

PART 20: On Twenty and Above-Numbered Characteristics

[Twenty Characteristics in Love for the Holy Household](#)

20-1 Muhammad ibn al-Fazl ibn Zaydoye al-Jalab al-Hamedany in Hamedan narrated that Ibrahim ibn Amroos al-Hamedany quoted Al-Hassan ibn Isma'il, on the authority of Sa'id ibn al-Hikam, on the authority of his father, on the authority of Al-O'za'ee, on the authority of Yahya ibn Abi Kasir, on the authority of Abi Salma (who is Abu Salma ibn Abdul Rahman), on the authority of Abi Sa'ed al-Khidry that God's Prophet (MGB) said, "Whomever God has bestowed with the love of the Divine Leaders (MGB) from my Household has received the prosperity of this world and the Hereafter. He should have no doubt that he will go to Heaven. There are twenty properties in the love of my Household: ten for this world and ten for the Hereafter. The ten for this world are: abstinence;

مضاغظها فيتروح عنه بحركتها، وكان الكبد حذاء لينقل المعدة ويقع جميعا عليها فيعصرها ليخرج ما فيها من البخار، وجعلت الكلية كحب اللوبيا لان عليها مصب المني نقطة بعد نقطة فلو كانت مربعة أو مدورة احتبست النقطة الاولى إلى الثانية فلا يلتذ بخروجها الحي، إذ المني ينزل من قفار الظهر إلى الكلية فهي كالوددة تنقبض وتنبس ترميه أولا فأولا إلى المثانة كالبنقة من القوس وجعل طي الركبة إلى خلف لان الانسان يمشي إلى بين يديه فيعتدل الحركات ولولا ذلك لسقط في المشي وجعلت القدم مخرصة لان المشي إذا وقع على الارض جميعه ثقل كثقل حجر الرحي، فإذا كان على حرفه رفعه الصبي وإذا وقع على وجهه صعب نقله على الرجل.

فقال له الهندي: من أين لك هذا العلم؟ فقال عليه السلام: أخذته عن آبائي عليهم السلام عن رسول الله صلى الله عليه وآله عن جبرئيل عليه السلام عن رب العالمين جل جلاله الذي خلق الاجساد والارواح،

فقال الهندي: صدقت وأنا أشهد أن لا إله إلا الله وأن محمدا رسول الله وعبد، وأنت أعلم أهل زمانك

في حب أهل البيت عليهم السلام عشرون خصل

حدثنا محمد بن الفضل بن زيدويه الجلاب الهمداني بهمدان قال: حدثنا إبراهيم بن عمرو الهمداني قال: 1-20 حدثنا الحسن بن إسماعيل، عن سعيد بن الحكم عن أبيه، عن الأوزاعي، عن يحيى بن أبي كثير، عن أبي سلمة، عن أبي سعد الخدري قال: قال رسول الله صلى الله عليه وآله: من رزقه الله حب الأئمة من أهل بيتي فقد أصاب خير الدنيا والآخرة، فلا يشك أن أحد أنه في الجنة فإن في حب أهل بيتي عشرون خصلة، عشر منها في الدنيا وعشر منها في الآخرة، أما التي في الدنيا

eagerness to acquire knowledge; piety in religion; inclination to worship; repentance before death; pleasure with staying up at night (for praying or supplications); not being envious of what other people own; abiding by what is divinely right and wrong; dislike of this world; and generosity. And the ten for the Hereafter are: there will be no Reckoning for him; his deeds will not be measured; his record of deeds will be given to his right hand (implying that he is saved); freedom from the Fire of Hell will be promised for him; his face will be white; he will be wearing Heavenly garments; he will be given the right to intercede on behalf of one-hundred members of his family; God the Almighty will look upon him with His Mercy; he will be wearing a crown – one of the Heavenly Crowns; and he will enter Heaven without any Reckoning. Then blessed be [1](#) those who love the Members of my Household.”

Twenty Characteristics of One who Believes in God

20-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Abdullah ibn Mihran, on the authority of Ali ibn al-Hussein ibn Ubaydullah al-Yashkari, on the authority of Muhammad ibn al-Masna al-Hazrami, on the authority of Uthman ibn Zayd, on the authority of Jabir ibn Yazid that Abi Ja’far al-Baqir (MGB) said, “There are twenty rights for a believer incumbent upon the Honorable the Exalted God. It is incumbent upon the Blessed the Sublime God not to put him through such a trial which would force him out of the religion. It is incumbent upon God not to leave him without any food or clothing. It is incumbent upon God not to let him be blamed by his enemies. It is incumbent upon God not to debase or belittle him. It is incumbent upon God not to divulge his secrets. It is incumbent upon God not to take away his life by drowning or burning. It is incumbent upon God not to have anything overtake him or for him to overtake something. It is incumbent upon God to help him out of the plots of those who plot. It is incumbent upon God to safeguard him from being overpowered by the oppressors. It is incumbent upon God to associate him with us in this world and the Hereafter. It is incumbent upon God not to give him a disease that would make His creation look bad. It is incumbent upon God to safeguard him from vitiligo [2](#) and leprosy. It is incumbent upon God not to take away his life

after having done a major sin. It is incumbent upon God to remind him of his sins so that he may repent. It is incumbent upon God not to deny him of the knowledge of His Proof. It is incumbent upon God not to make what is wrong dear in his heart. It is incumbent upon God to resurrect him along with us on the Resurrection Day with the light of his

فالزهد والحرص على العمل، والورع في الدين، والرغبة في العبادة، والتوبة قبل الموت، والنشاط في قيام الليل، واليأس مما في أيدي الناس، والحفظ لأمر الله ونهيه عز وجل، والتاسعة بغض الدنيا، والعاشرة السخا، وأما التي في الآخرة فلا ينشر له ديوان، ولا ينصب له ميزان، ويعطى كتابه بيمينه، ويكتب له براءة من النار، ويبيض وجهه، ويكسى من حلل الجنة، ويشفع في مائة من أهل بيته، وينظر الله عز وجل إليه بالرحمة ويتوج من تيجان الجنة، والعاشرة يدخل الجنة بغير حساب فطوبى لمحبي أهل بيتي.

