: A stand still eye, heart's pitilessness; extreme greediness for provision, and insistence on sins.

ALLAH - THE EXALTED AND THE GLORIOUS - HAS SUMMED UP THE SPEECH IN FOUR TERMS FOR THE SON OF ADAM : Abu Abdullah(A.S) said: Allah - The Exalted and The Glorious - has inspired Adam(A.S) that I will press the speech in four terms only Adam said: Oh, Lord what are they?. He said: One for Me, and one for you, one is between Me and you; and one is between you and the people». Adam said: Oh, Lord may you clarify them to me to know them. He said: As for that which belongs to Me: you should worship Me and try not to join any thing in worship along with Me; As for that which belongs to you: I will reward you in accordance with your deed which you are deeply in need to it; but as for that which is between Me and you, you should supplicate, and I will answer, and as for that which is between you and the

people, you should accept what is benefit and useful to people as you want the others to treat you in the same way.

THE FORBIDDANCE OF ASSOCIATING WITH FOUR OR FRATERNIZING WITH THEM : Abu Ja'far(A.S) said: Do not associate or fraternize with four: the foolish, the stingy, the coward, and the liar. So when the foolish wants to make you avail from some thing, he, on the contrary, harms you; where as the stingy takes from you without giving; the coward runs away from you even from his parents when necessary, and the liar trusts in the others speech but he can not be trusted.

FOUR PERSONS ARE THOSE WHO WILL BE REWARDED REGARDING THE KNOWLEDGE : Al-Baqir(A.S) said: Knowledge is considered treasuries, their keys are the question; so ask may Allah show mercy to you, for there are four types of people who will be rewarded regarding knowledge: the questioner, the speaker, the listener, and he who loves them.

NO TAXES REGARDING FOUR THINGS : Ali(A.S) reported, the Messenger of Allah(SAW) as saying: Oh, Ali, do not impose taxes upon four things; when buying the immolation, the shroud; the slave, and attacking Mecca.

THERE ARE FOUR PRAYERS WHICH THE MAN PRAYS EVERY HOUR : Abu Ja'far(A.S) said: Ther are four prayers which the man prays them every hour: A missing prayer, so you perform it when you remember it, the prayer of the two Raka'as or (prostrations) of the circumambulation which are obligatory; the prayer of the eclipse, and the prayer of the funeral, where any one can pray them all at any hour of the day.

JUDGES ARE FOUR : Abu Abdullah(A.S) said: A judge who passes his judgement rightfully, where he does not know that it was the true right, so he will be in Hell; a judge passes his judgement wrongfully where he does not know that it is wrong, so he will be in Hell; a judge passes his judgement wrongfully and he knows that it is wrong, so he is in Hell; and a judge passes his judgement rightfully and he knows that it is right, so he is in Paradise.

FOUR QUALITIES CONSIST IN THE SUN : The messenger of Allah(SAW) said: Four qualities consist in the sun: It changes the colours, it fouls the smell, it wears out the dress; and causes diseases.

MEDICINE CONSISTS IN FOUR : Abu Abdullah(A.S) said: Medicine consists in four: cupping; snuff, enema, and vomit.

FOUR QUALITIES CONSIST IN LEEK : Abu Abdullah(A.S) was asked about the leek, he said: Eat it since it has four qualities: Giving good taste; dismissing gazes; stopping hemorrhoids, and it is considered a security against leprosy to he who eats it permanently.

THE SIGNS OF BLOOD INVALIDITY ARE FOUR : Abu al-Hassan(A.S) said: The signs of the blood invalidity are four: Abraisson, blisters, drowsiness, and dizziness.

THE FORBIDDANCE OF FOUR SURNAMES : Ali(A.S) reported, the Messenger of Allah(SAW) has forbidden using the four surnames: The surnames of Abu 'Issa; Abu al-Hakam; Abu Malik, and Abbu al-Qassim if the first name was Muhammed.

THE FORBIDDANCE OF FOUR THINGS, AND FOR CIRCUMSTANCES : Abu Abdullah(A.S) said: When he was asked about the chess and the back gammon: Do not approach them, I asked what about singing?, he said: there is good regarding it, do not do that, I asked what about the wine?, he said: the Messenger of Allah(SAW) has forbidden every intoxicant, for every intoxicant is considered unlawful.

THE ORDER OF BURYING FOUR THINGS : Ali(A.S) said: The Messenger of Allah(SAW) ordered us bury four things: hair; tooth; nail; and blood.

THE DISPOSITION OF THE PROPHETS CONSISTS IN FOUR QUALITIES : Abu Abdullah(A.S) said: Patience; righteousness, leniency, and good disposition are considered of the prophets' moralities.

A DEVOTEE OF ALLAH WILL REMAIN STANDING ON THE DAY OF RESURRECTION TILL HE IS QUESTIONED ABOUT FOUR : The leader of the believers reported, the Messenger of Allah(SAW) as saying: A devotee of Allah will remain standing on The day of Resurrection till

he is questioned about four things: About his age and how he spent it; and about his youth and how he wore it, and about his wealth and how he acquired it; and about loving us, the household of the prophet(SAW).

THE PROPHET(SAW) ORDERED TO LOVE FOUR : The Messenger of Allah(SAW) said: Allah - The Exalted and The Glorious - has ordered me to love four, we asked: Oh, Messenger of Allah, who are they?, tell us about their names, he said: Ali is one of them, Salman al-Farisi, Abu Dharr, and al-Mikdad, when He ordered me to love them, and He told me that He loves them.

THE FIRST FOUR PEOPLE ADMITTED TO PARADISE : Ali(A.S) said: I complained to the Messenger of Allah(SAW) about the envy of those who envy me, he said: Oh, Ali, do not you like to be the first person out of four others who will be admitted first to paradise, I and you and our offspring behind us, then our Shiites from our left and right sides.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM WILL BE CONSIDERED A HYPOCRITE : The Messenger of Allah(SAW) said: There are four qualities for which any one who is characterized by them will be considered a hypocrite even if he is characterized as a hypocrite even if he is characterized by one of them until he abandons it: when he talks, he tells a lie; when he promises, he breaks his promise, when he makes a covenant, he acts treacherously, and when he quarrels, he deviates from the truth.

PEOPLE RECEIVED THE SPEECH OF THE PROPHET(SAW) ABOUT FOUR WHICH HAVE NO FIVE : Salim bin Qays al-Hilali reported: I said to the leader of the believers(A.S): Oh, leader of the believer, I heard from Salman; al-Mikdad, and Abu Dharr some interpretations of the Qur'an and some traditions of the Messenger of Allah(SAW) different from what the people transmitted, then I heard from you your confirmation concerning what I heard and saw many interpretations of the Qur'an as well as the traditions of the prophet(SAW), where you differ with them regarding them; and you claim at the same time that this is all wrong, do you see that the people saying untruthful thing and attribute it to the prophet(SAW) deliberately, and they explain the Qur'an in accordance with their tendencies or points of view?. He said: Ali came to me and said: You asked, and I am now understand the answer, there are

in the hands of the people both rightful and wrongful matters, truthful and false, abrogated and the verses which abrogate other verses or the abrogators, general and special, established and unestablished, fancy and real matters, so lies had been attributed to the prophet(SAW) when he was alive till he stood up to address the people saying: oh, people lies have been said and attributed to me; so he who attributes to me false sayings or lies, he must then expect his dwell in Hell. And despite all of these lies had been said and attributed to him after his death. Verily, the speech or the tradition that you heard came to you from four sources, and not five: A hypocrite who pretends that he is faithful and simulated by Islam, where he doesn't feel regretful or embarrassed to tell lies and attribute them to the Messenger of Allah(SAW), so if people knew that he was liar, they would not have accepted or believed what he said, but they trusted in him and said: This man associated with the Messenger(SAW), saw and heard him, so they accepted and believed in what he said without knowing his reality. For Allah - The Exalted and The Glorious - had told him about such hypocrite people and described them as:}When thou lookest At them, their exteriors please thee; and when they speak, thou listenest to their words{(4 - 63). They lived after him and came closer to the leaders of aberration and the callers to Hell with false claiming and lyings where they appointed them to direct their matters, and gave them the authority to rule the people, and they raised their prestige in This World, for people, verily, are always with both the kings as well as This World except whom Allah protected, and this was the first of four people. There was also a man who heard some thing from the Messenger of Allah(SAW), but he did not memorize it or understand it correctly, or he imagined other interpretations, but he did not deliberately tell lies, where he transmitted it and narrated it: 'I heard it from the Messenger of Allah(SAW) as it was, so if the Muslims knew that it was false, they wouldn't have accepted it; or if he knew that it was false, he would have refused it. The third type of people was he who heard the Messenger of Allah(SAW) saying some thing, then he advised (ordered) the people to act upon what he said, and he ordered them later to refuse it, where he didn't know or heard the Messenger forbidding some thing, then ordering the people to act upon it, so he memorized the abrogated but he did not memorize the abrogated for if he knew that it was abrogated he would have refused it, and if the Muslims knew that it was completely abrogated they would have refused it. The fourth type of people was he who didn't tell lies and attribute them to the Messenger(SAW), for he abominated lying, due to his fearing of Allah, and due

to Glorifying his Messenger(SAW), But he was not inattentive, since he also memorized and kept what he heard correctly, and told exactly what he heard without any addition or decrease regarding it, and he knew the abrogated and the verses which abrogate other verses (abrogators), then he acted upon what the latter had prescribed and refused the abrogated speech, since the order of the prophet was very much like the Qur'an: abrogated and and the verses which abrogate other verses; general and special; established and unestablished. The speech of the prophet(SAW) probably possessed two meanings, or a general speech, or a special speech like the Qur'an, for Allah- The Exalted and The Glorious - said: }So take what the Messenger Assigns to you, and deny Your selves that which he With holds from you{. So, who ever didn't know or understand what Allah and His Messenger(SAW) had meant - since not all the Messenger's(SAW) associates could understand completely or inquired about the exact meanings of what he said - so he would wrongly mix between the interpretations - some of them used to ask the prophet(SAW) but could not understand or inquire the exact meanings of what he said or explained, to the extent that they wished to see a bedouin coming in, in order to listen to him when asking the Messenger about some matters and to listen to the Messenger's answers as well. I used to come to the Messenger of Allah(SAW) only once during the day or during the evening, where we started talking alone about different matters and subjects, for people knew that he never used to receive any one alone to discuss with him different subjects as he used to do with me, and he(SAW) usually, or most of the times used to come to my house for these matters. But if I went to one of his houses, he stayed alone with me away from his women, or if we met together in my house, his daughter Fatima would stick around without leaving either him or our children. So if I asked him, he answered me directly until I had nothing to ask, then he began the speech with me instead. Knowing that there was not rarely any evidence or Sura of the Qur'an, which had been descended on him, without discussing it with me or it had been given to me to read it, memorize it, and write it my self, or I had been taught its interpretation, its explanation, its abrogated and and the verses which abrogate other verses (abrogators) both, its established and unestablished meanings, its special and general matters. Where he supplicated Allah to help me understand, and memorize it. So neither I forgot any evidence of Allah's Book Nor any knowledge he taught me or I had wrote it, since he supplicated Allah for me, of what he supplicated; and he didn't leave any thing of what Allah had taught him concerning lawful and unlawful

matters, or any thing related to the enjoyment of what was good and forbiddance of what was evil, or will be in the future, or any holy books descended on those before him regarding any matter which required a complete obedience and that which required forbiddance of any disobedience, but he had taught me it and I kept it, or memorized it completely without forgetting any letter of it, then he put his hand on my chest and supplicated Allah to increase my knowledge, comprehension, wisdoms, and light, I said: 'Oh, Messenger of Allah, may you be given my father and mother as ransom, I have not forgotten or missed any thing since you supplicated your Lord for me, and I didn't leave any thing without documenting it. Do you feel afraid for me of forgetfulness in the future?', He said: No, I am not afraid for you neither of forgetfulness Nor of ignorance.

-Abu Ja'far(A.S) reported: the leader of the believers(A.S) as saying: Who ever does what has been done to him, he has, due to this, rewarded, and whoever has been deemed weak, or ridiculed, he will be considered grateful, and who is grateful, he will be generous, and he who knows that what he has done, verily, he has done it for himself without decreasing the people's righteousness, or increasing their love. So do not ask people gratefulness for what you have done concerning your interest or your protection to your honor, and be informed that he who seeks your sustainance, he, by this, humiliates himself before you, so be generous not to dismiss him without responding to his need.

- Abu Ja'Far(A.S) reported: I heard him saying: This World is considered as a wealth, so if you have obtained any thing out of it in favor of you, or for the benefit of you, it will help you to overcome your weakness; and if you haven't obtained anything out of it to sustain you, it will overcome you even if you dedicated all your strength to avoid it. So whoever becomes desperate of the past, he will comfort his body, and whoever feels content with what has been portioned to him, he will feel comfortable.

- Abu Abdullah(A.S) said: Learn Arabic, for it is the language of Allah with which His creatures talked; clean the teeth; and tell the others with the last Suras of the Qur'an.

THERE ARE FOUR INDISPENSABLE QUALITIES FOR THE PEOPLE IN RAMADAN : Abu Ja'Far mohammed bin Ali(A.S) reported. The

Messenger of Allah(SAW) as saying, when he delivered the people an adress, in the last Friday of Sha'ban(The eighth Arabian month), after he praised and Glorified Allah: You people, a new month now have come throwing its shadows upon you, which includes a night better than one thousand months, and this is the month of Ramadan, where Allah prescribed fast during it; and promised him who observes the optional night prayer during it by rewarding him with the reward of seventy prayers observed in the rest months, and He appointed to him, who does a voluntarily deed of virtues belonging to the good and Kindness, a reward equivalent to that appointed to he who observes a prescribed duty of Allah's duties; and he who observes one duty of Allah's duties will be rewarded by a reward of seventy prescribed duties during months other than it. It is the month of endurance, and the endurance's reward will be Paradise, and it is the month of condolence; during which Allah provides more for the believer, and if any one breaks the fast of a fasting believer, he will have with Allah - The Exalted and The Glorious - the reward equivalent to the emancipation of a slave, and a forgiveness for his past sins - it is said: Oh, Messenger of Allah, the Majority of us can not afford to feed the fasting man. He said: Allah - The Blessed and Exalted - is Generous, and He gives this reward to those of you who can not afford feeding the fasting man but only to give him some of either Milk or pure water to drink, or some dates to eat, since he can not afford more than this and whoever relieves distress on his slave, he will be relieved on the Here afterlife. Since Ramadan is a month characterized by three qualities, the beginning of it is mercy, its middle is forgiveness, and its end is receiving the answer and the setting free from Hell, where there are four indispensable qualities during it, two of which you please Allah by doing them, and the other two are indispensable for you. As for those by which you please Allah: the testimony that 'There is no god but Allah, and that I am Allah's Messenger,'and as for those which are indispensable for you: Asking Allah during it for your needs and Paradise, asking Allah for security, and seeking refuge in Him from Hell.

ANIMALS WERE NOT CONFUSED OF FOUR THINGS : Ali bin al-Hussein(A.S) used to say: What animals have been confused of , will not be confused of four matters: Their awareness of their Lord - The Blessed and The Exalted -, their awareness of death, their awareness of the difference between male and female; and their awareness of the fertile pastureland.

PEOPLE ARE OF FOUR CLASSES : Al-Sadiq Ja'Far bin Mohammed(A.S) said: People are of four classes: A precipitated ignorant who follows his desires, and ambitious worshiper, so the more he is increased worshipping, the more he becomes haughty; and a learned man who likes others to flatter and to praise his doings; and a learned man who is following the way of truth, and who liked to act upon it, and this is the one who is incapacitated or powerless, and this is the best one amongst the people, in your time, and the wisest of them.

SLEEPING IS CONSIDERED OF FOUR POSITIONS : Al-Hussein binAli(A.S) said: Ali bin Abu Talib(A.S) was at al-Kouffa, in the Mosque, when a man from al-Sham came and asked him about some matters, one of these questions was: Tell me about sleeping and how many positions are there concerning it?. He(A.S) said: Sleeping is considered of four positions: prophet stretch on their backs when they sleep, but their eyes are awake expecting the revelation of Allah- The Exalted and The Glorious - to come; where the believer sleeps on his right side receiving al-qibla(Al-Ka'ba); the kings and their children sleep on their left side to enjoy tastiness what they have tasted; and Satan as well as his companions ,in addition to every idiot or crazy people stretch on their breast when they sleep.

SATAN - MAY ALLAH CURSE HIM - RANG FOUR RINGS : Abu Abdullah(A.S) said: Satan rang four rings: the first of which was when he was cursed, when he was descended on the earth; when Mohammed(SAW), was sent unexpectedly on a time regarding the Messengers, and when the Essence of the book (sarat AL-Fatihah) delivered to the prophet (SAW).

FOUR THINGS WILL BE IN VAIN : Ali bin Abu Talib(A.S) reported, the Messenger of Allah(SAW) as saying in his will to him: Oh, Ali, four things will be in vain: Eating after being sated, using lantern in a moonless night; planting in swamps, doing good to those who are unworthy of your virtue.

Abu Abdullah(A.S) said: Four things will be in vain: A cordiality you grant to him who has no faithfulness, doing favour to him who has no gratefulness, Giving knowledge to him who has no appetite to hear it; and Entrusting a secret to him who has no security for it.

THE SPEECH OF AL-SADIQ(A.S)TO THE MUSLIMS THAT THERE ARE FOUR FEASTS : Al-Muffadal bin Umar reported: I asked Abu Abdullah(A.S): 'how many feasts are there for the Muslims?'. He said: There are four feasts, I said: I knew the two feasts and the Friday, he said: The greatest and honourable of them is the eighteenth of [Zu al-hijjah], or that day when the Messenger of Allah(SAW), appointed the leader of the believers(A.S), and made him as reference of knowledge. I asked: ' what should we do on that day?' , he said: You should fast during it as to show gratefulness and praises to Allah, despite the fact that He deserves to be thanked, Glorified, and praised every hour and minute, and so the prophets did advise their guardians to fast during that day when any guardian was to be appointed and to consider that day as a feast, so who ever fasts it, his deeds will be recorded better than sixty year deeds done in other common days.

THERE ARE FOUR QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM, ALLAH - THE EXALTED AND THE GLORIOUS - HATES HIM : The Messenger of Allah(SAW) said: Allah - The Exalted and The Glorious - hates: the slanderer, the indecent, the beggar, and the importunate (the insistent).

Chapter 6

PART 5-ON FIVE-NUMBERED CHARACTERISTICS

FIVE QUALITIES ARE THE HEAVIEST IN THE SCALE : Abu Salim, the patron of the Messenger of Allah(SAW) reported, the messenger of Allah(SAW) as saying: There are five qualities the heaviest in the scale: 'Glory be to Allah; praise be to Allah, there is no God but Allah; Allah is Most Great'; and a muslim, whose pious son dies, shows endurance and hopes for Allah's reward.

FIVE THINGS WITH WHICH ALLAH - THE EXALTED AND THE GLORIOUS - HAS ORDERED ONE OF HIS PROPHETS, IN ADDITION TO FIVE OTHER THINGS : Ali bin Mussa al-Riddah(A.S) said: Allah - The Exalted and The Glorious - has revealed to one of His prophets; 'When you reach to the morning you should eat the first thing you face, conceal the second, accept the third, do not despair the fourth, flee from the fifth'. He continued; When he reached the morning he went off and a great black mountain faced him where he stopped and said: 'My Lord - The Exalted and The Glorious - had commanded me that I should eat this', and he stayed puzzled, then he retained to himself and said, 'My Lord - Splendour is His Majesty - does not order me but with what I can endure', then he walked to it to eat it, and when he came near it, it became so small, and when he reached it, he found it as small as a mouthful, where he ate it and found it as the most delicious food he had ever ate. Then he went off and found a golden dish and said: 'My Lord - The Exalted and The Glorious - had commanded me that I should conceal this', so he digged a hole to put it inside it and covered it with earth. then he went off and gave a look behind him where he found that the dish had appeared, he said; 'I have done what My Lord - the Exalted and The Glorious - had commanded me'. He went off where a bird followed by a hawk flew around him and said: 'My Lord - The Exalted and The Glorious - had commanded me that I should accept this', and he opened his

sleeve, where the bird came in, the hawk said to him; 'You took my game from me, and I was tracing it for days'. He answered: 'My Lord - The Exalted and The Glorious - had commanded me that I shouldn't despair this creature', then he cut a piece of flesh from his thing, and dropped it to it. After ward he went off and found dead, rotten, and spoiled meat, he said: 'My Lord - The Exalted and The Glorious - had commanded me that I should flee from this'; wher he did so and returned, he saw in his vision as if it was said to him: 'You have done what you were ordered to do, do you know what it was?', he answered No, and it was said to him: As for the mountain it is the anger; when the devotee shows anger, he will become linded of himself, and become unaware of his value due to the greatness of anger, but when he preserves himself and he become aware of his value, so that his anger has been set off, the consequence will be as good as the mouthful you have eaten. As for the dish, it indicates the good deed, when the man conceals it, and keeps it secret, Allah - The Exalted and The Glorious - will not accept but to reveal it and to ornament him with it, in addition to the reward He saved for him in the Hereafter, and as for the bird; it indicates the man who gives an advice to him, and he accepts both him and his advice; as for the hawk, it indicates the man who comes to you asking for a need, where you should not disappoint him; As for the spoiled meat, it indicates the slander, so you should flee from it.

FIVE QUALITIES CONSISTS IN THE COMB : Abu Abdullah(A.S), regarding Allah's - The Exalted and The Glorious - Saying O children of Adam! Wear you beautiful apparel at every time and place of prayer[31:7], said: The comb brings the provision, beautifies the hair, accomplishes the need; increases the sperm; and stops the sputum. Allah's Messenger(SAW) combed under his beard fourty times, and above it seven times, and said: 'it activates the memory, and stops the sputum'.

THE BELIEVER'S SIGNS ARE FIVE : Tawous bin al-Yaman reported that he had heard 'Ali bin al-Hussein as saying: The believer's sings are five, I asked: what are they, son of Allah's Messenger(SAW)?, He answered: They are: piety when you are alone, a Sadaqah (a charity) when you are poor, endurance at the calamity, leniency at the anger; and truthfulness at fearing.

THE WORDS OF INSPIRATION WHICH ADAM LEARNED FROM HIS LORD, AND HE TURNED TO HIM IN REPENTANCE ARE FIVE :

Ibn Abbas said: I asked the prophet(SAW) about the words of inspiration which Adam learned from his Lord, and he turned to Him in repentance, he answered: He asked Him by Mohammed, Ali, Fatima, al-Hassan, and al-Hussein, that thou may turn to me in repentance, and He did so.

FIVE QUALITIES CAUSE LEPROSY : Ibn Abbas reported, Allah's Messenger(SAW) as saying: There are five qualities which cause leprosy: Tattooting on Friday or Wednesday; performing ablution; or washing with water which has been heated by the sun; eating when one is impure; having sexual intercourse with a woman when she is in her period; and eating when one is sated.

THE SAYING OF AL-SADIQ: FIVE THINGS ARE AS I HAVE SAID : Al-Sadiq(A.S) reported: Five things are as I have said; A stingy has no comfort; no pleasure for an envious person; No faithfulness for an impatient; no magnanimity for a liar, and no foolish will get power.

FIVE PRACTICES ARE APPLIED IN THE HEAD AND FIVE OTHERS ARE APPLIED IN THE BODY : Mussa bin Ja'far(A.S) said: Five practices are to be applied in the head; and the other fives are applied in the body, as for those concerning the head; using the tooth - stick, clipping the mustache; parting the hair; rinsing the mouth, snuffing up water. Concerning those in the body: circumcision, shaving the pubes; plucking hair under the armpits; cutting the nails, and cleansing one self with water.

THE SAYING OF THE PROPHET(SAW): I WILL NEVER LEAVE FIVE THINGS TILL DEATH : The Messenger of Allah(SAW) said: I will never leave the practice of five things till I die: Wearing the woolen clothes; mounting the ass; Having a meal with slaves; beading the shoe with my hand, and greeting the children are to be good practice after me.

THE WEEPERS ARE FIVE IN NUMER : Abu Abdullah(A.S) said: The weepers are five persons: Adam: Jacob; Joseph, Fatima - the daughter of Mohammed - and ali bin al-Hussein(A.S), as for Adam, he wept for being lost the Paradise till there were wrinkles like vallies in his cheeks; as for Jacob, he wept for Joseph till he became blind, and it was said to him }By Allah! (Never wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die[12:85], as for Joseph,

he wept for Jacob till the people of the prison were injured due to him, and said: to him: 'Either you have to weep at night and be silent at day , or to weep at day and be silent at night', and he conciled with them concerning one of both. As for Fatima, she wept for the death of Allah's Messenger(SAW) till the people of Medina were injured due to her action, and said to her: 'You have injured us due to your so much crying', then she was going out to the grave yards - the martyr's grave yards - and wept till she accomplished her need then she went off. As for Ali bin al-Hussein, he wept for the death of al-Hussein(A.S) for twenty or fourty years, no food was served before him without being weeping till a slave belonging to him said, son of Allah's Messenger, I am afraid regarding you to be perished'. He answered: "I only complain of my distraction and anguish to Allah, and I know from Allah that which Ye know not..[12 - 86] No time I remember the death of Fatima's son without a tear which suffocates me due to that.

THE MAJOR SINS ARE FIVE : Abu abdullah(A.S) said: We found in Ali's book the following: the Major sins ar five: Associating any thing with Allah - The Exalted and The Glorious - showing disobedience to parents, devouring usury after it was declared unlawful; turning back when the army advances; (and return to that reject faith place).

THE LIMITS OF FRIENDSHIP ARE FIVE : Abu abdullah(A.S) said: Friendship is limited, if any one has not such limits, he has nothing to do with the perfect friendship; and he, who has nothing of these limits, is out of friendship, the first of which is when his inward and his outward toward you the same; the second of which is that when he sees your good qualities as his, and which is that neither money nor power will change him; the fourth of which is that when nothing, over which he has power, will prevent you; the fifth of which is that he will never give you to the enemies at calamities.

THE BELIEVER ENJOYS FIVE THINGS OF LIGHT : Ali(A.S) said: The believer enjoys five things of light: His coming in is a light; his coming out is a light, his knowledg is a light, his speech is a light, and his look on the Day of Rexurrection is to be the light.

THE PILLARS UPON WHICH ISLAM IS BASED ARE FIVE : Abu Hamza al-thamali reported, Abu Ja'far(A.S) as saying: Islam is based on five pillars: the observance of prayer, the payment of Zakat, Pilgrimage

to the House, Fast during Ramadan; and giving the leadership to us, people of the House, four of which have been given allowance, but there is no allowance regarding the leadership. He who has no money then no(Zakat) is due to him; he who has no money, no Pilgrimage is prescribed upon him; and if any one is ill, he can pray sitting and can observe no fasting during Ramadan. As for the leadership, it is incumbent upon every one whether he is sound or ill, and whether he has money or he has none.

THE NAMES OF MECCA ARE FIVE : Abu abdullah(A.S) said: The names of Macca are five: Umm al-Qura, Mecca, Bacca; al-Bassassa - for when they were wronged (oppressed), it brought them out and perished them - and Umm Ruhom - for when they stuck to it, they were shown mercy.

ALLAH - THE EXALTED AND THE GLORIOUS - PRESCRIBED FIVE PRAYERS UPON THE DEVOTEES DURING A DAY AND A NIGHT : Abu abdullah(A.S) said: Allah - The Exalted and The Glorious - prescribed upon you five prayers during the most excellent times, so you should supplicate Allah after every prayer.

PRAYING OVER THE DEAD CONSISTS OF FIVE TAKBIRAS (ALLAH IS MOST GREAT): Abu Bakr al-Hadrami reported, Abu Ja'far(A.S) as saying: He asked me: 'Do you know Abu Bakr how many (Takbiras) are there over the dead?', 'I answered: no', he said: 'There are five (Takbiras), do you know from which source these five (Takbiras) have been quoted?', I answered: no, and he said: 'These five takbiras have been quoted from the five times of prayer; a (Takbira) for every prayer'.

THERE ARE FIVE QUALITIES WHICH ALLAH - THE EXALTED AND THE GLORIOUS - AND HIS MESSENGER LIKE : Abu Ja'far(A.S) said; Some captives were brought to the prophet(SAW), where he gave the order that they should be killed, and he set free a man of them. The man said: then; 'Prophet of Allah, how have you set me free short of them?'. The Messenger(SAW) answered: 'Gabriel stated Allah - Splendour be His Majesty - as saying that you have five qualities which Allah and His Messenger like: your severely jealousy concerning your family, your generosity, good disposition, your tongue truthfulness, and your courage', so when the man heard them he accepted Islam, and he

became a good Muslim, where he fought along with Allah's Messenger(SAW) in every combat till he was killed as a martyr.

PROPERTY IS NEVER TO BE GATHERED BUT IN THE PRESENCE OF FIVE QUALITIES : Al-Riddah(A.S) said: Property is never to be collected but in the presence of five qualities; A severely niggardliness; a prolonged expectation; an overpowering greediness; breaking the ties of relationship; preferring This World not the hereafter.

THE REWARD OF HIM WHO PERFORMS FIVE PILGRIMAGES : Abu Bakr al-Hadrmi reported: I asked Abu Abudullah(A.S) what is the reward for he who performs five pilgrimages?; he said: He who performs five pilgrimages, Allah will never torment him at all.

ALLAH - THE EXALTED AND THE GLORIOUS - WILL OBJECT ON THE DAY OF RESURRECTION AGAINST FIVE PEOPLE : Abu Ja'far(A.S) said: When the Day of Resurrection comes, Allah - The Exalted and The Glorious - will object against five types of people: Against the child; he who died in time between two prophets, he who attained the prophet and remained as he was foolish (a disbeliever); the idiot; the mad person who is foolish, the deaf and the mute, for every one of them will complain against Allah - The Exalted and The Glorious, he said: Allah will send upon them Messenger to inflame fire, then he will say to them; 'Your Lord commands you to become stationary in it, so whoever leaps in it, it will be cold and peaceful for him, and whoever disobeys, he will be driven to Hell.

HE WHO IS FREE FROM FIVE QUALITIES WILL NOT LEAD A COMFORTABLE LIFE : Abu abdullah(A.S) said: He who is free from even one quality out of five others will not have a comfortable life: the first of which is faithfulness, the second is frugality, the third is modesty; the fourth is the good disposition, the fifth is - which constitutes all these qualities - the freedom - He(A.S) said: There are five qualities, so he who misses any of them, will remain lacking the livelihood, will remain insane, and will be an occupied - hearted person: the first of which is the soundness of the body; the second is the security; the third is the liberality in provision; the fourth is the good sociable companion - I said: who is the sociable companion?, the pious wife and the pious child and the pious friend the fifth is the meekness, which collects all these qualities together».

THE DEVOTEES HAVE NOT BEEN GIVEN, AS A PORTION, LESS THAN FIVE QUALITIES AMONGST THEM : Abu abdullah(A.S) said: The devotees have not been given, as a portion amongst them, less than five qualities: the certainty; contentment; endurance; gratefulness; and the mind - which strives to perfect all of these things.

THERE ARE FIVE THINGS IN WHICH SATAN -MAY ALLAH CURSE HIM- IS POWERLESS : Abu abdullah(A.S) said: Satan said: There are five things with which there is no power, when all mankind are under my control: He who seeks refuge in Allah, and with true intention; trusted in Him regarding all his matters, he who often glorifies Allah during the night and during the day, he who pleases for his brother the believer what he has pleased for himself, he who doesn't feel startled when afflicted by a calamity, and he who feels content regarding what Allah has provided for him, and has not cared about his provision.

HE WHO TRADES SHOULD AVOID FIVE QUALITIES : Ali(A.S) reported, the Messenger of Allah(SAW) as saying: If any one sells and buys, he should avoid five qualities otherwise he shouldn't buy or sell: The usury; the perjury, concealing the fault, and praising when selling and dispraising when buying.

THE RANKS OF KNOWLEDGE ARE FIVE : A man came to the prophet(SAW) saying: oh Messenger of Allah, what is knowledge?, he said: 'Holding peace', then he asked: Then what?, the Messenger(SAW) said: Listening to it with attention, he said: Then what?, the Messenger(SAW) said: Memorizing it, he said: Then what?, the Messenger(SAW) said: Acting upon it, he said: Then what?, the Messenger said: Then publishing it.

FIVE CRAFTS ARE DISAPPROVED : Abu al-Hassan Mussa bin Ja'far(A.S) said: A man came to the Messenger of Allah(SAW) and said: Messenger of Allah, I have taught my son writing, with whom should he be hired? He said: Hire him - May Allah your father - But let him avoid five crafts: the seller of the shrouds, the jeweler, the butcher, the wheat seller, and the slave seller. The man asked: Who is the shroud seller? the Messenger said: He who wishes death to prevail in my nation in order to sell shrouds; for any new born in my nation is dearer to me than what the sun has risen upon. Where as the jeweler tries to treat my nation

unjustly. The butcher goes on slaughtering till mercy abandons his heart; the wheat seller monopolizes the food away from my nation; knowing that it is far better for Allah to meet a thief devotee than to meet him for who monopolizes the food fourtiy days. For the slaves seller, Gadriel(A.S) came to me and said: Muhammed, the worst Men of your nation are those who sell the people.

THERE ARE FIVE THINGS WITH WHICH ALLAH DID NOT ACQUAINT ANY ONE OF HIS CREATURES : Abu Abdullah(A.S) reported: My father as saying: Shall I not tell you a bout five things with which Allah didn't acquaint any one of his creatures I said: yes; he said: Verily the knowledge of the Hour is with Allah(alone). it is He who sends down rain, and He Who knows what is in the wombs(1) . Nor does any one know what it is that he will earn on tomorrow, Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He Is acquainted (with all things).

THE PERFECTION OF THE MUSLIM'S RELIGION IS KNOWN BY FIVE QUALITIES : Abu Abdullah(A.S) reported, Ali bin al-Hussein as saying The perfection of Muslim's religion is known by abandoning the speech which doesn't concern him; by lessning the suspicion and dispute; by his leniency, by his endurance, and by his good disposition.

WHAT IS DUTIFUL REGARDING THE FIFTH IS [THE FIVE] : Ja'far bin mohammed bin Ali(A.S) said: When Allah - than Whom there is no god - declared unlawful for us the Alms (Sadaqa), He prescribed the Fifth, for the Sadaqa has been declared unlawful for us, and the fifth is a duty concerning us, and dignity is lawful to us.

THE PROPHET(SAW) WAS GIVEN FIVE QUALITIES WHICH HAD NOT BEEN GIVEN TO ANY ONE WHO CAME BEFORE HIM : Ibn Abbas reported, the Messenger of Allah(SAW) as saying: I was given five qualities which had not been given to any one who came before me: the earth was made to me as place for prostration (in prayer) and a means of purification, I was helped by awe, the booty was declared lawful to me; I was given short rich expressions, and I was given the intercession.

ALLAH - THE EXALTED AND THE GLORIOUS - GAVE HIS PROPHET MOHAMMED(SAW) FIVE QUALITIES, AND GAVE ALI(A.S) FIVE OTHERS: Ibn Abbas reported; the Messnger of

Allah(SAW) as saying: Allah - The Blessed and The Exalted - has given me five qualities and has given Ali five others: He gave me the short rich expressions, and gave Ali the comprehension, knowledge and made me prophet; and made Ali a guardian, He gave me al-Kawhtar, and gave him al-Salsabil, He gave me revelation, and gave him inspiration; He took me for a night journey to Him, (AL-ISRA) where he opened to Ali the Gates of Heavens and the Veils, till he looked at what I had looked at.

THE DUTY OF SHOWING MODESTY TOWARDS ALLAH - THE EXALTED AND THE GLORIOUS - CONSISTS IN FIVE QUALITIES : Ali(A.S) reported: the Messenger of Allah(SAW) as saying: Observe a full modesty towards Allah as it should be. They said: What should we do, Messenger of Allah?. He(SAW) said: If you really insist to do that, then no one of you should sleep without thinking of his death. He should guard the head and its senses, the belly and what it contains, and he should remember the grave and the calamity, and if any one intends to have his rewards in the Here after. He should abandon the pomp and the glitter of This World.

THE SAYING OF THE PROPHET(SAW): WHOEVER GUARANTEES TO ME FIVE THINGS, I WOULD GUARANTEE PARADISE FOR HIM : Tamim al-Dari reported, the Messenger of Allah(SAW) as saying: Whoever guarantees for me five things, I will guarantee Paradise for him It is said: What are they, Messenger of Allah? He said Sincere conduct for the sake of Allah - The Exalted and The Glorious - and for His Messenger, for Allah's Book, for Allah's religion, and for the Muslim's community.

BLESSED IS HE WHO HAS THESE FIVE QUALITIES : Ali(A.S) as saying: Blessed is he whose silence was thinking, whose vision was a lesson; who spends most of his time in his house, who weeps his sins, and whom people are safe from his both hand and tongue.

THE SHIITES OF JA'FAR BIN MOHAMMED(A.S) ARE THOSE IN WHOM FIVE QUALITIES ARE COMBINED TOGETHER : Al-Muffaadal bin Umar reported, Abu Abdullah(A.S) as saing: VERily the Shiites of Ja'far are those who abstain from what is unlawful concerning their bel-lies and private parts, their struggle is severe, they act for the sake of their Lord, they seek His reward, and they are afraid of His punishment, so if you see those people, then those are the Shiites of Ja'far.

THERE IS A MILL STONE IN HELL WHICH SMASHES FIVE TYPES OF PEOPLE : It was narrated that Ali(A.S) had said: There is a millstone in Hell which smashes five types of people, would you ask me what it smashes? He was asked then: What does it smash, leader of the faithful?, he said The dissolute learned people; the debauched reciters, the oppressive tyrants, the treacherous ministers, and the lying leaders. There is a city in Hell named: The fortified or (al-Hassina), would you ask me what it contains?, it is said: What does it contain, leader of the faithful?, he said: The hands of the faithless people.

FIVE TYPES OF PEOPLE ARE CURSED : Abu Abdullah(A.S) said; The astrologer is cursed, the sooth sayer is cursed, the magician is cursed, the singer woman is cursed, and also cursed those who give a refuge or those who live upon what she earns. He said: The astrolager is like the sooth sayer, the sooth sayer is like the astrologer, the magician is like the infidel, and the infidel will go to Hell.

FIVE QUALITIES ARE BETTER TO BE DONE ON THE DAY OF IMMOLATION : Mohammed bin ali(A.S) said: the excellent deed is to offer a sacrificed animal, or the observance of the obedience of the parents, or to have favour on a severer of the ties of the relationship by saluting him first, or a man who eats from his good sacrifice and invites his neighbour hood among the orphans, the people of poverty, and slaves, and being mindful of the prisoners of war.

HE WHO IS FREE FROM THESE FIVE QUALITIS WILL NOT HAVE A COMFORTABLE LIFE : Abu Abdullah(A.S) said: He who is free from these five qualities will not have a comfortable life: the religion, the mind; the good manner; the liberty, and the good disposition.

THERE ARE FIVE TYPES OF PERSONS WHOSE SUPPLICATION WILL NOT BE ANSWERED : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: There are five types of persons whose supplication will not be answered: a man in whose hand has made the divorce of his wife, and she injures him though he has what he may give her but he doesn't set her free, and a man whose slave has run away three times but he doesn't sell him; A man who passed by a tottering wall, but he didn't run quickly till the wall collapsed on him, A man who lent money to some one without calling any one to witness, and a man

who sits in house and says: O Allah! provide for me with the means of subsistence, but he didn't strive.

THE ORDER TO GLORIFY ALLAH CONSISTS IN FIVE WORDS : Abu Hamza al-Thamali reported, 'Ali bin al-hussein(A.S) as saying: I said, your saying (Glorify Allah by using five words) what are they? he said; When you say: 'Glory be to Allah and I begin with to of Him' - you declare 'Allah - Blessed and Exalted is He - free from waht the polytheists say'. When you say: 'There is no god but Allah alone Who has no partner' - then it is the word of faithfulness which no devotee says it without Allah sets him free from Hell save the arrogants and tyrants and whoever says; 'There is neither Might Nor power except in Allah' , he commeded all his affairs to Allah - The Exaltedand The Glorious - and if any one says: 'Iasked Allah's forgiveness and turn to Him in repentence', he is then neither an arrogant nor a tyrant, since the arrogant inists on his sins, for whose desires over come him till he prefers This World instead of the here after, and whoever says: 'Paise be to Allah' - he, in this case, has fulfilled the grate fulness for every favour of Allah - The Exaltedand The Glorious.

THE INFLEXIBLE PURPOSE'S MESSENGERS ARE FIVE : Abu Ja'far(A.S) said: The inflexible purpose's Messengers are five: Noah, Abraham, Moses, 'Issa(Jesus christ), and Mohammed, for them prayers of ALLAH .

THERE ARE FIVE PEOPLE WHO HAVE BEEN EXPECTED TO CHANGE : Abu Abdullah(A.S) SAID: There are five people who have been expected to change: the drowned; the shocked, the man who is suffering from an intestinal ailment, the torn down person; and the fumigated (the gurned).

THE FORBIDDANCE OF OBSERVING THE PRAYER IN FIVE MOSQUES IN AL-KOUFFA : Abu Abdullah(A.S) said: The leader of the faithfull has forbidden to observe the prayer in five Mosques in al-Kouffa: al-Ash'aath bin Qays al-Kindi; Jaryr bin Abdullah al-Bayli; Sammak bin Makhramma, Sahbath bin Ribie, and Tayyem's Mosques. He said: When the leader of the faithful looked at their mosques, he said: 'This is the spot of Tayyim', which means that they stopped praying along with him owing to thier hatred and enmity against him - May Allah curse them all.

THE HEAVEN'S GATES ARE OPENED IN FIVE SPECIFIC TIMES : The leader of the faithful(A.S) said amongst the knowledge he taught his companions: The Heaven's Gates are opened in five specific times: when the abundant rain falls; when the army advances; when the call to prayer is proclaimed; when the Qur'an is recited; during the sunset; and during the dawn rise.

PARADISE IS LONGING TO FIVE PERSONS : Ali(A.S) reported: The prophet(SAW) as saying Paradise is longing to you; and; Ammar; Salman, Abu Dharr; and al-Mukdad.

