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Part 14: On Fourteen-Numbered Characteristics

The fourteen characteristics of dye

14-1 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn Ishaq al-Nahavandi, on the authority of Muhammad ibn Ali al-Baghdadi, on the authority of his father, on the authority of Abdullah ibn al-Mobarak, on the authority of Abdullah ibn

ثلاث عشرة خصلة من فضائل أمير المؤمنين عليه السلام

13-5 حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن الحسن المؤدب قال: حدثنا أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي قال: حدثنا جعفر بن الحسن بن عبيدالله بن موسى العبسي، عن محمد بن علي السلمي، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله الانصاري قال: لقد سمعت رسول الله صلى الله عليه وآله يقول في علي عليه السلام خصالا لو كانت واحدة منها في جميع الناس لاكتفوا بها فضلا قوله صلى الله عليه وآله: "من كنت مولاه فعلي مولاه"، وقوله صلى الله عليه وآله: "علي مني كهارون من موسى"، وقوله صلى الله عليه وآله: "علي مني وأنا منه"، وقوله صلى الله عليه وآله "علي مني كنفسي، طاعته طاعتي ومعصيته معصيتي"، وقوله صلى الله عليه وآله: "حرب علي حرب الله، وسلم علي سلم الله"،و قوله صلى الله عليه وآله: "ولي علي ولي الله، وعدو علي عدو الله " وقوله صلى الله عليه وآله: "علي حجة الله، وخليفته على عباده"، وقوله صلى الله عليه وآله: "حب علي إيمان وبغضه كفر"، وقوله صلى الله عليه وآله: "حزب علي حزب الله أعدائه حزب الشيطان" وقوله صلى الله عليه وآله: "علي مع الحق والحق معه، لا يفترقان حتى يردا علي الحوض"، وقوله صلى الله عليه وآله: "علي قسيم الجنة والنار"، وقوله صلى الله عليه وآله: "من فارق عليا فقد فارقني، ومن فارقني فقد فارق الله عز وجل"، وقوله صلى الله عليه وآله: "شيعة علي هم الفائزون يوم القيامة".

أبواب الاربعة عشر

في الخضاب أربع عشرة خصلة

14-1 حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن إبراهيم بن إسحاق النهاوندي، عن محمد بن علي البغدادي عن أبيه، عن عبد الله بن المبارك، عن عبد الله بن زيد

Zayd who linked it up through a chain of narrators to the Prophet (MGB), "It is better to spend a single Dirham for dye than to spend one-thousand Dirhams for the sake of God, since it has fourteen characteristics. It releases the wind from the ears, it improves the sight. It softens the nasals. It makes your breath smell fresh, strengthens the gums, and eliminates weakness. It lessens Satanic inspirations, gladdens the angels, delivers glad tidings to the believers, and enrages the disbelievers. It is both one's ornament and scent. It would make the questioning angels (*Nakir* and *Munkar*1) feel shy."

14-2 Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid quoted Abu Yazid, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), that in his will to Ali (MGB), God's Prophet (MGB) told him, "O Ali! It is better to spend a single Dirham for dye than to spend one-thousand Dirhams for the sake of Allah since it has fourteen characteristics. It releases the wind from the ears, it improves the sight. It softens the nasals. It scents the flavor, strengthens the gums, and eliminates weakness. It lessens Satanic inspirations, gladdens the angels, delivers glad tidings to the believers, and enrages the disbelievers. It is both one's ornament and scent. It would make the questioning angels (*Nakir* and *Munkar*2) feel shy. That would constitute one's innocence in the grave."

14-3 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Shafe'ee al-Furqany in Furqan narrated that Abu Bakr Mosadat ibn Asma' quoted Abu Amr Ahmad ibn Hazim ibn Muhammad ibn Yunus ibn Muhammad ibn Hazim Abi Qarzat al-Qaffari - a companion of the Prophet of God, on the authority of Muhammad ibn Kanasah Abu Yahya Al-Asady, his father, on the authority of Hisham ibn Urwah3, on the authority of Uthman ibn Urwah, on the authority of his father, on the authority of Az-Zubayr ibn al-Awam that God's Prophet (MGB) said, "Dye your hair in such a way that you do not look like the Christians or the Jews."

14-4 Abu Muhammad - Muhammad ibn Abdullah al-Shafe'ee in Furqana narrated that Abu Ja'far Muhammad ibn Ja'far al-Ash'as quoted Abu Hatam Muhammad ibn Idris, on the authority of Muhammad ibn Abdullah al-Ansari, on the authority of Muhammad ibn Amr ibn Al-Qamat, on the authority of Abi Salma, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "Dye your hair in such a way that you do not look like the Christians or the Jews."

رفع الحديث إلى رسول الله صلى الله عليه وآله أنه قال: درهم في الخضاب أفضل من نفقة ألف درهم في سبيل

الله، وفيه أربع عشرة خصلة: يطرد الريح من الاذنين، ويجلو الغشاوة عن البصر، ويلين الخياشيم، ويطيب النكهة، ويشد اللثة، ويذهب بالضنى ويقل وسوسة الشيطان، وتفرح به الملائكة. ويستبشر به المؤمن، ويغبظ به الكافر، وهو زينة وطيب، وبراءة في قبره، ويستحيى منه منكر ونكير.