للمؤمن على الله عز وجل عشرون خصلة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي قال: حدثني محمد 2-20 بن عبد الله بن مهران قال: حدثني علي بن الحسين ابن عبيد الله الإشكري قال: حدثني محمد بن المثنى الحضرمي، عن عثمان بن زيد، عن جابر بن يزيد، عن أبي جعفر عليه السلام قال: للمؤمن على الله عز وجل عشرون خصلة يفى له بها، على الله تبارك وتعالى أن لا يفتنه ولا يضله، وله على الله أن لا يعريه ولا يجوعه، وله على الله أن لا يشمت به عدوه، وله على الله أن لا يخذله ويعزله، وله على الله أن لا يهتك ستره، وله على الله أن لا يميته غرقا ولا حرقا، وله على الله أن لا يقع على شيء ولا يقع عليه شيء، وله على الله أن يقيه مكر الماكرين، وله على الله أن يعيذه من سطوات الجبارين، وله على الله أن يجعله معنا في الدنيا والآخرة، وله على الله أن لا يسلط عليه من الادياء ما يشين خلقته، وله على الله أن يعيذه من البرص والجذام وله على الله أن لا يميته على كبيرة، وله على الله أن لا ينسيه مقامه في المعاصي حتى يحدث توبة، وله على الله أن لا يحجب عنه معرفته بحجته، وله على الله أن لا يعزز في قلبه الباطل، وله على الله

faith shining in front of him. It is incumbent upon God to make him succeed in all good affairs. It is incumbent upon God not to make him subdued by his enemies and be belittled. It is incumbent upon God to have him end up securely and with faith and join him up with us in the Highest Paradise. These are the Honorable the Exalted God's conditions for believers."

The Reward for Performing Hajj Pilgrimage Twenty Times

20-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Yahya al-Mu'azi, on the authority of Muhammad Khalid al-Tayalesi, on the authority of Sayf ibn Umayrih, on the authority of Abu Bakr al-Hazrami that Abu Abdullah as-Sadiq (MGB) said, "A person who has gone on the *Hajj* pilgrimage for twenty times will not see Hell nor will he hear its roaring sounds."

Twenty-Three Praiseworthy Characteristics of As-Sajjad

20-4 Al-Muzaf'far ibn Ja'far (ibn al-Muzaf'far) ibn al-Alavi al-Samarqandi – may God be pleased with him – narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayashi quoted his father, on the authority of Abdullah ibn Muhammad Khalid al-Tayalesi, on the authority of his father, on the authority of Muhammad ibn Ziyad al-Azodi, on the authority of Hamzih ibn Himran, on the authority of his father Humran ibn A'ayn, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB), “Ali ibn al-Hussein (MGB) said one-thousand units of prayers each day and night as the Commander of the Faithful Imam Ali (MGB) did. He (MGB) had five-hundred date palms and used to say two units of prayers under each of them.

When he (MGB) prayed, he stood very humbly and his color changed due to his fear of God. He prayed as if a lowly servant was praying in front of a Majestic King. His organs shook as he prayed out of fear of the Honorable the Exalted God. He prayed like one who was saying farewell to praying and that this was going to be his last prayer. One day his cloak fell off his shoulder as he was praying. He did not correct this until after he finished saying his prayers.

Some of his companions asked him about the reason for this. He (MGB) replied, ‘Woe to you! Do you know who I was standing before? Indeed only as much of a person’s prayer is accepted that he concentrates on.’ Then the man said, ‘O thus we are all ruined!’

Then, the Imam (MGB) said, ‘No! Indeed the Honorable the Exalted God would perfect your prayers with the recommendable (*Nafila*) prayers which

أن يحشره يوم القيامة ونوره يسعى بين يديه، وله على الله أن يوفقه لكل خير، وله على الله أن لا يسلط عليه عدوه فيذله، وله على الله أن يختم له بالامن والايمان ويجعله معنا في الرفيق الاعلى. هذه شرائط الله عز وجل للمؤمنين

ثواب من حج عشرين حجة

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن يحيى بن عمران 20-3 الاشعري قال: حدثنا محمد بن يحيى المعاذي، عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بكر الحضرمي قال: قال أبو عبد الله عليه السلام: من حج عشرين حجة لم ير جهنم ولم يسمع شهيقها ولا زفيرها

ذكر ثلاث وعشرين خصلة من الخصال المحموده التي وصف بها على بن الحسين زين العابدين عليهما السلام

حدثنا المظفر بن جعفر [بن المظفر] بن العلوي السمرقندي رضي الله عنه حدثنا جعفر بن محمد بن مسعود 20-4

العياشي، عن أبيه قال: حدثنا عبد الله بن محمد خالد الطيالسي قال: حدثني أبي، عن محمد بن زياد الأزدي، عن حمزة بن حمران، عن أبيه حمران بن أعين، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: كان علي بن الحسين عليهما السلام يصلي في اليوم واللييلة ألف ركعة كما كان يفعل أمير المؤمنين عليه السلام كانت له خمس مائة نخلة فكان يصلي عند كل نخلة ركعتين، وكان إذا قام في صلاته غشي لونه لون آخر، وكان قيامه في صلاته قيام العبد الذليل بين يدي الملك الجليل، كانت أعضاؤه ترتعد من خشية الله عز وجل، وكان يصلي صلاة مودع يرى أنه لا يصلي بعدها أبداً، ولقد صلى ذات يوم فسقط الرداء عن إحدى منكبيه فلم يسوه حتى فرغ من صلاته فسأله بعض أصحابه عن ذلك فقال: ويحك أتدري بين يدي من كنت، إن العبد لا يقبل من صلاته إلا ما أقبل عليه منها بقلبه، فقال الرجل: هلكنا فقال: كلا إن الله عز وجل متمم ذلك بالنوافل. وكان عليه السلام ليخرج في اللييلة الظلماء فيحمل الجراب على

