

[Home](#) > [Al-Khisal, A Numeric Classification of Traditions on Characteristics](#) > [Part 2: On Two-Numbered Characteristics](#) > Two Things Improve This Nation And Two Destroy It

Part 2: On Two-Numbered Characteristics

Recognition of God By Two Characteristics

2-1 Ahmad ibn Harun al-Fami¹ and Ja'far ibn Muhammad ibn Masroor – may God be pleased with them – narrated that Muhammad ibn Ja'far ibn Bat'tat quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hisham ibn Salim, on the authority of Aba Abdullah as-Sadiq (MGB), “I heard my father (MGB) narrate on the authority of his father (MGB) that a man stood in front of the Commander of the Faithful Imam Ali (MGB) and said, ‘O Commander of the Faithful! How did you come

عبد الله بن عمر، وأبي هريرة قالوا: قال رسول الله صلى الله عليه وآله: إذا طاب قلب المرء طاب جسده، وإذا خبيث القلب خبيث الجسد.

دخل الرجل الجنة بخصلة

أخبرني الخليل بن أحمد السجزي قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي قال: حدثنا عبد الله 1-111 قال: أخبرنا يحيى بن عبيد الله قال: سمعت أبي يقول: سمعت أبا هريرة يقول: قال رسول الله صلى الله عليه وآله: دخل عبد الجنة بغصن من شوك كان على طريق المسلمين فأماطه عنه.

من سره خصلتان فليستعمل خصلة

حدثنا أبو أحمد محمد بن جعفر البندار الفرغاني، قال: حدثنا أبو العباس محمد بن محمد بن جمهور 1-112 الحمادي قال: حدثنا أبو عبد الله محمد بن علي بن زيد الصايغ المكي بمكة قال: حدثنا أحمد بن شبيب قال: أخبرني أبي، عن يونس عن ابن شهاب، عن أنس بن مالك قال: سمعت النبي صلى الله عليه وآله يقول: من سره أن يبسط له

في رزقه وينسأ له في أجله فليصل رحمه

كان رسول الله صلى الله عليه وآله وسلم تسليمة واحدة

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثني أبو القاسم سعيد بن أحمد بن أبي سالم قال: حدثنا 1-113
أبو زكريا يحيى بن الفضل الوراق قال: حدثنا إسحاق بن إبراهيم الوراق السمرقندي قال: حدثنا سليمان بن سلمة
قال: حدثنا بقية بن الوليد، عن الزيايدي، عن الزهري، عن أنس أن رسول الله صلى الله عليه وآله كان يسلم تسليمة
واحدة.

باب الإثنين

معرفة التوحيد بخصلتين

حدثنا أحمد بن هارون الفامي وجعفر بن محمد بن مسرور رضي الله عنهما قالا: حدثنا محمد بن جعفر بن 2-1
بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد
الله عليه السلام قال: سمعت أبي يحدث عن أبيه عليه السلام أن رجلاً قام إلى أمير المؤمنين عليه السلام

to recognize your Lord?’ He (MGB) replied, ‘By the dissolution of intentions and the breach of aspirations. Sometimes I had an aspiration, but He got in the way between me and my aspirations. Sometimes I made some intentions, but destiny opposed my intentions. Thus, I realized that there is some other Planner.’ The man asked, ‘Why did you thank Him for His Blessings?’ He (MGB) replied, ‘I looked at His Calamities which He fended off from me and brought them upon someone else. Thus, I realized that He has Blessed me. Thus, I thanked Him.’ The man asked, ‘Why do you like to meet Him?’ He (MGB) replied, ‘I saw that He has given me the religion of His Angels, Messengers and Prophets. Then I realized that He has honored me with this religion and will never forget me. Therefore, I would like to meet Him.’

On the Prophet’s Saying, “There Are Two Things Which I Do Not Wish to Share with Anyone”

2-2 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are two things

which I do not wish to share with anyone. The first one is my ablutions that are a part of my prayer, and the second one is my charity which I personally like to put in the hands of the needy, since it will be placed in the Hands of the Merciful.”

Two Strange Things to Put up with

2-3 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are two strange things you must put up with: Accept a wise saying said by a fool, and forgive a foolish saying said by a wise man.”

Nothing Voids Ablutions Except for What Leaves from the Two Sides

2-4 (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 Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Muhammad ibn Sama’at, on the authority of Abdullah ibn Miskan, on the authority of Abi Basir al-Moradi: “I asked Aba Abdullah as-Sadiq (MGB) regarding having

فقال له: يا أمير المؤمنين بما عرفت ربك؟ قال: بفسخ العزم ونقض الهم لما أن هممت فحال بيني وبين همي، وعزمت فخالف القضاء عزمي فعلمت أن المدبر غيري، قال: فيما ذا شكرت نعماء؟ قال: نظرت إلى بلاء قد صرفه عني وأبلى به غيري، فعلمت أنه قد أنعم علي فشكرته، قال: فيما ذا أحببت لقاءه؟ قال: لما رأيته قد اختار لي دين ملائكته ورسله وأنبيائه علمت أن الذي أكرمني بهذا ليس ينساني فأحببت لقاءه.

قال النبي صلى الله عليه وآله خلتان لا احب أن يشاركني فيهما أحد

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن أبي 2-2 عبد الله، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خلتان لا احب أن يشاركني فيهما أحد: وضوئي فانه من صلاتي، وصدقتي فانه من يدي إلى يد السائل فانها تقع في يد الرحمن.

غريبتان فاحتملوهما

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم 2-3 بن هاشم، عن النوفلي، عن السكوني، عن جعفر ابن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: غريبتان فاحتملوهما كلمة حكم من سفيه فاقبلوها، وكلمة سفه من حكيم فاغفروها.

لا ينقض الوضوء الا ما خرج من الطرفين

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن عيسى، عن أحمد بن محمد بن 2-4 أبي نصر البزنطي قال: حدثني محمد بن سماعة، عن عبد الله بن مسكان، عن أبي بصير المرادي، عن أبي عبد الله عليه السلام قال: سألته عن الحجامة والقيء وكل دم سائل، فقال: ليس فيه وضوء إنما الوضوء مما

phlebotomy performed and any blood that flows out of the body. The Imam (MGB) replied, ‘There is no need to make any ablutions since one must only make ablutions due to what leaves from the two sides² by (the mechanisms bestowed to us due to) God’s Blessing.’”