14-2 حدثنا محمد بن علي بن الشاه قال: حدثنا أبوحامد قال: حدثنا أبويزيد قال: حدثنا محمد بن أحمد بن صالح التميمي، عن أبيه قال: حدثنا أنس بن محمد بن أبومالك، عن أبيه، عن جعفر بن محمد، عن أبيه، عن جده، عن علي ابن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي درهم في الخضاب أفضل من ألف درهم ينفق في سبيل الله، وفيه أربع عشرة خصلة: يطرد الريح من الاذنين، ويجلو البصر، ويلين الخياشيم، ويطيب النكهة، ويشد اللثة، ويذهب بالضنى، ويقل وسوسة الشيطان، وتفرح به الملائكة، ويستبشر به المؤمن، ويغيظ به الكافر، وهو زينة وطيب، ويستحيى منه منكر ونكير، وهو براءة له في قبره.

14-3: حدثنا أبوأحمد محمد بن جعفر البندار الشافعي الفرغاني بفرغانة قال: حدثنا أبوبكر مسعدة بن أسمع قال: حدثنا أبوعمرو أحمد بن حازم بن محمد بن يونس ابن محمد بن حازم أبي غرزة الغفاري صاحب رسول الله صلى الله عليه وآله قال أحمد: أخبرنا محمد ابن كناسة أبويحيى الاسدي قال: حدثنا هشام بن عروة، عن عثمان بن عروة، عن أبيه، عن الزبير بن العوام قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تتشبهوا باليهود والنصارى.

14-4: حدثنا أبومحمد محمد بن عبد الله الشافعي بفرغانة قال: أخبرنا أبوجعفر محمد ابن جعفر الاشعث قال: حدثنا أبوحاتم محمد بن إدريس قال: حدثنا محمد بن عبد الله الانصاري، عن محمد بن عمرو بن علقمة، عن أبي سلمة عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: غيروا الشيب ولا تتشبهوا باليهود والنصارى.

The compiler of the book – may God be pleased with him – said, “I heard these two last traditions regarding the use of dye from Zubayr (ibn al-Awam) and Abi Hurayrih. The *Nasabites*[4] denounce this act of the Shiites in use of dye for the hair. However, they cannot deny these two narrations that are cited from themselves.

Perform Major Ablutions in Fourteen Circumstances

14-5 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Abdullah ibn Sin’an, on the authority of Aba Abdullah as-Sadiq (MGB), “One should make major ritual ablutions (*ghusl*) in fourteen circumstances: 1- For the deceased. 2- After becoming impure due to sexual intercourse. 3- Once you perform the major ritual ablutions (*ghusl*) for the deceased and shroud the corpse, or when you touch the corpse after if gets cold. 4- On Fridays. 5- On the day of *Eid ul-Azha.* 6- On the day of *Eid ul-Fitr*. 7- On the day of *Arafat*.[5] 8- On the day of wearing the *Ihram* (*Taharrum*) [6] and entering the House of God. 9- Upon entering the *Ka’ba*. 10-

Upon entering the Shrines in Mecca and Medina. 11- On the pilgrimage day. 12- On the night of the 19th of *Ramazan* (on which one's destiny is recorded). 13- 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). 14- On the night of the 23rd of *Ramazan* (which is hoped to be the Night of Power).7"

14-6 Ahmad ibn Muhammad al-Haysam al-Ajali - may God be pleased with him - 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 his father, on the authority of Abdullah ibn al-Fazl al-Hashemi, on the authority of his father, on the authority of Zyad ibn al-Monzar, on the authority of a group of the elders, on the authority of Haziqat ibn al-Yaman, "Those who startled the Prophet's she-camel upon his return from the Battle of *Tabuk*8 were the following fourteen:

Abul Sharur, Abul Davahi, Abul Ma'azif and his father, Talha, Sa'ed ibn Abi Vaqas, Abu Ubayda, Abul Oar, Al-Muqayrih, Salim - the servant of Ibn Haziqat, Khalid ibn Valid, Amr ibn As, Abu Musa al-Ash'ari, and Abdul Rahman ibn Oaf. They are the ones about whom the Honorable the Exalted God revealed the following, *'...and they meditated a plot which they were unable to carry out:'*9"

قال: مصنف هذا الكتاب رضي الله عنه: إنما أوردت هذين الخبرين في الخضاب أحدهما عن الزبير والآخر عن أبي هريرة لان أهل النصب ينكرون على الشيعة استعمال الخضاب ولا يقدرون على دفع ما يصح عنهما وفيهما حجة لنا عليهم.