you perform.’ The Imam (MGB) often went out in the darkness of the night with a bag on his back in which he (MGB) carried coins. He even carried food and wood on his back. He (MGB) went to the doors, knocked on them and gave things to whoever came out of the house. The Imam (MGB) covered up his face when he (MGB) gave something to the poor so that they could not recognize him. Only when the Imam (MGB) died, did they recognize that it had been him who brought the stuff for them. Once they put his corpse down to perform the ritual ablutions (*wuzu*) for the deceased, they looked at his back and noticed that it had become rough like a camels’ knees due to carrying heavy loads on his back to the doors of the needy and the poor. One day he went out and he was carrying a fur cloak. A beggar came and hanged onto it. He (MGB) gave it to him and left. He (MGB) bought fur clothes in the winter and sold them in the summer and gave away the money in charity. He (MGB) saw a group of people who were begging on the day of *Arafat*. He (MGB) said, ‘Woe to you! You should not ask for things from anyone other than God on such a day! Even babies in their mother’s wombs are hoped to be fortunate on this day.’ He (MGB) abstained from eating food with his mother. They asked him (MGB), ‘O son of God’s Prophet (MGB)! You always do good deeds and have good relationships with your next of kin. How come you do not eat any food with her?’ He (MGB) replied, ‘I do not like to reach out for what her eyes may have sought.’ A man asked him (MGB), ‘O son of God’s Prophet! Indeed I really like you for God’s sake, while you despise me.’ He (MGB) went on the *Hajj* pilgrimage twenty times riding a female camel, and he (MGB) never cracked the whip at it! When the female camel died, he (MGB) ordered that it be buried under the ground so that the beasts do not eat it. Once they asked his female slave about him (MGB). She said, ‘Should I give you a short answer or a long one?’ They said, ‘Give a short reply.’ She said, ‘I never fed him during the day, and never spread out his bed for him at night.’ He ran into a group of people who were gossiping about him. He (MGB) stood in front of them and told them, ‘May God forgive me if you are saying the truth, and may God forgive you if you are lying.’ Whenever a seeker of knowledge came to him, he (MGB) said, ‘Hail to what is recommended by God’s Prophet.’ Then he (MGB) said, ‘Indeed when a seeker of knowledge leaves his house and walks on wet or dry things, everything as deep down as the seventh level beneath the Earth will say glorifications for him.’ He (MGB) used to feed one-hundred poor families in Medina. He (MGB) liked the orphans, the helpless ones, the weak and the helpless beggars to sit at his table-cloth³. He fed them with his own hand and gave the married ones some food to take for the wives. He (MGB)

ظهره وفيه الصرر من الدنانير والدراهم، وربما حمل على ظهره الطعام أو الحطب حتى يأتي بابا بابا فيقرعه ثم يناول من يخرج إليه، وكان يغطي وجهه إذا ناول فقيرا لئلا يعرفه فلما توفي عليه السلام فقدوا ذلك فعلموا أنه كان علي بن الحسين عليهما السلام، ولما وضع عليه السلام على المغتسل نظروا إلى ظهره وعليه مثل ركب الأبل مما كان يحمل على ظهره إلى منازل الفقراء والمساكين، ولقد خرج ذات يوم وعليه مطرف خز فعرض له سائل فتعلق بالمطرف فمضى وتركه، وكان يشتري الخبز في الشتاء، فإذا جاء الصيف باعه فتصدق بثمنه، ولقد نظر عليه السلام يوم عرفة إلى قوم يسألون الناس، فقال: ويحكم أغير الله تسألون في مثل هذا اليوم إنه ليرجى في هذا اليوم لما في بطون الحبالى أن يكونوا سعداء ولقد كان عليه السلام يأبى أن يؤاكل أمه فقيل له: يا ابن رسول الله أنت أبر الناس وأوصلهم للرحم فكيف لا تؤاكل أمك؟ فقال: إني أكره أن تسبق يدي إلى ما سبقت عينها إليه، ولقد قال له عليه السلام رجل: يا ابن رسول الله إني لأحبك في الله حبا شديدا فقال: اللهم إني أعوذ بك أن أحب لك وأنت لي مبغض، ولقد حج على ناقه له عشرين حجة فما قرعها بسوط، فلما توفت أمر بدفنها لئلا تأكلها السباع، ولقد سئلت عنه مولاة له فقالت: أظن أو اختصر؟ فقيل لها: بل اختصري، فقالت: ما أتيتها بطعام نهائياً قط، وما فرشت له فراشاً بليل قط. ولقد انتهى ذات يوم إلى قوم يغتابونه فوقف عليهم، فقال لهم: إن كنتم صادقين فغفر الله لي، وإن كنتم كاذبين فغفر الله لكم. وكان إذا جاءه طالب علم فقال: مرحباً بوصي رسول الله صلى الله عليه وآله. ثم يقول: إن طالب العلم إذا خرج من منزله لم يضع رجله على رطب ولا يابس من الأرض، إلا سبحت له إلى الأرضين السابعة، ولقد كان يعول مئة أهل بيت من فقراء المدينة. وكان يعجبه أن يحضر طعامه اليتامى والأضرار والزمنى والمساكين الذين لا حيلة لهم. وكان يناولهم

never ate anything unless he (MGB) gave the equal of it in charity. He (MGB) prayed so much that the places of his body where he prostrated peeled off seven times each year. He collected them and these were buried with him when he died. He (MGB) cried twenty years for his father Al-Hussein (MGB). He cried every time they brought him some food. Once his servant said, 'O son of God's Prophet! Your sorrow is endless and I am afraid that you may die.' He (MGB) said, 'Woe to you! Indeed the Prophet Jacob (MGB) had twelve sons. God made one of them absent. He (MGB) cried so much for him that his eyes turned white and all the hair on his head got white due to grief. Moreover, his back was bent in his sorrow while his son was alive in this world. However, I have seen my father, my brother, my uncle and seventy members of my family get killed. How can I overcome my grief.'

What Has Come About the 21st and 23rd Nights of Ramazan

20-5 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hammad ibn Uthman, on the authority of Al-Fuzayl ibn Yasar, "On the 21st and 23rd nights of the month of *Ramazan*, Abi Ja'far al-Baqir (MGB) said supplications from the beginning of the night until midnight, and then started to pray from midnight."