THE SIGNS OF AL-QAYIM'S(A.S) (AL-MAHDI) RESURRECTION ARE FIVE : Abu Abdullah(A.S) said: There will be five signs before al-Qayim's resurrection: The resurrection of al-Yammani, the resurrection of al-Sufyani; the caller who will cry from the Heaven; the swallowing of the earth, and the killing of the pure soul.

THE COMMANDS WITH WHICH ABRAHAM WAS TRIED BY HIS LORD, AND HE FULFILLED THEM, ARE FIVE : Al-Muffadal bin Umar reported, as-Sadiq Ja'far bin Mohammed(A.S) as saying: I asked him about Allah's - the Great and The Glorious - saying: And remember that Abraham was tried by his Lord with certain commands[2:124] what are these commands?, he answered: They are the words which Adam learned from his Lord, and He turned to him in repentance, that he said: O My Lord! I ask Thee by the virtue of Mohammed, 'Ali, Fatima, al-Hasan, and al-Hussein, to turn to me in repentance, and Allah turned then to him in repentance for verily He is the Oft-Returning, the Most Merciful, I asked him: son of Allah's Messenger; what did Allah- the Exalted and The Glorious - mean by His saying: Which he fulfilled[2 - 124] he fulfilled' that al-Qayim(A.S) makes the number of the Imams (Twelve), nine of them are from al-Hussein's descendants.

THE LEADER OF THE FAITHFUL(A.S) WROTE TO HIS EMPLOYEES, FIVE QUALITIES : Ja'far bin Mohammed(A.S) reported, the leader of the faithful(A.S) wrote for his employees saying: Sharpen your pens, border on your lines, keep away from me your curiosity, repair to the substantial meanings, beware of enlargement, for the property of the Muslims can not afford the harm.

THERE ARE FIVE QUALITIES BELONGING TO THE TRUE RELIGION OF ISLAM : The Messenger of Allah(SAW) said: There are five qualities belonging to the true religion of Islam: cutting the nails; clipping the Mustache; plucking the hair of the armpits, shaving the pubes, and the circumcision.

THERE ARE FIVE MERITS BELONGING TO THE LEADER OF THE FAITHFUL(A.S) : Al-Harith bin Tha'laba reported: I said to Sa'd bin Abi Waqqas: have you realized any of 'Ali's(A.S) Merits?, he said; Yes, I realized four merits and I realized the fifth, would I have one of which is dearer to me than the red cattle property: Allah's Messenger(SAW) sent Abu Bakr with a freedom, then He sent Ali(A.S) who took it from him, Abu Bakr returned back and said: 'Messenger of Allah, did any thing reveal concerning me?', he answered: 'No, but no one save a man belonging to me can communicate my message. Allah's messenger(SAW) closed some gates which were in the Mosque save 'Ali's(A.S) gate'. People said: 'You have closed the gates save his?', he(SAW) said: 'It is not I who closed them and leave that which belongs to Ali'- the narrator added: Allah's Messenger(SAW) sent Umar bin al-Khattab and another man to Khaibar, but they returned defeated, and the prophet(SAW) said: 'I shall hand over this banner to that who loves Allah and His Messenger, whom Allah and Messenger love in great praise', the narrator said: Many people desired to have it (the banner), but he called Ali(A.S) and gave him the banner, Ali did not return till Allah wanted conquest by his hands, the fourth fine quality was on the day of the Khim stream, when Allah's Messenger(SAW) held with Ali's(A.S) hand, and raised it up so that the whiteness of their armpits was seen, the prophet(SAW) then said: Am I not dearer to you than your selves?, they replied: yes, Messenger of Allah. He(SAW) said: He who takes me as his patron, then Ali is his patron. The fifth quality is that when Allah's Messenger(SAW) left him behind to take care of his(SAW) family, but he followed him, he(SAW) said: to him: You are in respect to me in the position as that of Haron is in respect to Moses, but it will be no prophet after me.

THE FIVE PROCEEDERS : Ali bin Abu Talib(A.S) said: The proceeders are five: I am the proceeder of the Arabs, Salman al-Farisi is the proceeder of Persia, Suhaib is the proceeder of the Romans, Bilal is the proceeder of the Negroes, and Khabbab is the proceeder of the Nubians.

THE BANQUET IS NOT TO BE SERVED BUT FOR FIVE : Ali bin Abu Talib(A.S) reported, the Messenger of Allah(SAW) said in his injunction to Ali: 'Ali, the banquet is not to be served but for five: Wedding, post partum period; circumcision, purchasing a house, and travellers from Mecca.

THE MESSENGER OF ALLAH(SAW) ASKED HIS LORD - THE EXALTED AND THE GLORIOUS - CONCERNING ALI(A.S) FOR FIVE QUALITIES : Ali(A.S) reported: The Messenger of Allah - To whom and to his family may Allah's blessings be granted - as saying: Ali, I asked My Lord concerning you for five qualities and He answered me, so as for the first, I asked my Lord to be the first one from whom the earth will rent asunder, and I shake the dust off my head, where you will be with me, and He answered me. As for the second one, I asked my Lord to position me at the scale, where you will be with me, and He answered me. As for the third one, I asked my Lord to make you on the Day of Resurrection the owner my banner, and He answered me. As for the fourth one, I asked my lord to make my people drink from my cistern with your hand, and He answered me. As for the fifth, I asked my lord to make you the leader of my nation to paradise, and He answered me. So praise be to Allah Who bestowed these upon me.

IF PEOPLE DID REPEATEDLY FIVE QUALITIES THEY WOULD BE UNABLE TO DO THE SAME AS THEM : Ja'far bin mohammed(A.S) reported, 'Ali(A.S) as saying: If you did repeatedly five qualities, you would be unable to do the same as them: No devotee should fear of any thing but his sin. He should not seek help but from his Lord - The Exalted and The Glorious - If the unlearned was asked about what he didn't know, he should not be ashamed of being taught. [None of you should be ashamed when he is asked about what he doesn't know to say: 'I do not know'. The position of showing endurance in respect to faith is as that of the head in respect to the body, and he who shows no endurance has no faith.

FIVE QUALITIES CONSIST IN FRIDAY : The Messenger of Allah(SAW) said: Friday is the master of the days, and greater to Allah - The Exalted and The Glorious - than the day of sacrifice and the day of breaking fast, which has five qualities: Allah - The Exalted and The Glorious -created Adam(A.S) on it; descended Adam on the earth on it, Allah took Adam unto Him on it; there is a specific hour at which no

devotee who asks Allah anything without giving it to him, unless he asks for an unlawful thing; and there is neither an intimate angel, nor Heaven, Nor an earth, Nor a wind, Nor mountains, Nor a desert, Nor a sea without showing fear of Friday lest that the hour will be established during it.

THE BEST PEOPLE ARE THOSE WHO DO FIVE QUALITIES : Abu Ja'far mohammed bin Ali al-Baqir(A.S) reported: the Messenger of Allah(SAW) was asked about the best people, he said: They who when doing good they are given the glad tidings and when doing wrong deeds they ask Allah's forgiveness, when they are granted they will be grateful to Allah, when they are tried, they endure, and when they become angry they forgive.

THE GOOD SAYING CONTAINS FIVE QUALITIES : Ali bin al-Hussein(A.S) said: The good saying increases the wealth, enlarges the provision, prolongs the period of life, attracts the family's love, and admits to Paradise.

THE NATION OF MUHAMMED(SAW) HAS BEEN GIVEN FIVE QUALITIES IN RAMADAN, WHICH HAVE NOT BEEN GIVEN TO ANY PROPHET'S NATION BEFORE HIM : Jabir bin Abdullah reported, the prophet(SAW), as saying: My nation has been given five qualities in Ramadan which have not been given to any prophet's nation before me: As for the first one, when the first night of Ramadan, Allah - the - Exalted and The Glorious - looks at them, and he whom Allah looks at, He will never torment(Punish) him. As for the second, their mouths' bad smell - when they come to evening - in Allah's sight, is sweeter than the smell of the musk. As for the third, the angels ask Allah's forgiveness for them during their nights and days. As for the fourth, Allah - The Exalted and The Glorious - commands His Paradise to ask His forgiveness, and to Arname itself to receive. His devotees, for the Fatigue and offenses of This World are about to be removed from upon them, and they will be admitted to both His Paradise and Mercy. As for the fifth, when the last night of Ramadan comes, all of them will be shown forgiveness. A man asked: what about the Night of power Messenger of Allah?, he said; Have not you noticed how the workers are payed their wages when they finish their work.

FIVE PROPHETS SPOKE IN THE ARABIC LANGUAGE : Al-Hussein bin Ali(A.S) said: Ali bin Abu Talib was in al-Kouffa in the Mosque where a man from al-sham came and asked him about some matters. So amongst what he asked him, he asked: 'Tell me about five prophets who spoke in the Arabic language' , he said: Hud, Salih, shu'ayb, Ismael, and Mohammed', may Allah's prayings be granted to them all.

Chapter 7

PART 6-ON SIX-NUMBERED CHARACTERISTICS

SIX QUALITIES CONSIST IN ADULTERY : HuDhaifa bin al-Yamman reported: the Messenger of Allah(SAW) as saying: You, Muslim people, avoid fornication since it consists of six bad qualities, three of which are in This World, and the other three are in the Here after, so as for those in This World, it removes the brilliance, causes poverty, shortens the period of life. As for those on the Here after it makes Allah's Displeasure certain, it leads to a severe punishment and to eternal life in Hell. Then the prophet(SAW) said: Evil indeed are (the works) which their souls have sent forward before them (with the result) that Allah's wrath is on them and in torment will they abide[5- 80].

THE SAYING OF THE PROPHET(SAW): GUARANTEE TO ME SIX QUALITIES, I GUARANTEE FOR YOU THE PARADISE : Anas bin Malik reported, the Messenger of Allah(SAW) as saying: Guarantee to me six qualities, I would guarantee for you the Paradise: When you talk do not tell lies, when you promise do not break it, when you are entrusted with something, do not betray trust, lower your gaze, guard your modesty, and hold back your hands and tongues.

THERE ARE SIX PROPHETS(A.S) EACH HAS DOUBLE NAMES : Al-Hussein bin Ali(A.S) said: 'Ali bin Abu Talib(A.S) was in al-Kouffa in the Mosque, where a man from al-Sham came and asked him about some matters. there was among what he asked him that he said: 'Tell me about six prophets each has double names?', he(A.S) said: 'Elisha bin nun who is Dhu al Kifl, Jacob who is Israel, al-Khidr who is (Hilqqiya), Jonah who is Dhu al Nun, 'Issa who is the Jesus christ (al-Massih), and Mohammed who is Ahmad. May Allah's prayers be granted to them all'.

THERE ARE SIX PEOPLE WHO HAVE NOT SLEPT IN WOMBS : Al-Hussein bin Ali(A.S) said: 'Ali bin Abu Talib(A.S) was in al-kouffa in a mosque, where a man from al-sham came and asked him some questions, there was among what he asked that he said: 'Tell me about the six people who have not slept in wombs?', he said: 'Adam, Eve, the sheep of Abraham, the stick of Moses, the female camel of Salih, the bat which'Issa bin mary made then he flew by the permission (will) of Allah - The Exalted and The Glorious.

THERE ARE SIX QUALITIES WITH WHICH THE MUSLIM WILL FIND BENEFIT AFTER HIS DEATH : Abu Abdullah(A.S) said: There are six qualities with which the Muslim will find benefit after his death: A pious son asking Allah's forgiveness for him; a Qur'an to be recited: a small well he dug; a plant he planted, a current Sadaqah made by source of water, and a good measurement which is worked upon after his death.

THERE ARE SIX TERMS WRITTEN ON THE GATE OF THE PARADISE : Ali bin Abu Talib(A.S) reported the Messenger of Allah(SAW) as saying: I was admitted to Paradise, and I saw on its gate an expression written with gold [No god but Allah, Mohammed is the lover of Allah, Ali is Allah's friend, Fatima is Allah's slavegirl; al-Hassan and al-Hussein are Allah's chosen people, May upon their hatred ones be Allah's curse.

THERE ARE SIX QUALITIES WHICH BELONG TO MAGNANIMITY : 'Ali bin Abu Talib(A.S) reported, the Messenger of Allah(SAW) said: There are six qualities which belong to the Magnanimity: three of which are when in home and three others which are when on journey. As for those when in home: Reciting the Book of Allah - The Exalted and The Glorious-, building the houses of Allah (Mosques), being close to the brethren in Allah's sight. As for those when on a journey: Preparing the provision; good disposition, and Kidding but not in the disobediences of Allah.

ALLAH - The EXALTED AND THE GLORIOUS - TORMENTS SIX PEOPLE WITH SIX TYPES OF PUNISHMENTS : The leader of the faithful said: Allah - The Exalted and The Glorious - torments six people with six types of punishments: The Arabs with partisanship; the wine dealers with haughtiness; the leaders with oppression; the merchants

with treachery, the jurists with envy, and the learned people with the ignorant ones (illiterates).

SIX QUALITIES SHOULD NOT BE FOUND IN THE FAITHFUL : Abu Abdullah(A.S) said: Six qualities should not be found in the faithful: Indelicateness; fractiousness; insistence, lying, envy, and oppression.

SIX TYPES OF PEOPLE SHOULDN'T BE SALUTED : Ja'far bin Mohammed(A.S) said: Six types of people shouldn't be saluted: The jewish, the christian, the Magus, the man in the water closet, the people around the wine tables, the poet who slanders the chaste women, and those who revile each others' mothers in the course of jest.

SIX PRODIGIES (WONDERS) : Abu Abdullah(A.S) reported: Salman (May Allah show mercy to him) said: I wondered with six things: three of them made me laugh, and the other three things made me weep. As for those which made me weep: the separation of the lovers who are Mohammed and his party; horribleness of the expected future, standing before Allah - The Exalted and The Glorious. As for those which made me laugh: the seeker of This World, where death seeks for him; the heedless but he is not inadvertent, the cheerful person who is careless whether Allah is pleased or displeased.

THE FORBIDDANCE OF KILLING SIX : Abu Abdullah(A.S) said: The Messenger of Allah(SAW) has forbidden killing six: The bee, the ant; the Frog; the Shrike, the Hoopoe, and the Martin. As for the bee, it eats good, and produces good, where Allah - The Exalted and The Glorious - inspired to it, knowing that it is neither of jinns, Nor of mankind. As for the ants, they were afflicted of a rainless year in the time of Solomon, the son of David(A.S), they went out asking for drink where they found an ant standing on its two feet, and stretching its hands toward the sky saying: O Allah! we are a creature amongst your creatures, your virtue is indispensable for us, so provide for us with the means of subsistence, and do not reproach us due to the foolishness' sins of those who belong to the sons of Adam. Solomon said to them: 'Go back to your habitations, for Allah - the Blessed and The Exalted - have offered you a drink due to the supplication of these other than you'. As for the frog, when fire was set on Abraham, the insects as well as the reptiles, vermin and pests complained to Allah - The Exalted and The Glorious - and asked Him for permission to pour water on it, but Allah - The Exalted and The Glorious

- didn't allow them to do so save the frog which two third of it had burned, and one third remained sound. As for the hoopoe, it was the Solomon's (A.S) guide to the possession of Balquiss, where as the shrike was the Adam's(A.S) guide from the lands of Sarandib to jeddah within a month. As for the martin its flying in the sky was an expression of sorrow against what has been done to the house hold of Mohammed(SAW), and as an expression of its glorifying Allah, and its reciting 'Praise be to Allah The Lord of the Universe', have not you heard it saying not of those who go astray'.

THERE ARE SIX QUALITIES WHICH ALLAH - THE EXALTED AND THE GLORIOUS - DISAPPROVED FOR HIS PROPHET - TO HIM AND TO HIS FAMILY, THE GUARDIANS OF HIS SONS AND THEIR FOLLOWERS, MAY ALLAH'S BLESSINGS BE GRANTED : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: Allah - The Exalted and The Glorious - disapproved for me six qualities as well as he disapproved them for both the guardians to my sons and their followers after me: playing when engaged in prayer, obscenity during the fast; reminders of one's generosity concerning the Sadaqah, stealing glances from houses, and laughing when in the grave yard.

SIX QUALITIES CONSIST IN THE TOLERANT MOHAMMADIAN RELIGION : Younis bin Dhabbian reported, Abu Abdullah(A.S) as saying to Me: Younis, fear Allah, and believe in His Messenger, he said: I said: we believe in Allah and His Messenger. He said: The Tolerant Mohammadian religion means: the observance of prayer, the payment of Zakat, fast during Ramadan, the pilgrimage to the house (to Mecca), the obedience to the ruler (IMAM), and the fulfillment of the duties in full of the believer, for whoever detains the due right of the believer, Allah will resurrect him on the Day of Resurrection standing on his feet for five hundred years till he fills valleys, He said: Then he will be rebuked for forty years, then he will be admitted to Hell.

SEEKING REFUGE IN ALLAH FROM SIX QUALITIES : Abu Abdullah(A.S) said: The Messenger of Allah (Saw) used to seek refuge in Allah from six qualities: From suspicion, (polytheism), partisanship, anger(wrath), oppression, and envy.

SIX QUALITIES CONSIST IN THE UNLAWFUL TRADE : Abu Abdullah(A.S) said: There are many types of the unlawful trade, some of

them are due to the actions of the unjust rulers, and some of other types include the wages of the judges, the prostitutes, the wine, the intoxicant beverage, the usury after descending the evidences of the Qur'an. As for the bribery, Ammar, concerning the religious rules, it is considered a disbelief in both Allah - the greatest - and His Messenger.

THE FIRST DISOBEDIENT ACTS TO ALLAH WERE SIX QUALITIES : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: The first disobedient acts to Allah were six qualities: the Fondness of This World, the fondness of leadership, the fondness of food, the fondness of women, the fondness of sleeping, the fondness of comfort.

THE SUMPTER IS ENTITLED TO SIX QUALITIES FROM ITS OWNER : 'Ali bin Aby Talib(A.S) reported, the Messenger of Allah(SAW) said: the sumpter is entitled to six qualities from its owner: He starts by flogging it when using it. offering water to it when he passes by a source of it, he avoids hitting it on the face, for it is glorifying its Lord, he avoids standing on its back but in the way of Allah - The Exalted and The Glorious -, he stops loading it except of what it can bear, and he should avoid compelling it to walk except of what it can capacitate.

THE INSANE IS CHARACTERIZED BY SIX QUALITIES : Ali bin Abu Talib(A.S) said: The Messenger of Allah(SAW) passed by a group of people and said: what are you gathered for?, they said: this is a mad man dying, he said: 'He is not mad but he is the tribulated man'. Then he said; 'shall I not tell you about the real mad person?', they said: Yes, Messenger of Allah, he said: 'the real mad person is he who swaggers when walking, he who looks at the two sides of his body, he who shakes his two sides with his two flanks or shoulders, he who disobeys Allah and wishes to admit him Paradise, so he is the one whose good is not to be hoped, and whose evil is not to be avoided, so that is the mad person; and this is the tribulated one'.

SIX THINGS ARE TAKEN OFF FROM THE MARTYR AND OTHER THINGS BEFORE THAT ARE LEFT FOR HIM : 'Ali(A.S) said: Fur, scuff, bonnet, girdle, and the under pants are taken off from the martyr, unless they are stained with blood, where they are left for him, and all ties should be released.

PEOPLE ARE DIVIDED INTO SIX GROUPS : Abu Abdullah(A.S) said: People are divided into six groups: He who is deemed weak, the coalesced, the anticipated, the confessor of his sins, the fatiguing person, and the believer.

WHO EVER LIKES A MAN, HE SHOULD AVOID WITH HIM SIX QUALITIES : Abu Abdullah(A.S) reported, al-Harith al-'Awar as saying to the leader of the faithful(A.S): Leader of the faithful, I swear by Allah that I like you, He said: If you like me, then do not dispute with me, or play with me, or compete with me, or disparage me, or elevate me.

ALLAH - THE EXALTED AND THE GLORIOUS - DESCENDED TO ABRAHAM(A.S) A RING INCLUDING SIX LETTERS : Al-Hussein bin Khalid said: I said to Abu al-Hassan Mussa bin Ja'far(A.S): 'what was the inscription of the Adam's ring?', he said: There is no god but Allah, Mohammed is the Messenger of Allah, where Adam brought it with him when he was descended from the Paradise. When Noah(A.S) got up on the Ark, Allah - The Exalted and The Glorious - inspired to him: Noah, if you are afraid of drowning say 'There is no god but Allah, Mohammed is the Messenger of Allah' one thousand times, then ask Me the safety, I will save you from drowning as well as those who believed with you, he said: when Noah(A.S) and those who were with him became on board the Ark, and when the storm raged, Noah didn't feel safety from drowning, for the storm overtook him in a way he couldn't catch up to praise one thousand times, and he was compelled to say in the Syriac language: 'Hollya a thousand, a thousand, oh mar, O Atqan'. He said: the big rope settled and the Ark continued its journey. Noah (A.S) said: 'Verily, the words with which Allah had saved me from drowning are worthy not to be kept away from me'. So he engraved on his ring 'No god but Allah, a thousand times, O Allah correct me'. The inscription of Solomon the son of David(A.S) ring was Praised be He who restrained the jinns with His Words. As for Abraham(A.S) when he was put in the mangonel, Gabriel(A.S) became very angry, where Allah - The Exalted and The Glorious - inspired to him: Gabriel, what makes you angry?, he said: Oh Lord, your friend Abraham is the only one on earth who worships you, and you gave your enemy and his enemy power upon him. Allah then inspired to him: Silent, verily, the devotee similar to you has been created from hastiness so he fears death. As for me, he is my devotee, and I can take him unto me whenever I please. He said Gabriel relinquished, then turned to Abraham(A.S) and said: 'Do you need any thing/', he said: 'If

it is from you, no.' then Allah The Exalted and The Glorious - descended a ring including six letters ' No god but Allah, Mohammed is the Messenger of Allah. I commanded my affairs to Allah, I trust in Allah, Allah is sufficient to me', Allah then inspired to him to stamp with this ring since I will make the fire cold and peace upon you.

ALLAH - THE EXALTED AND THE GLORIOUS - HAS EXEMPTED THE SHIITES FROM SIX QUALITIES : Al-Muffadal bin Umar reported: I heard Abu Abdullah(A.S) as saying: Lo! Allah - The Exalted and The Glorious - has exempted our Shiites from six: to covet in manner similar to covetous of the crow, or to growl in a manner similar to the growling of the dogs, or to exchange sexual intercourse with each other (homosexual), or to be born due to adultery, or to give birth to their children due to adultery; or to ask Alms (Sadaqa) from the people (begging).

THE LEADER OF THE FAITHFUL(A.S) DISPUTED WITH THE PEOPLE WITH SIX QUALITIES : 'Ali bin Aby Talib(A.S) said: Abu Bakr, Umar, Uthman, Talha, al-Zubeir, Said, Abdul Rahman bin Auf except one of the companions to ask the Messenger who was at the house of Umm Salama, So they found me at the door sitting where they asked me about him, I said: 'He will come soon', and he didn't take long before he came and beat me on my back saying: 'Glorify son of Aby Talib since you will dispute with the people, after me, with six qualities, where you'll defeat them, for Quraish has nothing to do with his dispute, and you are the first faithful amongst them to Allah - The Exalted and The Glorious - and the most excellent of them who fulfills his covenant with Allah, the merciful to his people, the aware of the affair, the most excellent just person when judging, and the preferred to Allah - The Exalted and The Glorious .

SIX TYPES OF PEOPLE WHOSE SUPPLICATION ARE REJECTED : Nouf al-bukali said: I spent the night at the house of the leader of the faithful(A.S), where he was praying the whole night, where he used to go out side every hour to look at the sky and to recite the Qur'an. He came to me on the silence of the night and said: 'Are you asleep or awake'?, I said: 'I am awake gazing at you leader of the faithful,'he said: 'Nouf, blessed those who are abstinent regarding This World, and those eager for the hereafter, those who adopted earth as a mattress, its water as a perfume, the Qur'an as a blanket, the supplication as an emblem,

and who are cut off in This World very much, concerning the course of 'Issa bin Maryam (Jesus christ the son of Mary)(A.S), Allah - The Exalted and The Glorious inspired to 'Issa the son of Mary(A.S): 'say to all the people of Israel publicly: Never to enter any House of My houses but with pure hearts, with submissive eyes, and with pure palms, and say to them also: Bear in mind that I shall not answer any of your supplication if there is some one of my creature has been treated unjustly... ..

SIX TYPES OF PEOPLE ARE CURSED : 'Ali bin al-Hussein(A.S) reported, the Messenger of Allah(SAW) as saying: Six types of people are cursed, knowing that every prophet's supplication is answered: He who expands the book of Allah; he who controverts Allah's predestination, he who abandons my path, he who deems lawful the matters of my posterity what Allah made unlawful; he who rules those whom Allah has cherished to humiliate them by force, where he cherishes those whom Allah has humiliated; and he who possesses alone and makes lawful the booties of the Muslims.

PEOPLE BELONG TO SIX CLASSES : Zurrara bin Awfa said: I came to Ali bin al-Hussein(A.S) where he said: 'Zurrara, the nowadays people belong to six classes: A lion, a wolf, a fox, a dog, a pig, and a sheep. As for the Lion, it represents the kings of This World where each one of them likes to defeat and not to be defeated, as for the wolf, it represents your trade men who dispraise when they sell, and praise when they buy; where as the fox represents those who obtain their provisions and earn their living due to using their religions, and whose hearts conceal what they do not reveal on their tongues; where as the dog represents those who insult and backbite the others, who ennoble him to avoid his evil tongue; and the pig represents those who are sexless and their associates who are obeyed when they call to a fornication, as for the sheep it represents the believers whose hairs are being cut, whose flesh is eaten, and whose bones are being broken, so what can the sheep do amongst a lion, a wolf, a fox, a dog, and a pig.

PART 7 -ON SEVEN-NUMBERED CHARACTERISTICS

THE COMMAND STATED TO BURY SEVEN THINGS : The Messenger of Allah(SAW) used to command the people to bury seven things which belong to the human being: the hair; the nail, the blood; the menstruation blood, the placenta, the tooth, and the blood clot.

THE MESSENGER OF ALLAH(SAW) HAS FORBIDDEN SEVEN AND COMMANDED US WITH SEVEN : Al-burr'aa bin Azeb said: The Messenger of Allah(SAW) has forbidden seven things, and commanded with seven: 'He prohibited us to wear finger rings made of gold, and prohibited us from dinking in utensils of gold or silver, he said: 'whoever uses such utensils in This World, he will be deprived to use them on the Hereafter', he prohibited us to wear soft, or Egyptian textures mixed with silk, or to wear any of the silk, or silk garment, or silk brocade dresses, He(SAW) commanded us also to escort the funerals; to visit the weak people; to invoke the mercy of Allah - on sneezing; to support the oppressed man, to spread salutation; to help the one who calls us, and to fulfill our oath.

SEVEN THINGS ARE PROHIBITED CONCERNING THE SHEEP : 'Ali bin Abu Talib(A.S) reported, the prophet(SAW) as saying in his injunction to him: 'Ali, seven things are prohibited concerning the sheep: the blood, the private parts, the bladder, the spinal cord, the glands, the spleen, and the gall bladder.

THE PROPHET(SAW) WAS GIVEN SEVEN QUALITIES CONCERNING 'ALI(A.S) : 'Ali bin Aby Talib(A.S) reported, The prophet(SAW) as saying in his advice to him: 'Ali, Allah - The Blessed and The Exalted - has given me seven qualities concerning you: You are the first

one with me whom the grave will move off when resurrected, you are the one who will be with me first on the Path or the gridge (made on the Hell), you are the first who will be dressed when I am dressed, and will be saluted when I am saluted; you are the only person who will inhabit the Paradise with me, and you are the one, with me, whose thirst will be slacked with pure wine sealed, the seal there will be of Musk.

THE SAYING OF THE PROPHET(SAW): BLESSED AND BLESSED, SEVEN TIMES, HE WHO DIDN'T SEE ME AND BELIEVED IN ME : Abu Ummama reported, the Messenger of Allah(SAW) as saying: Blessed and Blessed _ he said it seven times - he who didn't see me and believed in me.

SEVEN ARE THOSE WHOM ALLAH WOULD GIVE PROTECTION WITH HIS SHADE ON THE DAY OF RESURRECTION : The Messenger of Allah(SAW) said: Seven are those whom Allah would give protection with His shade on the Day when there would be no shade but that of Him. i.e, on The Day of Resurrection. They are: A just ruler; a youth who grew up with the worship of Allah: a person whos heart is attached to the Mosque, when going out till he comes back again to it, two persons who love and meet each other and depart from each other for the sake of Allah - The Exalted and The Glorious -; a person who remembers Allah - The Exalted and The Glorious - in privacy where his eyes shed tears due to the fear of Allah - The Exalted and The Glorious -, a man who is seduced by a beautiful woman of high rank (for illicit relation), but he (rejects this offer by saying): I fear Allah - The Exalted and The Glorious -; and a person who gives charity and conceals it (to such an extent) that the left hand doesn't know what the right one has given.

SEVEN QUALITIES CONSIST IN CURRANTS (RAISINS) : 'Ali(A.S) reported, the Messenger of Allah (SAW) as saying: Abide to the raisins since they cure the gall bladder, stop the sputum, tighten the nerve, release from exhaustion, improve the good manners, comfort the soul, and dismiss the grief.

THE MESSENGER OF ALLAH(SAW) COMMANDED ABU DHARR WITH SEVEN : Abu Daharr - May Allah's Mercy be shown to him - reported, the Messenger of Allah(SAW) commanded me with seven: He commanded me to look at those who are lower than me in rank, and never to look at those who are higher than me in the rank, he

commanded me also to love the poor, and to be very close to them; he commanded me to say the truth even if it is bitter; he commanded me to join the ties of My kinship relations even if they are broken; he commanded me not to be afraid despite the reproach of the reproacher regarding the Matters of Allah; and he commanded me to say often 'No Might, and No power but in Allah The Exalted and the Great' since it belongs to the treasures of the Paradise.

THERE ARE SEVEN QUALITIES FOR WHICH ANY ONE WHO IS CHARACTERIZED BY THEM, HE REACHED THEN THE LEVEL OF FAITH'S ESSENTIAL NATURE : 'Ali bin Abu Talib(A.S) reported, the prophet(SAW) as saying in his injunction to him: 'Ali, there are seven qualities for which any one who is characterized by them, he reached then the faith's essential nature and the gates of the paradise opened for performing ablution observance of prayer. payment of Zakat; restraining his anger, suppressing his tongue; asking Allah's forgiveness concerning his sins; and showing sincere conduct towards the prophet's household.

WHO EVER FASTS DURING RAMADAN, SEVEN QUALITIES WILL BECOME OBLIGATORY UPON HIM : 'Ali bin Abu Talib(A.S) regarding a long speech, he reported, the Messenger of Allah(SAW) as saying: No believer fasts during Ramadan out of faith, seeking the reward of his Lord, but Allah - The Blessed and The Exalted - will make seven qualities obligatory upon him: The first of which will purify his body from all the unlawful things (sins), the second of which he will be brought closer to Allah's - The Exalted and The Glorious - Mercy, the third of which he will be forgiven from the sin of his father Adam; the fourth of which Allah will relieve him from the agony of death; the fifth of which he will be secured from both hunger and thirst on The Day of Resurrection, the sixth of which Allah - The Exalted and The Glorious - will feed him from the Paradise's good things, the seventh of which Allah will grant him freedom from Hell, he said; You are Truthful Muhammed.

THERE ARE SEVEN TYPES OF PEOPLE WHO WILL RECEIVE THE MOST GRIEVOUS TORMENT ON THE DAY OF RESURRECTION : Abu Abdullah(A.S) said: I heard him saying: The people who will receive the most grievous torment on The Day of Resurrection are five; the first of them is the son of Adam who killed his brother; the (Nammrud) who disputed with Abraham regarding the Matters of His Lord: two men of the people of Israel who made their folk Jewish, then they made

them christian; Pharaoh who said: I am your exalted good; and two men of this nation.

TWO SURAS SAY: HE IS ALLAH THE ONE AND ONLY SAY: O YE THAT REJECT FAITH ARE TO BE READ ON SEVEN OCCASIONS : Abu Abdullah(A.S) said: Hold fast to read .He is Allah the One and Only... .and O ye that reject Faith on seven occasions: when performing the two Rak'ahs before dawn, the two Rak'ahs at noon, the two Rak'ahs after the sunset, the two Rak'ahs at the beginning of the night prayer; the two Rak'ahs of the (Ihram) or (the ceremonies of Umra and Hajj - Pilgrimage); the two Rak'ahs of the dawn, and the two Rak'ahs when performing the circumambulation or the (Tawaf) around the Ka'ba.

A PRUDENT FOLLOWED ANOTHER ONE FROM A DISTANCE MEASURED AS SEVEN HUNDRED PARASANGS REGARDING SEVEN WORDS : Abu Abdullah(A.S) said: A prudent followed another one from a distance seven hundred parasangs regarding seven words, so when he reached him he asked: 'what is higher than the Sky; more spacious than the earth, richer than the sea, harder than the rock, warmer than the fire, colder than the frosty wind, and heavier than the steadfast mountains'?, he answered: 'O. you! Truth is higher than the sky, justice is more spacious than the earth, soul contentment is richer than the sea, the heart of the infidel is harder than the rock; the avaricious and the greedy men are warmer than the fire; despair of Allah's soul is colder than the frosty wind, and false accusation against the innocent person is heavier than the steadfast mountains.

SEVEN TYPES OF PEOPLE CORRUPT THEIR DEEDS : Abu Abdullah(A.S) said: Seven types of people corrupt their deeds: The lenient man who has abundant knowledge, but he is unknown or not mentioned regarding his knowledge; the lenient who lends his money to every lying dissolute person who denies what he has borrowed; the lenient person who feels secured towards him who has both treachery and deceit; the rude person who has no mercy; the mother who doesn't conceal the secrets away from her son, and reveals it, the one whose brethren are faster than him to the Imams (religious scholars or leaders), the one who remains arguing and disputing with his brother.

PROSTRATION ON SEVEN IS CONSIDERED GREATER : Abu Ja'far(A.S) said: Prostration on seven is greater: the front, the two palms,

the two knees, the two thumbs, and the nose which is compelled to touch the ground, as for the duties they are seven, and as for compelling the nose to touch the ground, it is considered one of the prophets' measurements (sunna).

THE MESSENGER OF ALLAH(SAW) CURSED SEVEN TYPES OF PEOPLE : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: I cursed seven types of people whom Allah cursed, knowing that every prophet's supplication, who was before me, was answered, they asked: 'who are they', he said: He who makes addition in ALLAH's Book expands the religion of Allah, he who controverts Allah's predestination, he who abandons my path (or my sunna), he who deems lawful the matters of my posterity which Allah forbade, he who rules by force those whom Allah has cherished to humiliate them, or to cherish those whom Allah has humiliated; he who possesses alone the booties of the Muslims and deems such booties lawful for him, and he who deems unlawful what Allah - The Exalted and The Glorious - deemed lawful.

THE BELIEVER HAS SEVEN RIGHTS UPON THE OTHER BELIEVER : Al-Ma'ali bin Khuneis said: I asked Abu Abdullah(A.S): what rights has the believer upon the other one?, he said: Seven rights and duties, where they hardly contain any right or duty excluding away any right without being a duty upon him, but if he has not applied it he will be out of Allah's religion and obedience both, and he has no portion regarding Allah - The Exalted and The Glorious -, I said: May I be given as ransom to you, tell me what are they?, He said: Woe unto you, Ma'ali, I feel pitiful towards you, I am afraid that you may lose them unmemorized, or you know them but you do not act upon them, I said: No Might but with Allah, he said: The easiest of them is to wish for the other what you like for your self, to hate for him what you hate for yourself; the second right upon you is to meet his needs and to ask his pleasure without disobeying him, the third right upon you is to sustain him both by your wealth and by your power (hand, leg and tongue), the fourth right is to be his eye; his guide; his mirror; and his shirt, the fifth right is to avoid becoming sated where he is hungry, to avoid dressing where he is without clothes, and to avoid quenching your thirst where he is thirsty, the sixth right is when you have a woman and a servant where he has neither a woman nor a servant, so you should send him your servant to wash his clothes, to prepare his meals, to prepare his mattress, since all of these are considered duties upon you; and the seventh right is to fulfil his Oath, to

answer his call, to escort his funeral, to visit him when ill; to dedicate your strength in order to meet his needs; to make him avoid reaching the situation where he begins to beg you, without helping him first to meet his needs, and when you did so, you, there by , joined your guardianship with both his and Allah's - The Exalted and The Glorious - Guardianships.

- Ja'far bin Mohammed(A.S) peace be upon them both, said: The believer has seven rights and duties upon the other one concerning the Allah's - The Exalted and The Glorious - command, where Allah will question him some day about them: Evaluating him in his presence, loving him by heart, condoling him due to the loss of his wealth (or sustaining him by wealth), wishing for him what he likes for himself, prohibiting slandering him; visiting him when ill, escorting his funeral, and saying good things after his death.

THE INFIDEL EATS WITH SEVEN BELLIES : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: The believer eats with one belly, and the infidel eats with seven bellies.

SEVEN QUALITIES ARE COMBINED TOGETHER IN A BELIEVER : The leader of the faithful(A.S) said: The believer is he whose earnings are lawful, whose disposition is good, whose inward is sound, he who spends the surplus of his wealth, he who conceals the surplus of his speech, he who keeps the people safe from his evil doings, he who treats the people as he likes them to treat him.

THE BELIEVER BELONGS TO SEVEN RANKS : Abu Abdullah(A.S) said: The believers belong to seven ranks: He whose rank motivated him to ask of Allah's - The Exalted and The Glorious - favors and virtues, where this rank will not allow him to jump from it into the other's rank; some of the believers are Allah's witnesses upon His creatures; some of them are the excellent pedigreed ones; some of them are tried or the examined people; some of them are the supporters, some of them are the people of endurance, some of them are the people of piety; and some of them are the people of pardon and forgiveness.

SEVEN TYPES OF THE (LEARNED PEOPLE) ARE IN HELL : Abu Abdullah(A.S) said: Verily, one of the learned people like to keep his knowledge concealed and not revealed to any one, so he is in the first

storey in Hell; one of the learned people will show disdain when he preaches, so he is in the second storey in Hell; one of the learned people holds to publish his knowledge amongst those who have both wealth and honor, where he holds that he has no position among the poor, so he is in the third storey in Hell; one of the learned people becomes one of the tyrants and oppressive rulers with his knowledge, and when part of his speech is refused or when he insists on some thing he becomes angry, so he is in the fourth storey in Hell; one of the learned people asked for the speeches of both the jews and the christians abundantly to enhance and support his evidences during his speech, so he is in the fifth storey in Hell; one of the learned people appoints him self as the source of the religious opinions (Fatwa), where he says; 'Ask me' and he may not be able to know even one letter, and Allah does not love the over acted boastful people, so he is in the sixth storey in Hell; and one of the learned people who asks for knowledge to publish it among the people of both magnanimity and mind in order to ask them some thing in return, so he is in the seventh storey in Hell.

ALLAH ESTABLISHED ISLAM ACCORDING TO SEVEN SHARES :
 Ammar bin Abu al-Ahwas said: I said to Abu Abdullah(A.S): 'we have clans praising the leader of the faithful(A.S), and preferring him upon all the people, where they don't describe what we describe regarding your favour, so shall we watch over them?', he said: 'Yes, all, Is it true that Allah owns what His Messenger doesn't own, and the Messenger of Allah has ,regarding Allah, what we do not have, and we have what you do not, and you have what others do not have?, verily, Allah - The Blessed and The Exalted - has established Islam according to seven shares: Endurance, truthfulness, certainty, contentment; faithfulness; knowledge, and leniency, then he portioned all these amongst the people, so he whom Allah granted him all these shares, his faith is perfect and possible; then he portioned; to some people, one share, the others two shares, the others three shares, to others four shares; the others five then six then seven shares, so do not let that whose portion is one share to bear two shares, neither to that whose portion is two shares to bear three shares, nor to that whose shares are three to bear four ones, Nor to that whose shares are four to bear five ones, nor to that whose shares are five to bear six shares, where you will over burden them and make them alienate your orders; but you should be merciful with them and you should ease the access, and I shall give you an example to take a lesson out of it: There was a Muslim whose neighbour was an infidel; the latter used to

accompany the believer, where the latter began to love him and began to praise (ornament Islam) to him and endeared it to the infidel until he became a Muslim, and one day the believer came to accompany him outside his house to the Mosque to offer the prayer of dawn with him in the congregation, and when they finished, the believer said: If only we sat mentioning Allah - The Exalted and The Glorious - till the sun rises, and he sat with him, then he asked him: If only you learned the "Qur'an till the sun sets, and if only you fasted this day it would be better for you, so he sat with him and fasted with him till they prayed the noon and the after noon prayer, then he said: If only you endured till we pray the sunset and evening prayer, it would be better for you, and he stayed with him till they prayed the sunset and the evening prayer, then they rose up where he was completely exhausted, for the believer made him bear what was beyond his capacity; so when the following day came he went to him hoping to ask him the same thing that was of yesterday, he knocked the door then said: 'Get out in order to go to the Mosque', the other one said: 'leave me, this religion is very tough I can't bear it', So avoid over burden them, do not you know that the Umayyad leadership ruled the people by sword, abusement, and oppression, and that our leadership ruled others by Mercy; coalescence, sobriety; caution; good company, piety, and diligence, so try to awaken the people's desires regarding your religion, and what you are in connection with now.