The compiler of the book – may God increase his honor – said, “This means defecation, farting, urination, and ejaculation.”

Two Blessings Being Denied

2-5 Ja’far ibn Ali al-Kufy – may God be pleased with him – narrated that his grandfather Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih quoted on the authority of his grandfather Abdullah ibn al-Muqayrih, on the authority of Isma’il ibn Muslim, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “Two blessings are taken for granted³: Security and health.”

Two Things Which Cause Trouble for Most People

2-6 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God’s Prophet (MGB) said, “There are two things which cause trouble for most people: health and leisure.”⁴

2-7 Al-Khalil ibn Ahmad narrated that Abu Ja’far Muhammad ibn Mu’az quoted on the authority of Al-Hussein ibn al-Hassan al-Marvazy, on the authority of Abdullah ibn al-Mobarak and al-Fazl ibn Musa, on the authority of Abdullah ibn Sa’id ibn Abi Hind, on the authority of his father, on the authority of Ibn Ab’bas that God’s Prophet (MGB) said, “There are two things which cause sedition for most people:

health and leisure.”

No Worship of God is Better than Being Quiet and Walking to God's House

2-8 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ayoob ibn Nooh, on the authority of Al-Rabi'a ibn Muhammad al-Muslimy, on the authority of Abil Rabi'a ash-Shamy, on the authority of Aba Abdullah as-Sadiq (MGB), “No worship of God is better than being quiet and walking to God's House.”

2-9 (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 Yaqoob ibn Yazid, on the authority of Ibn Abi Umayr, on the authority

خرج من طرفيك اللذين أنعم الله بهما عليك.

قال مصنف هذا الكتاب أدام الله عزه: يعني من بول أو غائط أو ريح أو مني

نعمتان مكفورتان

حدثنا جعفر بن علي الكوفي رضي الله عنه قال: حدثني جدي الحسن ابن علي بن عبد الله بن المغيرة، عن 2-5 جده عبد الله بن المغيرة، عن إسماعيل بن مسلم، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: نعمتان مكفورتان: الامن والعافية

خصلتان كثيرمن الناس مفتون فيهما

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن 2-6 محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خصلتان كثير من الناس مفتون فيهما: الصحة والفراغ

أخبرني الخليل بن أحمد قال: أخبرنا أبو جعفر محمد بن معاذ قال: حدثنا الحسين بن الحسن المروزي، عن 2-7 عبد الله بن المبارك، والفضل بن موسى قال: أخبرنا عبد الله بن سعيد بن أبي هند، عن أبيه، عن ابن عباس قال:

قال رسول الله صلى الله عليه وآله: نعمتان مفتون فيهما كثير من الناس الفراغ والصحة

ما عبد الله عز وجل بشيء أفضل من الصمت والمشي إلى بيته

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أيوب 8-2 بن نوح، عن الربيع بن محمد المسلي، عن أبي الربيع الشامي، عن أبي عبد الله عليه السلام قال: ما عبد الله بشيء أفضل من الصمت والمشي إلى بيته.

يؤمر بالمعروف رجالان

، حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد 9-2

of Yahya al-Tawil al-Basry⁵, on the authority of Aba Abdullah as-Sadiq (MGB), “A believer who accepts advice or an ignorant person who learns will listen to the enjoinder of the good and the admonishment against evil. However, one who has the whip and the sword will not.”

2-10 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abil Ab’bas Jarir al-Bajaly, on the authority of Muhammad ibn Ishaq, on the authority of his father, on the authority of Aba Abdullah as-Sadiq (MGB), “There are two wings for atheism: the Umayyads and the al-Muhlibs.⁶”

The Blessed the Sublime God Has Divided the People on the Earth into Two Groups

2-11 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Abdul Jab’bar, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Zarif ibn Nasih, on the authority of Ibrahim ibn Yahya, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “The Blessed the Sublime God has divided the people on the Earth into two groups and placed me in the better one. Then he divided that group into three parts and I was in the best part. Then he chose the Quraysh from amongst the Arabs, chose the children of Abdul Mitalib from amongst the Hashemites⁷, and chose me from amongst the children of Abdul Mitalib.”

Two Groups in This Nation Whose Improvement Would Improve the Nation and Whose Corruption Would Corrupt the Nation

2-12 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ahmad, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Sa'id ibn Qazvan, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB) that God's Prophet (MGB) said, "There are two groups in this nation whose improvement would improve the nation and whose corruption would corrupt the nation." He (MGB) was asked, "O Prophet of God! Who are they?" The Prophet (MGB) replied, "The jurisprudents and the chiefs."

Fear God Regarding Two Weak Ones

2-13 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn

عن ابن أبي عمير، عن يحيى الطويل البصري عن أبي عبد الله عليه السلام قال: إنما يؤمر بالمعروف وينهى عن المنكر مؤمن فيتعظ، أو جاهل فيتعلم، وأما صاحب سوط وسيف فلا

للكفر جناحان

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، 2-10 عن أحمد بن محمد بن عيسى، عن أبي العباس جرير البجلي عن محمد بن إسحاق، عن أبيه، عن أبي عبد الله عليه السلام قال: للکفر جناحان: بنو امية وآل المهلب

قسم الله تبارك وتعالى اهل الارض قسمين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد 2-11 بن عبد الجبار، عن الحسن بن علي بن فضال، عن ظريف بن ناصح، عن إبراهيم بن يحيى قال: حدثني جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: قسم الله تبارك وتعالى أهل الارض قسمين فجعلني في خيرهما ثم قسم النصف الآخر على ثلاثة فكنيت خير الثلاثة، ثم اختار العرب من الناس، ثم اختار قريشا من العرب، ثم اختار بني هاشم من قريش، ثم اختار بني عبدالمطلب من بني هاشم، ثم اختارني من بني عبدالمطلب.