20-6 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Al-Hussein ibn al-Hassan ibn Aban quoted Al-Hassan ibn Sa'id, on the authority of Suleiman al-Ja'fari that Abul Hassan Al-Kazim (MGB) said, "Say one-hundred units of prayers on the 21st and 23rd nights of the month of *Ramazan*. Say the Opening Chapter (*Al-Fatiha*⁴) once in each unit and say the *Al-*

20-7 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ibn Faz'zal, on the authority of Abi Jamileh, on the authority of Refa'at that Aba Abdullah as-Sadiq (MGB) said, “The Night of Power is the beginning of the next year and the end of the current year. Our elders – may God be pleased with them – all agree that the Night of Power is the night of the 23rd of the month of *Ramazan*. On that night ritual bathing may be performed from the beginning of the night up until the end of the night.”

20-8 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Sayf ibn Umayrih, on the authority of Hisan ibn Mihran, “I asked Aba Abdullah as-Sadiq (MGB) about the Night of Power. The Imam (MGB) said, ‘Seek it on the nights of the twenty-first and the twenty-third of *Ramazan*.’”

بيده، ومن كان له منهم عيال حمل له إلى عياله من طعامه ، وكان لا يأكل طعاماً حتى يبدأ فيتصدق بمثله. ولقد كان تسقط منه كل سنة سبع ثفئات من مواضع سجوده لكثرة صلاته ، وكان يجمعها ، فلما مات دُفنت معه. ولقد كان بكى على أبيه الحسين عليه السلام عشرين سنة، وما وضع بين يديه طعام إلا بكى حتى قال له مولى له: يا ابن رسول الله أما آن لحزنك أن تنقضي؟! فقال له: ويحك إن يعقوب النبي عليه السلام كان له اثنا عشر ابناً فغيب الله عنه واحدا منهم فابيضت عيناه من كثرة بكائه عليه، وشاب رأسه من الحزن، واحدودب ظهره من الغم، وكان ابنه حيا في الدنيا وأنا نظرت إلى أبي وأخي وعمي وسبعة عشر من أهل بيتي مقتولين حولي فكيف ينقضي حزني.

ما جاء في ليلة إحدى وعشرين وثلاث وعشرين من شهر رمضان

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن حماد 5-20 بن عثمان، عن فضيل بن يسار، قال: كان أبو جعفر عليه السلام إذا كانت ليلة إحدى وعشرين وثلاث وعشرين أخذ في الدعاء حتى يزول الليل فإذا زال الليل صلى.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا الحسين ابن الحسن بن أبان، عن 6-20 الحسن بن سعيد، عن سليمان الجعفري قال: قال أبو الحسن عليه السلام: صل ليلة إحدى وعشرين وليلة ثلاث وعشرين مائة ركعة، تقرأ في كل ركعة "الحمد" مرة، و"قل هو الله أحد" عشر مرات.

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن ابن 7-20 فضال، عن أبي جميلة، عن رفاعة، عن أبي عبد الله عليه السلام قال: ليلة القدر هي أول السنة وهي آخرها. واتفق مشايخنا رضي الله عنهم على أنها ليلة ثلاث وعشرين من شهر رمضان والغسل فيها من أول الليل وهو يجزي إلى

آخره.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، 8-20 عن سيف بن عميرة، عن حسان بن مهران، عن أبي عبد الله عليه السلام قال: سألته، عن ليلة القدر فقال: التمسها ليلة إحدى وعشرين وليلة ثلاث وعشرين.

20-9 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ibrahim ibn Hashim, on the authority of Al-Hussein ibn al-Hassan al-Qurashi, on the authority of Suleiman ibn Hafs al-Basry, on the authority of Abdullah ibn al-Hussein ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB), on the authority of his father (MGB), on the authority of Ja’far ibn Muhammad (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “O my nation! The Honorable the Exalted God dislikes twenty-four characteristics in you and admonishes you against them. He detests that you play when you pray; to mention it when you give charity; to laugh in the graveyards; to spy on houses; and to look at women’s genitals, for this may cause blindness⁶. He detests that you talk when you make love, and said that it could lead to dumbness in the child. He detests that you dose off before the last night prayer. He detests that you talk after the last night prayer. He detests that you bathe in the open without a towel. He detests that you engage in sexual intercourse in the open. He detests that you go into the river without any clothes. He said that there are constructors and angels who reside in the rivers. He detests that you go into the bath without any clothes. He detests that you talk between the general⁷ and the specific calls⁸ to the morning prayer until after the prayers end. He detests that you sail at sea when it is stormy. He detests that you sleep on unfenced roofs and said, ‘No one is to be held responsible for whoever sleeps on unfenced roofs.’ He detests a man to sleep alone in the house. He detests a man to approach his wife while she is having her menstruation, since that would lead to a child who has leprosy or vitiligo⁹ and there would be no one but himself to blame. He detests a man who has had a wet dream to have intercourse with his wife before washing himself, since then a child might be born who is insane and then there will be no one but himself to blame. He detests a man to talk to a man infected with leprosy, unless there is a distance of an arms length between him and the infected man. He said, ‘Escape from a person infected with leprosy as you would escape from a lion.’ He detests that you urinate in a river or flowing creek. He detests building a toilet under fruit trees which bear fruits. He detests a man to put his shoes on while he is standing up. He detests a man to enter a dark house, unless he has a light to see his way. He detests blowing at the place of the prayer.”

Congregational Prayers Are Twenty-Five Ranks Higher than Individual Prayers

20-10 Abul Qasim Abdullah ibn Ahmad, the jurisprudent in Balkh – narrated that Abu Harb quoted Muhammad ibn Aheed, on the authority of

