Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Part 19: On Nineteen-Numbered Characteristics

Nineteen Words with Which Any Prayers Would Be Accepted

19-1 Abu Ahmad Hani ibn Mahmood ibn Hani al-Abdi narrated that his father quoted Abul Hassan Muhammad ibn al-Hassan al-Qaderi, on the authority of Abu Muhammad Abdus ibn Muhammad al-Bolghashazi, on the authority of Mansoor ibn Asad, on the authority of Ahmad ibn Abdullah, on the authority of Ishaq ibn Yahya, on the authority of Khasif ibn Abdul Rahman, on the authority of Sa'id ibn Jobayr that Ibn Abbas[1] said, "Once Ali (MGB) faced the Prophet (MGB) and asked him something. Then the Prophet (MGB) told him, 'O Ali! I swear by Him who appointed me to the Prophethood that I have more or less some things which my friend Gabriel has brought for me and said, 'O Muhammad! This is a gift for you from the Honorable the Exalted God who has honored you with it and which He has not given to any of the Prophets before you. It is nineteen words of supplications which are sure to be effective for anyone who has hurt feelings; is involved in difficulties; is sad or frightened by the thieves and fire; or is frightened by a ruler. God would give relief to any such persons who use these supplications. These nineteen supplications are as follows: four of them are written on Isra'fil's forehead; four of them are written on Michael's forehead[2]; four of them are written around the Throne; four of them are written on Gabriel's forehead and three of them are written where God has willed.' Ali ibn Abi Talib (MGB) asked, 'How can we supplicate using them?' The Prophet (MGB) replied, 'You should say:

O Support of him who lacks support; O Hoard of him who lacks hoard; O Prop of him who lacks prop; O Shelter of him who lacks shelter; O Aid of him who is aidless; O Treasure of him who has no treasure; O Might of him who wants might; O He Who pardons generously; O He Who overlooks excellently; O Help of the weak; O Treasure of the poor; O He Who is greatly

ما وبخ الله عز وجل به ابن ثمان وعشرة سنة

18-2 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن أبي عبد الله البرقي باسناده رفعه إلى أبي عبد الله عليه السلام في قول الله عز وجل: "أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ" قال: توبيخ لابن ثمان عشرة سنة.

ابواب التسعة عشر

تسعة عشر حرفا فيها فرج للداعى بهن من الافات

19-1 حدثنا أبوأحمد هانئ بن محمود بن هانئ العبدي قال: حدثنا أبي قال: حدثنا أبوالحسن محمد بن محمد بن الحسن القادري قال: حدثنا أبومحمد عبدوس بن محمد البلغاشاذي قال: حدثنا منصور بن أسد قال: حدثنا أحمد بن عبد الله قال: أخبرنا إسحاق بن يحيى عن خصيف بن عبدالرحمن، عن سعيد بن جبير، عن ابن عباس قال: أقبل علي بن أبي طالب عليه السلام إلى النبي صلى الله عليه وآله فسأله شيئا فقال له النبي صلى الله عليه وآله: يا علي والذي بعثنى بالحق نبيا ما عندي قليل ولا كثير ولكني اعلمك شيئا أتاني به جبرئيل خليلي، فقال: يا محمد هذه هدية لك من عند الله عز وجل أكرمك الله بها لم يعطها أحدا قبلك من الانبياء وهي تسعة عشر حرفا لا يدعو بهن ملهوف ولا مكروب ولا محزون ولا مغموم، ولا عند سرق ولا حرق، ولا يقولهن عبد يخاف سلطانا إلا فرج الله عنه وهي تسعة عشر حرفا أربعة منها مكتوبة على جبهة إسرافيل، وأربعة منها مكتوبة على جبهة ميكائيل، وأربعة منها مكتوبة حول العرش، وأربعة منها مكتوبة على جبهة جبرئيل، وثلاثة منها حيث شاء الله، فقال علي بن أبي طالب عليه السلام: كيف ندعو بهن يا رسول الله؟ قال: قل: يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ ويَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ ويَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ وَيَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ وَيَا كَنْزَ مَنْ لاَ كَنْزَ لَهُ وَيَا عِزَّ مَنْ لاَ عِزَّ لَهُ يَا كَرِيمَ ٱلْعَفْوِ يَا حَسَنَ ٱلتَّجَاوُزِ يَا عَوْنَ ٱلضُّعَفَاءِ يَا كَنْزَ ٱلْفُقَرَاءِ يَا عَظِيمَ ٱلرَّجَاءِ يَا مُنْقِذَ ٱلْغَرْقَىٰ يَا مُنْجِيَ

