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Part 21: On Thirty and Above-Numbered Characteristics

[The Thirty Signs of a Divine Leader](#)

21-1 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Muhammad ibn Sa'id al-Kufy quoted Ali ibn al-Hassan Ibn Faz'zal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa al-Reza (MGB), "There are certain signs designating the Imam. He is the most knowledgeable, the wisest, the most pious, the most patient, the bravest, the most generous, and the person who worships the most among the people. He was born circumcised. He is pure and clean. He sees the back as well he sees the front. He has no shadow. When he fell out of his mother's uterus onto the ground, he fell onto the palms of his hands and loudly declared the two

ويذهب بنور الوجه، قلت: يا رسول الله زدني، قال: انظر إلى من هو تحتك ولا تنظر إلى من هو فوقك فإنه أجدر أن لا تزدري نعمة الله عليك، قلت: يا رسول الله زدني، قال: صل قرابتك وإن قطعوك، قلت: زدني، قال: احب المساكين ومجالستهم، قلت: زدني، قال: قل الحق وإن كان مرا، قلت: زدني قال: لا تخف في الله لومة لائم، قلت: زدني، قال: ليحجزك عن الناس ما تعلم من نفسك، ولا تجد عليهم فيما تأتي [مثله]. ثم قال: كفى بالمرء عيباً أن يكون فيه ثلاث خصال: يعرف من الناس ما يجهل من نفسه، ويستحيي لهم مما هو فيه، ويؤذي جلسه بما لا يعنيه، ثم قال عليه السلام: لا عقل كالتدبير، ولا ورع كالکف، ولا حسب كحسن الخلق.

أبواب الثلاثين وما فوقه

للامام ثلاثون علامة

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: أخبرنا أحمد بن محمد بن سعيد الكوفي 1-21 قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا عليهما السلام قال: للامام علامات يكون أعلم الناس، وأحكم الناس، وأتقى الناس، وأحلم الناس، وأشجع الناس، وأسخى الناس، وأعبد الناس، ويولد مختونا، ويكون مطهرا، ويرى من خلفه كما يرى من بين يديه، ولا يكون له ظل، وإذا وقع على الارض من [بطن] امه وقع على

testimonial declarations (that there is no god but God, and that Muhammad is God's Messenger). He has no nocturnal pollution. His eyes go to sleep, but his heart will not go to sleep. He is inspired¹. The armor of God's Prophet (MGB) fits him. His urine and feces cannot be seen since the Almighty God has appointed the Earth to swallow whatever he excretes² even though it smells like musk. He has power over the people, although he is kinder to them than their own parents are. He is the humblest of all people before the Almighty God. He acts upon what he advises the people to do more than anyone else. He abstains from what he admonishes the people against. His prayers are accepted such that if he wishes a rock to be divided into two parts, it will. He has the weapon of the Prophet of God (MGB). He has his sword – the *Zul-Faqar*³. He has a list of the names of his followers up until the Resurrection Day. He has a list of the names of his enemies up until the Resurrection Day. He possesses *Al-Jame'a* – that is a nearly thirty-five meter long text which encompasses all of the needs of the human beings. He also possesses the *Jafr-i-Akbar* and *Jafr-i-Asqar* that are a goat-skin and a ram-skin which include all knowledge – even the punishment for a scratch or one, a half or a third of a crack of a whip. He also possesses the Blessed Fatimah's (MGB) *Mushaf*.⁴

21-2 And in another tradition we read, “The Imam is certified by the Holy Spirit. There is a column of light between him and God with which he sees the deeds of the people. He is informed about what he needs by it.

As-Sadiq (MGB) said, “This column of light is sometimes opened up to us and we get to know and it sometimes gets closed and we no longer know. The Imam is born. He also has children. He gets ill and he gets cured. He eats and drinks. He urinates and defecates. He gets sad. He laughs and cries. He lives and then dies. He is buried and the people go to visit his shrine. These conditions for him are general. There are two specific and important signs for him: his knowledge and the fulfillment of his prayers. He has heard the news that he gives about the events in the future from his grandfathers and they do so from the Prophet of God (MGB). The Prophet of God (MGB) has heard them from Gabriel. Gabriel has heard them from the Almighty God. All the eleven Imams after the Prophet (MGB) were martyred. Some were martyred by the sword – that is the Commander of the Faithful Imam Ali (MGB) and Al-Hussein (MGB). The rest of them were poisoned by the disobedient rulers of their time. The martyrdom of the Imams has been a real issue – not the way the Boasters⁵ believe and those who believe in turning over the authority believe⁶ – May God's Curse Be on Them. They say, ‘In fact, they⁷ were not killed. The people thought they were. They are liars. May God's Wrath be upon them. There are