النهي عن أربع وعشرين خصلة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم عن الحسين بن الحسن القرشي، 9-20 عن سليمان بن حفص البصري، عن عبد الله بن الحسين ابن زيد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام، عن أبيه، عن جعفر بن محمد عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عز وجل كره لكم أيتها الأمة أربعاً وعشرين خصلة، ونهاكم عنها: كره لكم العبث في الصلاة، وكره المن في الصدقة، وكره الضحك بين القبور، وكره التطلع في الدور، وكره النظر إلى فروج النساء وقال: يورث العمى، وكره الكلام عند الجماع وقال: يورث الخرس يعني في الولد، وكره النوم قبل العشاء الآخرة، وكره الحديث بعد العشاء الآخرة، وكره الغسل تحت السماء بغير منزر، وكره المجامعة تحت السماء، وكره دخول الانهار إلا بمئزر وقال: في الانهار عمار وسكان من الملائكة، وكره دخول الحمامات إلا بمئزر، وكره الكلام بين الاذان والاقامة في صلاة الغداة حتى تقضي الصلاة، وكره ركوب البحر في هيجانه، وكره النوم في سطح ليس بمحجر، وقال: من نام على سطح غير ذي محجر فقد برئت منه الذمة، وكره أن ينام الرجل في بيت وحده، وكره للرجل أن يغشى امرأته وهي حائض فإن غشها فخرج الولد مجذوماً أو أبرص فلا يلومن إلا نفسه، وكره أن يغشى الرجل امرأته وقد احتلم حتى يغتسل من احتلامه الذي رأى، فإن فعل فخرج الولد مجنوناً فلا يلومن إلا نفسه، وكره أن يكلم الرجل مجذوماً إلا أن يكون بينه وبين المجذوم قد ذراع، وقال: فر من المجذوم فرارك من الاسد، وكره البول على شط نهر جاري، وكره أن يحدث الرجل تحت شجرة قد أينعت يعني أثمرت، وكره أن يتنعل الرجل وهو قائم، وكره أن يدخل الرجل البيت المظلم إلا أن يكون بين يديه نار، وكره النفخ في موضع الصلاة.

صلاة الجماعة أفضل من صلاة الفرد بخمس وعشرين درجة

أخبرني أبو القاسم عبد الله بن أحمد الفقيه ببلخ فيما أجاز له لي قال: حدثنا أبو حرب قال: حدثنا محمد بن 10-20 أحميد عن ابن أبي عيسى الحافظ قال: أخبرنا أبو

Ibn Abi Isa al-Hafiz, on the authority of Abul Qasim Muhammad ibn Ibrahim, on the authority of Ibn Bakir, on the authority of Al-Lays, on the authority of Ibn al-Had, on the authority of Abdullah ibn Khabab, on the authority of Abi Sa'id al-Khidry that God's Prophet (MGB) said, "Congregational prayers are twenty-five times better than individual prayers."

He added, "In his writings to me, my father – may God be pleased with him – said, 'Congregational prayers have twenty-five higher ranks in Paradise over individual prayers.'"

There Are Twenty-Nine Characteristics In Prayers

20-11 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Muhammad ibn Sa'id al-Hamedany – a servant of the Hashemites¹⁰ – quoted Al-Monzar ibn Muhammad, on the authority of Ja'far (ibn Soma'at), on the authority of Aban al-Ahmar, on the

authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Sabet, on the authority of his father, on the authority of Zamrat ibn Habib, “I asked the Prophet (MGB) about praying. The Prophet (MGB) said, ‘Praying is one of the religious principles. There lies the Honorable the Exalted God’s Pleasure in it. It is the way of the Prophets. There is the love of the angels for the prayer niche. The following are the results of praying: guidance; faith; light of recognition; increase in daily sustenance; comfort for the body; hatred of Satan; an armor against the atheists; acceptance of supplications; acceptance of deeds; something put aside for the Hereafter; an intercession between one and the angel of death; a companion in the grave; a resting place in one’s grave; an answer for the questioning angels (*Nakir* and *Munkar*¹¹); a crown on a believers head and a light upon his face at the time of Resurrection; a dress upon a believer’s body at the time of Resurrection; a veil between a believer’s body and the Fire; a proof between a believer and his Lord – may His Majesty be Exalted; a savior of one’s body from the Fire; a certificate to go over the Bridge¹²; one’s key to Paradise; a believer’s nuptial gift for the Houries¹³; the price (paid by a believer) for Paradise; the means by which a servant can attain high ranks, since prayers consist of glorifications, praises, saying ‘*God is Great*’, and saying ‘*There is no god but God*’, sanctifications, promises and calls.”

Knowledge Has Twenty-Nine Characteristics

20-12 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Ubayd al-Yaqṭayni who narrated a group of friends who linked it up to the Commander of the Faithful Imam Ali

القاسم محمد بن إبراهيم قال: حدثنا ابن بكير قال: حدثنا الليث، عن ابن الهاد، عن عبد الله بن خباب، عن أبي سعيد الخدري قال: إن رسول الله صلى الله عليه وآله قال: صلاة الجماعة أفضل من صلاة الفرد بخمس وعشرين درجة. وقال أبي رضي الله عنه في رسالته إلي: لصلاة الرجل في جماعة على صلاة الرجل وحده خمس وعشرين درجة في الجنة.

في الصلاة تسع وعشرون خصلة

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أحمد بن محمد بن سعيد الهمداني 20-11 مولى بني هاشم، قال: أخبرنا المنذر بن محمد قال: حدثنا جعفر، عن أبان الأحمر قال: حدثنا الحسين بن علوان، عن عمرو بن ثابت، عن أبيه، عن ضمرة بن حبيب، قال: سئل النبي صلى الله عليه وآله عن الصلاة، فقال عليه السلام: الصلاة من شرايع الدين، وفيها مرضات الرب عز وجل، وهي منهاج الانبياء، وللمصلي حب الملائكة، وهدى وإيمان، ونور المعرفة، وبركة في الرزق، وراحة للبدن، وكراهة للشيطان، وسلاح على الكافر، وإجابة للدعاء، وقبول للأعمال، وزاد للمؤمن من الدنيا إلى الآخرة، وشفيع بينه وبين ملك الموت، وأنس في قبره، وفرش تحت جنبه، وجواب لمنكر ونكير، وتكون صلاة العبد عند المحشر تاجاً على رأسه ونوراً على وجهه، ولباساً على بدنه، وستراً بينه وبين النار، وحجة بينه وبين الرب جل جلاله، ونجاة لبدنه من النار، وجوازاً على الصراط، ومفتاحاً

للجنة، ومهورا لحوالعين، وثمانا للجنة، بالصلاة يبلغ العبد إلى الدرجة العليا لان الصلاة تسبيح وتهليل وتحميد وتكبير وتمجيد وتقديس وقول ودعوة.