hoped; O savior of the drowned; O rescuer of the perishing; O All-munificent; O All- benign; O All-gracious; O All-benevolent; It is You alone before Whom the darkness of night has prostrated. So have the light of day, the brightness of moon, the radiance of sun, the rustle of trees, and the murmur of water. O Allah; O Allah; O Allah. There is no god save You

alone without having any partner. O my Lord; O Allah; (please do) bless Mu¦ammad and the Household of Mu¦ammad and do to us all that which suits You. Then you should ask God for what you need. It is hoped that God willing, it be fulfilled.'"

Nineteen Orders Issued for Women

19-2 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn al-Hussein quoted Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, 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 not obligatory upon women to attend the Friday or the congregational prayers; recite the *azan*[3] or the *iqamah*[4] visit the ill; participate in funeral processions; walk between *Safa* and *Marva;* kiss the Black Stone, or shave their hair (as a ritual of the *Hajj*). It is not obligatory upon women to assume the position of a judge or a consultant. They do not have to slaughter animals except in emergencies, recite the *Talbih*[5] aloud, stay at the grave, listen to the sermons (of the Friday Prayers), and manage marriage ceremonies. Women should not leave their husband's house without their husband's consent. Should they do so, God, Gabriel, and Michael[6] will curse them. They should not give away anything from their husband's house without their husband's consent. Women should not even let a night pass while their husbands are angry with them, even if their husbands are in the wrong."

Nineteen Questions that As-Sadiq (MGB) Asked the Indian Doctor in Mansoor's Presence

19-3 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Sa'id al-Hassan ibn Ali al-Ado'we quoted Ebad ibn Saheeb, on the authority of his father, on the authority of his grandfather, on the authority of Al-Rabi'a - the companion of al-Mansoor, "One day Ja'far Ibn Muhammad as-Sadiq (MGB) went to see Mansoor when an Indian doctor who read medical books was there. The Imam

ٱلْهَلْكَىٰ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ اَنْتَ ٱلَّذِي سَجَدَ لَكَ سَوَادُ ٱللَّيْلِ وَنُورُ ٱلنَّهَارِ وَضوْءُ ٱلْقَمَرِ وَشُعَاعُ ٱلشَّمْسِ وَحَفِيفُ ٱلشَّجَرِ وَدَوِيُّ ٱلْمَاءِ يَا اللّهُ يَا اللّهُ يَا اللّهُ لاَ إِلٰهَ إِلاَّ اَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ يَا رَبَّاهُ يَا اَللّهُ صَلِّ عَلَىٰ مُحَمَّدٍ وآلِ مُحَمَّدٍ وَٱفْعَلْ بِنَا مَا اَنْتَ اَهْلُهُ. فإنك لا تقوم من مجلسك حتى تستجاب لك إن شاء الله.

قال أحمد بن عبد الله: قال أبوصالح: لا تعلموا السفهاء ذلك.

وضع عن النساء تسعة عشر شيئا

19-2 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن الحسين قال: حدثنا أبويزيد أحمد بن خالد الخالدي قال: حدثنا محمد بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي ليس على النساء جمعة ولا جماعة، ولا أذان، ولا إقامة، ولا عيادة مريض، ولا اتباع جنازة، ولا هرولة بين الصفا والمروة، ولا استلام الحجر، ولا حلق، ولا تولي القضاء، ولا تستشار، ولا تذبح إلا عند الضرورة، ولا تجهر بالتلبية، ولا تقيم عند قبر، ولا تسمع الخطبة، ولا تتولى التزويج، ولا تخرج من بيت زوجها إلا بإذنه، فإن خرجت بغير إذنه لعنها الله وجبرئيل وميكائيل ولا تعطى من بيت زوجها شيئا إلا بإذنه، ولا تبيت وزوجها عليها ساخط وإن كان ظالما لها.