صنفان من هذه الامة اذا صلحا صلحت الامة واذا فسدا فسدت الامة

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه، عن أبيه، عن محمد ابن أحمد، عن العباس بن 12-2 معروف، عن محمد بن سعيد بن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله صنفان من امتي إذا صلحا صلحت امتي، وإذا فسدا فسدت امتي، قيل: يا رسول الله ومن هما؟ قال: الفقهاء والامراء.

اتقوا الله في الضعيفين

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن 13-2

Ahmad, on the authority of Ali ibn al-Sindy, on the authority of Uthman ibn Isa, on the authority of Sama'at, on the authority of Aba Abdullah as-Sadiq (MGB), "Fear God regarding two weak ones meaning orphans and women."

The reward of whoever takes care of two daughters, Two sisters, two paternal aunts or two maternal aunts

2-14 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Zakariya al-Mumin who linked it up to Aba Abdullah as-Sadiq (MGB), "Whoever takes care of two daughters, two sisters, two paternal aunts or two maternal aunts will be safeguarded from the Fire."

Two Men Will Not Sense the Scent of Paradise

2-15 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn Al-Sindy, on the authority of Ali ibn al-Hikam, on the authority of Muhammad ibn al-Fuzayl, on the authority of Sharis al-Vabeshy, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "The scent of Paradise can be smelled from a distance of five-hundred years away. However, those damned by their parents and the cuckold will not sense it." He was asked, "O Prophet of God! Who is a cuckold?" He (MGB) replied, "One whose wife commits adultery and he knows about it."

What Has Been Said About Two-Faced People

What Has Been Said About Two-Faced People⁸

2-16 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Abi Ja'far Ahmad ibn Aba Abdullah, on the authority of Abil Jo'aza al-Monabat ibn Abdullah, on the authority of Al-Hussein ibn Alvan, on the authority of Amr ibn Khalid, on the authority of Zayd ibn Ali, on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "A two-faced person will be presented on the Resurrection Day with his tongue coming out from behind his head and with another tongue sticking out in front. They will bring fire to burn him and proclaim, 'This is one who had two faces and two tongues in the world. This is how he will be known on the Resurrection Day.'"

2-17 Al-Khalil ibn Ahmad narrated that Ibn Muni'a⁹ quoted on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Muawiyah, on the authority of Al-A'amash, on the authority of Abi Salih, on the authority of Abi Hurayrih that God's Prophet (MGB) said, "The worst of the

محمد بن أحمد، عن علي بن السندي، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله عليه السلام قال: اتقوا الله في الضعيفين يعني بذلك اليتيم والنساء.

ثواب من عال ابنتين أو اختين أو عمتين أو خاليتين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثنا 2-14 محمد بن عيسى بن عبيد، عن زكريا المؤمن رفعه إلى أبي عبد الله عليه السلام قال: من عال ابنتين أو اختين أو عمتين أو خاليتين حجبته من النار.

لا يجد ريح الجنة رجلاً

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن محمد بن السندي، عن علي 2-15 بن الحكم، عن محمد بن الفضيل، عن شريس الواشني، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن الجنة ليوجد ريحها من مسيرة خمس مائة عام، ولا يجدها عاق ولا ديوث، قيل: يا رسول الله وما الديوث قال: الذي تزني امرأته وهو يعلم.

ما جاء في ذي وجهين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي جعفر أحمد بن 2-16 أبي عبد الله، عن أبي الجوزاء المنبه بن عبد الله، عن الحسين بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يجيئ يوم القيامة ذو الوجهين دالعا لسانه في قفاه وآخر من قدامه يلتهبان نارا حتى يلهبا جسده، ثم يقال له: هذا الذي كان في الدنيا ذا وجهين وذا لسانين يعرف بذلك يوم القيامة.

أخبرني الخليل بن أحمد قال: حدثنا ابن منيع قال: حدثنا أبو بكر بن أبي شيبة قال: حدثنا أبو معاوية، عن 2-17 الأعمش، عن أبي صالح، عن أبي هريرة قال: قال

people near the Honorable the Exalted God on the Resurrection Day are the two-faced ones.”

2-18 Al-Khalil ibn Ahmad narrated that Ibn Muni'a¹⁰ quoted on the authority of Abu Bakr ibn Abi Shoyba', on the authority of Abu Muawiyah, on the authority of Sharik, on the authority of Al-Rakin, on the authority of Na'eem ibn Hanzale', on the authority of Am'mar that God's Prophet (MGB) said, "The people who are two-faced in this world will have two tongues of Fire on the Resurrection Day."

2-19 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Musa ibn Umar, on the authority of Ibn Sin'an, on the authority of U'an ibn Mu'een – the hat-buyer – that Ibn Abi Ya'foor said, "I heard Aba Abdullah as-Sadiq (MGB) say, 'Whoever meets the believers in one fashion, but gossips about them in their absence in a different fashion will have two tongues of Fire on the Resurrection Day.'"

2-20 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Ali ibn An-Nue'man, on the authority of Abdullah ibn Miskan, on the authority of Davood ibn Farqad, on the authority of Abi Shaybih az-Zahri that Abi Ja'far al-Baqir (MGB) said, "A servant who is two-faced and has two tongues is bad. He will praise his believing brother in front of him, but talk badly about him in his absence. He will be jealous of him whenever he gets a blessing and will not assist him when a calamity befalls him."

The People Are in Two Groups: Some Who Get Relieved by Others and Some from Whom Others Get Relieved

2-21 Al-Hussein ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Salim, on the authority of Ahmad ibn an-Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that God's Prophet (MGB) said, "The people are in two groups: those who get relieved by others and those from whom others get relieved. Those who get relieved are the believers. Once they die they are relieved of this

world and its calamities. Those from whom others get relieved are the unbelievers. Once they die, the trees, the animals and many of the people get relieved from them.”