في العلم تسع وعشرون خصلة

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى ابن عبيد البقطيني قال: حدثنا 12-20 جماعة من أصحابنا رفعوه إلى أمير المؤمنين عليه

(MGB) that God's Prophet (MGB) said, "Acquire knowledge since learning is a good deed, teaching equals saying God's glorifications, and discussing about knowledge equals participating in a holy war. Teaching knowledge to the one who doesn't know it is giving charity. Granting knowledge to the proper persons brings God's pleasure, since one knows the lawful and the unlawful using knowledge and knowledge would lead its seeker to Paradise. Knowledge is a guide in case of fear; it is a companion in case of loneliness; it is a guide in case of hardships; it is a weapon against the enemies; and an ornament in the presence of friends. God promotes some people by means of knowledge to such a high rank that they are the leaders of goodness and must be obeyed. Their deeds must be taken into consideration and their works must be followed. The angels are inclined to be their friends and they anoint them with their own wings while they pray. Everything including the fish in the sea, the beasts in the desert and the quadrupeds ask for forgiveness for them since knowledge brings life to the hearts and light to the eyes and power against sluggishness. God opens the doors to the homes of the good people for the learned men. He grants them association with the good ones in this world and in the Hereafter. God is obeyed and served by means of knowledge. God is recognized as One by means of knowledge. The bonds of relationship are fastened by means of knowledge. What is lawful and unlawful is recognized by means of knowledge. Knowledge is the prelude to action. Any action follows knowledge. God inspires it to the blessed ones and deprives the miserable ones from it.'

What Abuzar Asked the Prophet of God

20-13 Abul Hassan Ali ibn Abdullah ibn Ahmad al-Asvari narrated that Abu Yusuf Ahmad ibn Muhammad ibn Qays al-Sejezi¹⁴ al-Mozakar quoted Abul Hassan Amr ibn Hafs, on the authority of Abu Muhammad Ubaydullah ibn Muhammad ibn Asad in Baghdad, on the authority of Al-Hussein ibn Ibrahim Abu Ali, on the authority of Yahya ibn Sa'id al-Basry, on the authority of Ibn Jarir, on the authority of Ata, on the authority of Ubayd ibn Umar al-Laysee, on the authority of Abuzar, "I went to see God's Prophet (MGB). He (MGB) was sitting alone in the mosque. The Prophet (MGB) was alone so I enjoyed his company in private. He (MGB) told me, 'O Abuzar! The mosque has certain salutations.' I asked, 'What is the mosque's salutation?' He (MGB) said, 'Two units of prayers.' I said, 'O Prophet of God! You are ordering me to say prayers. What are prayers?' He (MGB) said, 'It is the best thing. Anyone who

wants to say more of it can do so and anyone who wishes to say less of it can do so.' I said, 'O Prophet of God! What is most loved by the Honorable the Exalted God?' He said,

السلام قال: قال رسول الله صلى الله عليه وآله: تعلموا العلم فإن تعلمه حسنة، ومدرسته تسبيح، والبحث عنه جهاد، وتعليمه من لا يعلمه صدقة، وبذله لاهله قربة، لأنه معالم الحلال والحرام، وسالك بطالبيه سبيل الجنة، وهو أنيس في الوحشة، وصاحب في الوحدة، ودليل على السراء والضراء، وسلاح على الأعداء، وزين للإخلاء، يرفع الله به أقواما يجعلهم في الخير أئمة يقتدى بهم، ترمق أعمالهم، وتقتبس آثارهم، وترغب الملائكة في خلقتهم، يمسحونهم في صلاتهم بأجنحتهم، ويستغفر لهم كل شيء حتى حيتان البحور وهوامها، وسباع البر وأنعامها، لأن العلم حياة القلوب، ونور الأبصار من العمى، وقوة الأبدان من الضعف، ينزل الله حامله منازل الأخيار، ويمنحه مجالس الأبرار في الدنيا والآخرة، بالعلم يطاع الله ويعبد، وبالعلم يعرف الله ويؤخذ، وبالعلم توصل الأرحام، وبه يعرف الحلال والحرام، والعلم امام العمل والعمل تابعه، يلهمه الله السعداء ويحرمه الأشقياء.

الخصال التي سألت عنها أبوذر - رحمه الله - رسول الله صلى الله عليه وآله

حدثنا أبو الحسن علي بن عبد الله بن أحمد الاسواري المذكر قال: حدثنا أبو يوسف أحمد بن محمد بن قيس 13-20 السجزي المذكر قال: حدثنا أبو الحسن عمر ابن حفص قال: حدثني أبو محمد عبيد الله بن محمد بن أسد ببغداد قال: حدثنا الحسين ابن إبراهيم أبو علي قال: حدثنا يحيى بن سعيد البصري قال: حدثني ابن جريج عن عطاء، عن عبيد بن عمير الليثي، عن أبي ذر رحمة الله عليه قال: دخلت على رسول الله صلى الله عليه وآله وهو جالس في المسجد وحده، فاغتنمت خلوته فقال لي: يا أباذر للمسجد تحية، قلت: وما تحيته؟ قال: ركعتان تركعهما، فقلت: يا رسول الله إنك أمرتني بالصلاة فما الصلاة قال: خير موضوع فمن شاء أقل ومن شاء أكثر. قلت: يا رسول الله أي الأعمال أحب إلي الله عز وجل؟ فقال: إيمان بالله،

'Believing in God and participating in a holy war in His way.' I asked, 'What is the best time to pray?' The Prophet (MGB) said, 'In the darkness of the night.' I asked, 'What is the best part of praying?' The Prophet (MGB) replied, 'The lengthening of the *Qunut*¹⁵. I asked, 'What is the best form of giving charity?' The Prophet (MGB) replied, 'The little bit of charity that a poor man gives an old needy person.' I asked, 'What is fasting?' The Prophet (MGB) replied, 'It is an obligatory act which has a reward near God and is reckoned several-fold by God.' I asked, 'Which is the best form of freeing a slave?' The Prophet (MGB) replied, 'Freeing one who is more expensive and dearer to his family.' I asked, 'What is the best form of holy war?' The Prophet (MGB) replied, 'The one in which one rides his own horse and fights until his blood is shed.' I asked, 'Which of the verses of the Holy Quran which God has sent upon you is greater?' The Prophet (MGB) replied, 'The verse of the Throne (*Ayat al-Kursi*).¹⁶ Then The Prophet (MGB) added, 'O Abuzar! The seven heavens compared to the Throne are like a ring that has fallen in a broad region of space and the size of the Empyrean Heaven¹⁷ compared to the Throne is like that of a desert in comparison with a ring.