ذكر تسع عشرة مسألة سأل عنها الصادق عليه السلام الطبيب الهندى في مجلس المنصور فلم يعلمها وأخبره الصادق عليه السلام بجوابها

حدثنا أبوالعباس محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا أبوسعيد الحسن بن علي 3-19 العدوي قال: حدثنا عباد بن صهيب، عن أبيه، عن جده، عن الربيع صاحب المنصور قال: حضر أبوعبد الله جعفر بن محمد الصادق عليهم السلام مجلس المنصور يوما وعنده رجل من الهند يقرأ كتب الطب فجعل أبو

(MGB) was listening. When the Indian doctor finished reading, he asked the Imam (MGB), O Aba Abdullah! Do you want me to teach you medicine?' As-Sadiq (MGB) replied, 'No. Since what I know is better than what you know.' The Indian doctor said, 'What do you know?' The Imam (MGB) said, 'I treat heat with cold, cold with heat, moisture with dryness and dryness with moisture. I leave the rest of the affairs to the Honorable the Exalted God and rely on the Prophet's saying 'that the stomach is the center of all ailments and abstinence is the best treatment for all ailments. The body should be given time to get used to things.' The doctor said, 'Medicine is nothing else but this.' As-Sadiq (MGB) said, 'Do you think that I have learned these things from books on medicine?' The Indian doctor said, 'Yes, I do.' As-Sadiq (MGB) said, 'No. I swear by God that I have only learned these from the Glorified God. Am I better in medicine or you? The Indian doctor said, 'I am better.'

As-Sadiq (MGB) said, 'O Indian! May I then ask you a few questions?' He said, 'Go ahead and ask.' As-Sadiq (MGB) said, 'O Indian! Why is the skull made of several pieces?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is there hair on the skull?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is there no hair on the forehead?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are there lines and wrinkles on the forehead?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are the eyebrows above the eyes?' He said, 'I do not know.' The Imam (MGB) asked, 'Why the two eyes are shaped like almonds?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is the nose placed in between them?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is the hole in the nose located beneath it?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is there a lip and the moustache above the mouth?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why do men have beards?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why are the front teeth sharp, the grinding teeth are wide and the canine teeth are tall?' He said, 'I do not know.'

The Imam (MGB) asked, 'Why is there no hair on the palm of the hand?' He said, 'I do not know.' The Imam (MGB) asked, 'Why are the nails and the hair not alive?' He said, 'I do not know.' The Imam (MGB) asked, 'Why is the heart shaped like a pine seed?'

He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why do the lungs have two divisions which move in place?’ He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why is the liver curved?’ He said, ‘I do not know.’ The Imam

عبد الله الصادق جعفر بن محمد عليهما السلام ينصت لقراءته فلما فرغ الهندي قال له: يا أبا عبد الله: أتريد مما معي شيئا؟ قال: لا، فإن ما معي خير مما معك، قال: وما هو؟ قال: أداوي الحار بالبارد، والبارد بالحار، والرطب باليابس، واليابس بالرطب، وأرد الامر كله إلى الله عز وجل، وأستعمل ما قاله رسوله صلى الله عليه وآله وأعلم أن المعدة بيت الداء والحمية هي الدواء، واعود البدن ما اعتاد، فقال الهندي: وهل الطب إلا هذا؟ فقال الصادق عليه السلام: أفتراني عن كتب الطب أخذت؟ قال: نعم، قال: لا والله ما أخذت إلا عن الله سبحانه، فأخبرني أنا أعلم بالطب أم أنت؟ فقال الهندي: بل أنا، قال الصادق عليه السلام: فأسألك شيئا؟ قال: سل، قال عليه السلام: أخبرني يا هندي لم كان في الرأس شؤون؟ قال: لا أعلم، قال: فلم جعل الشعر عليه من فوقه؟ قال: لا أعلم، قال: فلم خلت الجبهة من الشعر؟ قال: لا أعلم، قال: فلم كان لها تخطيط وأسارير؟ قال: لا أعلم، قال: فلم كان الحاجبان من فوق العينين؟ قال: لا أعلم، قال: فلم جعلت العينان كاللوزتين قال: لا أعلم، قال: فلم جعل الانف فيما بينهما؟ قال: لا أعلم قال: ولم كان ثقف الانف في أسفله، قال: لا أعلم، قال: فلم جعلت الشفة والشارب من فوق الفم؟ قال: لا أعلم، قال: فلم احتد السن وعرض الضرس وطال الناب؟ قال: لا أعلم، قال: فلم جعلت اللحية للرجال؟ قال: لا أعلم، قال: فلم خلت الكفان من الشعر؟ قال: لا أعلم قال: فلم خلا الظفر والشعر من الحياة؟ قال: لا أعلم، قال: فلم كان القلب كحب الصنوبر؟ قال: لا أعلم، قال: فلم كانت الرية قطعتين وجعل حركتها في موضعها؟ قال: لا أعلم، قال: فلم كانت الكبد حدباء؟ قال: لا أعلم،