راحته رافعا صوته بالشهادة، ولا يحتلم، وتنام عينه ولا ينام قلبه، ويكون محدثا ويستوي عليه درع رسول الله صلى الله عليه وآله، ولا يرى له بول ولا غائط لأن الله عز وجل قد وكل الأرض بابتلاع ما يخرج منه، ويكون له رائحة أطيب من رائحة المسك، ويكون أولى الناس منهم بأنفسهم وأشفق عليهم من آبائهم، وامهاتهم، ويكون أشد الناس تواضعا لله عز وجل، ويكون آخذ الناس بما يأمرهم به وأكف الناس عما ينهى عنه، ويكون دعاؤه مستجابا حتى لو أنه دعا على صخرة لانشقت نصفين، ويكون عنده سلاح رسول الله صلى الله عليه وآله وسيفه ذو الفقار، ويكون عنده صحيفة فيها أسماء شيعته إلى يوم القيامة وصحيفة فيها أسماء أعدائهم إلى يوم القيامة، ويكون عنده الجامعة وهي صحيفة طولها سبعون ذراعا فيها جميع ما يحتاج إليه ولد آدم، ويكون عنده الجفر الأكبر والأصغر إهابا عاز وإهاب كبش فيهما جميع العلوم حتى أرش الخدش وحتى الجلدة ونصف الجلدة وثلاث الجلدة، ويكون عنده مصحف فاطمة عليها السلام.

وفي حديث آخر إن الامام مؤيد بروح القدس وبينه وبين الله عز وجل عمود من نور يرى فيه أعمال العباد 2-21 وكلما احتاج إليه لدلالة اطلع عليه.

وقال الصادق عليه السلام: يبسط لنا فنعلم، ويقبض عنا فلا نعلم، والامام يولد ويلد، ويصح ويمرض، ويأكل ويشرب، ويبول ويتغوط، ويفرح ويحزن، ويضحك ويبكي، ويموت ويقبر، ويزاد فيعلم، ودلالته في خصلتين: في العلم واستجابة الدعوة، وكلما أخبر به من الحوادث التي تحدث قبل كونها كذلك بعهد معهود إليه من رسول الله صلى الله عليه وآله توارثه من آبائه عليهم السلام. وكون ذلك مما عهده إليه جبرئيل عن علام الغيوب، وجميع الائمة الاحد عشر بعد النبي صلى الله عليه وآله قتلوا، منهم بالسيف، وهو أمير المؤمنين والحسين عليهما السلام، والباقون عليهم السلام قتلوا بالسم، وجرى ذلك عليهم على الحقيقة والصحة، لا كما يقوله الغلاة والمفوضة لعنهم الله بأنهم يقولون: إنهم لم يقتلوا على الحقيقة، وإنما شبه للناس أمرهم، وكذبوا ما شبه أمر أحد من أنبياء الله وحججه على

no cases of the Prophets and the Imams in which the people just thought they were killed, but they were not; except for Jesus the son of Mary (MGB), since he was taken up alive from the Earth. His spirit was taken away in between the heavens⁸ and the Earth. Then he was taken up to the heavens where his spirit was returned to him. The followings Words of the Almighty God refer to this, “Behold! God said, O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme.”⁹ The Almighty God also expressed what Jesus (MGB) will say on the Resurrection Day as follows, “... And I was a witness over them whilst I dwelt amongst them. When Thou didst take me up, Thou was the Watcher over them, and Thou art a witness to all things.”¹⁰ And the people who have transgressed beyond bounds regarding the Immaculate Imams (MGB) say, “If it is allowed for the people to think Jesus (MGB) who was not killed was killed, why should a similar issue not hold true for the Imams?” Their reply is, “Jesus (MGB) was created without a father. Why is it not allowed that the Immaculate Imams (MGB) be also created without having a father?” They will not dare express their opinion on this issue. May God Damn Them! When all the Prophets, Messengers and Imams after Adam have been created from a father and a mother – with Jesus being the only exception having only a mother – it is allowed for the people to think he was killed while he was not. This doesn’t hold true for

other Prophets and Imams. The Almighty God wished to establish Jesus (MGB) as a sign and a symbol for us to know that God is able to do anything.