ALLAH - THE EXALTED AND THE GLORIOUS - GRANTED HIS MESSENGER(SAW) SEVEN QUALITIES : Al-Hassan bin Ali bin Abu Talib(A.S) said, out of his long speech: A group of jews came to the Messenger of Allah(SAW), the most learned one of them asked him about some matters, amongst which he asked: 'Tell us about the seven qualities which Allah granted you short of all the prophets, and He gave your people short of all the nations?', the prophet said: 'Allah - The Exalted and The Glorious - gave me the first Surah of the Qur'an (the opening),(AL-Fateha) or the chapter of Praise; the call or summon to the congregational prayers; the congregation in the mosque; the Friday; the funeral's prayer; raising the voice in three prayers; the permission given to my nation regarding illness and journey; and intercession for those who committed the major sins'. The jewish asked: 'You are truthful Mohammed, so what is the reward for him who reads the Opening Surah of the Qur'an?', the Messenger of Allah(SAW) said: 'He who reads the opening Surah of the Qur'an, Allah - The Exalted and The Glorious - will give him regarding each one of these evidences descended from Heaven

a reward of reciting it; as for the call for prayer, the announcers (or the callers) will be gathered with the prophets; the trust worthy people; the martyrs; and the righteous people of my nation. As for the congregation, the lines of those who perform the prayers in congregation; on earth; are very much like the lines of angels in the Heaven, for one Rak'ah kneed in the congregation equals twenty four Rakahs done in the other common prayer, and each Rakah of the congregational prayers is dearer to Allah - The Exalted and The Glorious - than forty year worship as for the Friday, Allah - The Exalted and The Glorious - will gather the first creatures and the last creatures to judge them, so no believer walked to the mosque seeking the congregational prayer but Allah will relieve upon him the terrors of The Day of Resurrection, then He will reward him the Paradise; as for raising the voice in three prayers, the flames of fire will be kept away from him in the same amount of his voice's loudness in prayers; and he will pass the path, and will be given the delight till he enters the Paradise; as for the sixth, Allah - The Exalted and The Glorious - will relieve the terrors of The Day of Resurrection upon my nation, as Allah mentioned in the Qur'an, and no believer prays the funeral's prayer but Allah will make Paradise incumbent upon him, unless he is either a hypocrite or a disobedient to his parents, and as for my intercession, it will be for those who committed the major sins save the infidel or the oppressive people'.

He said: 'You are truthful Mohammed, and I testify that there is no god but Allah, and that you are His devotee and His Messenger, the seal of the prophets, the leader of the pious people, and the Messenger of the Lord of the Worlds'. So when he became a Muslim, and his religion became stronger, he wrote on a white parchment what the prophet(SAW) had mentioned. He asked then: 'Messenger of Allah, I swear by He who sent you with the Truth as a prophet, I haven't copied these statements but from the Tablets which Allah - The Exalted and The Glorious - wrote them to Moses bin 'Immran, and I read in the Torah your virtue till I suspected in it Mohammed, and I used to obliterate your name from the Torah since forty years ago, and whenever I obliterate it I find it once again confirmed in it, and I read in the Torah that such matters will not be established but by you short of the others, to the extent that when you establish such qualities, Gabriel will be soon on your right side, and Michael will be on your left side, the Messenger of Allah(SAW) said: 'You are true, this is Gabriel on my right side and your an heir is between your hands(present), and this is Michael on my left one, and my

guardian 'Ali bin Abu Talib is between my hands', the Jewish man embraced Islam and his religion became stronger.

SEVEN POSITIONS WHICH HAVE NO TEMPORAL SUPPLICATION
: Abu Ja'far(A.S) said: There are seven positions which have no temporal supplication (or they are not distinguished by having a specific supplication other than other supplications, where the devotee can supplicate his Lord whatever he wants regarding the good supplication), : the funeral's prayer, the invocation in the prayer, he who is sought a refuge; al-Safa; al Marwa, the staying at Arafat, and the two Rak'ahs of al-Tawaf (circumambulation) or al-Sa'i between safa and Marwa.

NOTHING CAN BE DONE BETWEEN HEAVENS AND EARTH BUT WITH SEVEN THINGS : Abu al-Hassan al-Awwal(A.S) said: Nothing can be done between the Heavens and the earth but with seven matters: the Predestination and the Divine decree; the Wish and the Will; the Decree and the death; and a permission, so he who says other than this he is a liar in relation to Allah, or he reverts against Allah - The Exalted and The Glorious.

THE PROPHET(SAW) EXCLAIMED ALLAH IS GREAT SEVEN TIMES REGARDING AL-NAJJASHI : 'Ali(A.S) reported that when Gabriel came to the Messenger of Allah(SAW) informing him with the death of al-Najjashi, he wept sadly due to him and said: Your brother As-hammah -this is the name of al-Najjashi - died, so the prophet went to the grave yard and offered for him the death prayer and exclaimed 'Allah is Great' seven times, to the extent that Allah lowered every height for the prophet in order to see his funeral in Ethiopia (or al-Habbasha).

WHEN ALLAH - THE EXALTED AND THE GLORIOUS - IS VERY ANGRY WITH A NATION, HE WILL AFFLICT IT WITH SEVEN THINGS IF HE DIDN'T TORMENT IT : 'Ali(A.S) reported: the Messenger of Allah(SAW) as saying: When Allah - The Exalted and The Glorious - is very angry with a nation - or a people - where He didn't afflict it with torment: Its standard of living becomes very expensive; the periods of the people's lives become short; its trade suffers from loss, its fruits decrease; Its rivers become exhausted; Its rain becomes dried; and its evil men will be given power against it.

LOVING THE PROPHET AND HIS HOUSE HOLD(A.S) IS BENEFICIAL IN SEVEN POSITIONS : Ali bin al-Hussein(A.S) reported: the Messenger of Allah(SAW), as saying: Loving me and my house hold will be beneficial in seven positons: At death; at the grave; at the Resurrection; at The Glorious book; at the judgement; at the scale; end at he Path.

HELL CONSISTS OF SEVEN GATES : Abu Abdullah reported, his father reported; his grandfather(A.S) as saying: Hell consists of seven gates: One of which is dedicated for pharaoh Haman, and Qarun, the second of which is dedicated for the disbelievers and the infidels who didn't believe in Allah even with a blink of an eye; the third of which is dedicated especially for the Ummayad people where no one will match them concerning it; and it is the gate of the flame (LATHA), the gate of the Hell - Fire (Saqr), and it is the gate of the bottomless Pit (AL Hawia) where it will throw them a distance measured as seventy years inside it, so the more they are thrown seventy years down in Hell, the more fire will bubble up with them and will throw them up once again through the distance measured as seventy years, then they will be thrown down again and so on and so forth, so that they will remain eternally tormented by this; and a gate dedicated for those who hate and fight us, where this is the greatest gate and the warmest one.

'ALI(A.S) WILL ENGAGE PEOPLE IN ARGUMENT, ON THE DAY OF RESURRECTION, WITH SEVEN QUALITIES : Ammar bin Yassir reported, Jabir bin Abdullah reported: the Messenger of Allah(SAW) as saying to 'Ali(A.S): I will engage you in argument on The Day of Resurrection, and I will engage you in agrument with the prophecy, and you will engage your clan in argument with seven qualities: The performance of prayer; the payment of the Zakat; Enjoining what is right, and forbidding what is wrong; the justice regarding the tuled people; the fair allotment; and the submission to Allah's - The Exalted and The Glorious - commands. Don't you know 'Ali that Abraham(A.S) will meet us on the Day of Resurrection, and he will be positioned on the right side of the throne, and he will be dressed with the Paradise's apparels, and he will be beautified with its jewels and trinkets, and a spout of the flowing gold will be made for him from Paradise from which some thing sweeter than honey and whiter than milk and colder than snow will blow, then I will be called and positioned on the left side of the throne, and I'll be given the same thing, then you will be called and will be given the same thing,

wouldn't you agree 'Ali to be called as I will be called, and to be dressed when I am dressed, and to be beautified when I am beautified with the jewels, for Allah - Glorified be His name - commanded me to bring you closer to me, and never to send you away, to teach you and never to desert you, and it was due from you to comprehend, and it was due from me to obey my Lord - The Blessed and The Exalted.

- Mua'aDh bin Jabal reported, the Messenger of Allah(SAW) as saying to 'Ali: I will engage you in argument with the prophecy where no prophet will be after me, and you'll engage the people in argument with seven qualities where you will not be engaged in argument with them by any one from Quraish, because you are the first of them concerning the faith; you are the Most redeemer amongst them of the covenant of Allah; the Most performer to the command of Allah; the straightest of them when judging, the excellent just ruler regarding any matter of Islam; and the greatest in Allah's sight.

THE MAJOR SINS ARE SEVEN : Abu Abdullah(A.S) said: The major sins are seven, they were descended due to us, and they are made unlawful; the first of which is the infidelity (or associating a partner with Allah

- The Great); killing the soul whom Allah has declared inviolate without a just cause; devouring the property of an orphan, disobeying the parents; fleeing from the battle field; slandering the pious women who never even think of any thing touching chastity and they are good believers; and denying our right, as for associating a partner with Allah, Allah has descended so much evidences regarding us, He said to the Messenger of Allah(SAW), regarding us so much evidences, so they attributed lies to Allah, and they attributed lies to His Messenger; and they associated partners with Allah - The Exalted and The Glorious -, as for killing the soul whom Allah has declared inviolate, they killed al-Hussein bin 'Ali(A.S) and his associates; as for devouring the property of an orphan, they ate our booties which Allah has made lawful for us and they gave them to people other than us; as for disobeying the parents, Allah - The Exalted and The Glorious - has mentioned in His book: The Prophet is closer to the believers than their own selves and their wives are their mothers{(33-6), so they disobeyed the messenger of Allah(SAW) regarding his offspring, and they disobeyed their mother Khaddijjah concerning her offspring; as for slandering the pious women, they

slandered Fatima(A.S) from the top of their pulpits; the meaning of slandered Fatima(A.S) is they were rejected here in (FADAK) STORY, and they were rejected that AL HASSAN and AL HUSSAIN as sons of messenger at ALLAH(SAW), as for fleeing from the battlefield, they made a covenant with the leader of the faithful(A.S) and they were free and not constrained, so they abandoned him and let him down; and as for denying our right, this is what they do not dispute for.

- The Messenger of Allah(SAW) said: Avoid the seven noxious things, it was said: 'what are they, Messenger of Allah', he said: Associating a partner with Allah; practicing sorcery; killing one whom Allah has declared inviolate without a just cause; eating the money of usury; devouring the property of an orphan; fleeing from the battle field; and slandering the pious women who never even think of any thing touching chastity where they are good believers.

ON WHAT WAS MENTIONED ABOUT TUESDAY : Abu Abdullah(A.S): said: He who intends to travel, he should travel on Saturday, since if there was a stone moved from its position on Saturday; Allah would return it to its position once again, and he whose duties stumbled, he should seek for Tuesday to accomplish them, since this day was the day on which Allah yielded the metal for the prophet David(A.S).

ON WHAT WAS MENTIONED ABOUT WEDNESDAY : Mohammed bin Ahmad ad-Daqqak al-Badadhi reported: I wrote to Abu al-Hassan al-Thani (the second) asking him about Wednesday and going out of homes on it without causing disputes; he(A.S) wrote: He who goes on Wednesday aiming not to cause dispute among the people of at-terrah, he will be protected from every injury, he will be cured from every epidemic and handicap, and Allah will comply with his needs I wrote asking him once again about performing cupping on Wednesday, he(A.S) said: He who performed cupping on Wednesday, seeking not to cause dispute among the people of at-terrah, he will be cured from every epidemic, protected from every handicap; and the colours of his flesh upon which cupping is performed will not turn to a green one .

ON WHAT WAS MENTIONED ABOUT THURSDAY : Abu Abdullah(A.S): said: He who clipped his nails on Thursday, and left one nail for Friday, Allah will dismiss poverty away from him.

ON WHAT WAS MENTIONED ABOUT FRIDAY : Man came to Abu Abdullah(A.S) saying: Teach me a supplication which can bring me the provision. He(A.S) said: Trim some parts of your mustache, and clip your nails, for this should be done on Friday.

- Abu Abdullah(A.S): said: He who clipped his nails and Trimmed his mustache every Friday and said: 'In the Name of Allah, and with the path of Mohammed and the house hold of Mohammed', he will be given a reward equals to the emancipation of one of the Ismael's sons for every clipping or Trimming.

- Abu Abdullah, his father(A.S) reported: The Messenger of Allah(SAW) as saying: He who clipped his nails on Friday, Allah will dismiss the epidemic from his fingers, and will admit medicine to him, and it was reported: He will not be inflicted with either madness nor leprosy nor elephantiasis.

- Abu al-Hassan al-Riddah(A.S) said: Any man should not abandon the perfume at any day, but if he can not afford that then he can use it once every two days, and if he can not afford it, he can use it every Friday, and never to abandon it at all.

- Abu Abdullah(A.S): said: Allah Has a right upon every adult who attained puberty, to do on Friday: Trim his mustache, clip his nails, and wear some perfume.

- Hisham bin al-Hakam reported, Abu Abdullah(A.S): as saying regarding that who wants to do some thing righteous such as the charity (al-Sadaqah) or fast, or some thing like this: It is preferable that such matters will be done on Friday, for deeds' reward on Friday will be duplicated.

- Abu Abdullah(A.S): said: He who says, in the last prostration of each superfluous of the sunset prayer on evening the of Thursday (it means belonged to Friday so it night of Friday); where it is preferable to say this at every day's sunset prayer: 'O Allah!! I ask you with Your Noble Face, and your Great Name to bless Mohammed and the family of Mohammed, and to forgive my great sin', seven times, he goes and he is forgiven.

- Abu Abdullah(A.S): said also: If the evening of Thursday and the night of Friday come, the Angels will descend from Heaven supplied with pens of gold and papers of silver, where they do not record any thing in the evening of Thursday and the night of Friday till the sun sets save asking Allah's blessings for the prophet(SAW).

- Abu Abdullah(A.S): said: Woe to that Muslim who doesn't dedicate him self on Friday concerning his religious matters to perform them.

ON WHAT WAS MENTIONED ABOUT SATURDAY : 'Ali bin Abu Talib(A.S) reported: The Messenger of Allah(SAW) as saying; O Allah! Bless the earliness of my nation on both Saturday and Thursday.

- The prophet(SAW) said: Seek earliness when going to earn your living; and stick to the holy book for it complies with your need, and seek the grace at the generous righteous people.

SEVEN QUALITIES BELONG TO THE SHIITES : Mohammed bin 'Ali(A.S) said: Verily, the shiites of 'Ali are those who devote them selves whole heartedly to be loyal to us, those who are loving each others regarding our cordiality, those who are visiting each others regarding the revival of our affairs, those who when become angry they do not oppress, and when they are content they do not exceed the proper limits; those who are considered a good benediction for whom they live near; and those who are considered peaceful with whom they associate.

THE MESSENGER OF ALLAH(SAW) CURSED ABU SUFYAN IN SEVEN OCCASIONS : Abu al-Tufail 'Amer bin Wae'la reported: The Messenger of Allah(SAW) as cursing Abu Sufyan in seven occasions, where he couldn't but curse him in all these occasions: The first of which when Allah and His Messenger cursed him whilst emigration from Mecca to Medina, when Abu Sufyan was on his way coming from al-Sham, so he met the prophet and began to insult and to threaten to kill him, then Allah dismissed him from the way of His Messenger; the second of which when Abu Sufyan dismissed the caravan seeking to prevent the Messenger of Allah(SAW) to own it, so Allah and His Messenger cursed him; the third of which when it was the battle of Uhud where Abu Sufyan said: 'Be high Hubal', the Messenger of Allah(SAW) then said: 'Allah is Higher and More Splendour', Abu Sufyan then said: 'Uzza belongs to us where there is no Uzza for you', the Messenger of

Allah(SAW) then said: 'Allah is our Lord and there is no Lord for you'; the fourth of which was on the day of the pit Battle (al-Khandak) when Abu Sufyan came with a band of Quraish and Allah defeated them back with their exasperation, and they didn't attain any success, and Allah - The Exalted and The Glorious - descended two evidences in surat al-AHzab, where he named Abu Sufyan and his associates as infidels, and Mu'awaya as polythiest and as an enemy of both Allah and His Messenger; the fifth of which was on the day of al-Hudaybiya, where guidance was about to reach its aim, but the infidels of Quraish repulsed the Messenger of Allah(SAW) away from the sacred mosque, and the Messenger(SAW) returned back unable to circumambulate around the Ka'ba, and unable to complete his asceticism or (Devoutness), so Allah and His Messenger cursed Abu Sufyan once again; the sixth of which was on the day of al-AHzab when Abu Sufyan brought a banding from Quraish; 'Amer bin Tufail brought a banding from Hwazan; and Uyayana bin Hussn brought a banding from Quatafan, where he fixed an appointment to make them meet Quraidha and al-Nudeir, and the Messenger of Allah(SAW) cursed the leaders and the followers both and said: 'As for the followers , the curse will not afflict a believer, and as for the leaders, there is neither a believer nor a noble, nor an escaper amongst them'; the seventh of which was on the day when they held a campaign which implied twelve men from the Ummayad people and five men from the other common ones at al-Akaba, so the Messenger(SAW) cursed those who were at al-Akaba save the prophet(SAW) and his she-camel as well as his both hostler and leader.

- AL Sheikh ALSadooq- May Allah will be very pleased because of him - said: This piece of news was narrated in this form, but the people of Al-Akaba were, in fact, fourteen men... .etc.

JOB(A.S) WAS TRIED SEVERELY SEVEN YEARS WITHOUT COMMITTING A SIN : Abu Ja'far bin Mohammed reported, his father(A.S) as saying: Job(A.S) was tried severely without committing a sin, knowing that prophets do not commit sins because they are protected to do so, and they are purified against committing either sins or against being deviated from the righteous course to commit a sin, either a major one or a simple one.

THE LEADER OF THE FAITHFUL 'ALI BIN ABU TALIB(A.S) HAD PRAYED SEVEN YEARS BEFORE THE PEOPLE BEGAN TO PRAY :

'Ali(A.S) said: I am the devotee of Allah and the brother of His Messenger, and I am the Great trust worthy, where no one says it after me without being considered a liar, I had prayed seven years before the people began to pray. Gabriel(A.S) was told by Allah - Splendour Be His Majesty - that He gave the Shiites of 'Ali bin Abu Talib(A.S) and his lovers seven qualities. where Jabir bin Abdullah al-Ansari said: 'I was at the Assembly of the Messenger of Allah(SAW) one day when 'Ali bin Abu Talib(A.S) came, and the prophet(SAW) said to him: 'shall I not give you a glad tiding Abu al-Hassan?' He(A.S) said: 'Yes Messenger of Allah' He said: 'This is Gabriel telling me regarding Allah - Splendour Be His Majesty - that he gave your Shiites and your lovers seven qualities: Kindness at death; amiability at desolation; light at the gloom; security at terror in the here after, justice at the scale ; passing quickly on the path; entering the Paradise before the people; and their light paves their way between their hands due to their faithfulness.

Chapter 9

PART 8-ON EIGHT-NUMBERED CHARACTERISTICS

THE BELIEVER SHOULD BE DISTINGUISHED BY EIGHT QUALITIES : Abu Abdullah(A.S) said: The believer should be distinguished by eight qualities: Venerable at calamities; patient at Tribulation, grateful at prosperity; content with what Allah has portioned provision for him; just with the enemies; he doesn't bear a grudge against his friends; his body is always exhausted; people feel comfortable due to him; knowledge is the friend of him, leniency is his minister, patience is the leader of his soldiers, kindness is his brother; and tenderness is his father.

- 'Ali bin abu Talib(A.S) reported, the Messenger of Allah(SAW) as saying in his advise to him: 'Ali, the believer should be characterized by eight qualities: Sobriety at calamities; patience at the Tribulation; gratefulness at prosperity; contentment regarding what Allah has portioned a provision for him; he is just with the enemies; he doesn't bear a grudge against his associates, his body is always exhausted; and the people feel comfort due to him.

EIGHT TYPES OF PEOPLE WHOSE PRAYER WILL NOT BE ACCEPTED : Abu Abdullah(A.S) reported, the Messenger of Allah(SAW) as saying: There are eight types of people whose prayer will not be accepted: The fleeing slave from his master till he returns back again; the disobedient wife where her husband is very angry with her; the refrainer of the Zakat; the deserter of the ablution, the grown maid who prays without wearing a veil: the Imam of a clan who leads the prayer , but they show hatred to him; and the dissolute.They asked: Who is the dissolute, Messenger of Allah?, he said: him self (Excretes)

simultaneously, and the drunk man, so these are the right types of people whose prayer will not be accepted.

PARADISE HAS EIGHT GATES : 'Ali(A.S) said: Paradise has eight gates; a gate from which prophets, and the trust worthy people enter; a gate from which both martyrs and the righteous people enter, and five other gates from which all our shiites as well as our lovers will enter; and I'll remain be standing at the path invoking and saying: 'O Allah! save peacefully both our Shiites and our lovers as well as those who backed us and those who were our patrons in that world, since my call will reach the middle parts of the throne and it will be said: Your supplication is answered, and you are given the right to intercede for your Shiites, where every one of my Shiites and he who was my patron, backed me, and faught those who faught me whether by words or deeds, will be given the right to intercede for seventy thousand people regarding his neighbors and relatives; and a gate from which all the Muslims, who testified that there is no god but Allah, will enter, provided that their hearts do not bear any single drop of grudge against the prophet's house hold.

EIGHT PERSONS DO NOT BELONG TO PEOPLE : It was narrated that it had been said to Abu Abdullah(A.S): Do you see all this creature of people?, he said: I see part of them who abandoned using the tooth stick; he who sits in a very narrow place; he who engages with matters out of his concerns; he who disputes regarding some thing he doesn't know or have any knowledge regarding it; he who feigns illness without a substantial causes; he who becomes unkempt or (rumpled) without being afflicted by a calamity; he who contradicts his associates regarding the truth after being agreed upon by them, he who is very proud (or showing pride) of his ancestors where he is not characterized by any of their good, righteous deeds, so he is very much like (Erica) peeling the cortex out of another one till it reaches the core, and he is very similar also to those about whom Allah - The Exalted and The Glorious - mentioned: They are only like cattles; Nay, They are worse astray in Path(25 - 44).

HE WHO GOES FREQUENTLY TO THE MOSQUE, HE WILL ATTAIN ONE OF THE EIGHT :QUALITIES : Al-AsbaG bin Nabata reported: The leader of the Faithful(A.S) as saying: He who goes frequently to the mosques, he will attain one of the eight qualities: A useful brother

- In Allah's sight -; or a deemed amusing knowledge; or an established evidence; or an expected mercy; or a word which - deters him astray from an evil doing, or he hears a statement which guides him to a guidance; or he gives up a sin either due to fearing or due to bashfulness.

THERE ARE EIGHT TYPES OF PEOPLE WHEN HUMILIATED (OR INSULTED) THEY SHOULDN'T BLAME BUT THEMSELVES : 'Ali bin Abu Talib(A.S) reported: The Messenger of Allah(SAW) as saying in his injunction to him: «'Ali, there are eight types of people if insulted they shouldn't blame but themselves: He who goes for a banquet where he is not invited to it; he who chooses himself as the master before the master of the house; he who expects good from his enemies; he who expects favor from the mean or sordid people; he who interferes himself between two persons regarding a secret which belongs to them where they do not allow him to participate with them; he who ridicules the sultan or(the ruler); he who shares the sitting or the assembly of those who differ with him in rank; and he who talks with that who doesn't listen to him.

MOSQUES SHOULD BE PROTECTED FROM EIGHT MATTERS : Abu Abdullah(A.S) said: Protect your mosques from: Buying and selling; from the mad people; the kids; the vagabonds; the rules; from executing the punishments concerning the limits of Islam; and from raising the voice.

FAITH CONSISTS IN EIGHT QUALITIES : Abu Bassir reported: 'I was at Abu Ja'far's(A.S) house where a man said to him: May Allah alert you, there are people in al-Koufa saying a speech and they attribute it to you, he said: What is it?, the man said: Faith is some thing different than Islam, Abu Ja'far(A.S) said: Yes, the man said: Explain this to me, Abu Ja'far(A.S) said: He who testifies that there is no god but Allah, and Mohammed is the Messenger of Allah(SAW), and recognizes what is descended by Allah, offers the prayer; pays the Zakat, fasts during Ramadan, and performs the pilgrimage, he is considered a Muslim, I said What is Faith?, he said: He who testifies that there is no god but Allah, and that Mohammed is the Messenger of Allah, and he acknowledges what is sent by Allah, offers the prayer, pays the Zakat, fasts during Ramadan, and performs the pilgrimage, and he never met Allah with any sin which deserves Hell, he is considered then a believer', Abu basir said: 'May I be given as ransom for you, where is he among us who will not meet Allah sinless and will not deserve Hell?', he said: He is not one of

those whom you think. Verily he is that person who couldn't but meet Allah sinful where he deserves Hell for his sin and he couldn't repent before he died.

THE MAJOR SINS ARE EIGHT : Mohammed bin Muslim reported. Abu Abdullah(A.S) as saying after I asked him: 'May I be given as ransom for you, why do we testify against those who contradict our opinions that they are polytheists and should expect Hell, where we do not testify for the sake of our selves and our associates that we and they will be admitted to Paradise?', he said: It is due to your weakness, so if you are free from the major sins, then be informed that you'll be in Paradise. I said: What are the major sins, may I be given as ransom for you?, he said: The major sins are: Associating a partner with Allah; disobeying the parents; deserting the urban life after the emigration; slandering the pious women; fleeing from the battle; devouring the property of an orphan unjustly, eating money of usury after being declared prohibited; and killing the faithful, I asked him What about adultery and theft?, he said: They do not belong to those.

'Ali(A.S) IS CHARACTERIZED BY EIGHT QUALITIES : Abu Ayyaoub al-Ansari reported that the Messenger of Allah was ill and Fatima(A.S) came to visit him where he was recovering from his illness, so when she noticed what had afflicted the Messenger of Allah(SAW) regarding both weakness and exhaustion, tears couldn't but drop from her eyes on her cheeks, the Messenger of Allah(SAW) said to her then: Fatima, Allah

- Glorified be His Name - looked at This World His first look and chose your father, then He looked His second look and chose your husband, where He inspired to me to let you marry him, do not you know Fatima that Allah's bestowal of honors upon you was when He made you marry him, he who is the senior of all the people regarding peace; and the greatest among them regarding leniency; and the richest of them regarding knowledge, he said: 'Fatima was delighted and she expected a good omen in what the Messenger of Allah(SAW) had said to her, where the Messenger of Allah(SAW) wanted to increase her more about the utmost degree of grace that Allah had portioned for her husband and for Mohammed(SAW) and the offspring of Mohammed', so he(SAW) said: Fatima, 'Ali is characterized by eight qualities: Believing in Allah and His Messenger; his knowledge and his wisdom; his wife, his two sons al-

Hassan and al-hussein, his attempt to enjoin what is right and to forbid what is evil, and his judgment depends on the rules of Allah's book. Fatima, we are the people of a house given seven qualities which have not been reached by anyone regarding those who preceded us on the earth or those who will come after us;: Since our prophet is the best one among the prophets and that is your father, and our guardian (Trustee) is the best one among the guardians, and that is your husband; and our martyr is the Master of the Martyrs, and that is Hamza, the uncle of your father, and there are those among us who will have two wings to fly with them in Paradise and that is Ja'far, and there are two sons belonging to this nation, and those are your sons.

Chapter 10

PART 9-ON NINE-NUMBERED CHARACTERISTICS

ALLAH - THE EXALTED AND THE GLORIOUS - HAS GRANTED HIS PROPHET - TO HIM AND TO HIS OFFSPRING MAY ALLAH'S PRAYINGS BE GRANTED - NINE QUALITIES : Umm Hani bint Aby Talib reported: The Messenger of Allah(SAW) as saying: Allah - The Blessed and the Great - spread Islam via me; He descended the Qur'an to me; conquered al-Ka'ba via me; He preferred me upon all His creatures; He made me the Master of Adam's children; In the life to come I will be the best one, he deprived any prophet to enter Paradise before me, and He deprived any nation to enter it before my nation, and He made my offspring monopolize the Trumpet which will be sounded, so any one who disbelieves in what I say; verily he disbelieves in The Glorious Allah.

THE SHIITES OF 'ALI(A.S) AND HIS LOVERS ARE GIVEN NINE QUALITIES : Ja'bir bin Abdullah al-Ansari reported: I was, one day, at the assembly of the prophet(SAW) where he came to 'Ali bin Aby Talib(A.S) and said: Shall I give you glad Tiding Abu al-Hassan?, he said: Yes, Messenger of Allah, he(SAW) said: This is Gabriel telling me, regarding Allah - The Exalted and The Glorious - that He gave your Shiites and your lovers nine qualities: Kindness at death; amiability at desolation; light at the gloom; security at terror; justice at the scale; passing quickly on the path; entering Paradise before the rest of people; their light will pave their way between their hands due to their faith.

FATIMA(A.S), THE DAUGHTER OF MOHAMMED(SAW) HAS NINE NAMES IN THE SIGHT OF ALLAH - THE EXALTED AND THE GLORIOUS : Abu Abdullah(A.S) said: Fatima(A.S) has names in the sight of Allah The Exalted and The Glorious -; Fatima; the trustworthy, The Blessed, the purified; the innocent, the content, the well-pleasing, the

good speaker; and al-Zahrarra', then he(A.S) said: Do you know what is the meaning of Fatima, I said: Tell me sir, he said: She who is weaned against evil doings, he said: Had she not been married by the leader of the faithful(A.S), she would not have a worthy husband on earth whether he was either Adam or any of his sons till The Day of Resurrection.

THE PROPHET(SAW) WAS GIVEN NINE QUALITIES BY THE VIRTUE OF ALI(A.S): Zayd bin Arqam reported : The Messenger of Allah(SAW) as saying to 'Ali(A.S): I was given nine qualities by virtue of you Ali: Three of which were in This World, and three of which will be on the Hereafter, and two of which were for you, and one of which I feel afraid for you regarding it. As for the three qualities in This World; you will be my guardian, and my successor after me regarding my family, and the judge of my debt. As for those related to the Hereafter: I will give you the banner of gratefulness and I'll make it at your hand, where Adam and his offspring will be under my banner; and you will help me regarding the keys of Paradise, and I'll appoint you as an intercessor for whom I love. As for those two qualities dedicated for you: you will not revert to be neither a disbeliever nor a misled one after me, and as for that quality from which I feel afraid for the sake of you 'Ali, it is the treachery of Quraish against you, after me.

NINE LESIONS CONSIST IN NINE THINGS : 'Ali(A.S) reported: The Messenger of Allah(SAW) as saying: The lesion of speech consists in lying; the lesion of knowledge consists in forgetfulness; the lesion of leniency consists in foolishness; the lesion of worshipping consists in the relat; the lesion of humorous consists in boast fullness, the lesion of courage consists in oppression, the lesion of generosity consists in boast fullness the lesion of beauty consists in ostentation; and the lesion of the noble origin consists in pride.

NINE QUALITIES CONSIST IN AL-BARNI DATES : Abu Abdullah(A.S) reported: the leader of the faithful(A.S) as saying: When we were at the assembly of the Allah's Messenger(SAW), the delegation of Abu Qays came and saluted him, then they put between his two hands a packsaddle full of dates, the Messenger of Allah(SAW) said: Is it a charity or a present?they said: It is a present, Messenger of Allah, he(SAW) said: What kind of date is this? they answered: Al- Barni one, he(SAW) said: Your date is characterized by nine qualities: this is Gabriel telling me that nine qualities consist in it: It makes the taste more delicious; it

comforts the stomach; it stimulates the food's digestion; it improves both hearing and sight it strenghtens the back, causes insanity (lunacy) to the devil; and it brings you closer to Allah - The Exalted and The Glorious -, and it keeps the devil away.

THIS NATION IS PARDONED CONCERNING NINE THINGS : Abu Abdullah(A.S) reported: The Messenger of Allah(SAW) as saying: My nation is Pardoned regarding nine matters: Mistake; forgetfulness; what they are compelled to; what they do not know or they can not bear; what they are obliged to; the envy; the evil omen; and thinking of the evil insinuation regarding the creature unless speaking.

THE SINFUL IS GIVEN NINE HOURS TO REPENT : Ja'far bin Mohammed(A.S) said: When the devotee is about to do good; a good deed will be recorded for him; so if he does it he will be rewarded ten times its equal; and when he is about to do an evil deed; it will not be recorded against him; so if he does it, he will be given nine hours to repent, and if he regrets his sin and asked for Allah's forgiveness, his sin will not be recorded against him, but if he doesn't feel sorry or he doesn't repent, one sin will only be recorded against him.

NINE IMAMS DESCENED FROM THE OFFSPRING OF AL-HUSSEIN BIN 'ALI(A.S) : Abu Basir reported: Abu Ja'far(A.S) as saying: There will be nine Imams after al-Hussein bin Ali(A.S), where al-Qai'em will be the nineth of them.

NINE STATEMENTS WITH WHICH THE LEADER OF THE FAITHFUL(A.S) HAS SPOKEN : 'Amir al-sha'bi said: The leader of the faithful(A.S) has spoken nine statements extemporaneously, where these statements gouged out and knocked out the eyes of eloquence; orphaned the essences of wisdom, and they got ahead of all the mankind which were unable to reach even anyone of them, three of which consist in the intimate discourse, and three others consist in wisdom, and three others in politeness. As for those which consist in the intimate discourse; he said: O, My Lord! I will be honored enough when I am your devotee and I will be proud enough when you are My Lord, thou art as I like, so make me as thou likest. As for those related to wisdom, he said: 'The value of every one consists in what he des righteously, where no one will perish when he estimates his and, as for those related to politeness; he

said: 'Remind any one, you want, of your favour, you will be his leader, and resort to any one you like, you will be his equal.

NINE THINGS PRODUCE FORGETFULNESS : 'Ali bin Aby Talib(A.S) reported: The Messenger of Allah(SAW) as saying in his injunction to him: 'Ali nine things produce forgetfulness: Eating the sour apple; eating coriander, cowardice, the droppings of a mouse; reading the epitaphs of the graves, interfering between two women; the droppings of an ant; the cupping in the fovea; and passing water (urinating) in the still water.

Chapter 1

PART 10-ON TEN-NUMBERED CHARACTERISTICS

THE NAMES OF THE PROPHET(SAW) ARE TEN : Abu Ja'far(A.S) said: The Messenger of Allah(SAW) has ten names, five of which consist in the Qur'an and the other five are not in it. As for those in the Qur'an: Mohammed(SAW, Ahmed, Abdullah, Yassin, and Nun. As for those not in the Qur'an they are: Al-Fatih; al-Khatim, al-Kafi; al-Muqafa; and al-Hashir».

COMING CONSTANTLY TO THE GATES SHOULD BE FOR TEN REASONS: Al-Isbagh bin Nabatah reported: The leader of the faithful(A.S) as saying: Prudents, in the past, were saying: 'Coming constantly to the gates should be for ten reasons': the first of which is the house of Allah - The Exalted and The Glorious - to offer sacrifices; to observe its true right , and to perform the obligation. The second of which is the gates of the kings whose submission is associated with the submission of Allah - The Exalted and The Glorious; their right is considered as an obligation; their benefit is great, and their harm is drastic. The third of which is the gates of the learned people whose knowledge concerning This World and the Hereafter will be used properly. Th fourth of which is the gates of the generous people who spend their wealth appealing for praising and hoping for the reward of the Hereafter. The fifth of Which is the gates of the foolish people whose help is sought concerning the events or accidents, and who are helped when they are destitutes. The sixth of which is the gates of that who is sought closer by the noble people to appeal for a gift, a mangnanimity, and a need. The seventh of which is the gates of those whose benefit is sought regarding the opinion, the consultation, the firmness fortification, and gridding up their loins for what is needed. The eighth th of which is the gates of the brethren regarding the necessity to maintain close relation with them and to observe their due rights. The ninth of which is the gates of the enemies

which calm down their grudges through humoring them, so by stratagems, kindness, gentleness, and generosity, their aggression can be avoided. The tenth of which is the gates of those whose frequentation (visit) will be availed form, and whose good disposition (Politeness) will be beneficial, and Talking with them is found entertaining.

ALLAH - THE BLESSED AND THE GLORIOUS - HAS ENHANCED THE MIND WITH TEN THINGS : The leader of the faithful(A.S) reported: The Messenger of Allah(SAW) as saying: Allah - The Exalted and The Glorious - created the mind form a stored and preserved light in His ancient knowledge about which He neither allowed any sent prophet to know, nor any intimate angel, so He made knowledg its soul; and understanding its spirit; abstinence its head; modesty its eyes; wisdom its tongue, kindness its care; and Mercy its heart; He filled and enhanced it with ten things: certainty; faith; truthfulness; peace of mind; faithfulness; kindness; donation; contentment, submission; and gratefulness; then He - The Exalted and The Glorious - said: 'leave; then it left', and He said to it: 'come and it came', then He said to it: 'talk and it said: praise be to Allah Who has neither an opposite, nor a parallel, nor an analogous, nor a well qualified, nor an equal, nor a similar. To His greatness, every thing will be submissive and servile. Allah - The Exalted and The Glorious said: I swear by My Honor and Majesly that I have neither created a creature better than you; nor obeyer tha you; nor higher in rank than you; nor more honored then you nor more precious than you; by you I reproach; by you I grant, by you I'll be declared that there is no god but Allah, whith you I'll be worshiped; by you I'll be supplicated, by you I'll be hoped, by you I'll be sought, by you I'll be feared of; by you the reward will be; and by you the punishment will be; the mind then prostrated it self genuflectingly and its prostration lasted one theousand years, Allah - The Blessed and The Glorious - said then: 'Raise your head and ask you'll be answered, and intercede, you will be given intercession'. The mind then raised its head and said: 'My Lord, I ask you to allow me to interced for those in whom you created me'. Allah - Splendour Be His Majesty - said to His angels: I call you to bear witness that I made it intercede for those in whom I created it».

'ALI(A.S) RESEMBLED THE MESSEGER OF ALLAH(SAW) IN TEN QUALITIES : The leader of the faitful(A.S) said: I resembled the Messenger of Allah(SAW) in ten qualities, I'll not compare My love to any one of them to what the sun has risen upon. He(SAW) said to me: 'You are my

brother in both This World and the Hereafter, and you will be the closest creature to me in the Day of Resurrection; and you are my minister, my guardian, my successor regarding my family and my property, and you are the bearer of my banner in both This World and the Hereafter, your patron is my patron, and my patron is the patron of Allah, and your enemy is my enemy, and my enemy is the enemy of Allah.

THE GOOD NEWS OF 'ALI(A.S) AND HIS ADHERENTS CONSIST IN TEN QUALITIES : Al-Hussein(A.S) reported: 'Ali bin Aby Talib(A.S) reported: The Messenger of Allah(SAW) as saying: 'Ali, give your Shiites and your adherents a glad tiding regarding ten qualities: The first of which is the good birth; the second of which is their good belief in Allah; The third of which is Allah's - The Exalted and The Glorious - love for them; the fourth of which is the spacious place in their graves, the fifth of which is that their light will be in front of them on the path, the sixth of which poverty will be dismissed away from them, and they'll be distinguished by contented heart; the seventh of which will be the abhorance of Allah - The Exalted and The Glorious - towards their enemies, the eighth of which is the safe keeping of leprosy and elephantiasis, the ninth of which 'all their sins as well as evil deeds will be remitted from them, and the tenth of which they will be with me in Paradise and I'll be with them.

TEN QUALITIES BELONG TO THE NOBLE DEEDS : Abu Abdullah(A.S) said: The noble deeds are ten, so if you are able to attain them, then let them be so, for they are found in man but not found in his children, and they can be found in the children but not found in their father; and they can be found in the devotee and they can not be found in the noble person; and they are: Trueness of strength, Truthfulness of tongue; rendering back the trusts; joining the relationship ties, entertaining the guest; feeding the beggar, rewarding for the good deeds; avoiding blaming the neighbours; avoiding blaming the associate, and at the top of them is the modesty. Abu Abdullah al-Sadiq(A.S) said: Allah - The Blessed and The Exalted - has distinguished His Messenger(SAW) with the good manners, so check back your selves and praise Allah - The Exalted and The Glorious - If you own them, and seek Allah's pleasure in order to increase them in you, and he mentioned ten of them: Then certainty, the contentment, the patience; the gratefulness, the pleasure; the good disposition; the good heratedness; the solicitude; the courage, and the magnanimity.

THERE ARE TEN QUALITIES WHICH ALLAH - THE EXALTED AND THE GLORIOUS - HAS COMBINED FOR HIS MESSENGER AND HIS OFFSPRING - MAY ALLAH'S BLEESSIG BE GRANTED TO THEM ALL : Abu Abdullah bin Abbas reported: The Messenger of Allah(SAW) addressed us in his last sermon as saying: Allah - The Exalted and The Glorious - has combined for us ten qualities which He hasn't ever combined for any one who preceded us, and will not be so for any one other than us; so these qualities belong to us: judgement, leniency; knowledge; prophecy; good - heartedness; continence; we are the word of piety; the means of pudance, the good example; the greatest plea, the most trust worthy household, and the stead fast covenant; and we are those for whom Allah recommended cordiality (loving), so apart from truth what remains but error?, how then you turned away?.

THERE ARE TEN QUALITIES WITH WHICH ANY ONE WHO MEETS ALLAH, WILL BE ADMITTED DUE TO THEM TO PARADISE : Abu Ja'far - Peace be upon him - said: There are ten qualities with which any one who meets Allah - The Exalted and The Glorious - he will be admitted to Paradise: testifying that there is no god but Allah, and that Mohammed is the Messenger of Allah(SAW), acknowledging what was descended by Allah

- The Exalted and The Glorious; the observance of the prayer, the payment of the Zakat, the fast during the month of Ramadan, the performance of pilgrimage, the leadership of Allah's patrons; the repudiation from the enemies of Allah, and the avoidance against any intoxicant.

THE BELIEVER WILL NOT BE SANE TILL HE IS DISTINGUISHED BY TEN QUALITIES : Abu Ja'far(A.S) reported: The Messenger of Allah(SAW) as saying: Allah - The Exalted and The Glorious - has not been worshiped by some thing better than the mind, and the believer will not be sane till he is distinguished by ten qualities: The good is expected from him, and his evil is unexpected, he deems the excessive of little good from some one other than him; and he deems little the excessive of good for himself, he doesn't become sick of seeking knowledge all his life, he doesn't show boredom toward the needy people before him; humiliation is dearer to him than honor, poverty is dearer to him than richness, his portioned provision in This World is the food stuff; and what is the tenth quality of the qualities, it is that he never sees any one but says about

him that 'he is better and more pious than me', verily two types of men are among people, a man is better and more pious than himself, and another one is more evil and less; so if he sees the one who is better and more modest than himself; he behaves modestly for him in order to be equal with him; and if he notices some one who is more evil and lower in rank than himself, he says: It may be that the good of this person is unseen, and his evil is seen and it may be that his deeds will be good at the end of his life, so if he perseveres in acting upon this, his honor will be Exalted or Towered up, and he will predominate the people of his time.