I asked, 'O Prophet of God! How many Prophets were there?' The Prophet (MGB) replied, 'There have

been one-hundred twenty-four thousand Prophets.’ I asked, ‘How many of them were Messengers?’ The Prophet (MGB) replied, ‘Three-hundred and thirteen of them that is a large number.’ I asked, ‘Who was the first Prophet?’ The Prophet (MGB) replied, ‘Adam.’ I asked, ‘Was he one of the Messengers?’ The Prophet (MGB) replied, ‘Yes. God created him with His own Hand and gave to him of His own Spirit.’ Then the Prophet (MGB) added, “O Abuzar! Four of the Prophets spoke in Syriac language¹⁸ namely Adam (MGB); Shees (MGB); Akhnookh – that is Idris (MGB) who is the first to inscribe with a pen and Noah (MGB). Four of the Prophets have been Arabs. They were Hood, Salih, Shoayb and your Prophet Muhammad! The first of the Prophets from the Children of Israel was Moses (MGB) and the last of them was Jesus (MGB). Six-hundred Prophets were from the Children of Israel.’ I asked, ‘O Prophet of God! How many Books did God reveal?’

The Prophet (MGB) replied, ‘God revealed one-hundred and four Books. God revealed fifty leafs (*Sahifa*’s) to Shees, thirty leafs (*Sahifa*’s) to Idris, twenty leafs (*Sahifa*’s) to Abraham. God also revealed the Torah, the Bible, the Psalms of David and the Quran.’ I asked, ‘O Prophet of God! What was the leaf sent to Abraham about?’ The Prophet (MGB) replied, ‘It all contained proverbs and pieces of advice such as ‘O proud king! I did not appoint you to collect worldly wealth! Rather I appointed you so that you do

وجهاد في سبيله قلت: فأني [وقت] الليل أفضل؟ قال: جوف الليل الغابر، قلت: فأني الصلاة أفضل؟ قال: طول القنوت، قلت: وأي الصدقة أفضل؟ قال: جهد من مقل إلى فقير ذي سن، قلت: ما الصوم؟ قال: فرض مجزي وعند الله أضعاف كثيرة، قلت: فأني الرقاب أفضل؟ قال: أغلاها ثمنًا وأنفسها عند أهلها، قلت: فأني الجهاد أفضل قال: من عقر جواده واهريق دمه، قلت: فأني آية أنزلها الله عليك أعظم؟ قال: آية الكرسي. ثم قال: يا أباذر ما السماوات السبع في الكرسي إلا كحلقة ملقاة في أرض فلاة، وفضل العرش على الكرسي كفضل الفلاة على تلك الحلقة، قلت: يا رسول الله كم النبيون؟ قال: مائة ألف وأربعة وعشرون ألف نبي، قلت: كم المرسلون منهم؟ قال: ثلاثمائة وثلاثة عشر جماء غفراء قلت: من كان أول الانبياء؟ قال: آدم، قلت: وكان من الانبياء مرسلًا، قال: نعم خلقه الله بيده ونفخ فيه من روحه. ثم قال صلى الله عليه وآله: يا أباذر أربعة من الانبياء سريانيون: آدم شيث واخنوخ، وهو إدريس عليهم السلام وهو أول من خط بالقلم ونوح عليه السلم. وأربعة من الانبياء من العرب: هود وصالح وشعيب ونبيك محمد. وأول نبي من بني إسرائيل موسى، وآخرهم عيسى، وستمائة نبي، قلت: يا رسول الله كم أنزل الله من كتاب؟ قال: مائة كتاب وأربعة كتب، أنزل الله على شيث خمسين صحيفة، وعلى إدريس ثلاثين صحيفة، وعلى إبراهيم عشرين صحيفة، وأنزل التوراة والانجيل والزبور والفرقان، قلت: يا رسول الله فما كانت صحف إبراهيم؟ قال: كانت أمثالا كلها وكان فيها "أيها الملك المبتلى المغرور إني لم

not let the oppressed ask me for their needs! I shall not turn down the prayers of the oppressed even if they are atheists. A wise man whose mind has not been overwhelmed should divide up his time into three portions. He should supplicate to his Honorable and the Exalted Lord in one portion of his time. He should reckon his deeds in another portion of his time. And in the third portion he should ponder over what the Honorable the Exalted God has created. He should also spent some time in private to enjoy the lawful pleasures. This would assist him in the performance of what he has to do in the other portions of his time. It would calm his heart and prepare him for the rest of his deeds.

A wise man should see his life's condition, recognize his own position and keep his tongue in his mouth. One who considers what he says as a part of his deeds would speak a little and only when it would benefit him. A wise man should always seeks three things. He should either improve his life, provide the savings for the Hereafter, or enjoy the lawful things.'

I asked, 'O Prophet of God! What was the leaf revealed to Moses about?' The Prophet (MGB) replied, 'It was all in Hebrew. It contained advice such as, 'I wonder how one who believes in death can be happy! I wonder how one who believes in the Reckoning and the Resurrection Day can laugh! I wonder how one who has seen this world and its vicissitudes can trust it! I wonder how one who believes in destiny can exert useless efforts! I wonder how one who believes in the Reckoning of deeds doesn't do anything for his eternity?'

I asked, 'O Prophet of God! Do we have any of what God revealed to Moses and Abraham in what God has revealed to you?' The Prophet (MGB) replied, 'O Abuzar! Read: *'He is successful who growth, And remembereth the name of his Lord, so prayeth. But ye prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls: The Book of Abraham and Moses.'*¹⁹

I said, 'O Prophet of God! Please give me some advice.'

The Prophet (MGB) said, 'I advise you to fear God as that is the utmost important issue.' I said, 'O Prophet of God! Give me more advice.'

The Prophet (MGB) said, 'I advise you to recite the Quran, remember God often as possible, since then you will be remembered in the Heavens and your light shall shine upon the Earth.'

I said, 'O Prophet of God! Please give me more advice.'

The Prophet (MGB) said, 'I advise you to be as quiet as possible, since that would fend off Satan who is the main enemy of your religion.'