21-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah, Abdullah ibn Ja'far al-Homayry, Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted Ahmad ibn Muhammad ibn Isa and Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Sin'an, on the authority of Hazifat ibn Mansoor, on the authority of Mu'az ibn Kasir, on the authority of Mu'az ibn Muslim al-Hara that Aba Abdullah as-Sadiq (MGB) said, "The month of *Ramazan* is thirty days. I swear by God that it never is less."

21-4 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Yasir – the servant (of Imam Al-Reza (MGB)), "I asked Al-Reza (MGB), 'Would the month of *Ramazan* ever be twenty-nine days?'" The Imam (MGB) replied, 'No. The month of *Ramazan* will never be less than thirty days.'

21-5 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Abil Hassan Ali ibn al-Hussein al-Reqqi,

الناس إلا أمر عيسى بن مريم عليهما السلام وحده لانه رفع من الارض حيا وقبض روحه بين السماء والارض، ثم رفع إلى السماء ورد عليه روحه، وذلك قول الله عز وجل: "إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتُوفِّكَ وَرَافِعُكَ إِلَيَّ" وقال عز وجل حكاية عما يقول عيسى يوم القيامة "وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ" ويقول المتجاوزون للحد في أمر الائمة عليهم السلام: إنه إن جاز أن يشبه أمر عيسى للناس، فلم لا يجوز أن يشبه أمرهم أيضا؟ والذي يجب أن يقال لهم: إن عيسى هو مولود من غير أب فلم لا يجوز أن يكون مولودين من غير أب، وإنهم لا يجسرون على إظهار مذهبهم لعنهم الله في ذلك ومتى جاز أن يكون جميع أنبياء الله وحججه عليهم السلام مولودين من الآباء والامهات وكان عيسى من بينهم مولودا من غير أب جاز أن يشبه أمره للناس دون أمر غيره من الانبياء والحجج عليهم السلام كما جاز أن يولد من غير أب دونهم وإنما أراد الله عز وجل: إن يجعل أمره آية وعلمة ليعلم بذلك أن الله على كل شيء قدير.

شهر رمضان ثلاثون يوما لا ينقص أبدا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري، ومحمد بن يحيى 21-3 العطار، وأحمد بن إدريس جميعا قالوا: حدثنا أحمد بن محمد بن عيسى، ومحمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، عن معاذ بن كثير، ويقال له: معاذ بن مسلم الهراء، عن أبي عبد الله عليه السلام قال: شهر رمضان ثلاثون يوما لا ينقص والله أبدا.

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن ياسر 21-4

الخدام قال: قلت للرضا عليه السلام: هل يكون شهر رمضان تسعة وعشرين يوما؟ فقال: إن شهر رمضان لا ينقص عن ثلاثين يوما.

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي 21-5 عبد الله البرقي، عن أبي الحسن علي بن الحسين

on the authority of Abdullah ibn Jaballe, on the authority of Muawiyah ibn Ammar, on the authority of Al-Hassan ibn Abdullah, on the authority of his forefathers, on the authority of his grandfather Al-Hassan ibn Ali ibn Abi Talib (MGB), "Several Jews went to see the Prophet of God (MGB) and one of them asked him several questions which included the following question, 'Why has God made it incumbent upon your nation to fast for thirty days while He has made it incumbent for other nations to fast for more days?' The Prophet (MGB) said, 'Indeed when Adam ate from the tree, the fruit remained in his stomach for thirty days before it was digested. That is why the Honorable the Exalted God made it incumbent upon his offspring to abstain from eating and drinking for thirty days. What they are allowed to eat and drink during these thirty days is due to the Honorable the Exalted God's Nobility. God has imposed the same restrictions on my nation that He imposed on Adam (MGB). Then the Prophet (MGB) recited the following verse, *'Fasting is prescribed for you as it was prescribed for those before you, that ye may (learn) self-restraint, - (Fasting) for a fixed number of days;*'¹¹ The Jew said, 'O Muhammad! You are right!'"

21-6 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Aba Abdullah al-Kufy quoted Musa ibn Imran al-Nakha'ee, on the authority of his uncle Al-Hussein ibn Yazid al-Nawfaly, on the authority of Ali ibn Hamzih, on the authority of Abi Basir, "I asked Aba Abdullah as-Sadiq (MGB) about the meaning of 'the prescribed period in the following words of the Honorable the Exalted God, *'(He wants you) to complete the prescribed period...*'¹²" The Imam (MGB) replied, 'Thirty days.'"