TEN PERSONS SHOULDN'T CRAVE AFTER TEN QUALITIES : Abu Abdullah(A.S) said: The arrogant shouldn't crave after good extolment; the tricker shouldn't crave after a lot of friends; the impolite shouldn't crave after the honor, the stingy shouldn't crave after joining the ties of relationship, the disdainer at people shouldn't crave after the truthfulness of cordiality; the slanderer shouldn't crave after safety; the envious shouldn't crave after peace of heart; the punished person due to a trivial sin shouldn't crave after success; the unexperienced person who is very fond of his opinion shouldn't crave after leadership, and the person who has insufficient knowledge should not crave after a judge career.

SECURITY CONSISTS OF TEN PARTS : 'Ali bin Muhzyar on his authority tracing it back said: A time will come to people in which the security will be consisted of ten parts, nine parts of them will be about dissociating one self from people, and one part will be about keeping silence.

THERE ARE TEN TYPES OF PEOPLE WHO SEDUCE BOTH THEMSELVES AND THE OTHERS : Abu al-Hassan al-awwal(A.S) reported, his father repoted, the leader of the faithful(A.S) : There are ten types of people who seduce both themselves and the others: A man who has a little knowledge feigns him self to let the people know a lot of knowledge; the lenient man whose knowledge is rich but he is not an acute one; he who asks for some thing which can not be reached or fulfilled, and he shouldn't ask for it; he who is laborious but he is not sober; the sober man whose solemnity in not associated with a knowlege; whose; a learned man who doesn't seek righteousness; he who seeks righteousness but he is not a righteous man; the learned man who craves after This World; he who shows mercy to people and refrain them of

what he owns, and the learned who argues by his knowledge he whose knowledge is better than him and when he teaches him he refuses it.

ABSTINENCE CONSISTS OF TEN PARTS : 'Ali bin al-Hussein - Peace be upon them both as saying when a man came and asked him: what is abstinence?, he answered: Abstinence consists of ten parts; so the highest ranks of it are the lowest ranks of piety; and the highest ranks of piety are the lowest ranks of certainty, and highest ranks of certainty are the lowest ranks of contentment; knowing that abstinence is mentioned in an evidence in Allah's - The Exalted and The Glorious - holy book: In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you (23-57).

BOYS AND WOMEN SHOULD BE SEPARATED IN BEDS WHEN THEY ATTAIN TEN YEARS OLD : Ja'far bin Mohammed reported, his father reported, his fathers - Peace be upon them all as saying: Boys and women should be separated in beds when they attain ten years old.

A WOMAN'S ENDURANCE IS TEN FOLDS THAN THAT OF A MAN : Ja'far bin Mohammed reported, his father(A.S) as saying: Allah - The Blessed and the The Exalted - made for the woman an endurance equal ten times - that - of a man; and when she becomes pregnant, Allah will increase her endurance the other ten times of a man's endurance.

THERE ARE TEN THINGS, SOME OF WHICH ARE MORE POWERFUL THAN THE OTHERS : The prophet(SAW) said: Allah - The Exalted and The Glorious didn't create a creature but he let another one dominate and defeat it, on the ground that Allah - The Blessed and The Exalted - when He created the seas they showed both pride as well as conceitedness and said: 'Where is it that which can defeat us?' and Allah - The Exalted and the Glorious - created the Ark which overcame them and He subjected it to the one's use; the earth also showed pride and said: 'Where is it that which can defeat me?', and Allah created the mountains and fixed them on it with piles which prevent it to move such mountains from its surface, so the earth was cringed and calmed down by them; and the mountains towered high, and boasted, and said: Where is it that which can defeat me?', and Allah created the Iron which cut them, and the mountains calmed down and lowered themselves before it; then Iron showed pride before the mountains and said: 'Where is it that which can defeat me?', and Allah created the fire which melted the Iron and He

cringed it; the fire sighed and sobed and showed pride and said: 'Where is it that which can defeat me?', and Allah created the water which set it off and cringed it; then water showed pride and conceitedness and said: 'Where is it that which can defeat me?', and Allah created the wind which moved its waves and irritated what was at its bottom and it constrained the water from flowing, so the latter was cringed; then the wind showed pride, blew, and let down its ends and said: 'Where is it that which can defeat me?', and Allah created the human being who played a trick and made for himself what may protect him from it, so the wind was cringed; then man oppressed and said; 'Where is it that which is more powerful than me?'. and Allah created death to defeat the human being; then death showed pride of it self and Allah - splendor Be His Majesty - said to it: 'Don't be proud for I'll slaughter you between the two parties; Paradise and Hell then I'll never bring you to life again at all', so death then cringed and became afraid:.

TEN COMBINED QUALITIES CONSIST IN THE MELON : Abu Abdullah(A.S) said: Eat the melon for it contains ten combined qualities: it is the grace of the earth which is free from any epidemic or calamity, it can be both food and drink; it is a fruit; a basil, derms and it cleans and washes the bladder and it causes the urine to flow.

- In another narration: It dissolves the urinary stones in the bladder. The Messenger of Allah(SAW) used to eat the melon with dates.

- And in another narration: He(SAW) used to eat the melon with sugar. Al-Sadiq(A.S) said: Breaking the fast by melon may produce hemiplegia, and breaking the fast by the Barni-dates may produce hemiplegia.

RAPTURE CAN BE FOUND IN TEN THINGS : Abu Abdullah(A.S) said: Rapture can be found in ten things: Walking, mounting; diving in water; looking at the green land scape; eating; drinking; looking at the beautiful woman; the sexual intercourse; Teeth stick (suak) and talking with men.

TEN QUALITIES CONSIST IN THE SHIITES : 'Amru bin Abu al-Miqdam reported, his father as saying: Abu Ja'far(A.S) said to me: Abu al-Miqdam, verily the Shiites of 'Ali(A.S) are those: The pale - faced and thin bodied people whose lips are withered, and whose bodies are

withered too, whose abdomens and bellies are thin, whose faces are yellow; when the night falls, they use the earth as a mattress, they receive the ground by their foreheads, their prostration is a lot; their tears are a lot; their supplication is a lot; they weep a lot; people are happy and they are sad.

THE MESSENGER OF ALLAH(SAW) CURSED TEN PERSONS REGARDING THE WINE : Abu Ja'far(A.S) said: The Messenger of Allah(SAW) cursed ten persons regarding the wine: The planter of it; its keeper; its squeezer; its engager, who it is drunk its carrier, and the person to whom it is carried; its seller, its buyer, and the devourer of its price.

THE REWARD FOR HE WHO FASTS DURING TEN MONTHS OF RAMADAN : Mohammed bin al-Hussein al-Karakhi reported, Al-Hasan bin 'Ali al-'Askari(A.S) as saying to a guest of him: Abu Haroun, he who fasts during ten successive months of Ramadan he will be admitted to Paradise.

THE REWARD FOR HE WHO PERFORMES TEN PILGRIMAGES : Abu Bakr al-Hadhrmi reported. Abu Abdullah(A.S) as saying: He who performs ten pilgrimages, Allah will not judge him at all.

BLESSING (FELICITY) CONSISTS OF TEN PARTS : Abu Ja'far(A.S) reported, The Messenger of Allah(SAW) as saying: Blessing (Felicity) consists of ten parts, nine tenth of it consists in trading, and the one tenth of it consists in the skins (the skins of sheep).

ISLAM IS BASED ON TEN SHARES : Zurara reported, Abu Ja'far(A.S) reported, the Messenger of Allah(SAW) as saying: Islam is built on ten shares: The testimony that there is no god but Allah, and that is the sect; the prayer and that is the obligation; the fast and that is the protection, the Zakat and that is the purity; the pilgrimage and that is the sharria' (creligion), the sacred or holy struggle (Jihad) and that is the expedition; and recommending what is good, and that is the faithfulness; and forbidding what is evil and that is the plea; the congregation and that is the intimacy; and the protection and that is the submission.

THE FAITH CONSISTS OF TEN RANKS : 'Abdul-Aziz al-Qaratisi reported: I came to 'Ali Abu Abdullah(A.S) and I mentioned some thing to

him related to the matters of the Shiites and their narrations, he(A.S) said: 'Abdul-Aziz, faith consists of ten ranks similar to the ladder which has ten steps, where you can ascend every rank after the other, so the man who is on the first rank shouldn't say to him who is on the second one 'you have naught to stand upon', and he who is on the second one shouldn't say to him who is on the third one 'you have naught to stand upon' till the tenth step», he said: «Salman was on the tenth step, Abu Dharr on the ninth, al-Miqdad on the eighth, 'Abdul-Aziz do not ridicule him who is lower in rank, for you'll be ridiculed from he who is higher than you in rank, and if you see him who is lower than you in rank, and you are able to raise him to your rank with a gentle way, then do it, and avoid let him bear (To burden him) what is beyond his capacity since you may break him; knowing that he who breaks any believer, he should splint him, for if you load the young weaned camel above its capacity, you may break apart its stands.

THE REWARD FOR HIM WHO CALLED TEN YEARS FOR PRAYER EXPECTING A REWARD FROM ALLAH : Abu Ja'far(A.S) said: He who called ten years for prayer expecting a reward from Allah, Allah will forgive him as much as the strain of his sight or eyes, and the strain of his voice in the sky, where every wet and dried thing which heard him will believe him: and he will attain from every one who prays a good out of every one who prays with him due to his voice.

TEN QUALITIES CONSIST IN USING THE TOOTH STICK : The prophet(SAW) said: Ten qualities consist in using the tooth stick; and they are: cleansing the mouth; a means of Allah's pleasure; multiplying the good deeds seventy times and it belongs to a prophetic practice; stopping the cavity (or plaque), whitening the teeth, tightening the gum; clearing the sight (vision); and appetizing the food.

TEN STATEMENTS ARE CONSIDERED EXHORTATION: Abu Abdullah(A.S) said: A man came to him and said: 'May I give my mother and father as ransom to you, give me an exhortation', he(A.S) said: Allah - The Blessed and The Exalted undertakes the provision, then what is the use of concern?, provision, then what is the use of concern?, and if this provision is portioned for you, then what is the use of avidity?, and if the Reckoning on The Day of Resurrection is true, so what is the benefit of collection of property?, and if death is true, then what is the use of being happy?, and if the standing before Allah is true, then what is the use of

slyness?, and if the passing over the path (on the Day of Resurrection) is true, then what is the benefit of conceitedness?, and if every thing is a matter of fate and predestination, then what is the use of grief?, and if This World is considered transient, then what is the use of putting trust in it?.

TEN TYPES OF PEOPLE BELONGING TO THIS COMMUNITY DISBELIVE IN ALLAH - THE INCOMPARABLY GREAT : 'Ali bin Abu Talib(\a.S) reported, The Messenger of Allah(SAW) as saying in his injunction to him: 'Ali, ten types of people belonging to this community disbelieve in Allah - the incomparably Great: The talebearer; the sorcerer; the procurer, he who has an un lawful sexual intercourse with a woman from her ass; he who has sexual intercourse with a brute (or an animal); he who has sexual intercourse with persons forbidden to marry, he who spreads the mischief, the seller of weapons to the people of war (The enemies), the refrainer of Zakat; and he who has the means and dies without performing the (Hajj) or the pilgrimage.

THE TYPES OF THE ARROWS BY WHICH THE PRE - ISLAMIC PEOPLE USED TO DIVIDE BY RAFFLING WERE TEN : Abu Ja'far Muhammed bin 'Ali(A.S) said: Regarding Allah's - The Exalted and The Glorious - saying: Forbidden to you(for food) are: dead meat; blood, the flesh of swine[5:3]. The verse. He said: The dead meat, blood; and the flesh of swine are known: }And that on which hath been invoked the name of other than Allah[5:3]. He means what has been sacrificed for the Idols. As for that which has been killed by strangling; the Magus used not to eat the sacrificial animals and ate the dead meat; they suffocated cows and sheep and when they have been suffocated and died they would eat them.}Or by a headlong fall{: They used to put a veil on the animal's eyes and drop it from a high place, and when it died, they would eat it.}That which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form). They used to eat what the wolf and lion had eaten; but Allah forbade that. That which is sacrificed on stone (altars). They used to sacrifice for the sake of fire houses. The people of Quraish used to worship the trees and the rocks, so they sacrificed for the sake of both. }(forbidden) also is the division (of meat) by raffling with arrows: That is impiety{. He said: They used to bring the young sheep and cut it to ten parts; then they would gather around it and bring out the arrows, and give it to a man. The arrows were of ten types, seven of which were with knives, and three of which were

without knives; as for those with knives, they were: Al-Fadh; al-Tw'am; al-Musbil; al-Nafis; al-Hils; ar-Raqib; and al-Mu'alla. al-Fadh had an allotment; al-taw'am had two allotments, al-mushib had three allotments; al-Nafis had four allotments; al-Hils had five allotments; ar-Raqib had six allotments and al-Mu'alla had seven allotments. As for those without knives they were: As -safih; al-Manih, and al-Waghd. The price of the young sheep was to be payed by the one who got nothing of the arrows with knives. That was gambling itself, and Allah - The Exalted and Glorious - had made it unlawful.

WHAT IS INCUMBENT ON EVERY MUSLIM TO SAY EVERY DAY TEN TIMES BEFORE SUN RISE AND BEFORE SUN SET : Ishma'el bin al-Fadil said: I asked Abu Abdullah(A.S) about Allah's - The Exalted and The Glorious - saying: And celebrate (constantly) the praises of thy lord before the rising of the sun, and before its setting[20:130]. He said it is a duty on every Muslim to say ten times before the rising of the sun, and ten times before its setting: There is no god but Allah Alone, Who has no partner, the dominion and the Praise belong to Him, and He giveth life and giveth death, and He is Living never dies; The Good belongs to Him and He is Omnipotent. He said: Then I said: There is no god but Allah Alone Who hath no Partner, the Dominion and Praise belong to Him; He giveth life and He giveth death, and He giveth death and He giveth life», I commented: You man, there is no doubt that Allah giveth life and giveth death; and He giveth death and giveth life, but you should say as I have said.

Chapter 12

PART 11-ON ELEVEN-NUMBERED CHARACTERISTICS

THE NAMES OF THE ELEVEN STARS WHICH JOSEPH(A.S) SAW IN THE VISION PROSTRATED THEMSELVES TO HIM ALONG WITH THE SUN AND THE MOON : Jabir bin 'Abdullah said: A man belongs to Jews named 'Bustan the Jewish' came to the prophet(SAW) and said: Inform me, Mohammed about the stars which Joseph saw in the vision prostrated themselves to him? what are their names? But Allah's prophet didn't answer him that day with anything and Gabriel(A.S) descended afterwards and informed the prophet(SAW) about their names. The narrator added: Allah's Prophet(SAW) sent someone to call Bustan and when he came to him, the Prophet(SAW) said: Would you accept Islam if I informed you about their names? He answered in the affirmative and the Prophet(SAW) said: Jarbban, at Tariq, ath-thayal, Dhaw -al - Kanafan, Qabis, Wathab, 'Amudan, al-Failaq- al Musbih. ad-Daruh, dhaw-al - Qara'a, ad-Dia' and an Nur he saw them prostrated themselves to him in the sky's horizon and when Joseph(A.S) related it to Jacob(A.S) the latter said: This is a separated matter Allah who is Great and Glorious will unite them afterwards. The narrator concluded; them said: I swear by Allah that these are verily their names.

Chapter 13

PART 12-ON TWELVE-NUMBERED CHARACTERISTICS

THE CHAPTER FROM ONE TO TWELVE QUALITIES

Tawus said: Some people belong to the Jews came to 'Umar bin al-Khattab when he was in the office of command over people and said: You are in charge of this matter after your Prophet, and we came to you asking about things which if you informed us, we will believe, verify and follow you. 'Umar said: Ask whatever you wish? they asked: inform us about the locks and the keys of the seven heavens? Inform us about a grave which has traveled with his inmate? Inform us about he who has warned his people while he was belonging neither to jinn nor to mankind? inform us about a place in which sun has risen but it will not return to it? Inform us about five who has not been created in the wombs? Inform us about a one, two, three, four, five, six, seven, eight, nine, ten, eleven and twelve? the narrator said that 'Umar bowed his head and kept silent then opened his eyes and said: You have asked 'Umar something about which he had no knowledge, but the cousin of Allah's Messenger(SAW) would inform you about what you asked me. 'Umar sent someone to call 'Ali and when he came 'Umar said to him: Abu al-Hassan, some people of Jews have asked me things about which I did not give any answer, while they confirmed to me that if I informed them about them they will believe in the Prophet(SAW). 'Ali(A.S) then said to them: People of Jews, display to me your questions; and they informed him with the same they had informed 'Umar. 'Ali(A.S) told them if they intended to ask about anything else and they replied: no, father of Shubar and Shubiar. 'Ali(A.S) answered then them as follows: the locks of the Heavens indicate to associating anything with Allah, and their keys are saying there is No god but Allah'. As for the grave which has traveled with its inmate, it indicates to the whale which has traveled with Jonah in his belly Aarund the seven seas. As for he who has warned his people

while he belonged neither to Jinn nor to man kind, it was the ant at Sulaiman bin David(A.S). As for the place in which the sun had risked and did not return to it, it was the sea in which Allah

- Who is Great and Glorious - has saved Moses(A.S), and drowned Pharaoh and his companions. As for the five who have not been created in wombs, they were: Adam, Eve, Moses's rod, Salih's she - camel and Abraham's ram. As for the One, it is Allah who has no partner - As for the two, they are Adam and Eve. As for the three they are Gabriel, Michael and Israfil. As for the four, they are the Torah, the Gospel, the Psalms and the Qur'an. As for the five, they are the five prescribed prayers upon the Prophet(SAW). As for the six, they are implied in Allah's - Who is Great and Glorious - saying: }we created the Heavens and the Earth and all between them in six days[50 : 38]. As for the seven, they are implied in Allah's - Who is Great and Glorious - Saying: }And (have We not) built over you the seven firmaments[78 : 12]. As for the eight, they are implied in Allah's - Who is Great and Glorious - saying: }And eight will, that Day, bear the throne of thy Lord above them[69 : 17]. As for the Nine, they were the signs which Allah had sent down on Moses son of 'Imran(A.S). As for the Ten, they are implied in Allah's - Who is Great and Glorious - Saying: }we appointed for Moses thirty nights, and completed (the period) with ten (more)[7 : 142]. As for the Eleven, they are implied in Joseph's address to his father: I did see eleven stars[12 : 4]. As for the twelve, they are implied in Allah's - Who is Great and Glorious - Saying: "Strike the rock with thy staff." then gushed forth therefrom twelve springs[[2 : 60]. The narrator said: The Jews then turned to one another saying: We testify that there is no god but Allah, and that Mohammed (SAW) is Allah's Messenger, and that you are the cousin of Allah's Messenger(SAW). Then they turned to 'Umar saying: We testify that this is the brother of Allah's Messenger(SAW), and by Allah he is most entitled to this office than you. Those who were with them accepted Islam and their observance of Islam was good.

THERE WILL BE AFTER THE PROPHET(SAW) TWELVE CALIPHS AND IMAMS(A.S) : Ash - Sa'bi reported Masruq as saying: When we were with 'Abdullah bin Mas'ud reviewing our memorized Qur'an before him, a young man said to him: Did your Prophet(SAW) take your promise how many caliphs will come after him? He answered: You are young and none has asked me about this before you do so. Yes! Our

Prophet(SAW) took our promise that there will be after his time twelve caliphs the same as the number of the somas of Israel's Captains.

Jabir bin Samura said: My father and I were with the Prophet(SAW) and I heard him saying: when I die, there will be twelve commanders then he lowered his voice and I asked my father: what Allah's Messenger(SAW) had concealed and he answered: he said, 'All of which belong to Quraish'.

Salman al-Farisi - May Allah show mercy to him - said: When I came in to the Prophet(SAW) I found al-Hussien(A.S) sitting on his thighs while he was kissing his eyes and mouth saying: You are a pre-eminent son of a pre - eminent, you are an Imam son of an Iman who is the father of the Imams, You are a Reasoning son of a Reasoning and the father of nine Reasoning will come from your back, the nine of which is the Resurrected one of them 'Ali(A.S) reported Allah's Messenger(SAW) as saying: Rejoice, then rejoice again, - three times - the similitude of my people is that of an abundant rain which it is not known whether the good consists in it beginning or its end; the similitude of my people is that of a garden from which a group of people were fed for a year, then another group were fed for a year, may be the last group of it will be the most spacious in generosity and power, and the most excellent in rewarding. How should a people perish when I am the First of them and twelve among the happy ones and men of understanding will come after me; and the Jesus Christ son of Mary will be the last of them; but in the period between that the descendants of commotion will perish for they will have nothing to do with me and I will have nothing to do with them.

Salim bin Qais al-Hilali reported that he had heard 'Abdullah bin Ja'far al-Taiyar as saying: we were at MUAWYIA, I Al-Hassan, al-Hussien, 'Abdullah bin 'Abbas, 'Umar bin Aby Salama, 'Usama bin Zaid and I were with Mu'awiya and a conversation was held between Mu'awiya and me where I said to him; I heard Allah's Messenger(SAW) as saying. I am closer to the believers than their own selves, then my brother 'Ali bin Aby Talib(A.S) is to the believers than their own selves, and if 'Ali was killed as a martyr then al-Hassan bin 'Ali is closer to the believers than their own selves, then his son al-Hussien is closer to the believers than their own selves, and if he martyrizes then his son 'Ali bin al-Hussien, the greatest, is closer to the believers than their own selves, then my son Mohammed bin 'Ali, al-Baqir, is closer to the believers than their own

selves, and you, Hussien will attain his time, then the rest of the twelve Imams, nine belong to the descendants of al-Hussien - for whom Allah's Good pleasure is prayed -' Abdullah bin Ja'fir said: I called then al-Hassan, al-Hussien, 'Abdullah bin 'Abbas. 'Umar bin Abu Salama and 'Usama bin Zaid to witness for me with Mu'a wiya. Salim bin Qais al-Hilali concluded: I have heard that from Salman, Abu Dharr and al-Muqdad who declared that they heard that from Allah's Messenger(SAW).

Jabir bin 'Abdullah al-Ansari said: I visited Fatima(A.S) when she had a board containing the names of the Guardians in her hands, and she numbered the names of twelve among which was the Resurrected One(A.S), three of them were named Mohammed, and another three were named 'Ali.

Abu Ja'far Mohammed bin 'Ali, al-Jawad(A.S) reported the leader of the faithful(A.S) as saying to Ibn 'Abbas: The Night of Power comes every year and during it the matter of the year is sent down, and Allah has appointed for that matter administrators after Allah's Messenger(SAW) death. Ibn 'Abbas asked: Who are they? He answered: I and eleven Imams and narrators of the tradition who will come from my back.

'Ali bin Abu Talib(A.S) reported Allah's Messenger(SAW) as saying among his recommendation to him: 'Ali, tooth-stich (SUAK) belongs to the Prophet's practices, it is a means of purification for the mouth, clears the vision, pleases the compassionate One, whiteness the tooth, removes cavities, strengthens the gum, causes appetite for food, removes the sputum, activates the memory, multiplies the good deeds and the angels rejoice for its being wet.

PEOPLE OF PIETY HAVE TWELVE SIGNS : Abu Ja'fir Mohammed bin 'Ali, al-Baqir,(A.S) said: The leader of the faithful(A.S) used to say: people's piety is known by certain signs: speaking the truth, rendering back the trusts, fulfillment of the covenant, paucity of boast and niggardliness, join ties of relationship, showing mercy to the weak, paucity of being accordant with women, offering what is good, having good deposition, showing great leniency, seeking knowledge in what brings near to Allah - Who is Great and Glorious - Tuba and a beautiful place of return are certain for them; where Tuba is a tree in Paradise whose root is in the

house of Alla's Messenger(SAW), and there is no believer without a branch from its branches being in his house, and he will not wish for something in his heart without its being brought that branch, were it not for a hasten rider to move under its shade for a hundred years, he would not pass it; were it not for a crow to fly as from its roots, it would not reach its highest position till it becomes grey due to decrepitude. So you have to wish something like that, the believer is busy concerning himself, while people are in comfort concerning him; When the night covers him over he will spread out his face, prostrate himself to Allah the most High, make mention of Him using the Noble parts of his body and hold a private talk with He Who has created him regarding setting him free from Hell, So You should be the same as above.

SALUTATION SHOULD NOT BE GIVEN TO TWELVE CLASSES OF PEOPLE : Ja'far bin Mohammad reported his father(A.S) as saying: "So not give salutation to Jews, Christians, polytheists, those who sit around tables on which wine is served, he who plays chess and trictrac, a hermaphrodite, a poet who slanders the chaste women, he who is engaged in prayer for he is forbidden to return greeting since salutation of a Muslim is a voluntary action while returning it is an obligatory one: he who devours usury, a man when he is relieving oneself, he who is in the bath, and the profligate who makes his profligacy publically known.

THE PROPHET(SAW) RECEIVED JA'FAR BIN ABU TALIB(A.S) WHEN HE RETURNED BACK FROM ETHIOPIA BY WALKING TWELVE STEPS TOWARDS HIM : 'Ali bin Abu Talib(A.S) told that when Ja'far bin Abu Talib came back from Ethiopia Allah's Messenger(SAW) went to receive him with twelve steps; he embraced him, kissed his forehead, wept and said: I don't know in which of both I feel more rejoiced: Owing to your coming back, Ja'far or due to the conquest of Khaibar by Allah through your brother? then he wept owing to rejoice with seeing him again.

TWELVE QUALITIES SHOULD BE APPLIED WHEN SITTING FOR EATING : Abu 'Abdullah reported his ancestor(A.S) as saying: Al-Hasan bin 'Ali(A.S) said: Twelve qualities on sitting for eating should be known by every Muslim; four of them are obligatory, four of them belong to the Prophet's practices and the last four are good conduct. As for the obligatory ones, they are: knowledge, being pleased, mentioning Allah's name, thanks giving. As for those belonging to the Prophet's

practices, they are: performing ablution before eating, sitting upon one's left side, eating with three fingers, licking the fingers. As to those belonging to the good conduct, they are: eating from what is next to you, minimizing the mouthful, good chewing and rarely looking at people's faces.

THE NIGHT'S HOURS ARE TWELVE AS WELL AS THE DAY'S HOURS ARE TWELVE : Abu 'Abdullah(A.S) said: The night's hours are twelve and the day's hours are twelve as well; but the most excellent times during night and day are the times of prayer, the he(A.S) added: When the sun passes the meridian, the Heaven's gates are opened, the wind blows and Allah Who is Great and Glorious looks at His creatures and I like a good deed of mine to rise up to Heaven at that time, then he said: Hold to supplication after prayer for it is answered.

THE NARRATION OF THE TWELVE DIRHAMS WHICH WERE GIFTED TO ALLAH'S MESSENGER(SAW) : al-Sadiq, Abu 'Abdullah Ja'far bin Mohammed(A.S) said: A man came to Allah's Messenger(SAW) - when his garment was worn - he handed him twelve Dirhams and he(SAW) said: 'Ali, take these Dirhams and buy for them a garment for me to wear it. 'Ali(A.S) said: I went to the market and bought a shirt for him for twelve Dirhams and when I brought it to Allah's Messenger(SAW) he looked at it and said: Ali, something other than this is dearer to me, would his owner return it back?. I answered: I do not know. He said: Try that. Then I went to its owner and said to him: Allah's Messenger(SAW) disapproved this shirt and he wishes other than it, so would you return it back? And he returned the Dirhams back to me and I brought them to Allah's Messenger(SAW) where he went with me to the market to buy a shirt; he looked at a slave girl sitting on the road crying; Allah's Messenger(SAW) asked her: What is the matter with you?, and she answered: Allah's Messenger, my masters gave me four Dirhams to buy something for them but they were lost, so I dare not to go back to them; Allah's Messenger(SAW) then gave her four Dirhams and said: Go back to your masters. Allah's Messenger(SAW) went off to market and bought a shrit for four dirhams and wore it and praised Allah who is Great and Glorious, then he saw a some what naked man saying: He who clothes me, Allah will clothe him with Paradise's clothing. Allah's Messenger(SAW) then took off his shrit which he had bought and clothed it the beggar. He - upon whom be Peace - went back to market and bought another shrit for the outstanding Dirhams and wore it praising Allah who is Great and Glorious; and when he went back to his

house he found the slave girl sitting on the road crying; Allah's Messenger(SAW) asked her: Why you did not go back to your masters? she answered: Allah's Messenger, I have been delayed to return to them, so I am afraid lest they may beat me. Allah's messenger(SAW) said: Walk before me and guide to your masters». Allah's Messenger(SAW) walked till he stood before their house's door and said: Peace be upon you, inmates of the house but they did not answer him, and he gave them a salutation again but they did not answer him, then he gave a salutation once again and they answered: And upon you be Peace, Allah's Messenger, and Allah's Mercy and His Blessings. He - Peace be upon him said: Why you did not return my salutation in the first and the second times? they said: Allah's Messenger(SAW) said: This slave girl have been delayed to return to you, so do not injure her they said: Allah's Messenger, she is free due to your coming. Allah's Messenger(SAW) said then: Praise be to Allah, I have never seen any twelve Dirhams more blessed than these. for Allah clothed two naked people by which, and emancipated a soul.

PART 13-ON THIRTEEN-NUMBERED CHARACTERISTICS

THIRTEEN FINE QUALITIES BELONGING TO THE LEADER OF THE FAITHFUL(A.S) : Jabir bin 'Abdullah al-Ansari said: I had heard Allah's Messenger(SAW) as saying: 'Ali(A.S) has some fine qualities, were it not for all mankind to have one of which, it would be enough to them in grace. His saying(SAW): If any one takes me as his patron then 'Ali is his patron as well. His saying(SAW): The position of 'Ali with respect to me is as that of Haron with respect to Moses. His saying(SAW): 'Ali belongs to me and I belong to him. His saying(SAW): 'Ali is the same as my self. showing obedience to him is as showing obedience to me, and showing disobedience to him is as showing disobedience to me. His saying(SAW): War waged by 'Ali is Allah's War; peace made by 'Ali is Allah's peace. His saying(SAW): 'Ali's friend is Allah's friend, and 'Ali's enemy is Allah's enemy. His saying(SAW): 'Ali is Allah's Reasoning, and His vicegerent regarding His servants. His saying(SAW): Showing love to 'Ali indicates to faith, and showing hatred to him implies infidelity. His saying(SAW): 'Ali's party is Allah's party, but his enemy's party is the devil's party». His saying(SAW): 'Ali is with the truth, and the truth is with him; they will not separate till they will come to me at the cirtern.

His saying(SAW): Paradise and Hell share». His saying(SAW): He who separates from 'Ali, then he separates from me; and he who separates from me. then he has separated from Allah who is Great and Glorious. His saying(SAW): On the Day of Resurrection, 'Ali's Shiites are the winners.

Chapter 15

PART 14- ON FOURTEEN-NUMBERED CHARACTERISTICS

FOURTEEN QUALITIES CONSIST IN DYING : 'Ali bin Abu Talib(A.S) reported the prophet(SAW) as saying in the course of his recommendation to him: 'Ali, spending a Dirham in dying is better than a thousand Dirhams spent in Allah's path; for fourteen good qualities consist in using it: It expels wind from the ears, clears the eyesight, softens the nostrils, causes a good smell, strengthens the gum, removes the Antigua, minimizes the devil's prompting, angels rejoice there by , the believer rejoices there by, the infidel displeases there by, it is an ornament and a perfume, and Munkar and Nakir will show shyness there by, and it will give him freedom from punishment in his grave.

Chapter 16

PART 15-ON FIFTEEN-NUMBERED CHARACTERISTICS

WHEN THE COMMUNITY DOES THESE FIFTEEN QUALITIES CALAMITY WILL BEFALL ON : 'Ali bin Aby Talib(A.S) reported Allah's Messenger(SAW) : If my people did these fifteen qualities, calamity would befall them; he was asked: What are they, Messenger of Allah? He answered: If the booty becomes by turns, the trust is considered as booty, the Zakat is considered as loss, if man obeys his wife, disobeys his mother, acts kindly towards his friend, acts unkindly toward his father, when voices rise in the mosques, when the leader of the People is the worst among them, when people play on musical instruments, and when the alters of the community curse the former of it, they should then look forward to a red wind, a swallow by land, or a metamorphosis.

The Sheikh AL Sadooq - for whom Allah's Good Pleasure is prayed - said: He meant by his saying, 'And the last of this people curse its first' that its last are the outsiders. Al-Khawarij - who curse the leader of the Faithful(A.S) who is the first of this people in believing in Allah - Who is Great and Glorious - and in His Messenger(SAW).

THE REWARD OF HE WHO FASTS FIFTEEN DAYS DURING RAJAB: Abu 'Abdullah(A.S) said: Noah(A.S) embarked on the Ark on the first day of Rajab, and he commanded those who were with him to fast that day. The narrator said: If any - one fasts on that day, Allah will remove Hell away from him as far as the distance cut in ten years; if anyone fasts seven days during it, Allah will lock the seven gates of Hells when he will be out, if anyone fasts eight days during it, the eight gates of the Paradises will be opened for him; if anyone fasts fifteen days during it, he will be given what he has asked for; and if anyone fasts more, Allah Who is Great and Glorious will give him more.

Chapter 17

PART 16- ON SIXTEEN-NUMBERED CHARACTERISTICS

THE LEARNED IS ENTITLED TO SIXTEEN QUALITIES : ‘Ali bin Abu Talib(A.S) said: The learned is entitled to that whom you should not ask many questions; you should not precede him in the answer; you should not insist on him when he turns away; do not hold with his garment when he feels tired; do not point to him with your hand; do not wink at him with your eyes; do not take with him privately where in his sitting place; do not follow his flutes; and you should not say: So and so has said something different from your saying; do not reveal any secret belong to him; do not slander anyone in his presence; and you should respect him whether he is present or absent, and you should give salutation to all people and specialize him with a specific greeting; you should sit before him; and if he has a need, you should precede people to serve him; and do not be impatient regarding his companionship for long time, for he is as a palm tree from which you are waiting for a benefit to fall down. The learned has the rank of he who fasts, prays at night, and fights in Allah’s Path - When the learned dies a notch will be notched in Islam and it will never be plugged up till the Day of Resurrection; and he who seeks knowledge have seventy angels among those who are drawn near to Allah in the Heaven following him at his death.

SIXTEEN QUALITIES CAUSE POVERTY; AND SEVENTEEN QUALITIES INCREASE PROVISION : The leader of the Faithful, ‘Ali bin Aby Talib(A.S) said: Leaving spider’s web in the house causes poverty; passing water in the bath produces poverty; eating when one is sexually defiled produces poverty; relieving oneself near tamarisk [trees] produces poverty; combing due to standing produce poverty; leaving sweepings in the house produces poverty; deliberate perjury produces poverty; fornication produces poverty; showing avidity produces

poverty; sleep in the time between sunset and evening prayers produces poverty; sleeping before sunrise produces poverty; leaving arrangement in livelihood produces poverty; severing ties of relationship produces poverty; being accustomed to falsehood produces poverty; listening much to singing produces poverty; driving the beggar back during night produces poverty.

Then he(A.S) said: Shall I not inform you, after that, about what increases provision? On receiving the reply "certainly, leader of the Faithful!", he said: combining observing and two times of prayer increase provision; supplication at the end of morning and afternoon prayers increases provision; joining ties of relationship increases provision; sweeping the enclosure increases provision; consoling a brother in Allah Who is Great and Glorious increases provision; seeking for provision early in the morning increases provision; prayer for pardon increases provision; making use of faithfulness increases provision, speaking the truth increases provision; responding to the caller of prayer increases provision; non speaking in the privacy increases provision; non - avidity increases provision, being grateful to the favorer increases provision; avoidance of perjury increases provision; performing ablution before food increases provision; eating what has fallen from a low table increases provision; and if anyone glorifies Allah thirty times a day, Allah Who is Grate and Glorious will push away from him seventy types of affliction, the simplest of which is poverty.

SIXTEEN QUALITIES PERTAIN TO WISDOM : Al-asbagh bin Nabahtah repoted that the leader of the faithful(A.S) used to say: Truth is faithfulness; falsehood is treachery; good behaviour is leadership; resolution is intelligence; squandering one's wealth is loss; moderation is a means of increasing wealth; avidity is a means of producing poverty; baseness is a means of causing degradation; generosity is a means of drawing near to Allah, meanness of temper is alienation; pity is a cause of comfort; incapacity is scorn; passion is deviation; sincerity is a measure; pride is a means of destruction; and showing endurance is a means of support.

PART 17/18-ON SEVENTEEN & EIGHTEEN-NUMBERED CHARACTERISTICS

ONE SHOULD MAKE GHUSL FOR SEVENTEEN OCCASIONS¹⁷⁻¹ (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 ibn Abdullah, on the authority of Muhammad ibn Muslim, on the authority of Abi Ja'far al-Baqir (MGB), "One should make major ritual ablutions (ghusl) for seventeen occasions: 1. On the night of the 17th of Ramazan which is the night on which the army of Islam encountered the army of Quraysh in the Battle of Badr. 2. On the night of the 19th of Ramazan on which one's destiny is recorded. 3. On the night of the 21st of Ramazan on which the Trustees of the Prophets have died, Jesus - the son of Mary (MGB) was raised up to Heaven and Moses (MGB) died. 4. The night of the 23rd of Ramazan which is hoped to be the Night of Power. [896]

In another tradition narrated by Abdurrahman Ibn Aba Abdullah Basry we read that he had heard Abu Abdullah as-Sadiq (MGB) say, "You should also make major ritual ablutions (ghusl) on the night of the 24th of Ramazan. It is best to perform the major ritual ablutions (ghusl) on both nights."

Now returning to the tradition above narrated by Muhammad ibn Muslim, on the authority of Abi Ja'far al-Baqir (MGB): 6- On the day of Eid ul-Azha. 7- On the day of Eid ul-Fitr. 8 and 9 - Upon entering the shrines in Mecca and Medina. 10- On the day of wearing the Ihram (Taharrum).[897] 11- On the pilgrimage day. 12- On the day of entering the House of God. 13- On the day of Al-Tarviat. [898] 14- On the day of Arafat.[899] 15- Upon performing the major ritual ablutions (ghusl) for the deceased. Once you perform the major ritual ablutions (ghusl) for the deceased and shroud the corpse, or when you touch the corpse after it gets cold. 16- On Fridays. 17- If on total eclipse of the sun you wake up

and you had not said the prayers for the eclipse of the sun, then you should make major ritual ablutions (ghusl) and say the prayers.

THE VERSE WITH WHICH ALLAH WHO IS GREAT AND GLORIOUS REBUKED HIM WHO HAD ATTAINED THE AGE OF EIGHTEEN : Abu 'Abdullah(A.S) concerning Allah's Who is Great and Glorious saying;"Did We not give you long enough life so that he that would should receive admonition?[35:37], he said: This is a reproach to him who has attained the age of eighteen.

Chapter 19

PART 19-ON NINETEEN-NUMBERED CHARACTERISTICS

NINETEEN LETTERS CONSTITUTE A RELIEF FROM AFFLICTIONS FOR THE SUPPLICANT WHO USES THEM : Ibn 'Abbas said: 'Ali bin Abu Talib(A.S) came to the Prophet(SAW) and asked him for something, and the Prophet(SAW) said to him: 'Ali, I swear by Him Who hath sent me with truth as a Prophet, I have neither little nor much, but I will teach you something with which Gabriel, my friend, has brought me; he said: Muhammad, this is a gift for you from the Belongings of Allah Who is Great and Glorious, with which Allah hath honoured you, He did not give it to any of the Prophets before you, they are nineteen letters, no one who is sorrowful, distressed, grieved, or sad; neither at theft nor at conflagration; nor a man who fears a ruler says them without Allah granting him a relief, they are nineteen letters: four are written on Israfil's forehead, four are written on Michael's forehead, four are written around the throne, four of which are written on Gabriel's forehead, and three of which are where Allah wishes. 'Ali bin Abu Talib(A.S) asked: How could we supplicate Allah by using them, Allah's Messenger? He answered: Say: O thou Who supportest him who has no support; O Thou Who is the supply of him who has no supply; O Thou Who propest him who has no prop; O Protector of him who has no protection; O Helper of him who seeks help; O Thou Who is Generous in Pardon, O Thou Who is Good in splendour, O Thou Who is Great in Hope; O Helper of the weak ones; O Rescuer of the drowned ones, O saver of the perished ones; O Beneficent One, O Lord of splendour;; O Bestower of Graces; O Giver of favours; Thou art the One before Whom the blackness of night, the light of day, the light of moon, the beam of sun, the buzz of water, and the rustling of trees prostrate themselves, O Allah! O Allah! Thou art Alone Who hath no partner.

Then you should say: O Allah! Do for me such and such». You will not leave your sitting place till being answered, if Allah will.

NINETEEN MATTERS HAVE BEEN REMITTED FROM WOMEN : 'Ali bin Abu Talib(A.S) reported the Prophet(SAW) as saying in the course of his instruction to him: 'Ali, Friday [prayer] and the congregation are not duties laid on women, niether the call to prayer, nor Iqama(1) , nor visiting the sick, nor following the funeral, nor running between as-Safa and al-Marwa, nor touching the stone, nor shaving, nor undertaking the office of a judge, nor being judgement, nor slaughtering the sacrificial animals but when it is necessary, nor raising her voice in the Talbiya(2) ,Nor standing at a grave, nor listening to a sermon, nor being a guardian in marriage; and nor a woman may come out from her husbands' house but after having been given permission; if she sets out without having been given his permission, Allah will curse her, Gabriel and Michael will curse her as well; and it is not allowable for a woman to give anything from her husband's house without his permission; and it is not allowable for a women to spend the night when her husband is displeased with her even if he is unjust to her.