الغسل في أربعة عشر موطنا

14-5 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمدبن محمد بن عيسى، عن أحمدبن محمد بن أبي نصر البزنطي قال: حدثني عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن الغسل في أربعة عشرموطنا: غسل الميت، وغسل الجنب، وغسل من غسل الميت، وغسل الجمعة، والعيدين، ويوم عرفة، وغسل الاحرام ودخول الكعبة، ودخول الحرم، والزيارة، وليلة تسع عشرة، وإحدى وعشرين، وثلاث وعشرين من شهر رمضان.

اصحاب العقبة أربعة عشر رجلا

14-6 حدثنا أحمد بن محمد بن الهيثم العجلي رضي الله عنه قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم ابن بهلول، عن أبيه، عن عبد الله بن الفضل الهاشمي، عن أبيه، عن زياد بن المنذر قال: حدثني جماعة من المشيخة، عن حذيفة بن اليمان أنه قال: الذين نفروا برسول الله ناقته في منصرفه من تبوك أربعة عشر: أبوالشرور، وأبوالدواهي، وأبوالمعازف، وأبوه، وطلحة، وسعد بن أبي وقاص،

وأبوعبيدة، وأبو الاعور، والمغيرة، وسالم مولى أبي حذيفة، وخالد بن وليد، وعمرو بن العاص، وأبو موسى الاشعري، وعبدالرحمن بن عوف، وهم الذين أنزل الله عز وجل فيهم "وَهَمُّوا بِمَا لَمْ يَنَالُوا".

1. 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.
2. 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.
3. Hisham ibn Urwah was a prominent narrator of traditions, son of Urwah ibn al-Zubayr, grandson of Zubayr ibn al-Awwam and Asma bint Abu Bakr. In Medina, his pupils included people as well-known as Malik ibn Anas.
4. Nasabites are Muslims who are enemies of Imam Ali (MGB). This word doesn't apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (MGB), or those who swore at him. They were mostly from the Kharajites who appeared after the Battle of Saf'fayn in which Muaviyah put the Quran on spears, and they stopped fighting with him. Later on they turned against Imam Ali (MGB) and became organized.
5. The ninth day of the Arabic month of Dhul-Hijja when Hajj has just concluded. Millions of Muslims have gathered in Mecca to perform the ancient rites of the pilgrimage, established by the Prophet Abraham (MGB) and restored and purified by the Prophet Muhammad (MGB) for all mankind until the end of time. The central event of Hajj is standing on the plain of Arafat on the afternoon and until sunset of the ninth day of Dhul-Hijja.
6. The pilgrim's dress, and also the state in which the pilgrim is held to be from the time he assumes this distinctive garb until he lays it aside. It consists of two new white cotton cloths, each six feet long by three and a half broad. One of these sheets, termed rida' is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side in the style called wishah. The other, called izar, is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle.
7. Laylatul Qadr.
8. The Battle of Tabuk is said to have taken place in October of 630 A.D. Tabuk is in present-day northwestern Saudi Arabia. The expedition of Tabuk is alleged to have taken place in the ninth year of the Muslim calendar. Heraclius, then Emperor of the Byzantine empire, had decided that reducing the growing Muslim power had become an urgent necessity and the conquest of Arabia should be achieved before the Muslims became too powerful to conquer, and raise troubles and unrest in the adjacent Arab territories. According to the Muslim accounts, the Byzantine Emperor rumored to have mustered a huge army of Byzantine soldiers and pro-Roman Ghassanid tribes to launch a decisive military attack against the Muslims. Many rumors of the danger threatening Muslim life was carried to Mecca by some Nabateans who traded from Syria to Medina. The Prophet Muhammad (MGB) announced plans to raise an army for an expedition to Syria. Though in a famine and without much funds in the treasury, all who could contribute what they could. Eventually they set out. The Prophet Muhammad (MGB) marched northwards to Tabuk. The army that numbered 30,000 fighters was a great one, when

compared with the previous armies of Islam. Muslims had never marched with such a great number before. After arriving at Tabuk and camping there, Muhammad's army was prepared to face the Byzantines. However, the Byzantines were not at Tabuk. They stayed there for a number of days and scouted the area, but they never remained there. According to some Muslim historians, upon learning of Muhammad's march north, the Byzantines and their allies probably withdrew without a fight. The local tribes gave their allegiance to Muhammad (MGB) and agreed to the payment of the Jizya (protection tribute). The administrator of the Jizya , Yahna bin Rawbah, came to Muhammad (MGB) and made peace with him, paying him the Jizya and Muhammad in return gave each tribe a letter of guarantee, similar to Yahna's:

In the Name of Allah, the Most Beneficent, the Most Merciful.

This is a guarantee of protection from Muhammad to Yahna bin Rawbah and the people of Allah; their ships, their caravans on the land and sea shall have custody of Muhammad, he and whosoever are with him of Ash-Sham people and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him; it shall be the fair prize of him that takes it. Now it should not be lawful to hinder the men from any springs which they have been in the habit of frequenting, nor from any journeys they desire to make, whether by sea or by land.

9. The Holy Quran: Tauba 9:74.

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