21-7 (The compiler of the book narrated) that my father and Muhammad ibn al-Hassan al-Walid – may God be pleased with them – narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Muhammad ibn Isma'il ibn Bazi'a, on the authority of Muhammad ibn Yaqoob ibn Shoayb, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB) that in a part of a long narration he (MGB) said, "The month of *Ramazan* is thirty days as the Honorable the Exalted God says, *'(He wants you) to complete the prescribed period...*'¹³ Here complete means thirty full days."

21-8 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Buhlool, on the authority of Abu Muawiyah, on the authority of Isma'il ibn Mihran that he had heard Ja'far ibn Muhammad as-Sadiq (MGB)

الرقى عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب عليهما السلام قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم عن مسائل فكان فيما سأله أن قال: لاي شيء فرض الله الصوم على امتك بالنهار ثلاثين يوما وفرض على الامم أكثر من ذلك؟ فقال النبي صلى الله عليه وآله: إن آدم لما أكل من الشجرة بقي في بطنه ثلاثين يوما ففرض الله عز وجل على ذريته ثلاثين يوما الجوع والعطش والذي يأكلونه تفضل من الله عز وجل عليهم كذلك كان على آدم ففرض الله ذلك علي امتي، ثم تلا رسول الله صلى الله عليه وآله هذه الآية "كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون" أياما معدودات" قال اليهودى صدقت يا محمد.

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن 21-6 عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي ابن حمزة، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: " ولتكمّلوا العدة " قال: ثلاثين يوما.

حدثنا أبي ومحمد بن الحسن بن الوليد رضي الله عنهما قالوا: حدثنا سعد بن عبد الله، عن محمد بن الحسين 21-7 بن أبي الخطاب، عن محمد بن إسماعيل بن بزيع، عن محمد ابن يعقوب بن شعيب، عن أبيه، عن أبي عبد الله عليه السلام أنه قال في حديث طويل: شهر رمضان ثلاثون يوما لقول الله عز وجل: " وَلِتُكْمِلُوا الْعِدَّةَ " والكاملة التامة.

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن 21-8 حبيب، عن تميم بن بهلول قال: حدثنا أبو معاوية، عن

say, "I swear by God that God has not placed a burden on His servants more than they can bear. He has only required that they pray five times each day and night; has established only twenty-five *Dirhams* of alms-tax for each one-thousand *Dirhams*; has only required them to fast for thirty days during a year; and has only required them to go on the *Hajj* pilgrimage once in their lifetime."

The compiler of the book – may God be pleased with him – said, "The Shiites and their wise men consider *Ramazan* as never being less than thirty days. The narrations which have been written in this chapter are in agreement with the Quran but against the public opinion (that sometimes the month of *Ramazan* may be less than thirty days). Those people with little faith in the Shiites who have maintained that *Ramazan* is thirty days every now and then, and twenty-nine days every now and then, have resorted to the concealment of faith. They have supported the general viewpoint of the public. There is no power nor any strength but in God."¹⁴

The thirty four women marrying whom is forbidden

21-9 Abu Muhammad al-Hassan ibn Hamzih ibn Ali ibn Abdullah ibn Muhammad ibn al-Hassan ibn al-Hussein ibn Ali ibn Abi Talib (MGB) narrated that Muhammad ibn Yazdad quoted Abdullah ibn

Muhammad al-Kufy, on the authority of Abu Sa'id Sahl ibn Salih al-Ab'basi, on the authority of Ibrahim ibn Abdul Rahman al-Amoli, on the authority of Musa ibn Ja'far al-Kazim (MGB), "My father Ja'far ibn Muhammad as-Sadiq (MGB) was asked about women having intercourse with whom the Honorable the Exalted God has declared unlawful in the Holy Quran, and women having intercourse with whom the Prophet of God (MGB) has declared unlawful in his traditions. He (MGB) replied, 'There are thirty-four groups of women with whom having intercourse has been forbidden. Seventeen cases have been declared forbidden in the Holy Quran, and seventeen cases have been declared forbidden in the traditions. What has come in the Quran is as follows. The first case is adultery as the Honorable the Exalted God has says, *'Nor come nigh to adultery...*'¹⁵ The second case is marrying women whom one's father has married as the Honorable the Exalted God says, *'And marry not women whom your fathers married...*'¹⁶ And the other cases are as follows, *'Prohibited to you (For marriage) are: – Your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in, – no prohibition if ye have not gone in; – (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past;*'¹⁷

إسماعيل بن مهران قال: سمعت جعفر بن محمد عليهما السلام يقول: والله ما كلف الله العباد إلا دون ما يطيقون، إنما كلفهم في اليوم واللييلة خمس صلوات، وكلفهم في كل ألف درهم خمسة وعشرين درهما، وكلفهم في السنة صيام ثلاثين يوما، وكلفهم حجة واحدة، وهم يطيقون أكثر من ذلك.