Chapter 20

CHAPTERS ON THE TWENTY AND BEYOND IT TWENTY QUALITIES

CONSIST IN LOVING THE MEMBERS OF THE PROPHET'S FAMILY - PEACE BE UPON THEM : Abu Sa'id al-Khudri reported Allah's Messenger(SAW) as saying: If anyone is provided by Allah with the love of the Imams among the members of my Family, he has attained the good of This World and the Hereafter; so nobody should doubt that he will go to Paradise, for there are twenty qualities in the love of the members of my family; ten of which happen in This World and the other ten will happen in the Hereafter. Those which happen in This World are: Abstinence; eagerness in action; self - restraint in religion, zealousness in worship; perseverance in Allah's - Who is Great and Glorious - Orders and forbiddances; the ninth is hatred of This World; the tenth is the generosity; regarding those which will happen in the Next: No Record will spread out for him; no Scale will set up for him; and he will be given his Book with his right hand, and a freedom of Hell will be written for him, his face will be whiten, and he will be worn from the Paradise's Garments, and he will intercede for a hundred belonging to the members of his family; Allah Who is Great and Glorious will look at him with Mercy and he will be crowned from the Paradise's crowns; and the tenth is that he will go to Paradise without judgment; so blessed are those who love the members of my family.

A BELIEVER IS ENTITLED TO TWENTY QUALITIES FROM ALLAH WHO IS GREAT AND MIGHTY : Abu Ja'far(A.S) said: There are twenty qualities which Allah displays to a believer and pays them for him Allah Who is Blessed and Exalted will neither put him to trial nor lead him astray; and he has a right laid on Allah that He will not let him go hungry nor go naked; and he has a right laid on Allah that He will not make his enemy rejoice at his evil; and he has a right laid on Allah that

He will neither forsake nor disgrace him; and he has a right laid on Allah that He will not uncover his veil; and he has a right laid on Allah that He will not cause him to die drowning nor burning; and he has a right laid on Allah that He will neither let fall down on anything nor cause anything to fall down on him; Allah will save him from the plot of the plotters; Allah will grant him refuge from the severities of the tyrants; Allah will make him with us in This World and in the Next; Allah will not give power over him to any of the diseases which may disfigure his character; Allah will grant him refuge from leprosy and elephantiasis; Allah will not cause him to die while committing a serious sin; Allah will not cause him to forget his abode in doing acts of disobedience to Allah till he turns to Him in repentance; Allah will not conceal the recognition of 'His Plea' out of him; Allah will not impose firm falsehood in his heart; on the Day of resurrection, Allah will gather him with his light running before him; Allah will grant him success to do all which is good; Allah will not give power over him to his enemy so that he may disgrace him; and he has a right laid on Allah that He will conclude his period of life with security and faith and make him with us among the Highest companions. These are Allah's -Who is Great and Glorious - conditions to the believers.

THE REWARD RECORDED FOR THE ONE WHO PERFORMS TWENTY PILGRIMAGES : Abu Bakir al-Hadrami reported Abu 'Abdullah(A.S) as saying: If anyone performs twenty pilgrimages, he will not see the Hell, and he will not hear its sobs nor its sighs.

MENTION OF TWENTY THREE FINE QUALITIES WITH WHICH 'ALI BIN AL-HUSSIEN, ZAIN AL-'ABIDIN(A.S) WAS CHARACTERIZED : Abu Ja'far Muhammad bin 'Ali al-Baqir(A.S) said: 'Ali bin al-Hussien(A.S) prayed a thousand Rak'as every day and night as the leader of the faithfuls(A.S) had done; he had five hundred palm trees, so he used to pray two Rak'as behind every palm tree; when he stood up to pray, his face's color would change to another color; his standing up in prayer was the standing of the humiliated devotee before the Majestic King; his parts trembled owing to fearing of Allah Who is Great and Glorious; he used to pray the prayer of a departer who considers that he would never pray any prayer after the for said; prayer. One day, the garment fell down from one of his shoulders when he was engaged in prayer, so he did not fix it till he finished his prayer; one of his companion asked him about that and he replied: Woe to you! Do you

know before Whom I have been, nothing of a man's prayer is accepted but the parts he offers with his heart attentive. The man said: We have perished then. He replied: No! Allah -Who is Great and Glorious - will complete that with the supererogatory prayers. He - upon whom be Peace - used to go out in the very dark night carrying on his back a leather bag filled of sealed small bags of Dinars and Dirhams, he would perhaps carry on his back food or firewood till he came door by door and knocked on the door and delivered something to the one who came out to meet him; when he delivered something to a poor, he would veil his face lest the poor may recognize him; when he - upon whom be Peace - died, the people missed that and knew that it was 'Ali bin al_Hussien(A.S). When he - upon whom be Peace - was put on the washing - kit after death, the people looked at his back and found something like the camel's knees owing to what he carried on his back to the houses of the poor and the needy ones. Once, he went out wearing a square silk gown, and a beggar came upon him and caught the gown, so he went off in his way and left it to him. He used to buy silk in winter, and when summer would come, he would buy it and give its price as Alms Sadaqa. On the day of 'Arafa, he - upon whom be Peace - looked at some men who were begging people and said: Woe to you! On a day as this one, you are asking ones other than Allah! On this day, its hope for those who are in the bellies of pregnant to be happy. He - upon whom be Peace - refused to eat along with his mother, and the people asked him: son of Allah's Messenger, you are the superior among people in acts of kindness and treating relatives well, why you do not you eat together with your mother? He replied: 'I disapprove that my hand may proceed what her eyes have proceeded for'. A man said to him - upon whom be Peace -: son of Allah's Messenger I love you so much in Allah, and he replied: 'O Allah! I seek refuge in thee that I may be loved for thy sake whereas thou hatest me', he performed twenty pilgrimages using a she - camel of his without beating it with a whip, and when it died he gave the order that it should be buried lest the wild animals may eat it. A slave girl belongs to him was asked about him and said: 'should I speak widely or shortly?', she was replied: 'Speak shortly', and she said: 'I never served him with food Nor spread out a mattress for him at night, once, he came upon some people who were slandering him, where he stopped saying: If you were speaking the truth, then may Allah forgive me; and if you were telling lies, then may Allah forgive you; when a learner came to him - upon whom be Peace - he would say: Welcome to the injunction of Allah's Messenger(SAW), then he would say: 'when a learner goes out from his

house, he will never step on something which wet or dried of the earth without it will glorify Allah in his favor till the seven earths. He sustained the inmates of one hundred houses among the people of the Madina. He liked that the orphans, the injurious, the sick, and the needy people who are powerless would attend his food, he used to hand them with his hands, and those who had children, he would provide them with food for their children. He would never eat something before giving alike as Alms Sadaqah. Every year seven calluses would fall down from his forehead owing to his much prostration in prayer, and he used to collect them, so when he died they were buried with him. He wept for his father al-Hussein(A.S) for twenty years; when food was put before him, he would weep till his slave said to him: 'Son of Allah's Messenger, Is it not the time that your grief should finish?', He replied: 'Woe to you! Jacob, the prophet - Peace be upon him - had twelve sons, and Allah concealed from him one of them, his eyes became white due to his much crying for him, and the hair of his head became gray owing to grief, and his back became bent due to distress, while his son was alive in This World, I looked at my father, my brother, my uncle, and seventeen people among them members of my family killed around me, then how should my grief pass out?'

ON THE TWENTY FIRST AND THE TWENTY THIRD NIGHTS OF RAMADAN : Fudail bin Yassar said: When the nights of Ramadan, the twenty first and the twenty third came, Abu Ja'far(A.S) used to make supplication till the night came to its end, and when that happened, he would pray.

- Sulaiman al-Ja'fari reported, Abu al-Hassan(A.S) as saying: Pray at the night of the twenty first and the night of the twenty third [of Ramadan] a hundred Rak'as, reciting in each Rak'a Praise be to Allah once, and he is Say: Allah, the One and Only ten times.

- Abu Abdullah(A.S) said: The Night of power (LAYLAT AL-QADER) is the beginning of the year and its end.

- Hassan bin Mahran reported: Abu Abdullah(A.S) as saying: I asked him about the night of power and he replied: Seek it at the twenty first night, and on the twenty third night.

TWENTY FOUR QUALITIES ARE PROHIBITED : 'Ali(A.S) reported: Allah's Messenger(SAW) as saying: Allah Who is Great and Glorious hath disapproved for you, people of Muhammed twenty four qualities, and prevented you to do them: He hath disapproved for you sport when engaged in prayer; and He has disapproved for you reminders of your Alms Sadaqah: and He has disapproved laughter in the grave yard; and He hath disapproved looking inside the houses; and he has disapproved looking at women's private parts; commenting that: It produces blindness; and he has disapproved talking when having sexual intercourse; commenting that: It produces muteness, meant in the child; He disapproved sleeping before offering the last evening prayer; He disapproved the conversation after offering the last evening prayer; he disapproved washing in the open air without wearing a wrapper; He disapproved having intercourse in the open air; and He disapproved swimming in the rivers without a wrapper saying: There are in the rivers some inmates and inhabitants belonging to the angels; He disapproved entering the baths but with a wrapper; He disapproved talking in the interval between the call to prayer and the Iqama at the dawn prayer till the prayer is offered; He disapproved travelling by sea when it is heaving; He disapproved sleeping on the surface of the sea without a preservation; saying: If any one sleeps on a surface without a preservation, he has then no protection from the ruler; He disapproved for a man to sleep alone in a house; he disapproved for a man to have a sexual intercourse with his wife when she is in her period; If he did so, the child will be then be born having elephantiasis or leprosy, and he should then blame none but himself; He disapproved that a man having a sexual intercourse with his wife after having nocturnal emission till he washes himself from the nocturnal emission he has seen; and when he does so, the child will be born mad, and then he should blame none but him self; He disapproved that man would talk with any one who is inflicted with elephantiasis but when there is a distance of a cubit between them; commmenting that: Flee from the leper as you flee from a lion; He disapproved passing water on the shore or on the side of the flowing river; He disapproved that a man would relieve him self under a tree which has fruited; He disapproved that a man would put on his shoes while he is standing; He disapproved that a man would enter the dark house without having torch; and He disapproved blowing in the place of prostration at the prayer.

PRAYER IN CONGREGATION IS TWENTY FIVE DEGREES MORE EXCELLENT THAN PRAYER BY A SINGLE PERSON : Abu Sa'id al-

Khudre reported Allah's Messenger(SAW) as saying: Prayer said in a congregation is twenty five degrees more excellent than the prayer said by a single person.

THERE ARE TWENTY NINE QUALITIES IN PRAYER : Dammura bin Habib said: The prophet(SAW) was asked about the prayer, and he - upon whom be peace - replied: Prayer is a part of the religion's jurisdictions, it contains the Lord's - Who is Great and Glorious - Pleasure; It is prophet's method, the praying person is entitled to the angels' love; as well as guidance and faith; the light of knowledge; blessing in provision; a comfort for the body; a hatred to the devil; a weapon against the unbelievers; an answer to the supplication; an acceptance for the deeds; a provision which the believer takes from This World to the Hereafter, and intercessor between him and the angel of death; a companion in his grave; a mattress under his side, and answer to Munkar and Naqir {when being questioned in the grave}, prayer of the devotee will be a crown on his head, and a light on his face on the Day of Assembly; clothing upon his body; a veil between him and Hell; a plea between him and the Lord - The Exalted and The Glorious -, a freedom of his body from Hell, a quick passing on the path, a key for Paradise, dowries for the wide-eyed lustrous companions, and a price for Paradise, and when the devotee perseveres in prayer, he will attain the highest degree; for prayer contains glorification, declaration that there is no god but Allah, Praising Allah; declaration that Allah is Most Great, holifying and praising Allah, a recitation; and supplication.

TWENTY NINE QUALITIES CONSIST IN KNOWLEDGE : The leader of the faithful(A.S) reported Allah's Messenger(SAW) as saying: Learn the knowledge for learning it is a blessing and teaching and learning it is a glorification, and seeking for it is Jihad; and teaching it to him who does not know it is a Sadaqa, and publishing it to its people is a means of drawing near t Allah, because it is the land marks of what is lawful and What is unlawful, and it will lead its learner to the path of Paradise; it is a companion in the loneliness, and friend in solitude, and a guidance when times are easy, and when times are difficult, and a weapon against the enemies, and an ornament to the friends; Allah raises by which some people rendering them into leaders in what is good; people follow them; eyes look at their deeds with admiration, people follow their steps; the angels wish for their friendship, they wipe them with their wings when they are engaged in their prayer, every thing asks forgiveness of Allah

for them even though whales in the seas and their venomous creatures, and the wild beasts of the land and its cattles, because knowledge is the life of hearts, the light of eyesights against blindness, the strength of bodies against weakness; all will accomodate him who has knowledge in the abodes of the chosen one, and He will grant him the sitting places of the righteous ones in This World and the Next, Allah is worshiped and obeyed by the virtue of knowledge, Allah is recognized and known by knowledge; ties of relationship are joined by knowledge, the licit and illicit are known by it, knowledge is the leader of the action and the latter is its follower, Allah inspires knowledge to the happy ones and deprives it the miserable ones.

THE QUALITIES ABOUT WHICH ABU DHARR - MAY ALLAH SHOW MERCY TO HIM - ASKED ALLAH'S MESSENGER (SAW) : Abu-Dharr - May Allah's Mercy be shown to him - said: I went to visit Allah's Messenger (SAW), when he was sitting alone in the Mosque, and I got hold of his being alone, and he said to me: Abu Dharr, there is a salutation of the Mosque, I inquired: What is its salutation? He answered: Two Rak'as which you should pray. I said: Allah's Messenger, you have ordered me to pray, then What is the prayer? He replied: It is the best matter; he who wills may do little, and he who wills may do much. I asked: Allah's Messenger, which of the acts are most pleasing to Allah - Splendid Be His Majesty -? He replied: Belief in Allah, and fighting in His Path. I asked: Which time at night is most excellent? He replied: In the depth of the night. I asked: Which of the prayer is most excellent? He replied: The most excellent prayer consists in long standing in prayer. I asked: What kind of Alms Sadaqa is most excellent? He replied: What a man with little property can afford to give to and aged poor. I asked: What is fast? He replied: A rewarded obligation, and Allah hath multi fold rewards. I asked: What types of slaves are most excellent? He replied: Those whose price is highest and who are held in most esteemed by their people. I asked: What Jihad is the most excellent? He replied: That of one whose steed is wounded and whose blood is shed. I asked: Which verse Allah hath revealed to you is greatest? He replied: The Throne Verse (2-225) . Then he said: Abu Dharr, the seven Heavens in comparison the Chair is just like a ring which is dropped in a desert. Land, the superiority of the Throne over the Chair is like the superiority of the deser land over that ring. I asked: Allah's Messenger, how many prophets there have been? He replied: A Hundred and twenty - four thousand prophets. I asked: How many Messengers were among them? He

replied: There have been three hundred and thirteen Messengers all told. I asked: Who was the first of the Prophets? He replied: It was Adam. I asked: Was he a prophet to whom a message was given? He replied: Yes, Allah hath created him with His Hand and breathed in him of His Spirit. Then he said: Abu Dahrr, four of the prophets were syriac: Adam, Shith, 'Ukhnukh who was 'Idris - Peace be upon him - and he was the first to write with a pen, and Noah(A.S). Four of the prophets belonged to Arabs: Hud, Salih, Shu'aib, and your prophet Muhammad. The first prophet among the sons of Israeel was Moses; the last of them was Jesus, and six hundred prophets in between. I asked: Allah's Messenger, how many Books Allah hath sent down? He replied: A hundred and four Books; Allah hath sent down to Shith fifty scriptures, to 'Idris thirty scriptures, and to Abraham twenty scriptures; as well as He hath sent down the Torah, the Bible, the Psalm, and the Qur'an. I asked: Allah's Messenger, what were Abraham's Scriptures? He replied: They were all proverbs, and they contained: "You, afflicted and proud king, I did not send you to collect This World to each other, but I had sent you in order to deviate far from Me the supplication of the oppressed one, for I do not reject it, even if it were from an infidel. The intelligent, being but deprived from his intelligence by power, should have these hours: An hour during which he speaks in private to his Lord - Who is Great and Glorious -: An hour during which he reckons himself; an hour during which he thinks of what Allah - Who is Great and Glorious - hath done for him; and an - hour during which he has the portion of his soul out of what is lawful, for this latter hour is a means of help for the former hours, a rest for hearts, and a stimulation for them. The intelligent should have insight regarding his time, undertake his affairs, guard his tongue, for if anyone. counts his speech as belongs to his deed, his words will be then few save those pertain to what concerns him. The intelligent should seek for three things: A mend for a livelihood, a provision, or a delight in what is lawful». I asked: Allah's Messenger, what were Moses's Scriptures? He replied: They were all Hebraic, and they contained: "I am surprised at him who is certain of death, how he rejoices; at him who is sure of Hell, why he laughs; at him who sees This World and how it changes with respect to its people, why he trusts to it; at him who believes in the divine decree, why he exerts himself to the utmost; and at him who is sure of the Reckoning, why he does not act. I asked: Allah's Messenger, do we have among what Allah hath sent to you something which was in the Scriptures of Abraham and Moses? He replied: Abu Dharr, recite: }But those will prosper who purifies themselves. And glorify the name

of his Guradian - Lord, and in prayers Nay (behold), ye prefer the life of This World; But the Hereafter is better and more enduring * And this is in the Books of the earliest (Revelations); The Books of Abraham and Moses[87:14-19]. I said: Allah's Messenger, give me some instruction. He replied, "I enjoin you to fear Allah, for that is the head of all the matter." I asked him to tell me more, and he said, "Engage in recitation of the Qur'an and remembrance of Allah often, for it will be a means of your being mentioned in heaven and will be a light for you in the earth". I asked him to tell me more, and he said, "Observe long silence, for it is a means of driving away the devil and is a help to you in your religion." I asked him to tell me more, and he said, "Avoid much laughter, for it slays the heart and removes the light of the face." I said: Allah's Messenger, tell me more. He said, "Look at those who are inferior to you and do not look at those who are superior to you, for that is more liable to keep you from despising Allah's Favour to you." I said: Allah's Messenger, tell me more. He replied, "Treat your relatives well, even if they sever you," I asked him to tell me more, and he said, "Love the poor and sitting with them. "I asked him to tell me more, and he said. "Speak the truth, even if it is bitter." I asked him to tell me more, and he said. "Do not fear any person's blame when you are serving Allah." I asked him to tell me more, and he said, "Let what you know of yourself keep you from blaming other people, and do not reproach them when you do the same. Then he said, "It is enough shame for a man to have these three qualities: to know about people what he does not know about himself, to be ashamed regarding them of what he has himself , and to injure him who sits with him by what does not concern him, final, He upon Whom be Peace - said, "There is no intelligence like looking ahead, no piety like restraint, and no goodness like good character."

Chapter 21

CHAPTERS ON THE THIRTY AND BEYOND

THE IMAM SHOULD HAVE THIRTY SIGNS : Abu al-Hassan, 'Ali bin Musa al-Ridha - Peace be upon both - said: The Imam should have signs: He should be the most learned among people; the most wise among people; the most clement among people, the bravest among people, the most generous among people, the most in serving Allah among people; he is born circumcised and be purified, he sees from his back as he sees from his in front; he has no shade; if he falls on the land from his mother's belly, he will fall on his palms raising his voice with the Testimony; he has no seminal defilement; his eyes sleep but his heart does not sleep; he will be a narrator; the shield of Allah's Messenger (SAW) will fit to him; neither urine nor excrement belonging to him may be seen, for Allah - Who is great and Glorious - hath put the earth in charge of swallowing what comes out from him; he has a smell which is more lovely than the smell of musk; he will be the dearest among people than yourselves, the most merciful towards them than their fathers, and mothers; he will be the one who shows humility most among people to Allah - Who is Great and Glorious; he will do in full what he has enjoined people to do, and he will restrain completely from what he has forbidden people to do; His supplication will receive an answer, even if he makes supplication regarding a rock, it will split into two parts; he will have the weapon of Allah's Messenger(SAW), and his sword will be the sword of Dhul-Fuqar; he will have scroll contains the name of his Shiites till the Day of Resurrection, and another scroll contains the names of their enemies till the Day of Resurrection; he will have also the comprehensive Scroll which is a scroll of seventy cubits in length containing all that the descendants of Adam need; he will have the Major Jafir and the Minor Jafir. Written on a goat's skin and a ram's skin containing all knowledge's even the compensation for a scrape, even a whip, half a

whip, and one third a whip; and he will have the version of the Book belonging to Fatima(A.S).

ALLAH - BLESSED AND EXALTED IS HE - HAS PRESCRIBED UPON HIS DEVOTEES THIRTY FIVE PRAYERS BETWEEN THE TWO SUCCESSIVE FRIDAYS : Zarara reported Abu Ja'far(A.S) as saying: Verily, Allah - Who is Great and Glorious - hath prescribed thirty - five prayers as from Friday till the next Friday, they contain a prayer which. Allah prescribed in congregation, it is the Friday prayer.

Chapter 22

CHAPTERS ON FORTY AND ABOVE

THE PRAYER OF THE DIRNKER OF WINE WILL NOT BE ACCEPTED FOR FORTY DAYS : Al-Fudail bin Yasar reported that he had heard Abu Ja'far(A.S) as saying: If anyone drinks wine and becomes drunk thereby, his prayer will not be accepted for forty days; if he abandons prayer during those days, the punishment will be doubled to him for his abandonment of prayer.

ON THE ONE WHO SUPPLICATES FIRST FOR FORTY MEN AMONG HIS BRETHREN MUSLIMS, THEN HE MAKES SUPPLICATION FOR HIMSELF: Abu 'AbdAllah(A.S) said: If anyone supplicates first for forty men among his brethren Muslims, then he makes supplication for himself, he will be given an answer regarding them and himself.

REGARDING THE ONE IN WHOSE FAVOR FORTY MEN AMONG THE BELIEVERS WITNESS IN GOOD AFTER HIS DEATH : Abu 'AbdAllah(A.S) said: When a believer dies and forty believing men attend his funeral and say: O Allah, we do not know about him but what is good, and Thou knew best about him than we; Allah Blessed and Exalted is He - will say: I have accepted your testimony and forgiven him what I knew but you did not.

ON FORBIDDANCE OF AN ABANDONMENT OF SHAVING THE PUBES BEYOND FORTY DAYS : 'Ali(A.S) reported Allah's Messenger(SAW) as saying: He who believes in Allah and the last Day should not abandon shaving his pubes beyond forty days; if he did not find the means, he should cut them off and do not defer that.

THE EARTH DEFILES DUE TO THE URINE OF THE UNCIRCUMCISED FOR FORTY MORNINGS : 'Ali(A.S) reported Allah's Messenger(SAW) as saying: Circumcise your children on the seventh day, for that is purest, best and most quick for the growing of flesh, for the earth defiles due to the urine of the uncircumcised for forty mornings.

ALLAH-BLESSED AND EXALTED IS HE - GRANTED PHARAOH A RESPITE FOR FORTY YEARS BETWEEN HIS TWO STATEMENTS : Abu Ja'far(A.S) said: Allah - Who is Great and Glorious - granted respite to Pharaoh between his two statements: His saying: 'I am your Lord, Most high'[79:24] and his saying: }NO god do I know for you but myself[28:38], forty years. Then Allah punished him, making him an example in the Next, as in This World; the time between that when Allah - Who is Great and Glorious - said to Moses and Aaron - Peace be upon both: "Accepted is your prayer[10:89] and when Allah Most High let him experience the answer, was forty years. Then he said: Gabriel(A.S) said: I engaged in severe argument with my Lord regarding Pharaoh and said: My Lord, you left him alone as he said: I am your most high Lord, then He said: But the one who says such that is a devotee as you.

A TYPE OF PRAYER FOR PARDON BY WHICH FORTY MAJOR SINS ARE FORGIVEN : Abu 'AbdAllah(A.S) said: No a believer commits forty major sins during a day and a night and says when he is repentant:

'I ask Allah's Forgiveness than Whom there is no god, But he the living, the self-subsisting eternal, the first Cause of the heavens and the earth, possessor of Majesty and Splendor, and I ask Him to turn to me in repentance", without Allah forgiving for him; he said afterward: There is no good in him who commits forty major sins during a day and night.

TIES OF RELATIONSHIP MEET IN FORTY FATHERS BACK : 'Ali(A.S) reported Allah's Messenger (SAW) as saying: When I had been ascended to the heaven, I saw a womb dangling to the Throne complaining another womb to its Lord. I asked it: How many fathers are there between you and it? It replied: We meet in forty fathers back:

WHEN THE RESURRECTED(A.S) WILL RESURRECT, ALLAH - WHO IS GREAT AND GLORIOUS - WILL RENDER THE STRENGTH OF A SHIITE A MAN EQUIVALENT TO THE STRENGTH OF FORTY

MEN : 'Ali bin al-Hussien(A.S) said: When our Resurrected One will resurrect, Allah - Who is Great and Glorious - will remove the affliction far from our Shiites, render their heart as blocks of iron, render the strength of a man among them equivalent to the strength of forty men; and they will be the rulers of the earth and their humps.

ON HIM WHO LEARNS BY HEART FORTY TRADITIONS : Abu al-Hassan(A.S) reported Allah's Messenger(SAW) as saying: If anyone belonging to my people learns by heart forty traditions out of what they need regarding their religion, Allah will resurrect him, on The Day of Resurrection as a jurist in religion and learned.

Al-Hussien bin'Ali(A.S) reported that Allah's Messenger(SAW) had given 'Ali bin Aby Talib(A.S) instructions; one of which was that he said to him: 'Ali, if anyone learn by heart forty traditions seeking there by Allah's - Who is Great and Glorious - Pleasure and the Last Abode; Allah will assemble him along with the Prophets, the sincere, the Martyrs, and the Righteous, and what a beautiful fellowship. Then 'Ali(A.S) said: Allah's Messenger, tell me, what are these traditions? He replied: You should believe in Allah alone, Who hath no partner; worship Him and worship none but Him, observe the prayer after performing an ablution well, in its proper time, and not defer it, for the Wrath of Allah - Who is Great and Glorious - is caused when it is deferred without an excuse; Pay the Zakat; fast during Ramadan; make the Pilgrimage to the House, if you have money and capacity; obey your parents; not consume the orphan's property wrongfully; not devour usury, neither drink wine nor any of the intoxicant beverages; neither commit fornication nor have sodomy, not going about with slander, do not swear by Allah false, do not steal, do not witness for anyone whether a relative or a stranger a false testimony; accept the truth from him who has produced it whether he is young or old; not have confidence in an oppressor, even if he is a very close friend; not act upon your affection; not slander a chaste woman; not show up, for the lowest type of hypocrisy is an associating others with Allah - Who is Great and Glorious -; not say to a short man: You, short man, neither to a tall man; You tall man means to defame him; not sneer at anyone of Allah's creatures; show endurance at the times of affliction and calamity, be grateful to Allah due to His Favors which He has bestowed to you; not feel secure against Allah's Punishment for any sin you commit it; not despair of Allah's Mercy; turn to Allah - Who is Great and Glorious - in repentance regarding your sins, for he who turns

to Allah in repentance for his sins is as the one who has no sins, not insist on committing sins when asking for Allah's forgiveness as he who is mocking at Allah, His signs, and His Messengers; know that what smites you, is not to miss you, and what misses you, is not to smite you; not cause Allah's Displeasure for the sake of the creature's pleasure; not prefer This World to the Hereafter, because This World will perish but the Next will endure; not be stingy to your brethren with what you can afford; that your inward should be the same as your outward; that your outward should not be good while your inward is bad, and if you do so, then you belong to the hypocrites; that you should not lie, neither associate with liars; you should not be angry when you hear the truth; you should educate yourself, your wife, your children, and your neighbours as much as you can, you should act upon what you have known, you should not treat anyone of Allah's - Who is Great and Glorious - creatures but with what is just; you should be easy towards the reactive and the stranger; you should not be powerful and obstinate transgressor; you should repeat often glorifying Allah, declaring Allah's Unity, the supplication, remembrance of death and what will come after it; such as: The Resurrection, Paradise and Hell; you should engage in the recitation of the Qur'an, and act upon what it contains; you should get hold of righteousness and dignity in the believing men and women; you should consider all which you do not like to do to yourself, and do not do it to anyone of the believers; you should not bear of doing the good; you should not annoy anyone; you should not remind anyone of a favor with you have done to him; you should consider This World in your estimation as a prison till Allah will appoint the Paradise for you. Those are forty Tradition, he who acts upon them and transmits it from me to my people, he will be admitted to Paradise by virtue of Allah's Mercy, he will be the most excellent among people, and the most pleasing to Allah - Who is Great and Glorious - after the Prophets and the executors, and on the Day of Resurrection, Allah will assemble him along with the Prophets, the sincere, the martyrs, and the Righteous, and what a beautiful fellowship.

THE SACRED PRECINCTS OF A MOSQUE ARE FORTY CUBITS; AND THE NEIGHBORHOOD IS FORTY HOUSES FROM EACH OF THE FOUR SIDES : Abu 'AbdAllah, on the authority of his father, on the authority of his ancestors - Peace be upon them - reported the leader of the faithful(A.S) as saying: The sacred precincts of the mosque is forty cubits, and the neighborhood is forty houses from each of the four sides.

ON HIM WHO LIVES FORTY YEARS AND BEYOND : 'Ali(A.S) reported Allah's Messenger(SAW) as saying: If anyone lives forty years, he will be safe against the three diseases: Madness, elephantiasis, and leprosy; if anyone lives fifty years, Allah will provide for him with being given to repentance to Him; if anyone lives sixty years, Allah will make it easy to him his reckoning on the Day of Resurrection; if anyone lives seventy years, his good deeds will be recorded and his evil deeds will not be recorded; if anyone lives eighty years, his past and his future sins will be forgiven, he will walk on the land being forgiven for him, and he will intercede for the members of his family.

Abu 'AbdAllah(A.S) said: Allah - Who is Great and Glorious - verily honours a man aged forty years, and He is ashamed of a man aged eighty years. Abu Baseer reported Abu 'AbdAllah(A.S) as saying: when the devotee attains thirty three years, he has attained his full manhood; when he attains forty years, he has reached the top of full strength; when he departs forty one years, he is then in diminution; and he who is fifty years old should behave as him who is about to die.

Abu Baseer reported Abu 'AbdAllah(A.S) as saying: The devotee has a plenty of time till he reaches forty years; if he attains forty years, Allah Who is Great and Glorious - will inspire the angels that: I have let my devotee live such a long life, so be rough and harsh with him, and memorize and record against him his little, much, minor, and major sins.

'He added: Abu Ja'far(A.S) said: When a servant of Allah attains forty years, it will be said to him: Beware: for you are not entitled to be excused, for a man aged forty years is not more entitled to be excused than a man aged twenty years, for that which seeks for both is the same [i.e., death], and it is not heedless regarding both; so you should act for what will come of calamity, and abandon the supererogatory speech.

Abu 'AbdAllah(A.S) said: An aged - man will be brought, on the Day of Resurrection, and his scroll will be given forth to him, its outward will be evil deeds, and that will be lasted so much upon him, he will then say: My lord, do Thou want to admit me to Hell? The overpowering - spender is His Majesty - will say: Old man, I am ashamed of punishing you, where you had prayed for me in the abode of the World, admit My servant to Paradise.

THE LEADER OF THE FAITHFUL(A.S) PLEADED ABU BAKR BY FORTY - THREE QUALITIES :Ja'far bin Muhammed, his father, his grand father(A.S) said: 'Regarding what happened to 'Ali bin Aby Talib(A.S) due to the inauguration of Abu Bakr as a caliph, and of being given the vows to be the leader of the faithful, Abu Bakr was still showing 'Ali the good manners and the latter was still showing anger to him. This enraged Abu Bakr a lot, so he liked to meet 'Ali(A.S), and to oblige him to say all what was hiddden in his heart and to apologize to him due to what the people had a greed upon regarding the inauguration of Abu Bakr as the leader of the faithful and the leader of the nation, and about his abstention and his asceticism to be so. Therefore, he came to him suddenly when he was alone and said: 'Abu al - Hassan, I swear by Allah that this matter was neither a conspiracy against you from me nor a desire in which I fell, nor a greediness for the sake of the leadership's rank, nor a confidence in my self regarding what the nation needs, nor a greediness for wealth nor for power, nor for the abundance of my offspring, nor due to a blackmailing for the sake of my self short of the others. So why do you bear in your heart what I do not deserve, and why do you show me hatred due to what I attained of the leadership, and why do you look at me with an envious eye?' He said: 'Ali(A.S) said: 'Then what obliged you to accept the leadership if you do not want if or if you are not greedy for it, or if you do not feel extreme confidence in yourself to be a true leader and to fulfill what is due upon you?' Abu Bakr replied: 'I heard a tradition from the Messenger of Allah(SAW) saying there in: ALLAH WILL NOT MAKE MY NATION AGREE UPON THE PERVERSITY OR ERROR. So when I saw that they agreed upon one opinion I couldn't but follwo and obey the tradition of the prophet(SAW), and I found that their agreement was not against the guidance, so I gave them the freedom of choice, and if only I knew that there was any one who didn't agree on my leadership, I would not have accepted it'. He said: 'Ali(A.S) said: 'As for what you have mentioned regarding the tradition of the prophet(SAW) that My people will not agree upon what is wrong, am I then one of this nation or not?', He said: 'Yes', 'Ali(A.S) said: 'And so is the group who opposed you, and who contained Salman, 'Ammar, Abu Dharr, Al - Miqdad, Ibn Ubadah and those who were with him of al - Ansar?', He said: 'they are all from this nation'. 'Ali(A.S) asked: 'Then how do you make the tradition of the prophet(SAW) as a plea on which you depended?, Knowing that those people didn't agree upon your leader ship. especially when they have no stigma

which may stain them in this nation, and there was nothing wrong when they were the Messenger's associates, otherwise his advice to obey them was a mistake?" . He replied: 'I didn't know their opposition against me until I was inaugurated, and I was afraid if I refused the leadership, the people would revert into polytheism (Disbelievers), and the crisis will grow greater and bigger, where your agreement will make the matter easier, and will prevent the people to quarrel and fight each other to the degree that you may agree with me to keep them on Islam (unreversed)'. 'Ali(A.S) said then: 'Yes, but tell me about him who deserves the leadership better than me?'. Abu Bakr said: 'He who is characterized by: the good conduct; faithfulness; uncharacterized by favoritism or partiality, good reputation, showing justice, full knowledge of the Quran and the Messenger's paractice, the decisive speech; asceticism regarding all the temptation of This World, ungreediness towards it, and treating the oppressed person justly against the oppressor whether the latter is one of the relatives or not'. Abu Bakr stopped and 'Ali(A.S) said: 'Abu Bakr, I beseech you in the name of Allah, do you find these aspects in you or in me?' Abu Bakr replied: 'I find them in you - Abu al - Hassan'. He said: 'I beseech you in the name of Allah, am I the first believer in the Messenger of Allah(SAW) before any other Muslim or you?. He said: 'You, certainly'. 'Ali said: 'I beseech you in the name of Allah, am I him who is mentioned in the verse [The innocence] or you for all the nation?' Abu Bakr said: 'Certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah am I him who defended and protected the Messenger of Allah(SAW) by his soul and body on the day of the cave or you?' Abu Bakr replied: 'certainly you'. 'Ali(A.S) asked: 'I beseech you in the name of Allah am I worthy of the leadership which is given to me from both Allah and His Messenger and which I was mentioned in the verse of the Zakat, or you?' He said: 'certainly you.', 'Ali(A.S) asked: 'I beseech you in the name of Allah am I the patron for you and for every muslim as mentioned in the tradition of the prophet(SAW) on the day of (al - Ghadir) or you?', He replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, Is the leadership given to me by the Messenger of Allah(SAW) exactly as it was given to Haroun, the brother of Moses, or to you?'. He replied : 'certainly it was given to you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, did the Messenger of Allah(SAW) fight the polytheists who were the christians using me and my house hold and my son as his equalizers or you?., he replied: ,certainly he used you and your house hold as his equalizers', 'Ali asked: 'I beseech you in the name of Allah, was the verse of purification from the stains for me

and for my house hold and son or for you and your son and hose hold?. He replied: 'certainly it was for you and for your son and house hold'. 'Ali(A.S) asked: 'Am I the owner of the Messenger's supplication on the day of the dress, with my house hold and son when the Messenger(SAW) invoked [O, Allah! These are my house hold so let them resort to you and not to the Hell]or you?', He replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah am I the one who is meant in the verse:They perform (their) vows, and they fear a Day whose evil flies far and wide[76:7] or you?', He replied: 'certainly you', he asked: 'I beseech you in the nam of Allah, are you the young man who was called from the heaven [No sword but the sword of Dhu al - Fiqar, and no young man but Ali} or me?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the one for whom the sun was brought back to the time of his prayer, where he prayed, then it set, or me?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah are you the one who was honored with the banner of Allah's Messenger(SAW) on the day of Khaibar where Allah victorized him or me?', he replied: 'certainly you', 'Ali(A.S): 'I besech you in the name of Allah, are you the one who relieved the grief of the messenger of Allah(SAW) as well as the grief of the Muslims when 'Amro bin Abdwud was killed, or me?', he said: 'certainly you', 'Ali asked: 'I beseech you in the name of Allah are you the one with whom the messenger of Allah(SAW) had exchanged the oath regarding his message to the jinns where the latter answered the messenger(SAW), or me?', He replied: 'certainly you', 'Ali(A.S) Asked: 'I beseech you in the name of Allah, are you the one whom the Messeger(SAW) had purified from adultery from the days of Adam(A.S) till the days of your father when he said: {we, me and you, were born due to the lawful marriage from the same offspring and not from adultery since the days of Adam until the days of Abdul-mutalib], or me?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the one whom the messenger ot Allah(SAW) had chosen and given his daughter (Fatima) in marriage to when he said: «Allah has made you get married or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the father of al - Hassan and al - Hussein, the two basils of the messenger(SAW), especially when he said: Al - Hassan and al - Hussein are the masters of the Paradise's youths, and their father is better than them, or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the one whose brother was ornamented with the two wings to fly by the means of them with the angels in Paradise, or my

brother?': he replied: 'certainly your brother'', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the one who guaranteed and payed back the debt of the Messenger(SAW) and I declared its payment on its due time or you?', he replied: 'certainly you', 'Ali asked: 'I beseech you in the name of Allah, am I the one whom the messenger(SAW) had called to have a chicken with him where he wanted to eat it and said: «O, Allah! bring me the dearest person to you of your creature whom would be after my death», or you?', he replied: 'certainly you', he replied: 'certainly you', 'Ali asked: I beseech you in the name of Allah, am I the one whom the Messenger(SAW) had given a glad tiding to fight the dissolutes, the disbelievers, and the hypocrites regarding the interpretation of the Qur'an, or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the person who heard and witnessed the last speech of the Messenger(SAW), and who was appointed to wash and bury him, or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the person whom the Messenger of Allah had mentioned as the Most person well qualified in the Knowledge of judgment and justice when he said: «'Ali is the best of you in judgment», or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, am I the person for whom the messenger(SAW) had ordered his companions to greet regarding the leadership in the Messenger's life, or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the one who was one of the messenger's closer relatives first or you?', he replied: 'certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the one whom Allah has honored with a Dinar when in need and when Gabriel had sold to you, and when the Messenger of Allah(SAW) was invited by you where you gave food to his son?, he said: 'Abu Bakr wept and said: certainly you', 'Ali(A.S) asked: 'I beseech you in the name of Allah are you the person whom the messenger(SAW) of Allah had born on his shoulders when he began to break the Idol of al - ka'ba, even if he wanted to reach the sky he would not hesitate to do that, or you?' he said: 'certainly you', 'I beseech you in the name of Allah, are you the person to whom the messenger of Allah(SAW) had said: You are the owner of my banner either in This World or in the Here after», or you?, he replied: 'certainly you'. 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the person whom the messenger of Allah(SAW) had ordered to open the door of his mosque, especially when the messenger(SAW) had ordered to close all the doors of his companions and the door of his house hold, where he made lawful for them what Allah had made, or

me?, he replied: 'certainly you' , 'Ali(A.S) asked: 'I beseech you in the name of Allah, are you the one who spent and gave as a sadaqah (charity) before the hands of the messenger's consultation, where the latter had consulted him, or me? especially when Allah - The Exalted and The Glorious - will blame a folk through His verse: }Is it that you are afraid of spending sums in charity before your private consultation (with him){[58:13], he replied: 'certainly you', 'Al(A.S) asked: 'I beseech you in the name of Allah, are you the one whom the Messenger of Allah(SAW) had said for the sake of him to fatima(A.S): I gave you in marriage to the first person who believed in me and the best of the people regarding the religion of Islam», or you?, he replied: 'certainly you', and 'Ali(A.S) was still counting his virtues to Abu Bakr which Allah - The Exalted and The Glorious - had granted short of the others, where Abu Bakr was saying to him: 'certainly you', he said: 'By This and its similarity he(A.S) deserved to bear the responsibility to run the matters of the nation of Muhammed(SAW). 'Ali(A.S) said to him: 'so what made you tempted against Allah, His Messenger, and His religion where you are not characterized by what His religion needs'.

He said: 'Abu Bakr wept and said: You are true - Abu al - Hassan - give me a period to check my self back this day in order to manage my self and to think of what you've said to me'. He said: 'Ali(A.S) said to Abu Bakr then: 'You are given the enough time to think well - Abu Bakr', then Abu Bakr went back to his house and closed the door in order to be in his own privacy with himself alone, where Umar was coming frequently to his house in order to meet him concerning what he had heard about his meeting with 'Ali(A.S). So Abu Bakr slept that night and he saw the Messenger of Allah(SAW) in his vision, where Abu Bakr asked him after standing to greet him: 'Messenger of Allah did you command me with some thing I didn't obey?, the Messenger of Allah(SAW) then said in the vision: How can I get you after you have antagonized Allah and His Messenger?!, and you have antagonized those who are loyal to Allah and His Messenger!? so give the right to its owner». I said: «who is its owner?», he said: 'He who blamed you due to it, and he is 'Ali', he said: 'I returned to him his right, Messenger of Allah, and I obeyed your command', he said: 'he woke up and wept, then said to 'Ali(A.S): stretch your hand in order to recognize you as a caliph', and he handed him the matters of the Muslims. Abu Bakr said to him: 'Go to the Mosque of the Messenger(SAW) and tell the people about what has happened this night with me and about what I have seen in my vision, so that I am able to

hand you over the leadership and in order to get out of it'. 'Ali(A.S) said to him: 'Yes" , then he went from 'Ali's house pale, where Umar encountered him for he had a request then he asked him: 'How are you the successor of Allah's Messenger?', and Abu Bakr told him about what he had seen in his vision and about what had happened between him and 'Ali(A.S). Umar said: 'I beseech you in the name of Allah, - the successor of the Messenger of Allah - not to be seduced by the Magic of the people of Hashim, so Umar was striving diligently to make Abu Bakr change his mind and to let him abandon his intention to inform the people about his vision, then he tried to ornament what he is appointed to, and ordered him to preserve firm his leadership and to act upon this. 'Ali came to the mosque on the fixed appointment where he didn't see any one of them, and felt their evil, so he sat at the grave of the Messenger(SAW), then Umar came and said to him: 'Your aim will not become true -'Ali', so 'Ali knew about the matter and returned to his house.