رسول الله صلى الله عليه وآله: إن من شر الناس عند الله عز وجل يوم القيامة ذا الوجهين

أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا أبو بكر بن أبي شيبة قال: حدثنا شريك، عن 18-2 الركبتين نعيم بن حنظلة، عن عمار قال: قال رسول الله صلى الله عليه وآله: من كان له وجهان في الدنيا كان له يوم القيامة لسانان من نار.

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى بن عمران الأشعري، 19-2 عن موسى بن عمر، عن ابن سنان، عن عون بن معين بياع القلائس، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: من لقي المؤمنين بوجه، وغابهم بوجه أتى يوم القيامة وله لسانان من نار.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد 20-2 بن الحسين بن أبي الخطاب، عن علي بن النعمان، عن عبد الله بن مسكان، عن داود بن فرقد، عن أبي شيبة الزهري، عن أبي جعفر عليه السلام قال: بئس العبد عبد يكون ذا وجهين وذا لسانين، يطري أخاه في الله شاهداً، ويأكله غائباً، إن أعطي حسده، وإن ابتلي خذله.

الناس اثنان واحد أراح، وآخر استراح

حدثنا الحسين بن أحمد بن إدريس رضي الله عنه، عن أبيه، عن محمد بن سالم، عن أحمد بن النضر، عن 21-2 عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الناس اثنان واحد أراح وآخر استراح، فأما الذي استراح فالمؤمن إذا مات استراح من الدنيا وبلائها، وأما الذي أراح فالكافر إذا مات أراح الشجر والدواب وكثيراً من الناس.

People Are of Two Types: The Learned and the Seeker of Knowledge

2-22 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father Muhammad ibn Khalid, on the authority of Muhammad ibn Abi Umayr who linked it up to Aba Abdullah as-Sadiq (MGB), “The people are in two groups: knowledgeable ones and those acquiring knowledge. The rest of the people are like flies subject to the wind and such people will be thrown into

the Fire.”

Two Characteristics One of Which Will Cause Forgetting Sins and the Other Will Cause Hardening of the Hearts

2-23 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Fuzalat¹¹, on the authority of Isma’il ibn Abi Ziyad al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB) that his father Al-Baqir (MGB) said, “The Blessed the Sublime God revealed to Moses (MGB), ‘Do not get pleased with the extent of your wealth and do not abandon remembering Me under any circumstances since extensive wealth will cause the forgetting of sins, and abandoning My remembrance will cause the hardening of hearts.’”

Two Characteristics That Provide Immunity to Leprosy

2-24 Ahmad ibn Ali ibn Ibrahim – may God be pleased with him – narrated that his father quoted on the authority of his father Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi Umayr, on the authority of Hafs ibn al-Bakhtari, on the authority of Aba Abdullah as-Sadiq (MGB), “Cutting the nails and shaving the moustache every Friday provides immunity to leprosy.”

Attend to Two Major Issues

2-25 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Al-Hussein ibn Ishaq al-Tajir, on the authority of Ali ibn Mahzyar, on the authority of Al-Hussein ibn Sa’id, on the authority of Fuzalat ibn Ayoob, on the authority of Isma’il ibn Abi Ziyad¹², on the authority of Aba Abdullah as-Sadiq (MGB) that his father (MGB) said, “Abuzar – may God have Mercy upon him – cried due to the fear of the Honorable the Exalted God so much that he started to complain about his eyes. He was told: ‘O Abuzar! Pray to God to heal your eyes.’ He said, ‘I am not worried about that. I have more important issues to attend to.’ He was asked, ‘What are you attending to?’ He replied, ‘Paradise and the Hell-fire.’”

الناس اثنان عالم ومتعلم

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد 2-22
الله البرقي، عن أبيه محمد بن خالد، عن محمد بن أبي عمير رفعه إبي أبي عبد الله عليه السلام قال: الناس اثنان
عالم ومتعلم، وسائر الناس همج والهمج في النار.

خصلتان احدهما تنسى الذنوب والاخرى تقسى القلوب

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثني أبي، عن الحسين بن إسحاق التاجر، عن 23-2 علي بن مهزيار، عن فضالة، عن إسماعيل بن أبي زياد عن أبي عبد الله، عن أبيه عليهما السلام قال: أوحى الله تبارك وتعالى إلى موسى عليه السلام: لا تفرح بكثرة المال، ولا تدع ذكرى على كل حال، فان كثرة المال انسي الذنوب، وترك ذكرى يقسى القلوب.

خصلتان امان من الجذام

حدثنا أحمد بن علي بن إبراهيم رضي الله عنه قال: حدثني أبي، عن أبيه إبراهيم بن هاشم، عن محمد بن أبي 24-2 عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: تقليم الاظفار وأخذ الشارب من جمعة إلى جمعة. أمان من الجذام.

الشغل بالعظيمنتين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن الحسين بن إسحاق التاجر، عن علي بن 25-2 مهزيار، عن الحسين بن سعيد، عن فضالة بن أيوب، عن إسماعيل بن أبي زياد، عن أبي عبد الله، عن أبيه عليهما السلام قال: بكى أبوزر - رحمه الله - من خشية الله عز وجل حتى اشتكى بصره، فقيل له: يا أبازر لو دعوت الله أن يشفي بصرك، فقال: إني عنه لمشغول وما هو من أكبر همي، قالوا: وما يشغلك عنه؟ قال: العظيمنتان: الجنة والنار.

The World is Just Two Words and Two Dirhams

2-26 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted on the authority of his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), “Abuzar – may God have Mercy upon him – was standing by the *Ka'ba* and said, ‘I am Jundab ibn Sakan.’ The people gathered around him. He said, ‘You prepare some things to take along with yourself when deciding to go on a trip. The trip to the Hereafter is upcoming. Don’t you want to prepare some things to take along to benefit you?’ A man went to him and said, ‘Please advise us.’ He said, ‘Fast on hot days as a means of savings for the Resurrection, and perform the *Hajj* pilgrimage¹³ visit for major affairs. Say two units of prayers in the dark of the night for the awe of the grave. Speak fairly¹⁴, give charity to the poor and do not utter wicked words so that perhaps you may be saved from the Day of Hardship (Resurrection). Consider this world to be worth only two *Dirhams*. Spend one Dirham for your

wife and send the second Dirham ahead of you. Any third Dirham is harmful and will not benefit you. Consider this world to be two words. Use one word to earn a legitimate means of sustenance and use the second one to attain the Hereafter. The third word is harmful and will not benefit you. Do not go after it.' He added, 'The sorrow of the day which I cannot attain kills me.'”