قال مصنف هذا الكتاب رضي الله عنه: مذهب خواص الشيعة وأهل الاستبصار منهم في شهر رمضان أنه لا ينقص عن ثلاثين يوما أبدا، والاختار في ذلك موافقة للكتاب ومخالفة للعامة فمن ذهب من ضعفة الشيعة إلى الاختار التي وردت للتقية في أنه ينقص ويصيبه ما يصيبه الشهور من النقصان والتمام اتقى كما تتقى العامة، ولم يكلم إلا بما يكلم به العامة، ولا قوة إلا بالله.

الفروج المحرمة في الكتاب والسنة على أربعة وثلاثين وجها

حدثنا أبو محمد الحسن بن حمزة بن علي بن عبد الله بن محمد بن الحسن بن الحسين بن علي بن الحسين 21-9
بن علي بن أبي طالب عليهم السلام قال: حدثنا محمد بن يزداد قال: حدثنا عبد الله بن أحمد بن محمد الكوفي قال:
حدثنا أبو سعيد سهل بن صالح العباسي قال: حدثنا إبراهيم بن عبد الرحمن الأملي قال: حدثني موسى بن جعفر، عن
أبيه جعفر بن محمد عليهم السلام قال: سئل أبي عليه السلام عما حرم الله عز وجل من الفروج في القرآن وعما
حرمه رسول الله صلى الله عليه وآله في سنته فقال: الذي حرم الله عز وجل أربعة وثلاثون وجها سبعة عشر في
القرآن وسبعة عشر في السنة، فأما التي في القرآن فالزنا قال الله عز وجل: "وَلَا تَقْرَبُوا الزَّانَا" ونكاح امرأة الأب، قال
الله عز وجل: "وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ" و"حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّائِي فِي

حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَالٌ لُأَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
...وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

And the other cases also include women in their period of menstruation as the Honorable the Exalted God says, *'And do not approach them until they are clean.'*^{[18](#)}

And the other cases also include associating with women while we are in retreat in the mosque as the Honorable the Exalted God says, *'But do not associate with your wives while ye are in retreat in the mosques.'*^{[19](#)}

The cases that have been declared forbidden in the traditions are as follows. The first case is having intercourse during the days of the month of *Ramazan*. The second is marrying with a women who has taken the oath of condemnation^{[20](#)} after she has taken it. The third case is marrying women during the period of prohibition^{[21](#)}; having intercourse while in the state of ritual consecration (*Ihram*); marrying familiar ones to whom you are forbidden to marry (since that would constitute incest); marrying a woman who has been divorced by *Zihar*^{[22](#)} before the payment of expiation^{[23](#)}; marrying unbelieving women^{[24](#)}; for a man to ever again marry a woman after he has divorced her nine times^{[25](#)}; marrying a slave after marrying a free woman^{[26](#)}; marrying your wife's paternal or maternal aunts^{[27](#)}; marrying a slave girl without the consent of her master; marrying a slave girl by a man who can afford to marry a free woman; marrying a captured female slave before her being assigned to be in someone's possession; marrying an unbelieving woman^{[28](#)}; having sex with a bought female slave before her being purified by *Istebra* ^{[29](#)}; and having sex with a ransomed slave woman after some of the ransom money has been paid.”

God Has Made Thirty-Five Prayers Incumbent Upon the People from One Friday to the Next

21–10 Ahmad ibn Ziyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah that Abi Ja'far al-Baqir (MGB) said, “God has made it incumbent upon the people to say thirty-five prayers from one Friday to the next. It has been made obligatory for one to attend a congregational prayer, and that is the Friday prayer.”

¹. In Arabic 'Muhad'dasa meaning that he hears the voice of the angel of Revelations, but he doesn't see him.

². The Arabs used to go to the toilet behind a wall where it could later be seen. However, this implies that he went to the toilet where there was a well or a hole in the Earth. (Quoted from Man La Yahzaro ul-Faqih, v.6, p.378.

³. This is the sword of the Commander of the Faithful Ali ibn Abi Talib (MGB).