(MGB) asked, ‘Why does the kidney look like a bean?’ He said, ‘I do not know.’ The Imam (MB) asked, ‘Why do the two legs not bend backwards?’ He said, ‘I do not know.’ The Imam (MGB) asked, ‘Why are the feet curved?’ He said, ‘I do not know.’

As-Sadiq (MGB) said, ‘But I know.’

The Indian doctor said, ‘So please tell me.’

As-Sadiq (MGB) said, ‘The skull is made of several pieces since it is hollow. It would break up, if it was not made up of several pieces. It lasts longer since it is made up of several pieces. There is hair on top of the skull so that the oil from the base of the hair can reach the brain, and evaporation can take place from the tips of the hair to let off the heat of the brain. There is no hair on the forehead so that light can reach the eyes. There are lines and wrinkles on the forehead to block the sweat from the head, so that it doesn’t reach the eyes long enough for one to wipe it off. It is similar to the river beds on the Earth which hold the water. The eyebrows are placed above the eyes to control the amount of light that reaches the eyes.

O doctor! Have you not noticed that when there is too much light, people hold their hand above their eyes so as to limit the amount of light which reaches the eyes. The nose is placed in between the two eyes so as to equally divide the light into them. The two eyes are shaped like almonds so that drops of medication can stay in them and not fall off. The holes in the nose are located beneath it, so that the

waste stuff from can leave the skull through it and the smell of things can be sensed by it. If the holes were placed above it neither could the waste stuff leave the skull nor could you smell anything. A lip and the moustache are placed above the mouth so as to hold the waste stuff leaving the skull through the nose and so as not to pollute the food and drinks until one can wipe the lip and the moustache off. Men have beards so that they may be distinguished from women. The front teeth are sharp to make it easier to bite and chew. The grinding teeth are wide so that it is easier to break down the food which we chew and the canine teeth are high to reinforce the grinding teeth just as pillars which are used in buildings. There is no hair on the palm of the hands so that one can feel what he touches with them. Were there any hair on the palms of the hands, nothing could be felt by touching. The nails and the hair are not alive, since they look awkward when they grow and they look better when they are trimmed or cut. However, if they were alive one would feel pain. The heart is shaped like a pine seed because it is upside-down. Its top is narrower so that it can fit on between the lungs, and the lungs are cooled