2-27 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ali ibn al-Sindy, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of Musa ibn Akeel, “I heard Aba Abdullah as-Sadiq (MGB) say, ‘A man would not be knowledgeable (in religion) unless he abandons lust and doesn't care about what he wears or what he eats to overcome his hunger.’” [15](#)

2-28 Ja'far ibn Ali ibn al-Hassan al-Kufy – may God have Mercy upon him – narrated that his father Ali ibn al-Hassan quoted on the authority of his father Al-Hassan ibn Ali ibn Abdullah ibn al-Muqayrih, on the authority of Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of his father, on the authority of his forefathers, on the authority of Ali (MGB) that God's Prophet (MGB) said, “There is no good in life except for two men: a knowledgeable one who is obeyed, and an obedient student.”

There is no Good in This World Except for Two Men

2-29 (The compiler of the book narrated) that his father and Muhammad ibn al-Hassan – may God be pleased with them – narrated that Sa'ed ibn Abdullah

الدنيا كلمتان ودرهمان

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن جعفر بن 2-26 محمد، عن أبيه عليهما السلام قال: قام أبوذر رحمة الله عليه عند الكعبة فقال: أنا جندب بن سكن، فاكتنفه الناس، فقال: لو أن أحدكم أراد سفرا لاتخذ فيه من الزاد ما يصلحه، فسفر يوم القيامة أما تريدون فيه ما يصلحكم؟ فقام إليه رجل فقال: أرشدنا، فقال: صم يوما شديد الحر للنشور، وحج حجة لعظام الامور وصل ركعتين في سواد الليل لوحشة القبور، كلمة خير تقولها وكلمة شر تسكت عنها أو صدقة منك على مسكين لعلك تنجو بها يا مستكين من يوم عسير. اجعل الدنيا درهمين درهما أنفقته على عيالك، ودرهما قدمته لآخرتك، والثالث يضر ولا ينفع فلا ترده. اجعل الدنيا كلمتين كلمة في طلب الحلال وكلمة للآخرة، والثالثة تضر ولا نفع لا تردها، ثم قال: قتلني هم يوم لا أدركه.

لا يكون الرجل فقيها حتى يكون فيه خصلتان

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد ابن أحمد، عن علي بن السندي، عن 2-27 محمد بن عمرو بن سعيد، عن موسى بن أكيل قال: سمعت أبا عبد الله عليه السلام يقول: لا يكون الرجل فقيها

حتى لا يبالي أي ثوبيه ابتذل وبما سد فورة الجوع

لا خير في العيش الا لرجلين

حدثنا جعفر بن علي بن الحسن الكوفي - رحمه الله - عن أبيه علي ابن الحسن، عن أبيه الحسن بن علي بن 28-2 عبد الله المغيرة، عن عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا خير في العيش إلا لرجلين: عالم مطاع، أو مستمع واع

لا خير في الدنيا الا لاحد رجلين

،حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قال: حدثنا سعد بن عبد الله 29-2

quoted on the authority of Al-Qasim ibn Muhammad al-Isbahany, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Hafs ibn Qiyath al-Nakha'ee that Abu Abdullah as-Sadiq (MGB) said, "There is no good in this world except for two men: a man who does more good deeds every day, and a man who compensates for his sins through repentance. When will he be able to repent? I swear by God that God would not accept his repentance even if he prostrates to God to the extent that his neck falls off, unless by his friendship with us - the members of the Holy Household."

There are Two Forms of Knowledge

2-30 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Ahmad ibn Muhammad, on the authority of Al-Ab'bas ibn Ma'ruf, on the authority of Ali ibn Mahzyar, on the authority of Hikam ibn Buhlool, on the authority of Isma'il ibn Himmam, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, "I heard Ali (MGB) tell Abil Tufayl Amer ibn Vasele' al-Kanani: 'O Abil Tufayl! There are two forms of knowledge: The knowledge over which people must ponder, and that is the knowledge of the religion, and the knowledge which cannot be pondered over, that is the Might of the Honorable the Exalted God.'"

Two Strange Characteristics: Eating the Sustenance Provided by God and Ascribing Divinity to Others Than God

2-31 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his

father Muhammad ibn Khalid, on the authority of Muhammad ibn Sin'an, on the authority of Ibrahim ibn (Abi) Ziyad, on the authority of Aba Abdullah as-Sadiq (MGB), "The Blessed the Sublime God sent down an angel to Earth. He stayed on the Earth for a long time and then returned to the heavens. He was asked, "What did you see there?" He said, "I saw many amazing things there, but the most amazing thing that I saw was someone who abused your blessings. He ate of what You provided for his sustenance, but claimed to be god. I was amazed at his boldness and Your Patience." God the Almighty said, "You were amazed at My Patience? I let him live for four-hundred years, and he never got ill. I granted to him whatever he wanted in the world, and I never changed his food and drinks."

Enjoining to Do Good and Admonishing Against Evil Are Two of the Creatures of the Exalted the Honorable God

2-32 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad, on the authority of Yaqoob ibn Yazid who linked it up to Abu Jaf'ar Al-Baqir (MGB) saying, "Enjoining to

عن القاسم بن محمد الاصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي قال: قال أبو عبد الله عليه السلام: لا خير في الدنيا إلا لأحد رجلين: رجل يزداد في كل يوم إحساناً، ورجل يتدارك ذنبه بالتوبة، وأنى له بالتوبة، والله لو سجد حتى ينقطع عنقه ما قبل الله منه إلا بولايتنا أهل البيت.