CHAPTER ON THE FIFTY QUALITIES AND BEYOND

THE FIFTY RIGHTS WHICH 'ALI BIN AL - HUSSEIN - THE MASTER OF THE DEVOTEES(A.S) - HAD WRITTEN TO SOME OF HIS COMPANIONS, (THE MESSEAGE OF RIGHTS): - Abu Hamza ath - thumali said: 'This is the Message of 'Ali bin al - Hussein(A.S) to some of his copanions: Bear in mind that Allah - The | Exalted and The Glorious - has due rights upon you and around you correlated with every movement you made, or with any calmness you made, or with any condition you became in, or with any rank you attained, or with any sense of your senses you used, or with any organ you exploited, so holify the rights of Allah - The Blessed and The Exalted - upon you concerning what he made obligatory upon you for the sake of Him self in relation to his right which is the origin of all rights, then holify what Allah - The Exalted and The Glorious - has made obligatory upon you for the sake of your self from your head till your feet including all your senses. So He - The Exalted and the Glrious - has made for he sake of your tongue a due right upon you; for your ears due right upon you; for your eyes a due right upon you, for your hands a due right upon you; for your legs and feet a due right upon you; for your stomach a due right upon you; and for your private parts a due right upon you, since all your acts and deeds will be through these seven senses, then He - The Exalted and The Glorious - has made for the sake of your deeds due rights upon you. So He made for the sake of your fast a due right upon you; for your charity a due right upon you; for your guidance a due right upon you, and for the rest of your deeds due rights upon you. Then He will give the others the due rights which are taken from you and which are due upon you, and specifically to those who have the rights upon you, so He made them the due rights of your leaders or (Imams), then the rights of your people, then the rights of your kinship, for these rights will branch into the

subdivision rights, so the rights of your leaders or Imams to the right of the leadership upon you, then the right of your leader concerning the knowledge (Giving the knowledge), then the right of your leader concerning the leadership, for every leader is an Imam, and the rights of your people are three and the right of them is due upon you owing to the leadership of you, then the right for the sake of your people concerning the knowledge, for the illiterate person should be under the leader's patronage. Then the due rights of your people upon you the husbands and wives, and the women made lawful for them and owned by them. Knowing that the rights of your people are numerous, and they are linked much as their degree of kinship or relationship is concerned, and the most powerful of which are those related to the rights of your mother upon you, then the right of your father, then right of your son, then the right of your brother, then the closer relatives; where the most prior of them will be according to the degree of their kinship, then the rights of your patron who sustains you, then the right of your guardian regarding his current sustenance for you; then the rights of the favor makers upon you, the right of the caller for the prayer; the right of your leader (Imam) regarding your prayer; the right of your associate; the right of your neighbor; the right of your companion; the right of your partner, the right of your wealth; the right of your rival which dictates you to recall your money back from him, then the right of your rival which dictates him to recall his debt back from you; the right of your friend; the right of your litigant who is suing you; the right of he who consults you; the right of your consultant; the right of he who seeks your advice, the right of your advisor; the right of he who is older than you; the right of he who is younger than you; the right of he who begs you; the right of he whom you ask, the right of he who offended you either deliberately or undeliberately; the right of your sect's people, then the right of other religions' people, and finally the current rights in relation to their degrees of both their cases and reasons as well upon you. So Tuoba (Tree in Paradise) for he whom Allah has sustained in order to perform what He imposed upon him of rights, and showed success to him. As for the greatest right of Allah upon you, it consists in worshiping Him and not to join any partner or thing with Him; and when you act upon this faithfully He will have the due right upon Himself to protect you against the humiliation of both This World and the Hereafter; but the due right upon you dictates you to subdue your soul to Allah and to obey Him; and the right of your tongue dictates you to protect it against slandering the people, where you should let it get accustomed to say what is good

and to leave the useless curious inquiries, and to say good when mentioning the people; the right of your ears consists in the abandonment of listening to or hearing the people's slanders; or hearing the unlawful sayings; the right of your eyes consists in turning your sight from what you are forbidden to look at; the right of your hand upon you consists in preventing it from reaching what is made unlawful to you; the right of your feet consists in preventing them to walk towards what is not made lawful to you; since you'll use them when walking on the path on The Day of Resurrection, so you should control them now in order not to lead you to slip in Hell on the Here after; the right of your stomach upon you consists in preventing it from being the container of the illicit food; and to get accustomed not to have enough of it; the right of your private parts upon you consists in protecting them from committing adultery and from being under the sights of the others (Naked); the right of the prayer upon you consists in knowing that it is the command of Allah when you perform it before Him, so when you comprehend this fact you'll certainly perform it in a way very much like the performance of the humble, subdued devotee who seeks the pleasure of Allah and who fears; invokes; glorifies Him and for whom you stand to perform your prayer to the degree that you'll feel you perform it with all your senses and heart, and you'll act upon its limits and rights; the right of the pilgrimage upon you consists in knowing that it is the command of Allah, and that it is the position where you can confess all your sins and you can be purified where your repentance will be accepted and where the obligations of Allah are performed; the right of the fast consists in knowing that it is like a veil which Allah has made on your tongue; ears; eyes, stomach, and private parts in order to protect you from Hell on the Here after; and when you abandon it, you tear that veil which Allah has made to protect you from Hell; the right of charity upon you consists in knowing that it is your repertory and deposit at your Lord - The Exalted and The Glorious - which needs no witness or testimony on the Day of the Resurrection, and when you know such a fact, you will find that all what you have secretly payed is kept and saved on your behalf better than what you've payed out wardly and openly; and you'll know that your charity will dismiss all kinds of tribulations and calamities in This World, and will protect you from Hell on the Here after; the right of guidance consists in knowing that you should do it for the sake of Allah - The Exalted and The Glorious - where you do not seek His creatures, and you do not aim due to it but the Allah's Mercy as well as the safety of your soul when you'll meet Him; the right of the ruler upon you consists in

knowing that you are made a seduction and a turmoil for him, where he is tried severely because of you concerning what Allah - The Exalted and The Glorious has given him a free hand upon you; so you shouldn't oppose him or you shouldn't expose your self to his displeasure lest to perish your self by your self, which means that you'll become his partner regarding all what he offended you; the right of your learned man consists in glorifying and respecting his meeting, in the good listening to him; in coming to him often, in preventing your self to raise your voice above his voice, in keeping silent in his assembly where you shouldn't talk with any one or slander him before any person; in defending him when any one slanders him; in veiling his mistakes and in showing his good merits; in abandoning his enemies; and in preventing your self to antagonize any one loyal to him; for if you do so, Allah's angels will testify that you came to his assembly and you learned his religions knowledge for the sake of Allah - Splendor Be His Name - and not for the sake of the people. As for the right of your ruler regarding the power and reign, it consists in your obedience to him and in your abandonment of disobeying him except in relation to the matters which displease Allah - The Exalted and The Glorious - since there is no obedience to any creature concerning the displeasure of the creator; as for the right of your people upon the ruler it consists in kowing that they became your people due to your power and their weakness; so you should treat them justly, and you should be as a merciful patron or father, and you should excuse them due to their ignorance, and to stop hastening their punishment where you should thank Allah - The Exalted and The Glorious - for what He has given you the power upon them. As for the right of your people regarding the knowledge, it consists in knowing that Allah - The Exalted and The Glorious - has verily made you a trustee or a guardian for them due to what He has given you of knowledge and opened the gates of His treasures for you, so if you were good in teaching or supplying your people with knowledge, and you didn't become bored or angry with them, Allah will increaee you from His virtues. But if you prevent your people from reaching your knowledge or if you become angry with them when asking your knowledge, Allah will prescribe the due right upon Him self to captivate the knowledge and its glory from you, and will dismiss you from the hearts of the others. As for the right of your wife upon you, it consists in respecting her, and in being merciful to her, even that your right upon her is entitled better and obligatory, so you should be merciful to her since she is your prisoner; you should feed and dress her, and you should forgive her when she seems ignorant. As for the right of

your servant upon you, it consists in knowing that he or she is the creature of your Lord and the son of your father and mother (Adam and Eve), and your flesh and blood, where you can't own him since he is created by Allah, and you haven't created any thing of his senses, or you haven't even created his provision, but Allah - The Exalted and The Glorious - has sufficed you through his services, then He made him under your control and He entrusted him to you in order to preserve and keep what you have done of good for him, so be kind and good to him exactly as Allah is good and kind to you, so if you hate him you may replace him; but you shouldn't hurt the creature of Allah - The Exalted and The Glorious - where No might and no power but in Allah.

The right of your mother upon you consists in that she conceived and born you where no one can bear the other, and she gave you the fruit of her heart where no one gives the other any thing, and she protected you with all her senses, and she didn't care to remain starved in order to feed you, and to remain thirsty in order to quench your thirst; and to remain without clothes in order to dress you; and to sacrifice in order to save you, and to remain awakened in order to let you sleep; and she protected you from warm and cold weathers in order to own you; where you are not able to thank her but by the help of The Most High Allah and His success. As for the right of your father upon you, it consists in knowing that he is your origin, and without him you are nothing; so whatever you notice of a well fare or grace in you, and you notice what admires you in your self, you should know always that this grace was from your origin or from your father. So be grateful to Allah and praise Him due to that, where no might or power but in Allah. As for the right of your son upon you, it consists in knowing that he is from you and joined to you either with his good or evil deeds in This World, and that you'll be responsible regarding what you've made him get accustomed to the good disposition and the good faith in his Lord - The Exalted and The Glorious - as well as your help to him to obey Allah, so act upon His command very much like he who knows exactly that he will be rewarded due to his good bringing up to his son, and that he will be punished due to his offense to his son. As for the right of your brother upon you, it consists in knowing that he is your hand; honor; and power. So do not make him neither a weapon in the way of Allah's disobedience, Nor a means for oppressing the creatures of Allah, Nor leave him without victorizing him against his enemy or without advising him; so if he obeys Allah, you should support him; otherwise let Allah be generous to you better than

him, where no power or might but in Allah. As for the right of your patron or guidance who shows you his sustenance, it consists in knowing that he supported you with his wealth and he emancipated you from the humiliation of the slavery and its loneliness, into the freedom and its amiability, so he emancipated you from the imprisonment of slavery, and he unfettered your bondage's shackle, and has set you free from such a prison where you became the owner of your self and made you unoccupied in order to worship your Lord where you know that he is entitled better than any one else of you both in your life or after your death, and that his dominion upon you is considered a duty for which you should subdue to him by your self, and you should respond to what he is in need to, where no power or might but in Allah. As for the right of your patron to whom you showed your sustenance, it consists in knowing that Allah - The Exalted and The Glorious - has made your emancipation as a means for him, and as a veil for you from Hell, and that your quick reward will be his legacy, if he has no very close relations, as a reward for you due to what you spent of your money for him, where you'll be rewarded Paradise on the Her after. As for the right of the favor's maker upon you, it consists in that you should thank him, and consists in mentioning his favor and saying the good praise, and in being very faithful to him when supplicating your Lord - - The Exalted and The Glorious -for him, and when you do so, you'll be considered as if you thanked him inwardly and out wardly, and if you are able to reward him some day you should do that. As for the right of the caller for the prayer upon you, it consists in knowing that he is the reminder of you regarding your Lord - The Exalted and The Glorious -, and the caller to your luck, and as the helper for you to perform what Allah has made obligatory upon you, so you should thank him for that exactly as your gratefulness to he who was very generous with you. As for the right of your Imam upon you regarding your prayer, it consists in knowing that he is entitled to be the employed person between you and your Lord - The Exalted and The Glorious - when he recites on your behalf, or instead of you in prayer and you are allowed to be silent, and he invokes Allah for the sake of you where you do not invoke for him, and he relieves you from being in the first position before Allah - The Exalted and The Glorious - so if there was any loss regarding the prayer, he'll bear the responsibility for that instead of you, but if he performs the prayer perfectly, you'll be considered his partner, where you have no favor upon him, so he protects you by himself and your prayer by his prayer, to the extent that you should thank him as much as he does. As for the

right of your associate upon you, it consists in showing him mercy from your side and treating him justly regarding the compliment, and you shouldn't leave him alone except when he gives you his permission, where he when sitting in your assembly, has the permission to leave you at any time he wants and without asking your permission; you should forgive him for his slipping mistakes; you should preserve his graces; and you should tell him always what is good. As for the right of your neighbor upon you, it consists in being good to him when he is absent; in being generous to him when he is present; in victorizing him when he is oppressed; in prohibiting your self to trace his mistakes or looking at his private or secret things; you should veil his mistakes and the wrong doings, you should advise him when you notice that he accepts your advice, between you and him; you shouldn't leave him when suffering, you should help him when stumbling; you should forgive him when making a mistake, and you should deal with him honestly, where no might or power but in Allah. As for the right of your companion upon you, it consists in being good and just to him, in being generous to him as he is generous to you; in showing mercy to him, and in not showing any harm to him. where no power or might but in Allah. As for the right of your partner upon you; it consists in being his sustainer when he is absent, and his patron when he is present, and in not taking any decision without sharing him, when making such a decision and in not doing any thing without taking his opinion, where you should preserve his wealth, and you shouldn't betray him regarding what is dear or undear to him, knowing that the Hand of Allah - The Blessed and The Exalted - is with the two partners unless they deceive each other, where no might or power but in Allah. As for the right of your wealth upon you, it consists in not obtaining it but lawfully, and not spending it but righteously, and not being generous to him who doesn't praise you, so use it regarding the obedience of your Lord; and avoid being stingy so that you'll be sad and blamed even if you are wealthy, where no power or might but in Allah. As for the right of your rival upon you who asks you to return back his debt when you become wealthy, it consists in giving him his debt back, and in making him convinced by your good speech when you are broken, so you relieve your self from him fairly. As for the right of the friend, it consists in not cheating, deceiving and betraying him, where you should fear Allah - The Blessed and The Exalted - due to him. As for the right of the litigant upon you, who sues you, if his claim against you is true, you should be his witness against your self so that you are fair and just to him, and you should give him his due right in full, but if his

claim against you is wrong, you should be merciful to him then, and you shouldn't displease your Lord regarding his condition, where no might or power but in Allah. As for the right of your litigant upon your self, whom you sue, it consists in saying good to him when your claim is right, and in not denying his right; but if your claim is wrong, you should fear Allah - The Exalted and The Glorious -; turn to Him in repentance; and drop your claim against him. As for the right of he who seeks your opinion, it consists in giving your consultation to him if you feel that he has a thought or an idea; but if you feel that you do not know, then you should lead him to him who knows better than you. As for the right of he who gives you his consultation, it consists in not charging him regarding what is against your opinion, and you should praise Allah - The Exalted and The Glorious - when he agrees or accepts your opinion. As for the right of he who seeks your advice, it consists in giving him yours where you should show mercy to him. As for the right of your advisor upon you; it consists in being gentle with him and in listening to him, so if his opinion is right, you should praise Allah - The Exalted and The Glorious -, but if his opinion is wrong, you should show mercy to him, and avoid charging him even if he is wrong; and you should excuse him due to that unless he pays any attention to him, where no power or might but in Allah. As for the right of he who is older than you, it consists in respecting him for his age, reverencing him due to his deep knowledge in Islam long before you, leaving him when feeling that there will be a quarrel between you and him; avoid fastening him in the road, avoid ridiculing him; and you should endure him when he becomes ignorant owing to the sanctity of Islam. As for the right of he who is younger than you, it consists in showing your mercy to him; in forgiving, and in sustaining him. As for the right of the beggar, upon you, it consists in giving him only his needs, but the right of he who is asked, upon you, when he gives you, consists in your acceptance to his gift by showing your gratefulness to him, and acknowledging his virtues upon you, and you should excuse him when he stops giving you his gift. The right of he who makes you happy when mentioning him only for the sake of Allah, without asking any reward, consists in praising first Allah - The Exalted and The Glorious - Then in thanking him. The right of he who offends you consists in forgiving him, where you'll be the winner even when you know that your forgiveness toward him will harm him, and you will be won, for Allah - The Blessed and The Exalted - said: }But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause for blame[[41:42]. The right of your

sect's people upon you consists in wishing for them safety; in showing mercy to them, in being kind to he who offends them; in reforming them, in thanking the well doer of them; in keeping them safe against your offense, and in wishing for them what you wish for your self or hating for them what you hate for your self, and you should consider their old men exactly as your father, and their young men as your brother, and their old women as your mother; and their children as your children so that you are just to them as long as they fulfill their oath towards Allah - The Exalted and The Glorious.

FIFTY QUALITIES BELONG TO THE CHARACTERISTICS OF THE BELIEVER: Abu Abdullah(A.S) said: The characteristics of a believer are described as the following: strong in his religion; faithful and certain; careful in juris prudence active after being guided; righteous when straight, blind when facing the lust, learned and lenient; grateful and merciful; generous towards the right matters; economical when rich; showing sobriety when broken; showing forgiveness when powerful; obedient when advised; pious by his free will; diligent when suffering, performer of the prayer when busy; patient when inflicted; stable when subjected to tribulations, patient when subjected to poverty, grateful when in prosperity; he doesn't slander (or back bite); he doesn't become arrogant; he doesn't oppress; he endures when oppressed; he doesn't break his kinship's ties; he is neither weak, nor blunt nor uncouth person; his sight doesn't skip him; his stomach doesn't show shames; his private parts do not overcome him, he doesn't envy the people; he doesn't feel tired; he doesn't waste his wealth; he is economical, he victorizes the oppressed person; he shows mercy to the poors; he is always busy where the people are at rest due to his favors; he abandons the prosperity (honor) of This World; he is not startled by its pain; people resort to him when in suffering, he is busy by his concerns; his leniency doesn't show any defect; his opinion doesn't show any weakness, his faith doesn't show any dissipation; he guides him who consults him; he helps him who helps him; he diviates from the wrong path; or from humiliation or ignorance, and these are the characteristics of the believer.

Chapter 24

CHAPTER ON THE SEVENTY QUALITIES AND BEYOND

THE REWARD OF HE WHO ASKS ALLAH'S THE EXALTED AND THE GLORIOUS - FORGIVENESS, SEVENTY TIMES WHEN PERFORMING AL- WITR PRAYERS (SPECIAL PRAYER PERFORMING AFTER MIDNIGHT): Abu Abdullah(A.S) said: He who says when performing his addition prayer: 'I ask Allah's forgiveness and I turn to Him in repentance' seventy times when performing the prayer, and keeps on doing so till he passes one year, Allah will record him, in Him; as one of those who asks Allah's forgiveness at the hours of early dawn, and he will become worthy of Allah's - The Exalted and The Glorious im- forgiveness.

THE REWARD OF HE ASKS ALLAH'S - THE EXALTED AND THE GLORIOUS - FORGIVENESS, SEVENTY TIMES AFTER THE DOWN PRAYER: Abu ja'afar (A.S) said: He who Allah's forgiveness seventy times after dawn's prayer Allah forgives to him.

THE REWARD OF HE WHO ASKS ALLAH'S - THE EXALTED AND THE GLORIOUS - SEVENTY TIMES ON EACH DAY OF THE MONTH OF SHA'BAN: Abu Abdullah(A.S) said: He who says on each day of Sha'ban' I ask Allah's forgiveness - Who is the only God and no god but He the Compassionate; the Merciful, the Living, the Self - subsisting, and Eternal, I turn to Him in repentance', Seventy times, he will be recorded in the clear horizon, I asked : What is the clear horizon?, he said: It is a bottom between the two hands of the throne including rivers equal to the numbers of the stars, and they flow from its two cups.

- Al - 'Abbas bin Hilal reported, I heard Abu al - Hassan' Ali bin Mussa al - Ridha(A.S) as saying: He who fasts one day of Sha'ban hoping

for the reward of Allah, will be admitted into Paradise, and he who asks Allah's forgiveness seventy times on each day of Sha'ban, he will be gathered on the Day of Resurrection with the Messenger's(SAW) group, and it will be a due upon Allah to grant him the honor; and he who gives a piece of date as a charity in Sha'ban, Allah will prohibit Hell from reaching his body; and he who fasts three days of Sha'ban and linked them to the days of Ramadan, Allah will record for him a reward equals to two months of fasting instead.

THE BANNER OF PRAISING CONSISTS OF SEVENTY PARTS: Ibn 'Abbas reported, the Messenger of Allah(SAW) as saying: Gabriel (A.S) came to me happy and showing a good omen, I asked; 'My dear Gabriel, what is the position of my brother and cousin 'Ali bin Aby Talib(A.S) in the sight of his Lord, despite your happiness?» he (A.S) said: 'I swear by He Who sent you with the prophecy and has chosen you regarding the Message, I haven't descended This time but because of This. Muhammed, Allah greets you both, and He said: 'Muhammed is the prophet of My Mercy, and 'Ali is he who defends My Evidence, so I will not torture he who is loyal to him, even if he disobeys Me, and I'll not show Mercy to him who antagonizes him even if he obeys Me', the Messenger of Allah(SAW) said: 'When it is the Day of Resurrection, Gabriel(A.S) will come to me holding the banner of praising which consists of seventy parts, each part will be wider than both the sun and the moon, where I and 'Ali will be on a chair of 'A R - Ridwan chairs above the shrine of the holy shrines, and I'll give it to 'Ali bin Aby Talib(A.S) after holding it'. Umar bin al - Khattab will say: 'Messenger of Allah, how can 'Ali bear holding the banner though you mentioned that it consists of seventy parts, each part will be wider than both the sun and the moon?', the prophet(SAW) said: 'When it is the Day of Resurrection, Allah will give 'Ali a power like that of Gabriel, and a light like that of Adam, and a leniency like that of Ridwan, and a beauty like that of Joseph, and a voice like that of David (Dawud), and were it not that David was a preacher (or a public speaker) in the gardens, he would have been given a voice like his voice, and 'Ali will be the first person who drinks from al - Salsabil and al - Zanjabil, knowing that none of his any feet treads on the path (on The Day of Resurrection) but his another one replaces it in the same position, since 'Ali and his Shiites win a position, in the sight of Allah, due to which all those who came first and who came later will envy him.

USURY CONSISTS OF SEVENTY PARTS: 'Ali bin Aby Talib(A.S) reported, the Messenger of Allah(SAW) as saying in his injunction to him: 'Ali, Usury consists of seventy parts, the lowest rank of it is very much like a man who makes a sexual intercourse with his mother in the mosque of Mecca. 'Ali, one Dirham of usury is greater than seventy illicit sexual intercourses (incest) in the house of Allah (in Mecca).

THE SPEECH OF THE DEVOTEE WHO STAYED IN HELL FOR SEVENTY AUTUMNS: Abu Ja'far(A.S) said: A devotee stayed in Hell for seventy autumns where each autumn equals to seventy years - then he asked Allah - The Exalted and The Glorious - by the virtues of Muhammed and his house hold to show mercy to him, so Allah - The Exalted and The Glorious - inspired to Gabriel(A.S) to descend to His devotee in order to pick up him, and Gabriel asked: 'Lord! how can I descend into Hell?', and Allah replied: 'I commanded it to be cold and safe for you', He asked: 'Lord how can I know where he is now?' and the Lord said: 'He is in a pit of Sijjin (In Hell)', and Gabriel descended where his aim is directed into the position and found the face of this devotee sunk in fire, then he pulled him from Hell. Allah - The Exalted and The Glorious - said: 'My devotee, how long have you been asking Me when in Hell?' and he said: 'uncountable times, my Lord', and Allah said: 'I swear by My Honor, were it not you who insisted on calling me, I would have expanded the period of your dwelling in Hell, but I determined upon My Self. to forgive any person who asks Me by the virtues of Muhammed and his house hold, and cancel all his wrong doings he made against Me, and I forgive you This Day.

ON HIM WHO NARRATED THAT THIS NATION WILL BE DIVIDED INTO SEVENTY PARTIES(SECTS): Ja'far bin Muhammed reported, on the authority of his grand father and his father al - Hussein bin 'Ali bin Aby Talib, peace be upon them both: I heard the Messenger of Allah(SAW) as saying: The people of Moses(A.S) had been divided into seventy one sects after him, one sect will survive on the Day of Resurrection, and the other seventy sects will be in Hell. The people of Jesus Christ had been divided into seventy two sects after him, one of these sects will survive on the Day of Resurrection and the other sects will be in Hell. Where the people of my nation will be divided into seventy three sects, one of them will survive, but the other sects will be in Hell».

ALLAH - THE EXALTED AND THE GLORIOUS - HAS GRANTED THE MIND SEVENTY FIVE MERITS AND GRANTED THE IGNORANCE SEVENTY FIVE MERITS: Sama'ah bin Mahran reported: I was with Abu Abdullah(A.S) when a congregation of his loyal people were at his assembly, and they mentioned the mind and the ignorance. Abu Abdullah(A.S) said: 'You should Know both the mind and its merits as well as the ignorance and its merits in order to be guided'.

Sama'ah said: 'May I be given as ransom to you, we do not know more than what you've taught us,. Abu Abdullah(A.S) said: 'Allah - The Exalted and Splendor be His praise - had created the mind, and it was the first creation He created regarding the spiritual creatures from His light on the right side of the Throne, and He said: Come, and it came, then He said to it: Go and it went, then Allah - The Blessed and the Exalted said: I created you in a very great creation, and I holified you above all My creation', then he said: Allah, after that, created the ignorance from the turbulent gloomy sea, and He said to it: 'Go and it went', then He said to it: 'Come and it came', He said to it: 'You have become braggart,' then He cursed it, and He granted the mind seventy five qualities, so when the ignorance saw what glory had Allah holified the mind, and what He gave it, it concealed antagonism against it. Then the ignorance said: ' O Lord! This is a creature , like me, which you've created holified, and equipped with power, and I am against it since I can't match it, so grant me merits like those you've granted it'. He said: 'I will, but if you disobey Me after that, I'll dismiss you out of My Mercy as well as your merits', it said: 'I accept', then Allah granted it seventy five merits equal in number to the merits of the mind:

He made good the minister of the mind and evil its contrary and the minister of the ignorance. The belief and its contrary the polytheism (or infidelity), the hope and its contrary the despair. The justice and its contrary the oppression. The contentment and its contrary the rebellion. The gratefulness and its contrary the infidelity. The greediness and its contrary the hopelessness. The confidence and its contrary the observance. The compassion and its contrary the inadvertence. The mercy and its contrary the wrath. The knowledge and its contrary the ignorance. The apprehension and its contrary the stupidity. The abstinence and its contrary the dissoluteness. The asceticism and its contrary the desire. the kindness and its contrary the clumsiness. The awe and its contrary the courage. The humbleness and its contrary the haughtiness. The

deliberateness and its contrary the precipitance. The Leniency and its contrary the stupidity. The silence and its contrary the gossip. The capitulation and its contrary the arrogance. The submission and its contrary the tyranny. The forgiveness and its contrary the rancor. The tenderness and its contrary the harshness. The certainty and its contrary the suspicion. The patience and its contrary the worry. The forgiveness and its contrary the revenge. The richness and its contrary the poverty. The contemplation and its contrary the inadvertence. The memorization and its contrary the desertness. The contentment and its contrary the greediness. The consolation and its contrary the abandonment. The cordiality and its contrary the antagonism. The faithfulness and its contrary the disloyalty. The love and its contrary the hatred. The Truthfulness and its contrary lying. The truth and its contrary the wrong. The honesty and its contrary the deception. The faithfulness and its contrary the denial. The magnanimity and its contrary the dullness. The intelligence and its contrary the stupidity. The recognition and its contrary the ignorance. the secrecy and its contrary the frankness. The concealment and its contrary the revelation. The prayer and its contrary the wastefulness. The fast and its contrary the breakfast. The struggle and its contrary the negligence. The pilgrimage and its contrary the breaking of the oath. The trueness and its contrary the slander. The dutifulness and its contrary the undutifulness towards the parents. The truth and its contrary the hypocrisy. The good and its contrary the prohibited. The Mercy and its contrary the oppression. The cleanliness and its contrary the dirt. The veil and its contrary the smartening up. Warniess and its contrary the revelation. The justice and its contrary the zeal. The shyness and its contrary the dissoluteness. The frugality and its contrary the tiredness. The easiness and its contrary the difficulty. The benediction and its contrary the obliteration. The security and its contrary the tribulation. The sustenance and its contrary the abundance of the provision. The wisdom and its contrary the fancy. The solemnity and its contrary the levity. The happiness and its contrary the wretchedness. The repentance and its contrary the continuance. Asking Allah's forgiveness and its contrary the conceitedness. The preservation and its contrary the negligence. The supplication and its contrary the refrainment. The activity and its contrary the laziness. The happiness and its contrary the sadness. The intimacy and its contrary the dissension, and the generosity and its contrary the stinginess.

Therefore. These merits can not be found in one person but either in a prophet or in a guardian or in a true believer whom Allah has examined

his heart towards the faith. As for the rest of our loyal people, some of them can hardly miss some of these merits untill they complete all of them (Merits) and dismiss the qualities of the ignorance, and when they reach this step, they will be classified with the high ranks of the prophets as well as the guardians. Peace be upon them all. where successs can not be reached but when realizing the mind and its merits and evading the ignorance and its qualities. May Allah lead us to the success, both we and you, for the sake of His obedience and pleasure.

Chapter 25

CHAPTER ON THE EIGHTY QUALITIES AND BEYOND

EIGHTY VERSES HAVE BEEN SENT DOWN REGARDING 'ALI BIN ABY TALIB(A.S) ONLY AND NONE SAVE HIM TOOK PART IN THEM : 'Abd ar-Rahaman bin Abu Layla said: Eighty pure verses in Allah's - Who is Great and Glorious - have been revealed concerning 'Ali(A.S) and none belong to this community save him took part in them.

ALLAH - BLESSED AND EXALTED IS HE - HATH NINETY - NINE NAMES : 'Ali bin Abu Talib(A.S) reported Allah's Messenger(SAW) as saying: «Allah Who is Great and glorious has ninety - nine Names - one short of a hundred. He who retains them in his memory will enter Paradise. They are: Allah, The God, The One, The Single, He to Whom men repair, The First, The Last, The Hearer, The Seer, The Omnipotent, The Dominant, The Most High, The Sublime, The Enduring, The First Cause, The Maker, The Most generous, The Outward, The Inward, The Living, The wise, The Knower, The Clement, The Preserver, The Real, The Reckoner, The Praiseworthy, The Most Gracious, The Lord, The Compassionate, The Merciful, The Producer, The Provider, The Watcher, The Kindly, The source of Peace, The Preserver of Security, The Protector, The Mighty, The Overpowering, The Great in Majesty, The Master, The Glorified, The Witness, The Truthful, The Manufacturer, The Pure, The Just, The Pardoner, The Forgiving, The Independent, The Helper, The Originator, The Alone, The Decider, The Splitter, The Old, The King, The Holy, The Strong, The Near, The Eternal, The Withholder, The Plentiful Giver, The Accomplisher of needs, The Glorious, The Patron, He Who shows beneficent, The All - Knowing, The Who makes things clear, The Sustainer, The Fashioner, The Generous, The Most Great, The Sufficient, The Remover of distress, The Odd, the Light, The Bestower, He Who giveth victory, the Liberal, the Loving, The Guide, The Faithful, The Trustee,

The Inheritor, The Amply Beneficent, The Raiser, The Acceptor of Repentance, The Majestic, The Munificent, The Informed, The Greater, The Best of giver of victory, The Judge, The Rewarder, The Incomparably Great, The Gracious, The Healer.

THE REWARD OF SAYING A HUNDRED TIMES, 'THERE IS NO GOD BUT ALLAH', AND THE REWARD OF PRAYER FOR PARDON A HUNDRED TIMES : Abu 'Abdullah(A.S) said: «If anyone says a hundred times, 'There is no god but Allah', he will be the most excellent among people in deeds that day, except someone who says more than him.

Abu 'Abdullah(A.S) said: If anyone says a hundred times when going to bed, 'There is no god but Allah', Allah will build for him a house in Paradise; if anyone asks Allah's Forgiveness a hundred times when going to bed, his sins will erode as the falling of the trees' leaves.

Chapter 26

CHAPTER AS FROM ONE TO A HUNDRED

‘Abdullah bin ‘Abbas said: Two Jewish who are brothers among the chiefs of Jews in Medina came and said: You people, we were told from our prophet that a Prophet has appeared in Tuhama who depreciated the Jew’s minds and defames their religion, and we fear of being quited from what our ancestors acted upon; whoever is this prophet? If he was that about whom David has given the good news, whe would believe in and follow him, and if he would not combine words, say poetry and over-power us with his tongue, we will fight with him by ourselves and our properties, so who is this prophet? The (ALMUHAJEREEN) and the (ALANSSAR) replied: Our prophet, to whom and to his offspring may Allah’s Blessings be granted - has died. They said: praise be to Allah, which of you is his executor, for Allah - Who is Great and Glorious hath never sent a prophet to his people whiout having an executor who would pay his debt for him after his death, and relate from him What his Lord hath ordered him. The (ALMUHAJEREEN) and the (ALANSSAR) pointed to Abu Bakr and said: He is his executor. They asked Abu Bakr: We shall refer to you some question which are referred to the executors; and ask you about what the executors have being asked. Abu Bakr said to them: Ask whatever you wish, and I shall inform you about the answer, if Allah will. One of them said: What are the estimations of me and you in the sight of Allah Who is Great and Glorious? What is about a soul inside another soul when there is neither a tie of relationship nor kinship regarding them? What is a grave which has travelled with his inmate? Were does the sun rise from? Where does it set in? Where was the Place in which the Sun has risen, then it has never risen in it after that? Where is Paradise? And where is Hell? Does your Lord bear or be born? What is the direction in which being your Lord’s Person? What are the two present things? What are the two absent things? What are the two which show hatred to each other? Who is the One? Who are the two?

Who are the three? What are the four? What are the Four? What are the Five? What are the six? What are the Seven? What are the Eight? Who are the Nine? What are the Ten? Who are the Eleven? What are the Twelve? What are the Twenty? What are the Thirty? What are the Forty? What are the Fifty? Who are the Sixty? Who are the Seventy? What is Thamanun [Eighty]? What are the Ninety? What is a hundred? Abu Bakr remained answering nothing and we were afraid that people may spostatize Islam, so I went to the House of 'Ali bin Abu Talib(A.S) and said to him: 'Ali, the chiefs of Jews came to Medina and asked Abu Bakr some questions and he remained answereing nothing. 'Ali(A.S) smiled and said: This is the Day of which Allah's Messenger(SAW) has promised me, and he came walking before me, his way of walking was the very same as that of Allah's Messenger(SAW), till he sat down in the place in which Allah's Messenger(SAW) had sat, he turned then to the two Jews and said: You two Jews, draw near to me and ask me what you have asked the Sheikh; the two Jews asked: Who are you? He answered them: I am 'Ali bin Abu Talib, son of 'Abd al-Muttalib, brother of the Prophet, husband of his daughter Fatima, father of al-Hassan and al-Hussien, his trustee in all his manners, the owner of every fine quality and honour, the secretary of the Prophet(SAW), one of the two Jews asked him: What are the estimations of me and you in Allah's Sight? He replied: I am a believer since I have known my self, while you are an infidel since you have known yourself, and I do not kown what Allah will cause in you after ward, Jew. The Jew asked: What is about a soul inside another soul without a tie of relationship or kinship between both? He replied: That was Jonah(A.S) when in the belly of the Whale. He asked: What is a grave which has travelled with his inmate? He replied: That was the Whale when it travelled with Jonah in its belly throughout the seven seas. He asked: Where does the sun rise from? He replied: It rises from the Place between the devil's two horns. He asked: Where does it set in? He replied: It sets in a very hot source, as my friend Allah's Messenger(SAW) has told me: Do not pray while it is rising or setting till it becomes as far as the distance of one or two spears. He asked: Where was the Place in which the sun has risen, then it has never risen in it afterwards? He replied: That was the sea which Allah had split for the sons of Israel, the people of Moses(A.S). He asked: Does your Lord bear or be borne? He replied. Verily, my Lord. Who is Great and Glorious bears everything with His Might and nothing bears Him. He commented: What is about His - Who is Great and Glorious - Saying: And eight will that Day, bear the Throne of thy Lord above them[69:17], He replied: Oh

Jew, did not you know that to Allah belongs what is in the heavens and on earth, and all between them, and all beneath the soil, so everything is based upon the soil, and the soil is based upon the Might, and the Might bears everything. He asked: Where is Paradise, and Where is in the Heaven, and as for Hell, it is beneath the earth. He asked: What is the direction in which being thy Lord's Person? 'Ali bin Aby Talib(A.S) said to me: Ibbn 'Abbas, bring me fire and fuel, and when I brought him with fire and fuel he sat fire to them, then he said: Jew, where is the face of this fire? He replied: I find no face for it. He said: My Lord is Most Great and Glorious above this similitude, to Him belong the east and the West, and where soever you turn, there is Allah's Person. He asked. What are the two present things? He replied: They are the heavens and the earth which do not be concealed for instance. He asked: What are the two absent things? He replied: they are death and life whose times can not be appointed. He asked: What are the two things which show hatred to each other? He replied: They are day and night. He asked: Who is the One. her replied: He is Allah Who is Great and Glorious> He asked: Who are the two? He replied: They are Adam and Eve. He asked: Who are the three? He replied: The christians told lies against Allah Who is Great and Glorious when they had said }One of three[5:73]. Allah has taken neither a wife nor a son. He asked : What are the four? He replied: They are: The Qur'an, the Psalm, the Torah, the Bible. He asked What are the five? He replied: They are the five prescribed prayers. He asked: What are the six? He replied: Allah hath created the heavens and the earth, and what is between them during six days. He asked: What are the seven? He replied: They are the seven gates of Hell one above another. He asked: What are the eight? He replied: They are the eight gates of Paradise. He asked: Who are the Nine? He replied: They are the nine men of a family who made mischief in the land and would not reform. He asked. What are the ten? he replied: They are the first ten days of Muharram. He asked: Who are the eleven? He replied: It is Joseph's saying to his father: "O my father! I did see eleven stars and the sun and the moon. I saw them prostrate themselves to me![12:4]. He asked: What are the twelve? He replied: They are the months of the year. He asked: What are the twenty? he replied: Josep was sold for twenty Dirhams. He asked: What are the thirty? He replied: They are the thirty days of Ramadan; its fast is an obligatory duty on every believer save the sick or he who is on a journey. He asked. What are the forty? he replied: Moses's(A.S) term of communion was thirty nights, and Allah - Who is Great and Glorious - completed them with ten more. thus was completed the term of communion

with his Lord forty nights. He asked: What are the fifty? He replied: Noah lived among his people fifty short of a thousand years. Who are the sixty? He replied: It is Allah's - Who is Great and Glorious - saying regarding the expiation of Zihar(1) : But if any is unable to do so, he should feed sixty indigent ones[58:4], if he could not fast for two months consecutively. He asked: Who are the seventy? He replied: Moses chose seventy men among his people for the term of communion with his Lord - Who is Great and Glorious -. He asked: What is Thamanun [eighty]? He replied: It is a village in Jazira called Thamanun in which Noah embarked on the Ark and it rested on Mount. and Allah drowned the people. He asked: What are the ninety? He replied: They are the ninety cages of brutes bore by Noah(A.S) on the loaded Ark. He asked: What is a hundred? He replied: The period of life of David(A.S) was sixty years, but Adam(A.S) had gifted him forty years from his period of life, and when Adam was about to die, he denied and so his offspring is ungrateful.

He asked him: youn man, describe Muhammad to me as if I am looking at him, so I will believe in him now? The leader of the Faithful(A.S) wept and said: Jew, you have agitated my sadness, my friend Allah's Messenger (SAW) had a wide forehead, joined eyebrows, black and large eyes, smooth cheeks, a bent nose, a thin column of hair in his chest, a thick beard, bright teeth, a neck as a sliver's jug, he had few hairs as from his upper part of the chest to the navel wrapped as if they were a bar of caphor, he had no hairs other than them in his body; he was neither very tall nor very short, when he walked with people, he would cover them with his light; when he walked he would walk neither slowly nor quickly; he had rounded heels, kind feet, then waist, his turban was called as - sabab [the clouds], his sword was called zul-Fiqar, his mule was called Duldul, his donkey was called al-Ya'fur, his she - camel was called al-'adba', his mare was called lizas, and his stick was called al-Mamshuq. He - upon whom be Peace - was the most merciful among people for the sake of people; and the most pitying of people in favor of people. The seal of prophecy was in between his shoulders, two lines were written on the seal; as for the first line; it was written: 'There is no god but Allah', as for the second, it was written: 'Muhammad is Allah's Messenger? This is his description, Jew.

The two Jews said: We testify that there is no god but Allah and that Muhammad(SAW) is Allah's Messenger, and you are indeed the

executor of Muhammad, so they accepted Islam and they acted upon Islam well, they accompanied the leader of the faithful(A.S) and remained with till it was the Day of the Camel, they went off with him to Basra and one of which was killed in the Battle of the Camel, and the other still alive till he went off with him to Siffin where he was killed there.

THE PROPHET(SAW) ASCENDED TO THE HEAVEN ONE HUNDRED - TWENTY TIMES : Abu 'Abdallah(A.S) said: The prophet(SAW) ascended to the Heaven one hundred and twenty times. There was no time without Allah Who is Great and Glorious has instructed the prophet(SAW) that the office of patron should be to 'Ali and to the Imams(A.S) more than He had instructed him about the obligations.