⁴. It seems that the most important sign of the Imam on which all the Imamiyat agree is not clearly mentioned in this tradition. It might have been removed. That is the rank of innocence or Ismat which some of the Shiite sects like the Fatahieh and the Jaroodieh do not believe in. The Fatahieh believed that the Imam after Imam as-Sadiq (MGB) was Abdullah ibn Ja'far – the brother of Imam Musa al-Kazim (MGB). Ibn Faz'zal was one of the Fatahieh. He was considered to be trustworthy in relating the traditions. He became sorry about his beliefs at the end of his life. People other than the

Immaculate Imams (MGB) have also been born circumcised. We also see similar accounts in the Bible. The Midrash Psalms 9,7 accounts thirteen people in the Biblical period who were born circumcised. Although there is no allusion in the Hebrew Bible that these men were born in such a condition or even that they were (or were not) circumcised by their fathers or anyone else, the Rabbis deduced this from several verses, "And two peoples shall be separated from your bowels (Gen 25,23), one circumcised, and the other not circumcised. From this verse you can learn that Jacob was born circumcised. He was one of thirteen who were born circumcised, namely: Adam, Seth, Enoch, Noah, Shem, Terach, Jacob, Joseph, Moses, Samuel, David, Isaiah and Jeremiah." In general, we do not have to accept what counters the intellect.

5. "Boasters" refers to three groups of people: 1) Those who boast about Ali (MGB) and consider him to be God. 2) Those who boast about the members of the household of the Prophet (MGB), and attribute to them characteristics which they do not attribute to themselves. 3) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (MGB) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Ka'ba.

6. By "those who believe in turning over the authority" we mean one of eight groups of people. One meaning is that God has turned over the authority of creation, planning and providing sustenance to the Immaculate Imams (MGB). This itself is another form of boasting. For more information on this issue, refer to volume six of Man La Yahzaro ul-Faqih.

7. The Immaculate Imams (MGB)

8. "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" [The Holy Quran: Mulk 67:3]

9. The Holy Quran: Al-i-Imran 3:55.

10. The Holy Quran: Maida 5: 120

11. The Holy Quran: Baqara 2: 183.

12. "Ramazan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (Signs) for guidance and judgement (Between right and wrong). So everyone of you who is present (in his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He doesn't want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful." [The Holy Quran: Baqara 2: 185]

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14. What Sheikh Sadooq wants to state here is based on the issue of the yumulshak. It regards the last day of the month of Ramazan or the first day of the month of Shawwal be a part of Ramazan when it is not clearly known whether it is the first day of Shawwal or not.

15. The Holy Quran: Al-Israa 17:32.

16. The Holy Quran: Al-Nisaa 4:22.

17. The Holy Quran: Al-Nisaa 4:23.

18. The Holy Quran: Baqara 2:222.

19. The Holy Quran: Baqara 2: 187.

20. The main point of this is to avoid the punishment of being stoned to death in cases of adultery. This relates to the case of a woman suspected of having committed adultery by her husband. This occurs when the husband accuses the wife of adultery but cannot bring witnesses, so he swears that it occurred and the two are separated after the wife swears that she is innocent. He can never marry her again unless he confesses that he was lying about it. If a man suspects her of committing adultery or if he suspects whether the child is his or not and accuses his wife of adultery or suspects the relationship of one of his kids has to demand an oath of condemnation before the judge as based on the following verses of the Quran, 'And for those who launch a charge against their spouses, and have (in support) no evidence but their own, - their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling

the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. [The Holy Quran: Nur 24:6-9].

[21.](#) There is an interim waiting period for recent divorcees or widows/widowers which must be fulfilled. This is according to the following verses of the Holy Quran, 'Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise..' [The Holy Quran: Baqara 2:228].

And for widows, 'If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.' [The Holy Quran: Baqara 2:234].

[22.](#) If a man divorces his wife with the pagan statement, "You are my mother," he has gone about it in the wrong way. She cannot be his mother.

[23.](#) 'But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and God is well-acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other.' [The Holy Quran: Mujadila 58:3-4].

[24.](#) Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. [The Holy Quran: Baqara 2:221].

[25.](#) The above-mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.

[26.](#) It is unlawful for a man already married to a free woman to marry a slave. God's Prophet (MGB) has said, 'Do not marry a slave after a free woman.'

[27.](#) While being married to a woman, a man cannot marry her sister or any of her aunts (paternal or maternal). The Prophet (MGB) prohibited joining (in marriage at the same time) a woman and her paternal aunt or a woman and her maternal aunt.

[28.](#) A woman who is neither Muslim, nor Christian or Jewish.

[29.](#) To make sure that she is not pregnant.

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