العلم علما

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 2-30 أحمد بن محمد، عن العباس بن معروف، عن علي بن مهزيار، عن حكم بن بهلول، عن إسماعيل بن همام، عن عمر بن أذينة، عن أبان ابن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت علياً عليه السلام يقول لأبي الطفيل عامر بن واثلة الكناني: يا أبا الطفيل العلم علما: علم لا يسع الناس إلا النظر فيه وهو صبغة الاسلام، وعلم يسع الناس ترك النظر فيه وهو قدرة الله عز وجل.

خصلتان عجبتان اكل رزق الله وادعاء الربوبية دون الله عز وجل

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد 2-31 الله البرقي، عن أبيه محمد بن خالد، عن محمد بن سنان، عن إبراهيم بن [أبي] زياد، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى أهبط ملكاً إلى الأرض فلبث فيها دهرًا طويلاً ثم عرج إلى السماء فقبل له: ما رأيت؟ فقال: رأيت عجائب كثيرة وأعجب ما رأيت أني رأيت عبداً متقلبا في نعمتك يأكل رزقك ويدعي الربوبية، فعجبت من جرأته عليك، ومن حلمك عنه. فقال الله عز وجل: فمن حلمي عجبت؟ قال: نعم [يا رب] قال: قد أمهلته أربع مائة

سنة لا يضرب عليه عرق، ولا يريد من الدنيا شيئاً إلا ناله، ولا يتغير عليه فيها مطعم ولا مشرب

الامر بالمعروف والنهي عن المنكر خلقان من خلق الله عز وجل

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن 2-32

do good and admonishing against evil are two of the creatures of the Exalted the Honorable God. God will honor whoever helps them, and God will abandon whoever abandons them.”

The Two Things Which Constituted Most of the Worshipping of Abuzar – May God Have Mercy Upon

2-33 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ibrahim ibn Hashim, on the authority of Yahya ibn Abi Imran al-Hamedany, on the authority of Yunus ibn Abdul-Rahman, on the authority of several narrators that Aba Abdullah as-Sadiq (MGB) said, “Most of the worship of Abuzar – may God have Mercy upon him – were two things: thinking and taking heed.”

If a Woman Has Had Two Husbands Which Husband Will She Belong to in Heaven

2-34 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted on the authority of his father, on the authority of Musa ibn Ibrahim, on the authority of Al-Hassan, on the authority of his father who linked it up to God’s Prophet (MGB), “Umma Salma asked the Prophet (MGB), ‘May my father and mother be your ransom! If a woman has had two husbands who die and enter Heaven, which one will she belong to?’ The Prophet (MGB) answered, ‘O Umma Salma! She will chose the one who was best tempered and loved his wife the most. O Umma Salma! Good temper will result in the best of this world and the Hereafter.’”

Enemies Who Dispute with Each Other About Their Lord

2-35 Abu Muhammad Am’mar ibn al-Hussein al-Asrooshani – may God be pleased with him – narrated that Ali ibn Muhammad ibn Ismat quoted on the authority of Ahmad ibn Muhammad al-Tabary in Mecca, on the authority of Abul Hassan ibn Abi Shoja’ al-Bajaly, on the authority of Ja’far ibn Abdullah al-Hanafy, on the authority of Yahya ibn Hashim, on the authority of Muhammad ibn Jabir, on the authority of Sadaqaht ibn Sa’id, on the authority of Al-Nazr ibn Malik, “I told al-Hussein ibn Ali ibn Abi Talib

(MGB), 'O Aba Abdullah! Tell me about the Honorable the Exalted God's words, ***These two antagonists dispute with each other about their Lord...***'¹⁶ He (MGB) replied, 'It is about us and the Umayyads who dispute with each other about the Honorable the Exalted God. We said that God has told the truth, but they said that God has lied. We are enemies of each other on the Resurrection Day.'

أحمد، عن يعقوب بن يزيد بأسناده رفعه إلى أبي جعفر عليه السلام أنه قال: الامر بالمعروف والنهي عن المنكر خلقان من خلق الله عز وجل، فمن نصرهما أعزه الله ومن خذلهما خذله الله عز وجل.

كان أكثر عبادة أبي ذر - رحمه الله - خصلتين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن إبراهيم 2-33 بن هاشم، عن يحيى بن أبي عمران الهمداني، عن يونس بن عبد الرحمن، عن رواه، عن أبي عبد الله عليه السلام قال: كان أكثر عبادة أبي ذر رحمه الله عليه خصلتين: التفكير والاعتبار.

المرأة يكون لها زوجان من أهل الجنة لأيهما تكون في الجنة

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن موسى 2-34 بن إبراهيم، عن الحسن، عن أبيه بأسناده رفعه إلى رسول الله صلى الله عليه وآله: أن أم سلمة قالت له: بأبي أنت وأمي المرأة يكون لها زوجان فيموتان فيدخلان الجنة لأيهما تكون؟ فقال: يا أم سلمة تخير أحسنهما خلقا وخيرهما لاهله، يا أم سلمة إن حسن الخلق ذهب بخير الدنيا والآخرة.

خصمان اختصموا في ربهم

حدثنا أبو محمد عمار بن الحسين الأسروشي رضي الله عنه قال: حدثني علي بن محمد بن عصمة قال: 2-35 حدثنا أحمد بن محمد الطبري بمكة قال: حدثنا أبو الحسن ابن أبي شجاع البجلي، عن جعفر بن عبد الله الحنفي، عن يحيى بن هاشم، عن محمد بن جابر، عن صدقة بن سعيد، عن النضر بن مالك قال: قلت للحسين بن علي بن أبي طالب عليهما السلام: يا أبا عبد الله حدثني عن قول الله عز وجل "[هَذَانِ] خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ" قال: نحن وبنو أمية اختصمنا في الله عز وجل قلنا: صدق الله، وقالوا: كذب الله. فنحن وإياهم الخصمان يوم القيامة.