قال: فلم كانت الكلية كحب اللوبيا؟ قال: لا أعلم، قال: فلم جعل طي الركبتين إلى خلف؟ قال: لا أعلم قال: فلم تخصرت القدمان؟ قال: لا أعلم. فقال الصادق عليه السلام: لكني أعلم، قال: فأجب فقال الصادق عليه السلام: كان في الرأس شؤون لانه المجوف إذا كان بلا فصل أسرع إليه الصداع، فإذا جعل ذا فصول كان الصداع منه أبعد، وجعل شعر من فوقه ليوصل بوصوله الادهان إلى الدماغ، ويخرج بأطرافه البخار منه، ويرد الحر والبرد الواردين عليه. وخلت الجبهة من الشعر لانها مصب النور إلى العينين، وجعل فيها التخطيط والاسارير ليحتبس العرق الوارد من الرأس عن العين قدر ما يميطه الانسان عن نفسه، كالانهار في الارض التي تحبس المياه، وجعل الحاجبان من فوق العينين ليرد عليهما من النور قدر الكفاية، ألا ترى يا هندي أن من غلبه النور جعل يده على عينيه ليرد عليهما قدر كفايتهما منه وجعل الانف فيما بينهما ليقسم النور قسمين إلى كل عين سواء، وكانت العين كاللوزة ليجري فيها الميل بالدواء ويخرج منها الداء، ولو كانت مربعة أو مدورة ما جرى فيها الميل، وما وصل إليها دواء، ولا خرج منها داء، وجعل ثقب الانف في أسفله لتنزل منه الادواء المنحدرة من الدماغ، ويصعد فيه الارايح إلى المشام ولو كان على أعلاه لما أنزل داء، ولا وجد رائحة، وجعل الشارب والشفة فوق الفم ليحتبس ما ينزل من الدماغ عن الفم لئلا يتنغص على الانسان طعامه وشرابه فيميطه عن نفسه، وجعلت اللحية للرجال ليستغنى بها عن الكشف في المنظر ويعلم بها الذكر من الانثى، وجعل السن حادا لان به يقع المضغ، وجعل الضرس عريضا لان به يقع الطحن والمضغ، وكان الناب طويلا ليسند الاضراس والاسنان كالاسطوانة في البناء، وخلا الكفان من الشعر لان بهما يقع اللمس فلو كان فيهما شعر ما درى الانسان ما يقابله ويلمسه، وخلا الشعر والظفر من الحياة لان طولهما سمج وقصهما حسن، فلو كان فيهما حياة لالم الانسان بقصهما، وكان القلب كحب الصنوبر لانه منكس فجعل رأسه دقيقا ليدخل في الرية فتروح عنه ببردها لئلا يشيط الدماغ بحره وجعلت الرية قطعتين ليدخل بين

while it pumps and the brain doesn't burn out due to heat. The lungs have been made in two divisions which move in place so that it may encompass the heart and get cooled with its beating. The liver is curved so that it may encompass the stomach with its weight placed on the stomach[7] in order that the stomach's vapors may leave it. The kidney is shaped like a bean so that it affects the flow of the sperm through its passage (vas deferens) to be a drop at a time. Were it like a rectangle or a circle, one could not feel the joy of ejaculation. Once semen leaves the seminal vesicle[8] in the back it goes through with a spring like action into the ejaculatory duct. The two legs bend the way they do, since we normally walk

forward and our movements are balanced. Were it otherwise, we would fall down when we walked. Our feet are curved, since once we step on the ground we do not feel all the weight. This is similar to a millstone. If a millstone is placed on its round edge even a child can turn it. However, if it falls on the ground even a strong man cannot move it.'

The Indian doctor asked, 'Where did you learn this knowledge from?' As-Sadiq (MGB) replied, 'I learned these from my forefathers who had learned it from God's Prophet (MGB). God's Prophet had learned it from Gabriel who had learned it from God the Lord of the Two Worlds - may His Majesty be Exalted, who created the body and the soul.'

The doctor said, 'You are right. I bear witness that there is no god but God and Muhammad is God and His servant and you are the most knowledgeable man of your time.'"

1. See footnote for 1-21.
2. Michael is one of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
3. The general call to prayer
4. The specific call to prayer
5. Talbih is saying: 'Labayk. Labayk. Allahuma Labayk. La Sharika Laka Labayk. Inalhamd avlne'mat laka valmulk la sharika laka. (Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and Dominion! Thou art without partner!)
6. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
7. The liver is found in the upper right-hand side of the abdomen under the ribs below the diaphragm. It is a dark reddish-brown organ that weighs about three pounds.
8. A structure in the male that is about five centimeters long and is located behind the bladder and above the prostate gland. The seminal vesicles contribute fluid to the ejaculation. They secrete a significant proportion of the fluid that ultimately becomes semen. About 70% of the seminal fluid in humans originates from the seminal vesicles. The thick secretions contain proteins, enzymes, fructose, mucus, vitamin C, flavins, phosphorylcholine and prostaglandins. The high fructose concentrations provide nutrient energy for the spermatozoa as they travel through the female reproductive system. The fluid is expelled under sympathetic contraction of the muscularis mucosae.

Source URL:
https://www.al-islam.org/al-khisal-numeric-classification-traditions-characteristics-shaykh-saduq/part-19-nineteen-numbered#comment-0