HE WHO LEARNS THE QUR'AN BY HEART SHOULD GET TWO HUNDRED DINARS EVERY YEAR FROM THE TREASURY : 'Ali bin Abu Talib(A.S) said: If anyone accepts Islam by free will and reads the Qur'an out wardly, he should get two hundred Dinars every year from the treasury, and if he was prevented them in This World, he would get them full, on the Day of Resurrection when he will be in very need of them.

QUALITIES BELONG TO THE JURISPRUDENCE'S OF THE RELIGION : Al-A'mash reported Ja'far bin Mohammed(A.S) as saying: These are the Jurisprudence's of the Religion to him who intends to get hold of them and whom Allah wants to guide him: Performance of ablution well as Allah Who is Great and Glorious hath ordered in His Book saying: Washing the face and the arms till the elbows, wipe over the head, the feet till the ankles one time each; and wiping two times is permissible. nothing nullifies ablution but passing water, breaking wind, sleeping, relieving oneself, and sexual defilement. If anyone wipes over the Socks he has contradicted Allah, His Messenger and His Book, and his ablution is to be complete then and his prayer is not rewarded. Washing is required in these cases: Washing owing to sexual defilement; menstruation; washing the dead; if anyone touches the dead when he is cold, he should perform washing; if anyone washes the dead, he should perform washing; Washing on Friday; washing on the two festivals; washing when entering Mecca; washing when entering Medina; Washing on visiting the shrines; Washing when wearing the Ihrams; Washing on the Day of 'Arafa; washing at the seventeenth night of Ramadan; washing at

the nineteenth night of Ramadan; washing at the nineteenth night of Ramadan; washing at the twenty first and the twenty - third nights of Ramadan.

As for the obligation, it is washing owing to sexual defilement; and the washings owing to sexual defilement or menstruation are the same. The prescribed prayers are; The prayer of the noon is four Rak'as; the prayer of the afternoon is four Rak'as; the prayer of the sunset is three Rak'as, the prayer of the last evening is four Rak'as and the prayer of the dawn is two Rak'as; so the total prescribed prayers are seventeen Rak'as, and the supererogatory prayers are thirty - four Rak'as; four Rak'as for the sunset prayer which contain no shortening neither when on journey nor when at home; two Rak'as of sitting after the prayer of the last evening which are equivalent to one Rak'a; eight Rak'as at the hours of early dawn and that is the night prayer; the evening prayer (ALSHAFA'A) is two Rak'as; the odd prayer (ALWITR) is one Rak'as, and the two Rak'as of the dawn prayer are after the odd prayer; eight Rak'as before the noon prayer; eight Rak'as before the afternoon prayer. Prayer is desirable at the beginning of the appointed times prayer said in congregation; and it is twenty four degrees more excellent than prayer said by a single person; no prayer should be said; behind a profligate Imam; none is to be followed in prayer but those who are entitled to the patronage; none should pray when he is wearing neither the bad animals' skins even if they were tanned seventy times, nor the skins of the wild beasts. Prostration is not to be done but on the earth, on what the earth has produced save what is eaten, cotton, and linen. At the opening of the prayer should be said: 'Most High is Thy Throne' and it should not be said: 'Most High is Thy Serious'; it should not be said on the first Tashahud. Peace be upon us and upon the upright servants of Allah', because the end of the prayer lies in Taslim, and if anyone says the aforesaid statement, he has said the Taslim.

Shortening is due when on journey for a distance of eight leagues, each league equals two Braids, and when anyone shortens his prayer, he should break his fast. If anyone does not shorten his prayer when on journey, his prayer will not be permissible, for he has increased in the obligation prescribed by Allah Who is Great and Glorious. Submissive supplication in all prayers is an; obligatory supererogatory prayer in the second Rak'a before the bowing and after the recitation.

Prayer over the dead consists of five Takbirs; if anyone shortens any of which, he has contradicted the prophet(SAW) Practices; the dead man should be pulled out kindly from his feet, and the dead woman should be taken by width from the coffin, and the graves should be leveled and not heaped. Raising the voice when saying, 'In the Name of Allah, the Compassionate, the Merciful' is obligatory in prayer. The obligations of prayer are seven: The appointed time is due, purification, facing the Qibla, bowing, prostration and supplication.

Zakat is a prescribed duty for every two hundred Dirhams, five Dirhams is payable as Zakat, there is nothing payable for less than above of silver, Zakat is not to be paid for any property till a period of a year is passed as from the day his owner possesses it, it is unlawful to pay Zakat but to the people of Patronage and knowledge. Zakat on gold is prescribed when it reaches twenty weights (5 gm for one weight), then there is half a Dinar left for it. Zakat is obligatory on wheat, barley, dates, and raisins - when it amounts five Wasaqs - One - tenth is payable if it is watered naturally, and half a tenth of the produced is payable as Zakat if it is watered by waterwheels; Wasaq being sixty Sa'a; every Sa'a being four Mud's.

Sheep are subject to Zakat when their number reaches forty and increase one. its Zakat is one sheep. This is applicable until the number reaches one hundred and twenty and increase one until two hundred. The Zakat is two sheep, from two hundred and increase one to three hundred the Zakat is three sheep. After that one sheep for each increment of one hundred.

Cows are subject to Zakat provided they number thirty young cow [Tabi'ah] at the completion of the year. At that point, the Zakat due is a young bull of one year old. When they reach forty, the Zakat is a young cow of two years old [Musinnah]; when sixty, two young cows of one year old [Tabi'ahs]; when seventy, the Zakat due is one Tbi'ahs and one Musinnah; when eighty; two Musinnahs; when ninety, three Tabi'ahs, after that, on every thirty cows, one Tabi'ah is due and on every forty cows, one Musinnah is due.

Camels are subject to Zakat when they number five, their Zakat is one sheep [shat. When they are ten, their Zakat is two sheep. When they are fifteen, their Zakat is three sheep When they are twenty, their Zakat is

four sheep. When they are twenty - five, their Zakat is five sheep/ When they are one more twenty five, the due Zakat is a she -camel which is a year old and starting the second [Bint Ma Khad], When they reach thirty - five and increase one more, the due Zakat is a young she - camel [Bint labun]. When they reach forty - five and increase one more, the Due Zakat is a she - camel [Huqqah] which is already three years old and starting the fourth. When they reach sixty and increase one more, the due Zakat is a four years old camel already starting its fifth year [Jadh'ah]. When they reach eighty and increase one more, the due Zakat is a five years old camel already starting its sixth year [Thani], up to ninety, When they reach ninety, two young she - camels [Bint labun] are due. When they increase by one to the number one hundred and twenty, the Zakat is two young camels [Huqqtan]. Which have been breed by a stallion. When the number of camels is above one hundred - twenty, on every forty, one Bint Labun is due, and on every fifty, a young she-camel [Huqqah] is due. after that, no sheep are due and it depends on the ages of the camels.

Zakat when breaking fast [Zakat ul-fitr] is obligatory on every Muslim, young and old, free and slave, male and female four Mud's of wheat, barley, dates, or raisins, which is a full Sa'a; and the payment of all of this is not permissible but to the people of Patronage and knowledge.

The maximum length of time for the menses is ten days, while the minimum is three days. The woman who has a prolonged flow of menstrual blood, should perform washing, tie something around her private parts and pray. A woman experiences menstruation should abandon prayers and not make up them; she should not fast and make up the missed days due to menses.

The fast during the month of Ramadan is an obligation; it should be fasted when seeing the new moon, and it should be break fasted when seeing the new moon.

Supererogatory prayers are not to be said in congregation for this is an innovation, and every innovation is an error and every error is in Hell.

Fasting three days out of every month is a Prophetic Practice, and it is the fasting on two Thursdays and a Wednesday between both; the first Thursday in the first - tenth, the Wednesday in the middle - tenth, and

the Sha'ban is a forte to him who fasts during it, because the upright ones has fasted during it, or they exhort of it. Allah's Messenger(SAW) was joining fast during Sah'ban with the fast during Ramadan. It is permissible to make up the fast of the missed days during Ramadann separately, and it is better to make up them consecutively.

Performance of pilgrimage is a duty on those who can afford the journey; which means the necessary provision and also the required means of journey, along with soundness of the body, and the intending pilgrim must have sufficient supplies for his family that he leaves behind and for him when he returns after performance of Hajj. The Pilgrimage is not permissible but when combining 'Umrah and Hajj with a break in between [Tamatu']. Combining Hajj and 'Umrah [Qiran] and Hajj only [Ifrad] is not permissible but for the one who lives within the sacred Precincts of al-Ka'ba - Putting on the Hajj's clothing [Ihram] is not permissible before reaching the fixed place for Ihram [Miqat]. It is not permissible for Ihram to be deferred from its fixed time and place but owing to illness or precaution. Allah Who is Great and Glorious hath said: }And complete the Hajj or 'Umrah in the service of Allah[2:196], and its completion is the avoidance of obscenity, wickedness and wrangling in the Hajj. The castrated sacrificial animal is not avail owing to it is deficient. The sacrificial animal with a cut ears is permissible if there is no animal other than it.

The prescribed practice of Hajj are: Ihram and Talbiyah, the four, they are: At thy service, O Allah: At Thy service, Thou havest no partner. At Thy Service. Praise and Grace belong to Thee, and the Dominion, Thou havest no partner. Circumambulation around the House when performing 'Umarah a duty. Offering two Rak'as at the station of Ibrahim is a duty. Running and walking between /Safa and Marwah is a duty. Circumambulation around al-Ka'ba in Hijj is a duty. The observance of two Rak'as at the station is a duty, after which running between Safe and Marwah is a duty. Circumambulation of women is a duty, their observance of two Rak'as at the station is a duty, they should not run between Safa and Marwah. Staying at the Sared Monument is a duty. An offering of sacrifice regarding the over who combines the Hajj and the 'Umrah with a break in-between is a duty. Staying at 'Arafah is a duty, shaving is a prophetic practice, and throwing pebbles is a prophetic practice.

Fighting in Allah's Path along with a just ruler is a duty, and if anyone is killed defending his property, then he is a martyr, and it is unlawful to kill someone belonging to the infidels or polytheists in the land of Precaution but a killer or who spreads mischief, provided that you are not afraid regarding yourself or your friends.

Making use of or al-Tiqiya in the land of Precaution is a duty. If anyone takes an oath owing to Precaution preventing by which a wrong against himself, then there is neither an oath breaking nor an expiation laid on him.

The divorce should be as it is transmitted by the Tradition in accordance with what Allah - Who is Great and Glorious - has mentioned in His Book and the Practices of His Prophet(SAW), and a divorce contradicts the Prophetic practices is not permissible. Every divorce contradicts the Book is not recorded as a divorce, and every marriage contradicts the Book is not recorded as a marriage. Not more than four free women may be married together. If a woman is divorced and fulfilled the appointed periods three times, she will be then unlawful to the husband till she marries a husband other than him. He upon whom be Peace - had said:

Avoid giving in marriage the divorcees with three announcements of divorce in the same session, for they have husbands.

Invoking Allah's Blessings on the Prophet(SAW) is a duty in all manners and places, on sneezing, when the wind blows, and other than that.

Loving Allah's Friends and the acknowledgment of Patronage in favor of them are duties, Being free from their enemies is a duty, as well as from those who wronged the Offspring of Muhammmad(SAW), and uncovered his veil, and took from Fatima(A.S) the farm (Fadak), prevented her legacy and seized unlawfully from her and her husband their rights, and intended to burn her house, established the oppression and changed the Tradition of Allah's Messenger, Being free from those who break their oaths, wrongdoers and hypocrites is a duty, Being free from the idols, raffling with arrows, the Imams of mischief and the leaders of oppression, all of them, the formers and the latters, is a duty, Being free from the most miserable one among the formers and the latters, brother of the slaughterer of Thamud's She -camel, the killer of the leader of the Faithful(A.S) is a duty; Being free from all killers of the members of the

prophet's offspring -Peace be on them - is a duty. The acknowledgment of Patronage for the believers who have never changed or substituted anything of the religion after the death of their prophet(SAW) is a duty; such as: Salman al-Farisi, Abu-Dharr al-Ghafari, al-Muqdad bin al-Aswad al-Kindi, 'Ammar bin Yasir, Jabir bin 'Abdallah al-Ansari, Hudhaifa bin al-Yaman, Abu al-Haitham bin al-Taihan, Sahl bin Hunaif, Abu Ayub al Ansari, 'Abdallah bin as Samit,, 'Ubada bin as Samit, Khuzaima bin Thabit the one of two testimonies, and Abu Sa'id al-Khudri, and those who followed their steps and did as they had done, and the acknowledgment of Patronage to their successors and those who trace them and their guidance is a duty.

Being grateful to parents is a duty, but if they are polytheists, then you should not obey them, neither others than them are to be obeyed regarding any disobedience, for a creature is not to be obeyed regarding the disobedience of the Creator.

Prophets and Executors are entitled with no sins; because they are protected from committing sins and purified.

The acknowledgment that the two Mut'as [enjoyments] are lawful is a duty, as Allah - Who is Great and Glorious - hath sent them in His Book, and as Allah's Messenger(SAW) has transmitted them in the tradition: The enjoyment of the Pilgrimage and the enjoyment of the women. The laws of inheritance are to be implemented in accordance with what Allah -Blessed and Exalted is He - hath sent down.

Offering a sacrifice ['Aqiqa], on the seventh day after a male or female child is born, is a duty, the newborn child should be given a name on the seventh day; its hair should be shaved, and some gold or silver equivalent to the weight of its hair should be given as Alms.

Allah -Who is Great and Glorious - doesn't place on a soul a burden greater than what it can bear, neither place on it a burden greater than its capacity; deeds of the devotees are created in an estimated creation, not as an originated creation. Allah is the Creator of everything, He doth neither accept necessitarianism nor authorization; Allah - Who is Great and Glorious - doth not punish the innocent for an offense committed by a sinner. Allah - The Exalted and The Glorious - doth not punish the children due to their fathers' sins for He hath said in His Glorious Book: }No

bearer of burdens can bear the burden of another[6:164] - Allah - The Exalted and The Glorious - also said: }That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight;[53:39,40]. Allah - The Exalted and The Glorious - is entitled to forgive and give in abundance, He The Exalted and The Glorious - is far from wronging people. Allah - The Exalted and The Glorious - prescribed on His devotees not to obey that who seduces and misleads them, where he is known by Allah - Allah doth neither choose for delivering His Message nor select from His devotees the one whom He knows that he disbelieves in Him and worships the devil not him. He doth not take as a plea on His creatures but him who is protected.

Being a Muslim is other than being a believer; every believer is a Muslim, but not every Muslim is a believer, a thief is not a believer on committing theft, a fornicator is not a believer on committing fornication. Those who transgress the limits appointed by Allah are not Muslims neither believers nor infidels. For Allah - Blessed and Exalted is He - admits not a believer to Hell when He hath promised him of entering Paradise, neither admits an infidel to get out of Hell when He hath promised him being in Hell forever. Allah forgiveth anything else, to whom He pleaseth. Those who transgress the limits appointed by Allah are profligates people, not abide for ever in Hell, that they will be admitted to get out of it some day, intercession is permissible in their favour, as well as to the weak ones, if Allah - The Exalted and The Glorious - accepted their religion. The Qur'an is Allah's speech, it is neither a creator nor a creature. Today, the land is the land of precaution, it is the land of Islam, neither the land of infidelity nor the land of faith. Enjoining what is reputable and forbidding what is disreputable are duties upon him who is able to do that without being afraid regarding himself, nor regarding his companions. Faith consists in the observance of the obligations and the abidance of the major sins. Faith is a knowledge in the heart, and acknowledgment with the tongue and acting upon the prescribed obligations. The affirmation of the punishment in the grave, Munkar and Nakir, [The Two angels who are in charge of questioning the dead in his grave], the Resurrection after death, the Reckoning, the path, and the scale. No belief in Allah without being free from Allah's - The Exalted and The Glorious - enemies. The declaration of that 'Allah is Most Great' in the two festivals is a duty. As for the festival when breaking fast at the end of Ramadan, it should be during five times of prayer, it should be begun as from the sunset prayer at the night of other festival

till the after noon prayer on the festival day. It is to say: Allah is Most Grate, Allah is Most Grate, there is no god but Allah, and Allah is Most Great, the Praise belongs to Allah, Allah is Most Great on behalf of what He hath Guided us, and praise be to Allah on the behalf of what He hath cured us», the Quotation is His saying - Who is Great and Glorious - }(He wants you) to complete the prescribed period , and to Glorify Him in that He has Guided you{[2:185]. In the festival of sacrifice, and throughout the countries, it should be at the end of ten times of prayer as from the noon prayer on the day of slaughtering till the dawn prayer on the third day. When in Mina it should be at the end of fifteen times of prayers as from the noon prayer on the slaughtering till the dawn prayer on the fourth day, but the following statement should be added in the third type of Takbir: And Allah is Most Great on behalf of what He hath provided for us with cattle's.

The confined women should not stay in bed more than twenty days, except when she purifies for that, and if she didn't purify after the twenty days, she should perform washing [Gusul] and tie a cloth on her private parts, that is, she should do, as the woman who has a prolonged flowing of menstrual blood, does.

The unlawful beverage consists in that its much quantity produces intoxication, then both its little and its much are unlawful.

Berry fanged wild animal, and every taloned bird, then it is prohibited to eat either. spleen is unlawful because it is blood. The animal which runs, the acqua walking animal, the floating animal, and the animal which snores are unlawful. Fish without scales, its eating is unlawful.

The types of eggs which are eatable: Those which ends are eatable. The types of locust which are eatable are those which are independent in flying, but the creeping type is not eatable because it is not independent in flying. The slaughtering of fish and locust consists in hunting [holding] them. The Major sins are prohibited, they are: Associating another object of divinity with Allah - The Exalted and The Glorious -, killing the soul which Allah has declared unlawful to be killed; being ungrateful to parents, turning back when the army advances; devouring the orphan's property wrongfully; consuming usury after being - declared unlawful, slandering the chaste women, after that: the fornication; the homosexuality; theft; and eating the dead meat, the blood, the flesh of the swine, and

that on which has been invoked the names of other than Allah, when there is no necessity, devouring any thing forbidden; decreasing the weight and the scale; gambling; perjury; being despair of Allah's Person; Being secured of Allah's planning, despairing of Allah's Mercy; abundance of giving a hand to the wronged people; being peaceful with the oppressors; deliberate perjury; refraining the rights when there is no difficulty; making use of pride; arrogance falsehood; extravagance and squandering; treachery; scorning al-Hajj; fighting with the friends of Allah - The Exalted and The Glorious -, The amusements which prevent the mentioning of Allah - Blessed and Exalted - He are disapproved; such as thinking and playing with musical instrument; and the insistence on the not serious sins. Then He(A.S) said: This is an announcement for people who are given to worship Allah. The compiler of this book - for whom Allah's good pleasure is prayed said: The major sins are seven in number; after which every sin is a serious one in respect to that which is less serious than it. and it is less serious in respect to that which is more serious than it. This is the meaning which al-Sadiq(A.S) has mentioned in this of the major sins which are more than seven in number and there is no Might except in Allah.

THE LEADER OF THE FAITHFULS(A.S) TAUGHT HIS COMPANIONS IN ONE ASSEMBLY FOUR HUNDRED SUBJECTS WHICH FIT THE MUSLIM IN HIS LIFE IN THIS WORLD AND IN HIS RELIGION (THE NARRATION OF THE FOUR HUNDRED) : Abu Basir and Muhammed bin Muslim reported Abu Abdullah(A.s) as saying: My father reported my grand father on the authority of his ancestors -Peace be upon them - told me that the leader of the faithful(A.S) taught his companions in one session four hundred subjects which fit the Muslim regarding his religion, and his life in This World».

- He(A.S) said: The cupping sounds the body and triggers the mind; wearing perfume on the mustache belongs to the good manners of the prophet(SAW) and the honour to the two angels in charge of recording the good and the evil deed of a man, using the tooth stick (Alsuak) produces Allah's - The Exalted and The Glorious - pleasure and it belongs to the prophetic practice(SAW), and a means of perfume to the mouth, and using the cream softens the skin; triggers the mind; facilitates the flow of the urine; removes chaps, and removes the yellow color of the face. Washing the head with water removes the filth; and dismisses the defilement. Rinsing water in the mouth and snuffing up water in the nose is a

prophetic practices and means of purification to both the mouth and nose. Snuff is a means of soundness to the head, purification to the body, and all the headaches, taking a bath is a means of spreading and purification to the body.

Using a new shoes is a means of protections to the body and a help to the purification and the prayer. Cutting the nails prevents the major disease, and causes the provision to be granted in abundance, plucking under the armpit nullifies the bad smell, and it is a means of purification and a practice which belongs to the prophetic tradition as the good one - Peace be upon him - has ordered. Washing the hands before and after having a meal produces an increase in provision; and a means of removing the filth from the clothes, and it clears the sight. Prayer at night produces soundness in the body; the pleasure the Lord who is Great and Glorious. exposure to mercy, and acting upon the good manners of the prophets.

The good manners of the prophets. Eating apples showers the stomach. Chewing the gum tightens the teeth; nullifies the sputum and removes the mouth's smell. Sitting in mosque after the rising of the dawn till the rising of the sun is quicker regarding the earning for living than the land's cultivation. Eating quince is a means of power to the weak heart; perfumes the stomach, increases the strength of the heart, encourages the coward; and beautifies the child who is about to be born. Eating twenty one pieces of red raisins every day when breaking the fast nullifies all diseases save death.

It is approval to the Muslim man to have intercourse with his wife at the first night of Ramadan, the quotation is the saying of Allah - The Blessed and The Exalted: }Permitted to you on the night of the fast; is the approach to your wives[2:187]. Rafath: means sexual intercourse.

You should wear nothing as a ring but those of silver, for Allah's Messenger(SAW) had said: A hand which wears an iron ring has never been purified, so if anyone engraves on his ring the name of Allah - The Exalted and The Glorious - he should keep it away from the hand with which relieves himself in the place of purification (water closet) or (privacy).

If any of you looks in the mirror he should say: Praise be to Allah who has created me and beautified my created being, formed me and

beautified my form, and adorned in me what He hath deformed in other than me, honored me with Islam. Any one of you should adorn himself for the sake of his brother Muslim when the latter comes to visit him as he used to adorn for the strange one whom he likes to see in his best form.

Fast three days out of every month a Wednesday between two Thursdays, fast during Sha' ban removes the evil prompting of the chest, and the cares of the heart. Relieving one's self with cold water cuts the hemorrhoids. Washing the clothes removes the care and the affliction, and it is a means of purification before prayer. Do not pluck the gray hair because it is a light for the Muslim, if any one becomes gray - haired person in Islam, it will be a light for him on the Day of Resurrection.

The Muslim shouldn't sleep when he is seminal defiled, and he shouldn't sleep but when he is pure, and if he didn't find water, he should perform (Taymmum) with the earth or sand, for the believer's soul is raised to Allah - The Blessed and The Exalted - so He accepts it and bless it, if its period of life has come, He will make it in the treasures of His Mercy, and if its period of life has not come, He will resurrect it with His Guardians among His Angels, so they returns out back to its body. The believer shouldn't spit in the direction of the Qibla, for if he did so due to forgetfulness, he should ask the forgiveness of Allah - The Exalted and The Glorious - of this act. A man should not puff in the place of his prostration, neither in his food, nor in his drink, and nor when he seeks refuge in Allah. A man shouldn't sleep in the middle of the road neither pass water from a high place in the air, he shouldn't pass water on hot water, for if he did so and some thing wrong befalls him, he shouldn't blame no one but himself, for water has its inmates and air has its inmates. A man shouldn't sleep on his face, if you see anyone sleeping on his face you should draw his attention and do not let him alone. And you should not stand in prayer slackly, neither when he is drowsy, he shouldn't think of himself for he is in front of his Lord - The Exalted and The Glorious -, for a devotee will be ready for his prayer, and of what he performs when his heart is attentive. Eat what has fallen from the low table for it is a cure from every disease by the permission of Allah - The Exalted and The Glorious - To him who intends to cure with it. If any of you eats some food and licks his fingers with which he has eaten, Allah - The Exalted and The Glorious - will say 'May Allah bless you', put on the cottony clothes for they were the clothing of

Allah's Messenger(SAW) and they are our clothing, we didn't wear the goat's hairs and wool but due to an affliction, and he said: Allah - The Exalted and The Glorious - is beautiful, likes the beauty and likes to see the trace of His Grace on His devotee.

Join the ties of your relationship even though with greeting,, Allah - the Blessed and The Exalted - says: Fear Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): For Allah ever watches over you[4:1], do not say we have done such and such for there are with you the guardian angels who watch over and guard us and you. Mention Allah in every place for He is with you. Invoke blessing on Muhammed and the offspring of Muhammed, for Allah - Honored and splendid Be He - accepts your supplication on Mentioning muhammed, and your supplication in favor of him, and your invoking safekeeping for him(SAW).

Cool the hot food till it be cold, for Allah's Messenger(SAW) was served with food and said: Cool it till it be cold and then it may be eaten, Allah - Honored and splendid Be He - was not going to feel us fire, and blessing consists in the cold food.

If any one of you passes water, he shouldn't throw his urine in air, neither face the wind. Teach your children with which Allah will avail them, lest the postponists overwhelm them in argument. Guard your tongues and salute all and sundry, so you'll prosper.

Pay the trust to those who have trusted in you even to those who killed the children of the prophets - Peace be upon them. Mention Allah - Honored and Splendid is He - Often when you enter engaged in their businesses, for that will be an expiation for the sins and means of increasing the blessings, and do not let yourselves be recorded among the heedless ones.

When the month of Ramadn comes, the devotee shouldn't go out on a journey, for Allah - Honored and splendid Is He hath said: }Who is present (at his home) during that month should spend it in fasting[2:185]. There is no precaution (TAQYAH) in drinking wine or wiping over the shoes.

Avoid the extravagance concerning us [The offspring of Muhammed] and say that we are the well - brought devotees, and say in favor of us what you wish. He who likes us should act upon our practices, and he should seek help with piety, for it is the most excellent means of help he may use in the affairs of This World and the Next. Do not set with any one who defames us, and do not extol us in the presence of our enemy, showing by that your love towards us, for when you do so, you'll humiliate your selves in the sight of your ruler.

Persevere in truthfulness, for it is a means of salvation. Ask for what belongs to Allah - Honored and Splendid. Seek Allah's obedience, and show endurance in doing that, for what worse is a believer when he will be admitted to Paradise while unveiled. Do asking for intercession for you, on the Day of Resurrection, concerning the deeds you have put forward. Do not defame your selves in the presence of your enemy on the Day of Resurrection. Do not lie against your selves in their presence regarding your rank in Allah's sight, for it is disguised in respect of This World. Hold to what Allah has ordered you to do, for the distance between one of you to be rejoiced, and sees what he likes is that Allah's Messenger will be with him, for that which is with Allah is better and more enduring, then the good news will come to him from Allah - Honored and Splendid is He - so he'll feel comfort and likes Allah's meeting.

Do not disguise your weak brethren, for if any one disguises a believer, Allah - Honored and Splendid is He - will not bring them together in Paradise, unless he repents. A believer shouldn't assign to his brother to ask him when he knows his need. Visit each other, show affection to each other; give gifts to each other; and do not be in the position of a hypocrite who says what he doesn't do. Marry women, for Allah's Messenger(SAW) often said: If any one likes to act upon my practices, he should marry for marriage which belongs to my measures. Ask for the boy for I'll out number the peoples with you on the Day of Resurrection tomorrow. Do not let the prostitutes among women and the mad women to give suck to your children their milk, for the mother's milk is contagious. Be far above eating the meat of the birds which are without gizzard; or those which have some thing like a gig thorn in their legs, and crops. A void eating every fanged wild animal, and every talloned bird, and do not eat the spleen for it is the place of the spoiled blood. Do not wear I

black for it is pharaoh's clothing. A void eating the glands of meat, for it stimulates the vein of leprosy.

Do not compare the religion with some thing other than it, for religion consists of many things which incomparable; and some people will come and compare the religion with another thing, and they are the region's enemies, the Satan was the first to compare religion, do not put on the soft shoes for it is the pharaoh's shoes, and he was the first to put on a soft shoes. Be different from the people of drinking wine, and eat the dates for healing, from diseases, consists in it; follow the saying of Allah's Messenger(SAW) for he has said: He who opens a gate of begging on himself, Allah will open on him a gate of poverty. When you ask often Allah's forgiveness. you'll be given the provision. Put forward as much as you can of the good deeds, you will find it tomorrow. Avoid argument for it produces uncertainty. If any one has a need from his lord - Honored and Splendid is He - he should ask for it at three appointed times: A Time on Friday, on the time when the sun sets along with the blowing of the wind, and when the Heavens gates are opened; the Mercy is descended, where the bird begins to sing. A time at the last part of the night when the dawn rises, for there are two angels crying: is there any repentant to be given pardon?, is there any beggar to be granted?, is there anyone who asks Allah's forgiveness to be given forgiveness?, is there any one who asks for a need to be accomplished for him; so respond to Allah's orders. Ask for the provision during the time between the rising of the dawn till the rising of the sun for it is quicker in asking for the provision then the cultivation in the earth, and it is the time during which Allah portions the provision among His servants.

- Expect the relief. Never give up hope of Allah's soothing Mercy, for the dearest deeds in Allah's - Honored and Splendid is He - sight is expecting the relief as long as the servant preserves in it. Trust in Allah - Honored and Splendid is he - on offering the two Rak'as of the dawn when you observe them, for during them you are given what you want. Do not go off with your swords to the Sacred Precincts. None of you should pray when his sword is informant of him, for the direction of Qibla is a safety place. Complete your pilgrimage following the traces of Allah's Messenger(SAW) when you go to Allah's house, for abandoning that is an act of antipathy, and with that you've been ordered. Visit the grave yard which Allah - Honored and Splendid is He - has ordered you to do its due rights and ask for provision when visiting it. Do not deem

little the few senses for the little is counted as the much when accumulated. Perform a long prostration, for the most severe deed upon Satan is to see the son of Adam prostrates himself because he has been ordered to prostrate himself but disobeyed Allah, and this one has been obeyed to prostrate himself and obeyed Allah then he gets salvation.

Remember the death often, as well as the day on which you'll be resurrected from the graves and your standing before Allah - Honored and Splendid is He, for these acts facilitate on you the affliction. If one of you complains a pain in his eyes, he should recite the Verse of the Throne and he should keep to him self that he has been cured, then he will be healed if Allah will. Avoid the sins, for there is no affliction nor dimension in provision without committing some sin, even if it were a scratching, a stumbling (miss stop), or an affliction. Allah - Honored and Splendid is He: }What ever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness[42:30]. Mention Allah - Honored and Splendid is He - often when having your meal, and do not transgress for it is a grace among Allah's graces and some provision among His provisions which you should thank Him concerning it and be grateful to Him. Conduct well with the company of the graces before you miss them, for they may be missed and witness against their owner concerning what he has done with them. If any one is pleased with Allah - Honored and splendid is He - by the little of provision, Allah will be pleased with the little of his deeds. Avoid being negligent, for, in this case, there regret will befall when the regret is useless. When you meet your enemy in war you should spade little and do much mentioning of Allah - Honored and Splendid is He, and do not turn your backs to them for this displeases your Lord and brings His wrath.

If you see among your brethren, during the war, the man who is wounded, the one who is tortured or whom your enemy craves after, you should protect him with yourselves.

Do what is good as much as you can to do that, for this devotes from you the evil circumstances. If any of you intends to know how will be his rank in Allah's estimation, he should know how is the position of Allah in respect to him when committing senses, for his rank in the sight of Allah - The Blessed and The Exalted - will be as such. the most excellent thing a man has in his house for his children is a sheep; if any one has a

sheep in his house, the angel will holify him once a day; if any one has two sheep, the angel will holify him two times a day, and in the third time they will say: May Allah Bless you. When the Muslim feels weak he should eat the meat and milk; for ALLAH Honored and Splendid is He - has made the strength in both.

If you intend to perform pilgrimage (Hajj), you should prepare the necessary things therefore: which sustain you on traveling, for Allah - The Exalted and The Glorious - has said: }If they had intended to come out they would certainly have made some preparation therefore;[9:46].

When one of you sits vise a vise the sun, he should make it behind his back, for it displays the hidden disease. When you come out intending to perform Hajj to the House of Allah - The Exalted and The Glorious - you should look at the house of Allah often, for Allah - The Exalted and The Glorious.

- Has one hundred and twenty Mercies at His sacred House, sixty of which are entitled to those who circumambulate around the house; fourty of which are entitled to those who pray in the sacred precincts; and twenty of which are entitled to those who look at the house. Recite at the station what you have learned of your sense, and of what you haven't learned and say: What they Guardian Angels have learned concerning us and forgot it, so forgive us it, for he who acknowledges his sin in that place and mention it, and asks Allah's forgiveness due to it, Allah - The Exalted and The Glorious - will certainly forgive him if you should put forward the supplication before the fulfilling of the affliction. The Heaven's gates are opened to you in five times: When the abundant rain falls; when the army advances; on the call to prayer; on the reciting of the Qur'an; When the sun sets; and When the dawn rises. If any of you washes a dead person, he should perform Gusul or (washing) after dressing him with his shrouds. Don't use the shrouds together, and do not wipe your dead people with scent save camphor; for the dead is in the same position of the one who puts on the Ihram [pilgrimage dress], command your families to say what is good over your dead people for Fatima(A.S), the daughter of Muhammed(SAW), when her father - to whom and to his offspring may Allah's Blessing be granted - died all the girls of sons of Hashim gave her a hand, she then said: Abandon the numeration of the fine qualities, and Keep on supplication.

Visit your dead people for they rejoice with your visit; aman should ask for his need over the grave of his father and the grave of his mother after making supplication for their sake. The Muslim is the mirror of his brother Muslim; if you experience from your brother a slip, so do not be against him; and be in relation with him as he is in relation with himself; guide him; advise him and be gentle with him. avoid the diversity lest you separate, and you should keep to moderation, so you'll be close to Allah, and to hope for His Mercy. When one of you make a journey on a sumpter, you should begin with its forage and giving it drink when you alight. Do not beat the beast on their faces for they glorify their Lord. When one of you go astray, when on journey, or he is afraid regarding himself: «Salih help me», for there is among your brethren of the throughout the World till he reaches your place, devoting himself to you, and when he hears the sound he'll answer and guide the misled one of you and he'll keep for him his sumpter. If any of you is afraid of the lion concurring him self or his sheep, he should pass his stick over them and say: O Allah! Lord of Daniel and the well, and the Lord of every wild lion protect me and protect my sheep. If any of you fears the scorpion, he should recite these verses: "Peace and salutation to Noah among the nations! Thus indeed do We reward those who do right . For he was one of Our Believing Servants[37:79].

If any one of you fears drowning, he should recite: "In the name of Allah, whether it moves or be at rest. For my Lord is, be sure of-forgiving, most the Real, no just estimate have they made of Allah, such as is due to Him: On the Day of judgment, the whole of the earth will be but His handful, and the heavens will be rolled up in His right Hand, Glory be to Him, High is He above the partners they activate to Him". Offer 'Aqiqa' on behalf of your children when they attain seven days, and give Alms-(Sadaqah) when you cut their hairs, for a weight of silver equivalent to the weight of their hair, is given to a Muslim: such did Allah's Messenger (SAW) with al-Hassan and al-Hussein and all His descendants. When you give the beggar some thing, you should ask him to supplicate for you, for he is responded concerning you, not concerning himself, because they tell lies; he who gives him (the beggar) some thing should, after that, bring his hand back to his mouth and kiss it, for Allah - The Exalted and The Glorious - receives the Sadaqah before it falls on the beggars' hands, as Allah - The Exalted and The Glorious - said: }Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity{[9:104]. Give Sadaqah at night, for

giving Sadaqah during night brings down the wrath of the Lord - Splendor is His Majesty. consider your speech as a minimize your speech but in what is good. Spend out of what Allah - The Exalted and The Glorious - has provided for you, for He who spends is in the same rank of the one who fights in Allah's Path, He who is sure of being compensated will give in abundance and his soul will be generous in maintenance When any one is sure about something, then he is doubt of it, he should go on mindful of his certainty for the doubt doesn't contradict with the certainty. Do not witness the word that is false, and do not sit around a table on which wine is drunk, for the devotee doesn't know when he dies. When any of you sits to eat, he should sit the devotee's sitting, none of you should cross his legs.

Neither sitting on his behind crossed - legs for that is a kind of sitting which Allah displeases and hates he who does it. The prophet's dinner is to be served when the first third of the night has passed, do not abandon the evening meal, for its abandonment produces the destruction of the body. The fever is the leader of death, and Allah's prison on the earth, He imprisons in it out of His devotees what He wishes, and it scratches off sins as the hair of camel's humps is scratched off. There is no disease but is produced from the inside of the body except the surgery and the fever, for both of them come from the outside of the body. relieve the heat of fever by using pans as well as the cold water, for its heat belongs to the medicine till his illness overcomes his health. The supplication dismisses the predestined fate, so use it as a means.

Ablution after purification has ten advantages, so purify your selves. avoid laziness, for he who becomes lazy will be unable to fulfill what is due to Allah - The Exalted and The Glorious-.cleanse with water when breaking rotten winds which harms the others. Persevere in washing your selves, for Allah - The Exalted and The Glorious - hates among his devotees the one who is dirty, from whom his sitting mats disguise. A man should not sport with his beard when he is engaged in his prayer, neither with anything which draws his attention away from his prayer. Start with doing what is good before you become engaged with some thing other than it. The believer feels exhausted due to this where the people are at rest, and be informed that the majority of your speech should be devoted for the mentioning of Allah - The Exalted and The Glorious; avoid the sins, for when the devotee commits the sins, the provision, there by, will be restrained; cure your infected people with the

charity (Sadaqah); and fortify (entrench) your properties or wealth by the Zakat (paying the due amount of money out of your wealth); prayer is considered as an oblation (immolation) for every pious people; (al-Hajj) or pilgrimage is considered as a holy struggle for every weak person; but the holy struggle of a woman is considered as her good submission to her husband; poverty means death, and the small number of children is considered one of the two facilities.

Good management overcomes part of the hard living (The management of one's life), solicitude leads to the midway of decrepitude; no one will feel poverty when he is economical; no one will be misled when he asks consultation; favor can not be done but to a noble - origin person; there is a good or a bad result for every thing; and the fruit of any favor is when hastening it, and he who is certain of compensation, he should be generous when given a donation; and he who flaps his thighs with his palms when afflicted by a calamity, his reward will be an abortive; the excellent deeds of a person consist in waiting the relief of Allah

- The Exalted and The Glorious.

He who depressed his parents, he there by disobeyed them. Call down the provision by paying the Sadaqah. Dismiss the waves of affliction by resorting the supplication before the befalling of the distress. I swear by He Who cleaved open the seed and created the breath of life, the ordeal is swifter than the fall of the flood from up the hill to its base and faster than the running of the fades, so invoke Allah for security against the overexertion of distress, since the latter means the religion's absence.

The delighted man is he who is warned and took lessons by others' experiences, so familiarize your selves with the good dispositions, since the Muslim devotee will attain the rank of a fasting and praying person by his good manners. He who drinks wine, and he knows that it is illicit (deprived), Allah will make him drink the pus of the people of Hell (on the Day of Resurrection) even if he is forgiven. No vow regarding a disobedience, and NO oath regarding a severance of relationship. The propagandist whose deeds he abortive is very much like the hurler without a weapon. A woman should wear perfume for her husband. He who is killed defending his wealth is considered a martyr,. and the prejudiced person will not be considered thanked or rewarded. No oath of a son against his father, or the wife's oath will be against her husband. No fast

will be till night but with the mentioning of Allah - The Exalted and The Glorious.

No bedouinism (desert life) after the Emigration to Medina; and no Emigration after conquest (victory) of Mecca, resort to trade for richness consists in it for you and will protect you from what is in the hands of the people (or from begging), since Allah - The Exalted and The Glorious - likes the professional faithful devotee. No deeds dearer to Allah - The Exalted and The Glorious - than the prayer. So nothing should attract you than to observe it in its dedicated times, regarding the matters of The World. For Allah - The Exalted and The Glorious - has dispraised clans in Qur'an: }Who are neglectful of their prayers{:[107:5], which means that they are heedless and they scorned its due times. Be informed that the reconciled of your enemy will each of them and Allah will not give them success and will not accept but what is absolutely done for the sake of Him. Piety will not become worn; the sin will not be forgotten; and Allah the Splendor will be with those who are fearful and who are righteous.

The believer should neither cheat his brother nor he breach him, nor he let him down, Nor he accuse him, Neither he say to him: 'I am disavow you'. Ask and apologize to your brother, and if you do not find any apology try to regrets a pretext for him.

Excavating the mountains is considered easier than a postponed debt. " Pray for help from Allah" and (wait) in patience and constancy: For the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.

Don't descend swiftly upon the matter before its appointed time for you'll feel regretful, and don't let the long expectation over whelm you till your hearts become tough. Be Merciful with your weak people, and ask Allah's - The Exalted and The Glorious - Mercy for them. Avoid slandering the Muslim, since the latter doesn't slander his brother, and Allah - The Exalted and The Glorious - has forbidden that where He said: Nor speak ill of each other behind their backs. Would any of you like to eat flesh of his dead brother?[49:12]. The Muslim shouldn't combine his two hands together when praying and when being straight up between the hand of Allah - The Exalted and The Glorious - resembling the atheist people - it means the magus. any one of you should sit, when meal is

served, the sitting of a devotee, and he should eat sitting on the ground, and he should avoid drinking when standing straight up. when any one afflicts his sumpter when praying, he should bury it and spit on it or he should render it in his clothes till he goes. The worst turning during the prayer breaks it, for the one who does that, he should then start his prayer with cutting for prayer, observing the prayer, and with the exclamation that Allah is Great. He who recites "Say: He is Allah the One and Only" before the sun rises [eleven times], and " We have indeed revealed this (Message) in the Night of Power" and: " Allah! There is no god but He - the living.. [2:255]", he will be given assurances regarding the saving of his wealth. He who recites "Say: He is Allah the One and Only" and "We have indeed revealed this (Message).. " before the sun rises, no sin will afflict him during that day even if Satan sought to compile him to commit sins.