Jawad Has Two Meanings

Jawad¹⁷ Has Two Meanings

2-36 (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 Ibrahim ibn Hashim, on the authority of Ahmad ibn Suleiman, “A man asked Abal-Hassan (MGB) [18](#) while he was circumambulating (around the *Ka’ba*), ‘What is the meaning of *Jawad*?’ The Imam (MGB) replied, ‘There are two meanings in what you are asking about. If you are asking about the creatures, *Jawad* is him who performs his obligatory deeds and *Bakhil* is him who is miserly in performing what God has made incumbent upon him. If you are asking about the Creator, then you should know that He is *Jawad* if He grants and is also *Jawad* if He withholds. This is because if He grants something to His creatures, then He has granted them what they deserve not, and if He withholds something from His creatures, He has withheld from them what they do not deserve.’”

Silver and Gold Money Are Destructive

2-37 (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 Yaqoob ibn Yazid, on the authority of Ziyad ibn Marwan, on the authority of Abi Vaki’a, on the authority of Abi Ishaq, on the authority of Al-Harith, on the authority of the Commander of the Faithful Imam Ali (MGB) that God’s Prophet (MGB) said, “Silver and gold money destroyed those before you and they will destroy you, too.”

Gold and Silver Are Two Perverting Metals

2-38 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran [19](#) who linked up this tradition, “Gold and silver are two perverting metals. Whoever loves them is with them.”

The compiler of the book – may God increase his honor – interprets this to mean that whoever loves them so much that he doesn’t pay the Divinely Ordained dues on them is with them.

Seek Refuge from Two Characteristics

2-39 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad, on the authority of Yusuf ibn al-Harith, on the authority of Abdullah ibn Yazid, on the authority of Hayat ibn Sharih, on the authority of Salim ibn Qayla, on the authority of Dur’raj, on the authority of Abil Haysam, on the authority of Abi Sa’ad al-Khidry, “I heard God’s Prophet (MGB) say, ‘I Seek refuge in God from disbelief and debt.’ He (MGB) was told, ‘O Prophet of God! Is debt equal to disbelief?’ He (MGB) replied, ‘Yes.’”

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن أحمد بن سليمان قال: سأل 2-36 رجل أبا الحسن عليه السلام وهو في الطواف، فقال له: أخبرني عن الجواد؟ فقال: إن لكلامك وجهين فإن كنت تسأل عن المخلوق فإن الجواد: الذي يؤدي ما افترض الله عز وجل عليه، والبخل من بخل بما افترض الله عليه، وإن كنت تعني الخالق فهو الجواد إن أعطى، وهو الجواد إن منع، لانه إن أعطى عبد أعطاه ما ليس له، وإن منع منع ما ليس له.

الدينار والدرهم مهلكان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن زياد بن مروان، عن أبي 2-37 وكيع، عن أبي إسحاق، عن الحارث قال: قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: الدينار والدرهم أهلكا من كان قبلكم وهما مهلككم.

الذهب والفضة حجران ممسوخان

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران يرفع 2-38 الحديث قال: الذهب والفضة حجران ممسوخان فمن أحبهما كان معهما.

قال مصنف هذا الكتاب أدام الله عزه -: يعني بذلك من أحبهما حبا يمنع حق الله منهما

التعوذ من خصلتين

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن يوسف بن الحارث، عن عبد 2-39 الله بن يزيد، عن حيوة بن شريح قال: حدثنا سالم ابن غيلان، عن دراج، عن أبي الهيثم، عن أبي سعد الخدري قال: سمعت رسول الله صلى الله عليه وآله يقول: أعوذ بالله من الكفر والدين، قيل: يا رسول الله أيعدل الدين بالكفر؟ فقال صلى الله عليه وآله: نعم.

Two Characteristics of the Shiites

2-40 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Malik ibn Atiye, on the authority of Abi Hamzih, on the authority of Ali ibn al-Hussein (MGB), "I am ready to give my hand for (abolishing) two

negative characteristics in the Shiites: impatience and not keeping secrets.”

There are Two Pleasures for One Who Fasts

2-41 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hussein ibn Sa'id who linked it up through a chain of narrators to Imam as-Sadiq (MGB) saying, “There are two pleasures for one who fasts: The first pleasure is for when he breaks his fast, and the second one is for when he meets the Honorable the Exalted God.”

Fasting Is For God

2-42 The Georgian²⁰ Abu Muhammad Abdus ibn Ali ibn al-Ab'bas in Samarqand narrated that Abul Qasim Abdullah ibn Yaqoob ibn Yusuf al-Razi quoted Muhammad ibn Yunus al-Kadimi, on the authority of Abu Amir, on the authority of Zama'a, on the authority of Sala'ma, on the authority of Akrama, on the authority of Ibn Abbas²¹ that the Prophet (MGB) said, “God – the Blessed the Sublime said, ‘All the deeds of the descendants of Adam are for themselves, except for their fasting which is for Me. I Myself am the reward for his fasting. Fasting is a believer’s armor on the Resurrection Day as you guard yourselves with armor in this world. To the Honorable the Exalted God, the smell of the mouth of one who is fasting is better than the smell of musk. There are two pleasures for one who fasts: one is for when he breaks his fast, eats and drinks and the second one is for when he meets Me and I take him to Paradise.”

What Has Been Said About the Honest vs. the Dishonest Businessmen

2-43 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad who linked it up through a chain of narrators to Al-Hussein ibn Zayd ibn Ali ibn Abi Talib, on the authority of his father Zayd ibn Ali, on the authority of his father Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein (MGB), on the authority of his father Ali (MGB) that God’s Prophet (MGB) said, “The business of any two businessmen who are sincere in dealing with each other will be blessed for as long as they remain

في الشيعة خصلتان

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري قال: حدثنا محمد بن الحسين بن أبي 2-40
الخطاب، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة، عن علي بن الحسين عليهما السلام قال:
وددت أني افتديت خصلتين في الشيعة لنا ببعض [لحم] ساعدي: النزق وقلة الكتمان

للصائم فرحتان

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن 2-41 الحسين بن سعيد، عن رجاله يرفعه إلى الصادق عليه السلام قال: للصائم فرحتان: فرحة عند إفطاره، وفرحة عند لقاء الله عز وجل.