أبعثك لتجمع الدنيا بعضها إلى بعض ولكن بعثتك لترد عني دعوة المظلوم، فإني لا أُردها وإن كانت من كافر، وعلى العاقل ما لم يكن مغلوبا على عقله أن يكون له ساعات: ساعة يناجي فيها ربه عز وجل، وساعة يحاسب نفسه، وساعة يتفكر فيما صنع الله عز وجل إليه، وساعة يخلو فيها بحظ نفسه من الحلال، فإن هذه الساعة عون لتلك الساعات واستجمام للقلوب، وتوزيع لها، وعلى العاقل أن يكون بصيرا بزمانه، مقبلا على شأنه، حافظا للسانه، فإن من حسب كلامه من عمله قل كلامه إلا فيما يعنيه، وعلى العاقل أن يكون طالبا لثلاث: مرمة لمعاش أو تزود لمعاد "أو تلذذ في غير محرم".

قلت: يا رسول الله فما كانت صحف موسى؟ قال: كانت عبرانية كلها، وفيها "عجبت لمن أيقن بالموت كيف يفرح، ولمن أيقن بالنار لم يضحك، ولمن يرى الدنيا وتقلبها بأهلها لم يطمئن إليها، ولمن يؤمن بالقدر كيف ينصب ولمن أيقن بالحساب لم لا يعمل".

قلت: يا رسول الله هل في أيدينا مما أنزل الله عليك شيء مما كان في صحف إبراهيم وموسى؟ قال: يا أباذر اقرأ "قَدْ أَفْلَحَ مَنْ تَزَكَّى. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى. بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا. وَالْآخِرَةُ خَيْرٌ وَأَبْقَى. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى. صُحُفِ إِبْرَاهِيمَ وَمُوسَى."

قلت: يا رسول الله: أوصني، قال: أوصيك بتقوى الله فإنه رأس الأمر كله، قلت: زدني قال: عليك بتلاوة القرآن، وذكر الله كثيرا، فإنه ذكر لك في السماء، ونور لك في الأرض، قلت: زدني، قال: عليك بطول الصمت فإنه مطردة للشياطين، وعون لك على أمر دينك. قلت: زدني، قال: إياك وكثرة الضحك فإنه يميم القلب

I said, 'O Prophet of God! Give me more advice.' The Prophet (MGB) said, 'I admonish you against laughing a lot, since that would cause the heart to perish and the light of your face to fade.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you to always consider the situation of the people who are in an inferior position than you are, not those who are in a better position than you are. This way you will be more grateful for what God has bestowed upon you.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you to visit your relations of kin even if they may have cut off from you.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you to like the poor and associate with them.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you to tell the truth even though it may be unpleasant.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you not to fear the blame of those who blame you for the sake of God.' I said, 'O Prophet of God! Please give me more advice.' The Prophet (MGB) said, 'I advise you that what you know about yourself should hinder you from finding faults with others.' Then the Prophet (MGB) said, 'It is bad enough for one to have three characteristics: to know faults in others while he himself has them and is unaware of them; to feel ashamed of what others do while he himself has those characteristics to be ashamed of; and unduly hurt his companions.' Then the Prophet (MGB) added, 'There is no intellect better than moderation; there is no piety like abstinence from the acts that God has forbidden; and there is no good thing like being good-tempered.'

1. "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return." [The Holy Quran: Ra'd 13:29] The Arabic word used in this verse for blessedness is Tooba which is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets old. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall prostrate in God's Worship. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be like this.
2. Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).

3. In Eastern countries it is customary to sit at a table-cloth spread out on the floor.

4. The Holy Quran: Chapter 1.

5. The Holy Quran: Chapter 112.

- [6.](#) It is well-known that certain sexually transmitted diseases such as syphilis can cause blindness. Some other diseases such as gonorrhea could cause a blindness for a baby being born if their eyes get infected during delivery.
- [7.](#) Azan
- [8.](#) Iqamah
- [9.](#) Vitiligo or leukoderma is a chronic skin condition that causes loss of pigment, resulting in irregular pale patches of skin. The precise cause of vitiligo is complex and not fully understood. The population incidence worldwide is considered to be between 1% and 2% (0.74% in the United States).
- [10.](#) Hashemite is the Latin version of the Arabic Hashemi and traditionally refers to those belonging to the Bani Hashim, or "clan of Hashim", a clan within the larger Quraysh tribe.
- [11.](#) Munkar and Nakir are the angels who test the faith of the dead in their graves. After death, a person's soul passes through a stage called Barzakh, where it exists in the grave (even if the person's body was destroyed, the soul will still rest in the earth near its place of death). Nakir and Munkar prop the deceased soul upright in the grave and ask three questions, "Who is your Lord? Who is your Prophet? What is your religion?" A righteous believer will respond correctly, saying that his Lord is Allah, that Muhammad is his Prophet and that his religion is Islam. If the deceased answers correctly, the time spent awaiting the Resurrection is pleasant. Those who do not answer as described above are chastised until the Day of Judgment. Muslims believe that a person will correctly answer the questions not by remembering the answers before death but by his faith and deeds such as praying and shahadah (witnessing). Munkar is sometimes referred to under the name of Munkir.
- [12.](#) 'The path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down into the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.
- [13.](#) Houries are described splendid companions of equal age well-matched", "lovely eyed", of "modest gaze", "voluptuous", "pure beings" or "companions pure" of paradise, denoting humans and genies who enter Paradise after being recreated anew in the Hereafter.
- [14.](#) In some versions we read 'Al-Sehri.'
- [15.](#) Hand-raised supplications in prayer.
- [16.](#) Allah. There is no god but He, -the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).[The Holy Quran: Baqara 2:255].
- [17.](#) Empyrean Heaven, is the place in the highest heaven.
- [18.](#) Syriac was originally a local Aramaic dialect in northern Mesopotamia. Before Arabic became the dominant language, Syriac was a major language among Christian communities in the Middle East, Central Asia and southern India. It is now spoken as a first language in small, scattered communities in Syria, Lebanon, Turkey, Iraq, Iran, Palestine, Armenia, Georgia and Azerbaijan. These communities have, over the years, settled throughout the Middle East, Europe, North and South America, and Australia.
- [19.](#) Picktal's Translation of The Holy Quran: A'la 87: 14-19.

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