He who doesn't follow us will perish. Rolling up the dress purifies it. Allah - The Blessed and The Exalted - said: And thy garments keep free from stain[74:4], which means rolling up your garments. licking up honey is considered a healing against every disease where Allah - The Blessed and The Exalted - said: }There issues from within their bodies a drink of varying colours. Wherein is healing for men[16:69]; This would be in addition to the recitation of the Qur'an.

Chewing gum may dissolve the sputum; open your meal with salt, for if only the people knew what salt had of benefits they would have chosen it instead of the experienced Antidote, and he who opens his meal with salt, seventy kinds of diseases will flee from him, for Allah - The Exalted and The Glorious - is the Only One Who Knows how many diseases will flee from this person. Pour cold water on the fevered person in summer for it relieves its warmth. Fast during three days of each month since they are equal to the fasting of the whole age. We fast two Thursdays including one Wednesday between them. for Allah - The Exalted and The Glorious - created Hell on Wednesday. If any one of you wants to get his need, he should wake up early on Thursday, for the Messenger of Allah(SAW) said: O Allah! Bless the earliness of my people on Thursday, and he should recite when he goes out side his house the last verses of (Ali-'Imran)[3]; The verses of Sura(al-kursi)[2:255]; the verses of (The night of power or Al Qadr)[97], and the verses of Al Fatiha[1] for they include the power of helping the people to attain their needs in both This World and the Hereafter. You should use the thick

garments for he whose garment is thin, his religion would become thin as well.

The devotee shouldn't stand up for prayer when wearing a transparent garment. Turn to Allah - The Exalted and The Glorious - with repentance and seek to attain His love, for Allah - The Exalted and The Glorious - loves those who turn to Him constantly and He loves those who keep themselves pure and clean; the believer turns always with repentance. When the believer says to his brother Muslim: "UFF" the relations will be severed between them, and when he says to him: "You are an atheist" one of them will be an atheist, and when he accuses him as being a disbeliever, Islam will flee from his heart exactly as the salt dissolves in water. The gate of repentance is always open to him who wants it, so turn to Allah with sincere repentance in the hope that your Lord will remove from you your ills, and fulfill every engagement when you have entered into it, for neither a grace nor a bloom of life have been terminated but due to the sins committed by them, for Allah never harms those who serve Him, and if only they started their actions with the supplication and turning to Allah with repentance, the grace would not have been terminated, for if only they had resorted to Allah - The Exalted and The Glorious - with their new truthful intention when heath; indignation, and the termination of graces and prosperity had befallen upon them, and they had not lost their hearts, or when they spent, they were not extravagant, Allah would have corrected for them what they had spoiled, and He would have compensated them by returning back to them every grace. If the Muslim is subjected to hard circumstances, he shouldn't complain against Allah - The Exalted and the Glorious - and he should turn to him with supplication instead, He - in Whose Hands are solutions of all the matters and conditions as well as their managements. Three things are found in every person: Prognostication; conceitedness; and Wishing, so if any one of you prognosticates, he should resume in his prognostication, and he should mention Allah - The Exalted and The Glorious - and if he is afraid to become conceited, he then should restart to have his meal with his slave or his servant, and he should milk his cow, and if he wishes, he should ask Allah - The Exalted and The Glorious - and invoke Him, but he shouldn't compare his evil desire with Allah's Pleasure. Associate with people regarding their limits of knowledge, and leave what they deny, and avoid incapacitate them above what they can bear, either of what you believe or what we deny, for our affair is very difficult to the extent that it is hardly to find a human being

who can bear it except by a very close angle or delivered messenger, or an examined devotee whom Allah has examined in respect to Faith. If the devil whispered to some one of you, he should resort in Allah and say: I believed in Allah and His Messenger and I am sincere to His religion. When Allah - The Exalted and The Glorious - dresses a believer a new garment, he should perform ablution, and pray two Rak'ahs in which he should recite the verses of Al Fatiha[1]; the verses of Al Kurse[2:255]; the verses of Al Qadr[97], and he should praise Allah who veiled his private parts and ornamented him amongst people, where he should recite often There is no might and power but in Allah. For nothing in him will disobey Allah, and he will be given in every path he walks an angel asking Allah's forgiveness for him, and asking Allah's Mercy for him as well.

Dismiss the evil thinking away from you; for Allah - The Exalted and The Glorious - has forbidden Th.-is; I am with the Messenger of Allah(SAW) and with my offspring or house hold, and my two sons will be at the cistern, so if any one who wants us, he should act upon our path, since there is a superior man for every house hold, and we are given the intercession, and there will be an intercession for every one who loves us, so compete to meet us at the cistern for we protect it from our enemies, and we let our lovers and patrons drink from it, and he who drinks from it once he'll never feel thirsty again at all. Our cistern is full and has two water spouts supplied from Paradise: One of them is supplied from Tasnim, and the other is from (Ma'ien) or the clear flowing water, where saffron ornaments its two edges; and its pebbles are from pearl and corundum; and that is Al Kawthar. All the matters will return back finally to Allah - The Exalted and The Glorious - and they do not belong to the devotees, for if they belonged to the latter they wouldn't have chosen any one other than us, and Allah bestows His Mercy upon whom He wants, so praise Allah for what he has distinguished you regarding the graces, and the Noble origin, every eye will weep on the Day of Resurrection, and every eye will remain open on that Day except he whom Allah will distinguish with His generosity, and he who wept due to what had been violated regarding al-Hussein and the offspring of Muhammed(SAW). Our Shiites are in the same rank of the bees, for if only the people knew what there was in their ventures, they would have eaten it. Do not push him who is having his meal to end it quickly, and leave him till he has enough, and do not urge him to end quickly when he relieves himself till he ends up his need. If any one of you wakes up

suddenly from his sleep, he should recite: «No god but Allah, the Lenient; the Generous; the living, the Self-subsisting; and Allah has Power over all things, praised be the Lord of the prophets and the Lord of the Messengers, and praised be the Lord of the seven heavens and what they imply, and the Lord of the seven terrain's and what they imply, and the lord of the Great throne, and praised Be Allah the Lord of the Worlds», and he should recite when he sits and before he stands up: «Sufficient is Allah for me, sufficient is the Lord for me rather than the people, sufficient is He who is sufficient for me since I was born, Allah sufficeth me and He is the best Disposer of affairs». When any one of you wakes up during the night he should look at the all parts of the heaven and recite:}Behold! In the creation of the heavens... For thou never breakest thy promise!"{[3:190-194]. He who drinks from the Zamzam well or he will be cured from every disease, so drink from its water which flows from the corner containing the black stone, for there are five rivers of Paradise - The Euphrates, the Nile, the Syhan and the Syjan rivers - flowing from under this stone.

The Muslim shouldn't go for the holy struggle (Jihad) with him who doesn't believe in the judgment and doesn't work upon the decision of Allah after the battle, and if he died, he will be considered as an equalizer of our enemy against us regarding the restraint of our rights, and flaming us up with rage or enraging us, so his death will be similar to the pre-Islamic period's death. Mentioning us - we the people of the house - will become a healing from the diseases and illnesses as well as the obsession of suspicion, and our aim consists in the pleasure of Allah - The Exalted and The Glorious, and he who adopts our matter, he will be with us in the holy place, and he who victorizes our matter, he will be very similar to that who is sacrificing with his blood for the sake of Allah, and he who witnesses us in our battle or hears our callers and doesn't support or victorize us, Allah will knock him down on his nose in Hell.

We are the gate of help and relief when they are pious in the very hard circumstances, and we are the gate of posture (where it is the gate of peace), and he who retards, he will perish. Due to us Allah opens and seals; due to us He establishes; due to us Allah dismisses the arid erra; and due to us Allah will descend the rain, so do not let the chief deceiver deceives you about all the sky has not descended any drop of rain since Allah restrained it, and if any one of us observes his prayer, the heaven will descend the rain; the earth will bring out its plant; rancor will be

dismissed from the hearts of the people; lions and brutes will reconcile to the extent that any woman will walk between Iraq and Damascus safely on the grass ornamented with the make up without being frightened by any lion.

If only you knew your position in the sight of your enemy, and your endurance regarding what you hear of bad and harmful thing, your eyes would have been comforted, and if only you had missed me, you would have seen some matters due to which any one of you would have wished death instead regarding what he would see and feel from the people of atheism, as well as the offensive of the people of conceitedness and disparagement regarding the rights of the Most High Allah, so he would feel afraid upon him self. So if this happens then hold fast all together by the Rope Which Allah (stretches out for you) and be not divided among yourselves, and with hold the endurance and the prayer as well Guarding one's self (al-Taqiya), and be informed that Allah - The Blessed and The Exalted - abominates amongst His devotees he who is inconstant, so do not deviate from the truth, and the patronage of the people of the truth, for he who substitutes any one rather than us, certainly he'll perish, and life will deceive him where he finally will go out of it with grief.

When any one of you enters his house he should greet his family by saying Peace be upon you or Assalamu 'Alaikaum, and if he has no family, he should say Assalamu 'Alaina - or peace be upon us from our Lord -, where he should recite the verses of Al Ikhlas[112] when he enters his house, for this may dismiss poverty from it. Teach your kids the prayers, and oblige them to observe them when they are eight years old. Avoid being close to dogs, and if any one touches any moistured dog, he should wash his garment, and if the dog is dry, he should spray his garment with water.

When you hear unclear thing regarding our speech, you should check us back and you should stop at it to know its explanation; then you should show complete submission till you know the truth, and avoid being quick transmitters, to us the evaluated man checks back, and towards us the negligent who neglects our right will follow. He who insists on joining us, he will reach us, and he who chooses a path other than ours he will perish. Multitudes of Allah's Mercy will be upon our lovers, and multitudes of Allah's anger and displeasure will be upon our haters, our path is frugality, and guidance consists in our matter and aim.

Inattentiveness shouldn't consist in five matters: The superfluous prayer; Friday; the first two Rak'ahs of each determined prayer; the morning; and after the sun set; and the devotee shouldn't recite the Qur'an if he is impure till he is purified. And give every Sura its deserved right when reciting it during the Kneeling and prostration in any prayer, and the man shouldn't wear a shirt like the people of the prophet Lout.

The equivalent prayer is given to him who wears only one dress which two ends are tied around his neck, and when he wraps the thick garment around himself. The devotee shouldn't prostrate himself neither on a picture under his forehead nor on a rug including an image, for the latter is allowed only when under his legs or he should cover it with something. The devotee shouldn't put the coins which include an image in his garment when observing his prayer, for he is allowed to hide them either in some place or behind himself in his garment. The devotee shouldn't prostrate himself on a pile of wheat or a heap of barley or on any thing eatable, and he shouldn't also prostrate himself on the bread. Then should not perform his ablution till he mentions Allah and before the water touches him: In the name of Allah and by the help of Allah. O Allah! make me one of those who turn to Him constantly and those who keep themselves pure and clean. And when he finishes his ablution, he should say: I testify that there is no god but Allah, He is the Only One Who has no partner, and I testify that Muhammed is His devotee and His Messenger (SAW) Then he deserves Allah's forgiveness. He who performs the prayer and aware of its due right, he will be forgiven. The devotee shouldn't pray the extra number of prayers in the time of the obligatory prayer without an excuse, where he can perform the determined prayer later on if he is able to do so. For Allah - The Blessed and The Exalted - said: Those Who remain steadfast to their prayer[70:23], which means they perform what they have missed during the night or morning. So the extra prayers or (Al-Nawafil) can not replace the obligatory prayers in their due times, so commence with the obligatory one then pray the extra prayers you like.

One prayer in the two sanctuaries or the two sacred places [Mecca and Medina] equals to one thousand other prayers, and the reward of spending one Dirham in the pilgrimage [Al Hajj] equals to one thousand Dirhams. The devotee should yield when praying, for he whose heart

becomes submissive to Allah - The Exalted and The Glorious - All his senses should become submissive so he can't sport with any thing.

Submissiveness or (Qunut) regarding the Friday prayer before the second Rak'ah, and the devotee should recite Al-Fatiha[1], and Al jumu'ah[26], and Al Munafiqin[63]. You should also sit between the two Rak'ahs in order to comfort your senses, then you can observe the prayer exactly as we do.

When any one stands for prayer between the Hands of Allah - Splendor Be His Majesty - he should widen his chest and stand straight without tipping forward, and when he finishes his prayer, he should raise his palms towards the sky and start the supplication. Abdullah bin Sabb'a said: Leader of the faithful: Is not Allah every where?, He(A.S) said: Yes, he said: Then why should the devotee raise his two hands toward the sky?, he(A.S) said: Don't you recite And in heaven is your sustenance, as (also) that which ye are promised[51:22], so from where then the provision is asked but from its source?. The devotee shouldn't turn when performing his prayer till he asks Allah the Paradise, and till he seeks protection in Him from Hell, and asks Him also to give him the lustrous beautiful eyed companions; When any one of you stands to perform his prayer, he should stand as if he is saying farewell. Smiling doesn't break (or stop) the prayer, but the loud burst of laughter breaks it. If any one feels sleepy, he should perform ablution when he sleeps even for a while, and when he feels drowsy he should go for a sleep after breaking his prayer, since you don't know whether you supplicate Allah for your self or against it, May be you supplicate against your self.

He who loves us by his heart; helps us by his tongue, and fights with us our enemies by his hand, he will be with us in Paradise and in our rank, and he who loves us by his heart, and helps us by his tongue, but doesn't fight our enemies with us, he will be with us but in two grades less, and he who loves us by his heart and he doesn't help us by his tongue or his hand, he'll be with us in Paradise, and he who hates us and helps others against us by his tongue and heart, and doesn't fight with us by his hand, he'll be in Hell .

The people of Paradise will certainly look at the dwellings of our Shiites exactly as the man looks at the stars in the heaven, so if you recite the last suras of the praising you should say: Praised by the Most High

Allah, and when you recite: Allah and His Angels send blessings on the prophet[33:56] then you should ask Allah's blessing to be granted upon him when in prayer or when not praying.

Nothing in the body is less grateful than the eye, so do not give it what it desires for it may deviate your attention from mentioning Allah - The Exalted and The Glorious, and when you recite the verses of Al Tin[95], you should say after finishing it «We are the witnesses to this truth, and when you recite: Say ye: "We believe in Allah[2:136], then you should say till His saying: And we bow to Allah (in Islam), and when the devotee says after the Rak'ahs when sitting in his last testifying: I testify that there is no god but Allah, He is the Only One, and no partner with Him, and I testify that Muhammed is His devotee and Messenger, and that verily the Hour will come: There can be no doubt about it, and that Allah will resurrect those in graves, he, after that, blows a wind, his prayer is considered then complete. Allah has been worshipped better than when seeing the devotee often going to His house (the Mosque). Seek good in the feet of the camels and their necks, which come and go. The Messenger of Allah(SAW) commanded us to throw raisins in Zamzam cistern where he brought them from Al-Taiy'ef, for its water tastes bitter to the extent he wanted to break its bitterness, so do not drink it when it becomes ripen.

When the devotee is naked, the devil will look at him where it will crave after him, so try to veil your selves, for the man is forbidden to roll up his dress over his thigh when associating with a group. He who eats something hateful regarding its smell (such as Onion), he shouldn't then come to the Mosque. The devotee should raise his back when prostrating himself in the obligatory prayer.

If any one of you wants to wash himself, he should start with his two arms to wash them. Try to raise your voice when you recite or when saying Allah is great or when praising Him till you hear clearly your voice. If you want to turn a little bit during the prayer then turn from the right side.

Sustain your self from This World since the best sustenance is piety or the fearful of Allah. Two groups of the people of Israel were perished, one of them was perished in the sea, and the other in the deer, so do not eat but what you know. He who hides a pain three days from the people,

and complains that to Allah, the due right will be upon Allah to heal him from it.

The devotee will be farthest from Allah when his concern is dedicated for his stomach and his private parts. The devotee shouldn't go for a trip where he feels a fraid for his religion and prayer both. Hearing is given four things: The prophet(SAW); Paradise; Hell; and the Lustrous beautiful eyed companions when any one finishes his prayer, he should asks Allah's blessings to be granted to the prophet Muhammed(SAW), and the prophet will hear him, and his supplication will be raised to the heaven, and he who asks Allah to admit him to Paradise, the latter will say: 'O Lord! grant Your devotee what he asked'. He who asked Allah's protection from Fire, the latter will say: "O Lord! protect Your devotee according to what he asked you regarding the protection", and he who asks Allah to grant him the Lustrous beautiful eyed companions; the latter will say: "O Allah! give him what he asked You". Singing is considered the lamentation of Satan when it lost Paradise.

When any one of you wants to sleep he should put his right hand under the right side of his face and say: In the name of Allah, I stretch my side for the sake of Allah depending the sect of Abraham; the religion of Muhmmmed and the patronage of whom Allah has commanded us to obey; what Allah wished will be, and what he didn't wish will not be, so if any one says this when going to sleep, he will be protected from the thief, illness, and destruction, and the angels will ask Allah's forgiveness for him. He who recites the verses of Al-Ikhlâs[112] when going to sleep, Allah - The Exalted and The Glorious - will appoint fifty thousand angels to guard him during the night.

When any one of you wants to sleep he shouldn't stretch his side on the bed before saying: I seek refuge in Allah's Honor; Greatness; Omnipotence; Sovereignty; Mercy; Pity; Forgiveness, Power; Might; Majesty; Innovation; Rules; Gathering; the Messenger(SAW) and the power of Allah upon whom He wants regarding my self, my religion; my house hold; my son; my wealth; the closures of my deeds, and what Allah has given me as provision and authorized me upon, against every devil and poisonous creature and against every evil jinn or man, and against the evil thing resulting from every creeping creature or against what comes out of it, and against the evil thing resulting from what comes from the sky and from what ascends through it, and against the evil of every

creeping creature under your control. Surely the straight way is my sustainer's way, and Allah has power over all things, and that there is no power or strength except with Allah - The Exalted and The Mighty. The Messenger of Allah(SAW) used to seek Allah's refuge for al-Hassan and al-Hussein, and he commanded us to recite this.

We are the keepers of Allah's religion, and we are the lanterns of knowledge. So when any learned man among us goes off, a new one will appear, and no one will be misled when he follows us, and no one will be guided to the truth when he denies us, and no one will be saved when he supports our enemy against us; and no one will be helped when he capacitates our enemy against us, so do not abandon us due to craving after the means of This World which will vanish at the end from you, and you will vanish also from it and he who prefers This World than the Next and he chooses This World instead of choosing us; his grief will be greater tomorrow regarding what Allah - The Exalted and The Glorious - said: Lest the soul should (then) say: 'Ah! Woe is me! In that I neglected (My Duty) towards Allah, and was but among those who mocked! [39:56].

Wash your children from the dirty water for the devils smell it and the kid will be startled by them when sleeping, and the two writing angels (above his shoulders) will be harmed. The first look at any women is reckoned for you, so do not follow her by another look, and avoid the seduction. The wine's engager will meet Allah - The Exalted and The Glorious - on the Day of Resurrection as if he was worshipping an idol, al-Hajir bin'Adi asked: leader of the faithful, who is the engager with wine?, he(A.S) said: He who when finds it drinks it.

He who drinks the intoxicants, his prayers will not be accepted for forty days and nights. He who wishes to say to a Muslim a speech aiming to violate his magnanimity; Allah will restrain him on the Day of Resurrection in the mud made of pus till he finds a justification for what he said.

The man shouldn't sleep with another man using one cover [nor the woman with another woman in one cover], and he who does so, he should rebuke.

Eat calabash (pumpkin) since it increases your brains, and the Messenger of Allah(SAW) admired the pumpkin. Eat citron before your meal and after it, for the household of Muhammed - peace be upon them all-used to do that. The pears comfort the heart and relieve the pains of the intestines (the colic).

When the man stands up for the prayer, Satan begins to look at him enviously regarding what he sees of Allah's Mercy covering him. The Evil things issues (or conditions) are satan will look enviously at the man who stands for performing the prayer regarding what he sees of Allah's Mercy covering him. The worst practices are the introduction of new elements in the Islamic faith, and the best practices are those with which Allah - The Exalted and The Glorious is temptations of This World and prefers it on the Here after, certainly he will expect the worst retribution (result).

Use water as perfume, and he who is content with what Allah - The Exalted and The Glorious - has portioned to him, his body will feel relaxed. He whose life is spent in the matters which set him apart or away from Allah - The Exalted and The Glorious - will be considered a loser.

If only the prayer knew how much of Allah's Splendor would cover him, he wouldn't have raised his forehead during his prostration.

Avoid delaying the work, and hasten to earn what is portioned to you, regarding the livelihood, as much as you can for your provision will come to you despite your weakness, knowing that you can't avoid what is predestined upon you. Enjoin what is just and forbid what is wrong, and be patient (or endure) constantly whatever has befallen upon you. The lantern of the believer consists in the acknowledgement of our rights (the offspring of the prophet). The extreme blindness will be in him who becomes blind of our virtues, and in him who shows open hostility towards us without noticing any fault made by us except that we call the people to obey Allah or the truth, where others call for both the seduction and the worship of This World, and he who denies us and shows hostility toward us.

The banner of truth belongs to us, for he who seeks its shade, it will protect him; he who follows it he will win; he who abandons it will perish and he who adheres to it will survive, I am the drone of the believers, and

wealth is the drone of oppressives. I swear by the name of Allah that I will not be loved but by a believer, and I will not be hated but a hypocrite.

When you meet your brethren shake each other's hands and show happy omen to them as well as good omen so that you'll be free of sins when you separate. When any one of you sneezes, you should utter "PRAISE BE TO ALLAH" To him, or "May the Peace and Blessings of Allah be upon you", and he should say then to you " May Allah forgive you and show you His Mercy".

For Allah - The Blessed and The Exalted - said:When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy[4:86]. Shake the hands of your enemy even if he hates to shake your hands, for Allah - The Exalted and The Glorious - commanded His devotees: With what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate, and no one will be granted such goodness except those who exercise patience and self - restraint - none but person of the greatest good fortune[41:34-35].

Nothing will be very harmful to your enemy regarding him, for it is enough for you to see your enemy going far in his disobediences and sins against Allah - The Exalted and The Glorious. This World seems changeable, so seek your luck through it but with a righteous way till you obtain your need.

The believer should be always alert; expectant, afraid and waiting for one of the two best rewards, where he should be afraid of the trial or the affliction as a result of his sins, and looking eagerly for Allah's reward - The believer should not be free from fearfulness and hope, where he should be afraid due to what he has done wrongfully, and he should not be inadvertent in relation to what Allah - The Exalted and The Glorious - has promised him, he shouldn't also feel secured of what Allah - The Exalted and The Glorious - has alarmed him. You are the prosperers and inhabitants of This World whom Allah - The Exalted and The Glorious - has made as His successors on This earth so that He will look at the way you do, so feel as if you are seeing him watching you. You should turn your faces towards not replace you by others. He whose mind is perfect, his deeds and his opinion regarding his religion will be also good: Be ye

foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), The width where of is as heavens and earth prepared for the righteous[57:21], where you will not attain This Garden but through piety. He whom is risted by sins, he will become inadvertant of mentioning Allah - The Exalted ant The Glorious.

He who abandons the obedience of Allah, the latler will appoint for him an evil one to be an intimate companion to him. What's the matter of that who differs with you regarding your faith, where he has a stronger insight concerning his deviation, and more active for what he is acting upon than your activity upon your faith, This is certainly because of your laziness and content in This World, to the degree that you accepted the grievance and inujustice, and became avaricious regarding the vanities or transient things of This World; and because you became careless towards what your honor and power consisted in against those who oppressed you, so that neither have you become ashamed of your Lord regarding all what He commanded you, nor have you looked at your selves being oppressed day after day but inadvertent and unable to wake up from your long sleeping, nor has your laziness finished.

Do not you see How your both country and religion vanish day after day where you are heedless due to the temptations of This World, for Allah - The Exalted and The Glorious - says to you: An incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, Nor shall ye be helped.[11:113].

Name your children before they are born, for you do not know whether they are male or female. So name them with the names used for the male and female children; since your avoidance of naming them will make the fetus say on the Day of Resurrection, when he will meet his father then: If only you named me!, For the Messenger of Allah(SAW) named a child as (Muhsin) before he was born.

Avoid drinking water while standing on your feet since it produces the disease which has no treatment until Allah - The Exalted and The Glorious - recovers you. Mention Allah - The Exalted and The Glorious and say when mounting the sumpters: Glory to Him who has subjected these to our (use), for we could never have accomplished This (by ourselves), and to our Lord, surely must we turn back![43:13]. When any one of you leaves for a journey, he should say: 'O, Allah! You are the

Companion in the journey, and the Carrier on the back, and the Successor regarding the family and the son', and When you settle down in a dwelling you should say: 'O, Allah! Enable us to disembark with Thy blessing: for Thou Art the Best to enable (us) to disembark', and when you buy what they need from the market, then you should say when entering the markets: 'I testify that there is no god but Allah, the only with no partner with him, and I testify that Muhammed is His Messenger and devotee(SAW). O, Allah! I seek refuge in you from a losing bargain, and from a dissolute oath, and I seek refuge in you from the stagnation of the goods'.

He who waits the prayer after the prayer, he belongs then to the visitors of Allah - The Exalted and The Glorious - and it is due from the Most High Allah to honor His visitor, and to give him what he asked. The pilgrim and the one who performs Umrah are the deligation to Allah who love Him through forgiveness.

He who gives a kid an intoxicant drink where This Kid doesn't know that it is intoxicant, the Most High Allah will imprison This man in a pus until he finds a justification owing to what he has done through distributing the due charity or (the Sadaqah) as being a great protector for the believer from Hell, and as being a protector for the disbeliever lest he wastes his wealth, where charity may speed the compensation for him only in This World and dismiss calamities from him, but he will have no fortune on the Hereafter.

The people of Hell were trapped in Hell due to their tongues, and due to the tongue, the people of light were given the light (guidance), so guard and keep your tongues safe and let them be occupied by mentioning Allah - The Exalted and The Glorious. The worst deeds are those which inherit the aerration, and the best deeds you do are those which come from the righteousness. Avoid making the sculptures for you'll be asked about them on the Day of Resurrection. When any hateful thing is taken from you, you should say then: 'May Allah dismiss away what you hate'. When your brother says to you after you have your bath" Good and happy bath for you', and you should reply then: 'May Allah comfort your mind', avoid urinating towards (the direction) Mecca, and avoid excreting towards it.

Your supplication should be said after praising Allah, so praise Allah - The Exalted and The Glorious - Then ask Him your needs. Praise and glorify Allah before asking your needs. You! The owner of the supplication avoid asking what is impossible and forbidden. When congratulating a man for being given a new born boy, then you should say to him: 'May Allah bless His Gift, and May He make him reach his strength, and May He make him obedient for you'. When your brother comes from Mecca, you should Kiss his forehead and his mouth which has kissed the black stone, since the latter was kissed by the Messenger of Allah(SAW) before; and his eye which saw the mosque of Allah - The Exalted and the Glorious, also you should kiss the position on which he prostrates his forehead and his face, and when you congratulate him you should say "May Allah accept your ceremonies of pilgrimage, and show Mercy to you for your endeavor, and May He compensate you what you spent during your journey, and May He make it not your last visit to His Mosque'. Beware of the base people, for they do not fear Allah - The Exalted and The Glorious - and because they imply amongst themselves the killers of the prophets as well as our enemies, and Allah - The Blessed and The Exalted - has inspired to the earth that he has chosen us, and has chosen for us our shiites in order to victorize and back us, to the extent that they feel happy when we are happy, and they feel sad when we are sad, in addition to spending all their wealth and dedicating their souls for the sake of us, so they belong to us and they'll return to us, and it is hardly to find one of the shiites disobeying our orders without being tribulated with a calamity which may afflict either his wealth or his son or himself until he meets Allah - The Exalted and The Glorious free from any sin, and he will be tried severely before his death in order to be purified from any remaining sin so that he'll meet his Lord purified.

Any dead person of our shiites is considered a Trustworthy martyr, for he fulfills our command and works upon it, he loves due to us; hates due to us; he seeks the pleasure of Allah - The Exalted and in His Messenger, for Allah - The Exalted the The Glorious - says: }And those who believe in Allah and His Messengers, They are the (sincere (lovers of Truth), and the Witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light[57:19].

The people of Israel separated into seventy two sects, but this nation will separate into seventy three sects, only one of them will be in Paradise. He who reveals our secret Allah will let him taste the severe

torture of Iron. Circumcise your children when they are seven days old despite the cold or hot weather, since it is a purity for the body. The earth will complain to Allah against the uncircumcised person who urinates on it. The intoxication belongs to four types: The intoxication of the drinks; the intoxication of wealth; the intoxication of sleeping, and the intoxication of sovereignty. When any one of you wants to sleep, he should put his right hand under his right cheek since he doesn't know whether he'll wake up or not. I like the Muslim to hav his pubic hair shaved once every fifteen days.

Try not to eat the whale's meat too much since it may weaken the body; increase the sputum and toughen the soul. Drinking milk is considered a healing from every disease except death. Eat pomegranate with all its core since it is considered as a cure for the stomach; the heart will be revived and the soul will be lightened when eating its seed, and the evil whispers of Satan will be weakened for fourty days due to having them. The best dermis is the vinegar since it removes the bitterness and revives the heart. Eat (chicory)since there is rarely a day passing without throwing a drop of the drops(dews) of Paradise on its leaves. Drink the water of the rain since it purifies the body, and dismisses the diseases, for Allah - The Bleassed and The Most High - said:}And He caused rain to descend on you from heaven to clean you there with, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly there with.[8:11]. There is a cure hidden in the black seed against any disease except the poisoned one. The meat of cows is considered a disease, but their milk is considered a medicine, and their fat is a cure. Nothing is better for the pregnant woman than the ripe dates, for Allah - The Exalted and The Glorious - said to Mary (A.S): And shake Towards thyself the Trunk of the palm tree; it will let fall fresh ripe dates upon thee..[19:25]. Wipe your child's teeth with dates, since the Messenger of Allah(SAW) used to do that with al - Hassan, and al - Hussein. When any one of you wants to make a sexual intercourse with his wife, he shouldn't then throw him self quickly on her, for women need some thing better to prepare them for such an action, and if any one of you has seen any beautiful woman, he should then hasten to make a sexual intercourse with his wife, for the latter has the same thing that he has seen in that charm woman, and he shouldn't let Satan to dwell quickly in his heart, for he should turn his eyes from her, but if he has no wife; he should then pray two Rak'as and praise Allah often; he should ask Allah's Blessings for the prophet and his offspring, then he

should ask Allah's Mercy and virtues as well as His provision, for Allah will let him have what may satisfy him of His Mercy. When any one of you wants to make a sexual intercourse with his wife, he shouldn't talk too much, since talking may produce muteness, and he shouldn't look closely to the inside of his wife's private parts for he will see what he hates, and this may produce blindness, and if he wants to make love with his wife he should say: Oh, Allah! I made her private parts lawful by the Virtue of your command, and I accepted her by the virtue of Your Trust, so if you predestined me to have a child from her, then make him a perfect boy, and prevent Satan to find a path to his heart or to be a partner of him.

For qualities consist in the hypodermic or shot, for the Messenger of Allah(SAW) said that it may relax intestine; it may dismiss the disease of the abdomen, and may strengthen the body. Use the violet as a medicine, and abide to the cupping, and when any one of you wants to make a sexual intercourse with his wife he should avoid the days when the crescent appears or the midst of the months, for Satan asks for children in these two times, and devils command the people to be polytheists in such days, so they come and wait you to conceive your women. Avoid cupping; shaving and cutting the hair on Wednesday for the latter is considered an evil day, and Hell was created on it, and there is a time on Friday when no one use cupping during it but will die.

CHAPTER ON THE ONE THOUSAND QUALITIES AND BEYOND

ON WHAT WAS WRITTEN ON THE GATE OF PARADISE TWO THOUSAND YEARS BEFORE THE CREATION OF THE HEAVENS AND EARTH: Jabir reported, the Messenger of Allah(SAW) as saying : It was written on the Paradise's gate: No god but Allah, Muhammed is the Messenger of Allah, 'Ali is the Messenger's brother(SAW) two thousand years before the creation of the Heavens and earth.

FOUR THOUSAND APPROACHES BELONG TO THE PRAYER: Abu al - Hassan al - Riddah(A.S) reported, I heard him saying: Four thousand gates belong to the prayer.

THE ASSOCIATES OF ALLAH'S MESSENGER (SAW) WERE TWELVE THOUSAND MEN: Abu Abdullah(A.S) said: The associates of Allah's Messenger(SAW) were twelve thousand men, eight thousands of them were in al - Madina, and two thousands of them were in Mecca, and two thousands were of the emancipated prisoners, but there wasn't amongst them neither a qadariyah[A sect of Muslims who deny absolute predestination and believe in His power (Qadar) of man's free will]. Nor a Mu'tazilah, nor a posponist, Nor an ideologist. For those associates used to weep during the day and during the night, and they were saying: May Allah take our souls unto Him before we eat and the enriche.

THE MENTIONING OF THE LIGHT WHICH WAS BETWEEN THE TWO HANDS OF ALLAH - THE EXALTED AND THE GLORIOUS - WAS BEFORE THE CREATION OF ADAM: The Messenger of Allah(SAW) said: We were, me and 'Ali, a light between the two Hands of Allah - Splendor be His Majesty - since four thousand years before Adam was created, and when Allah had created our offspring and was still

being transferred by Allah - The Exalted and The Glorious - from one offspring into another until He brought it into the offspring of Abdul Mutalib then He brought it into life through two branches; through Abdullah; and through Abu Talib, so 'Ali is from me and I am from 'Ali, His flesh is from my flesh and his blood is from my blood, and if any one loves me he should love him, and he who loves him I love him, and he who hates him I hate him».

THE MENTIONING OF WHAT WAS WRITTEN BETWEEN THE SHOULDERS OF THE PRAISED ANGEL SINCE TWENTY TWO THOUSAND YEARS BEFORE THE CREATION OF ADAM: 'Ali bin Ja'fa reported, I heard Abu al - Hassan Mussa bin Ja'far(A.S)as saying: When the Messenger of Allah (SAW) was amongst us, an angel of twenty four faces entered, where Allah's Messenger(SAW) said to him: My dear Gabriel, why have you come in such a shape?, the angel replied: I am not Gabriel, I am Mahmoud, Allah - The Exalted and The Glorious - has sent me in order to couple the light with the light. He asked: who is coupled with the other?, He said: Fatima(A.S) to 'Ali, and there was a term written on the back of this angel between his two shoulders when he left, Muhmmmed is the Messenger of Allah, and 'Ali is His Guardian', the Messenger of Allah(SAW) said: 'since when was this written between your shoulders?' He said: 'since twenty two thousand years before Adam was created.

ALLAH - THE EXALTED AND THE GLORIOUS - HAD CREATED ONE HUNDRED AND TWENTY FOUR THOUSAND PROPHETS, AND ALLAH - THE EXALTED AND THE GLORIOUS - HAD CREATED ONE HUNDRED AND TWENTY FOUR THOUSAND GUARDIANS: The leader of the faithful 'Ali bin Abu Talib(A.S) reported, the prophet(SAW) as saying: Allah - The Exalted and The Glorious - had created one hundred and twenty four thousand prophets and I am the most honored of them to Allah, and Allah - The Exalted and The Glorious - had created one hundred and twenty four thousand guards where 'Ali is the Most honored of them to Allah and the best of them as well.

ALLAH - THE MOST HIGH - HAD TALKED TO MOSES(A.S) WITH ONE HUNDRED AND TWENTY FOUR THOUSAND WORDS: Ibn Abbas reported, the Messenger of Allah(SAW) as saying: Allah - The Exalted and The Glorious - had talked to Moses(A.S) using one hundred and

twenty four thousand words during three days and nights, where Moses didn't eat or drink any thing, and when he went to his folk, the people of Israel, he heard their speech and he abominated them owing to what he had heard of the Most beautiful and valuable words of Allah - The Exalted and The Glorious.

THE MESSENGER OF ALLAH(SAW) HAD TAUGHT 'ALI(A.S) ONE THOUSAND APPROACHES, EACH ONE OF THESE APPROACHES LEADS TO ONE THOUSAND OTHER APPROACHES: Umm Salamah, the wife of the prophet(SAW) reported, the Messenger of Allah(SAW) as saying during his illness due to which he died: «Bring to me my associate, Then 'Aisha told her father about this, so when he went to the Messenger of Allah(SAW), the messenger of Allah veiled his face and said: Bring me my associate. Abu Bakr then returned, and Hafsa asked her father to go, so when he came in front of the Messenger of Allah(SAW), the messenger of Allah covered his face and said: Bring me my associate, and Umar returned, and Fatima(A.S) asked 'Ali(A.S) to go to her father, and when he entered, the Messenger of Allah(SAW) stood and put his dress on 'Ali. 'Ali reported 'The Messenger had told me one thousand traditions where each one of them leads to other one thousand traditions, until I sweat and the messenger of Allah(SAW) sweat, then his sweat dropped on me, and my sweat dropped on him.

- Al- Isbah bin Nabatah reported, the leader of the faithful(A.S) as saying The Messenger of Allah(SAW) had taught me one thousand approaches related to the licit and the illicit matters, and what will be necessary till the Day of Resurrection, each one of these approaches leads to the other one thousand approaches, and I learned the Knowledge of death and calamities, and the knowledge of speech.

- Al - Isbah bin Nabatah reported, the leader of the faithful(A.S) had commanded us to walk to al - Mada'in at al - Koufa, so we walked on Sunday, and 'Amro bin Huraith related with seven people, then they walked to a place at al - hirah called al - khouarnk and said: 'we can make an excursion until Wednesday' , and when it was Wednesday they left and 'Ali(A.S) followed us, and when they were having their lunch, a lizard appeared and they hunted it, then Umro bin Huraith took it and stretched his hand saying: 'Recognize as a caliph, this is the leader of the faithful', and the latter was recognized as a caliph by the seven men, where Umro was the eighth of them. They departed then, on the

Wednesday evening, and they reached al -Mada'in on Friday. The leader of the faithful(A.S) was still addressing the people, and they never left each other, but they were together until they came to the mosque, and when they entered, the leader of the faithful(A.S) looked at them and said: 'You, people, the Messenger of Allah(SAW) told me one thousand traditions, each one of them leads to other one thousand traditions, where there are one thousand keys for every sub tradition, and I heard Allah - Splendor Be His Majesty - saying: }One day we shall call together all human beings with By Allah That Eight people will be resurrected on the Day of Resurrection calling for their Imam where the latter will be a lizard, or I will call them lizards if I want.' He said: 'I saw Umro bin Huraith fell ashamed and blamed like the leaf of the palm tree.

- Abu Basir reported, Abu Abdullah(A.S) as saying: There was a small paper attached to the tail of the Messenger's sword, I asked Abu Abdullah(A.S): 'what was written on I?'

He said: There were the letters, each one of them leads to other one thousand letters. Abu Basir reported, Abu Abdullah(A.S) as saying: Verily there hasn't been any letter of them brought out except two only until now.

- Aba bin Tagloub reported, Abu Abdullah(A.S) as saying: Three hundred and thirteen men will visit your mosque - which is Mecca - where all the people of Mecca know that they were not born from neither their fathers nor their grand fathers, and they will be ornamented with swords, each one of these swords will bear a letter which leads to other one thousand words, and each one of them will send a wind calling in every valley: 'This is the guided man(Al - Mahdei) who will pass his judgment very much like the judgment of the people of David(A.S), where he'll not be asked to show any evidence.

- Abu Ja'far Muhammed bin 'Ali al -Baqir(A.S) said: A man came to 'Ali(A.S) when he was on his tribune, he asked: 'leader of the faithful, may you allow me to tell what I heard about 'Ammar bin Yassir said by the Messenger of Allah(SAW)?', He said: Fear Allah, and do not say any thing against 'Ammar but what the Messenger(SAW) said', and he repeated this three times. Then he said to him: 'Say', and he said: 'I heard the Messenger of Allah(SAW) saying: 'I fight on the behalf of the Qur'an, where 'Ali fights on the behalf of the interpretation', 'Ali(A.S) said: 'I

swear by the Lord of al - Ka'ba that 'Ammar is truthful, this equals, in my sight, to more than one thousand words, each one of such words leads to other one thousand words'.

- 'Ali bin Abu Talib(A.S) said: 'when the Messenger of Allah(SAW) was dying he called me, and when I entered he said to me: 'Ali you are my guardian and successor for both my house hold and my nation either in my life or after my death. Your patron is my patron, and my patron is Allah; and your enemy is my enemy, and he will be the enemy against Allah. 'Ali, any one who denies your patronage (leader ship) after me, will be he who denies my message in my life since you are from me and I am from you', then he brought me near to him and told me one thousand approaches of knowledge, each one of these approaches leads to other one thousand approaches.

(1) THE ALIENATION OR (DISAFFECTION: Bad - Temper may lead you to be ungrateful for the grace of both the creator and the creatures. But the word (Bear) means to carry a thing or so. Therefor the meaning of (alienation) or (disaffection) may hold the meaning of the oppression, or (of being mnjust), but (Bear) may have another interpretation which is (being satisfied and content with this oppression), and he who doesn't charge it, there by, would be ungrateful for the grace of Allah Who created the humanbeing respected and honoured, so he has no right to humiliate himself owing to what Allah - the Exalted, and the Glorious - said } WE HAVE HONoured THE SONS OF ADAM{.

(1)It means he transgresses his limits

(1)It means to conceal behind aveil when making love.

(1) which is the marriage of enjoyment (Temporary marriage) ;(ALMUTAA).

(1) Scholars: means the learned religious people

(1) All the learned people including the scholar al-Majlissi, as well as the scholars of the doctrines: Shafi'e , Abu Hanifa, upon whom the congregation agreed, that playing chess, back gammon, the fourteen, ... etc. are forbidden

(1) the knowledge of Allah goes beyond knowing what is there in the womb concerning whether the fetus is male or female. But it goes beond to the details of his existance, and his future.

(1) A repetition of the words of the call tp prayer after the worshippers have taken their places with the addition of a statement that the time of prayer has come.

- (2) The cry of pilgrims: "At Thy service, O Allah... . etc".
- (1) A divorce in the pre-Islamic period, when one says to his wife: you are to me as the back of my mother.

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)