الصوم لله تعالى

حدثنا أبو محمد عبدوس بن علي بن العباس الجرجاني بسمرقند، قال: حدثنا أبو القاسم عبد الله بن يعقوب بن 2-42 يوسف الرازي قال: حدثنا محمد بن يونس الكديمي قال: حدثنا أبو عامر قال: حدثنا زمعة، عن سلمة، عن عكرمة، عن ابن عباس، عن النبي صلى الله عليه وآله قال: قال الله تبارك وتعالى: كل عمل ابن آدم هو له غير الصيام هو لي وأنا اجزي به، والصيام جنة العبد المؤمن يوم القيامة كما بقي أحدكم سلاحه في الدنيا، ولخلاف فم الصائم أطيب عند الله عز وجل من ريح المسك، والصائم يفرح بفرحتين: حين يفطر فيطعم ويشرب: وحين يلقي فادخله الجنة.

ما جاء في التاجر إذا صدقا وبراً، وإذا كذبا وخانا

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد 2-43 رفعه إلى الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب، عن أبيه زيد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين،

honest with each other. Once one cheats the other, their business will no longer be blessed. The two parties to a deal can call off the deal for as long as they are both present. If there is a dispute between them, what the owner says is more acceptable.”²²

Two Things Which Provide us with Benefits Every Dawn and Dusk

2-44 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Zyad ibn Marvan al-Qandi, on the authority of Abi Vaki’a, on the authority of Abi Ishaq al-Sabi’e, on the authority of Al-Harith, on the authority of the Commander of the Faithful Imam Ali (MGB) that God’s Prophet (MGB) said, “I advise you to attend to agriculture and raising sheep, since these would provide you with benefits every dawn and dusk.” The people asked the Prophet (MGB), “O Prophet of God! Then what about raising camels?”

The Prophet (MGB) replied, “Camels are the associates of Satan! Their benefits come to us in dangerous ways.” The people said, “O Prophet of God! If the people hear this, they will abandon raising camels.” The Prophet (MGB) replied, “No. The wicked ones will not!”

Two Forms of Shopping Are Bad

2-45 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Abdul Rahman ibn Himad, on the authority of Muhammad ibn Sin'an who linked it up through a chain of narrators to Abi Ja'far al-Baqir (MGB) that the Imam (MGB) considered two forms of shopping to be bad: just picking the goods without checking them, and buying goods without having ever seen them.

There Are Two Prayers for High Quality Goods and Two Curses for Bad Goods

2-46 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Yaqoob ibn Yazid, on the authority of Marvak ibn Ubayd who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), “There are two prayers for high quality goods, and there are two curses for bad goods. People pray for high quality goods and say, ‘May God bless you and the man who sold you to me.’ People curse bad goods and say, ‘May God not bless you and the man who sold you to me.’”

Two Characteristics Granted to Whoever Honors the Rights of God

2-47 Muhammad ibn Musa al-Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Homayry quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority

عن أبيه علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا التاجران صدقا وبرا بورك لهما، وإذا كذبا وخانا لم يبارك لهما، وهما بالخيار ما لم يفترقا، فإن اختلفا فالقول قول رب السلعة أو يتتاركا.

شيئان يروحان بخير ويغدوان بخير

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن زياد بن مروان القندي، عن 2-44

أبي وكيع، عن أبي إسحاق السبيعي، عن الحارث قال: قال قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: عليكم بالغنم والحرث، فانهما يروحان بخير ويغدوان بخير فقل: يا رسول الله فأين الابل؟ قال: تلك أعنان الشياطين ويأتيها خيرها من الجانب الاشأم، قيل: يا رسول الله إن سمع الناس بذلك تركوها، فقال: إذا لا يعدمها الاشقياء الفجرة.

بيعان مكروهان

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن أحمد 2-45 بن أبي عبد الله، عن عبدالرحمن بن حماد، عن محمد بن سنان مسندا إلى أبي جعفر عليه السلام أنه كره بيعين: اطرح وخذ، من غير تقليب وشرى ما لم تره.

في الجيد دعوتان وفي الردى دعوتان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن مروق بن عبيد، عن ذكره، 2-46 عن أبي عبد الله عليه السلام: أنه قال: في الجيد دعوتان، وفي الردى دعوتان، يقال لصاحب الجيد: بارك الله فيك وفيمن باعك، ويقال لصاحب الردى: لا بارك الله فيك ولا فيمن باعك.

من ناصح الله عز وجل أعطي خصلتين

حدثنا محمد بن موسى المتوكل رضي الله عنه قال: حدثني عبد الله بن جعفر 2-47

of Muawiyah ibn Wahab that he had heard Aba Abdullah as-Sadiq (MGB) say, “Any believer who honors the rights of God – that is he honors other people’s rights and only takes from others what he deserves – is granted two characteristics: sustenance from the Honorable the Exalted God with which he is content, and God’s Pleasure with which he is saved.”

2-48 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Abul Qasim Abdul Rahman ibn Himad al-Kufy, on the authority of Abi Muhammad Abdullah ibn Muhammad al-Qaffari, on the authority of Ja’far ibn Ibrahim al-Ja’fari, on the authority of Ja’far ibn Muhammad (MGB), on the authority of his father (MGB) that God’s Prophet (MGB) said, “Whoever is sympathetic with the poor and treats the people fairly is a true believer.”

2-49 And in another narration we read that God’s Prophet (MGB) said, “Whoever gets pleased with his

good deeds and feels bad about his bad deeds is a believer.”

One Who Has Two Characteristics Is Good, Otherwise Stay Away from Him

2-50 Ahmad ibn Muhammad ibn Yahya al-Attar – may God have Mercy upon him – narrated that his father quoted Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin'an, on the authority of Umar ibn Abdul-Aziz, on the authority of Al-Khaybari, on the authority of Yunus ibn Zabyan and al-Mufaz'zal ibn Umar, on the authority of Aba Abdullah as-Sadiq (MGB), “One who has two characteristics is good. Otherwise you should avoid him.” He was asked, “What are these two characteristics?” The Imam (MGB) replied, “Being careful to say his prayers on time and being sympathetic with others.”

Two Things Can Terminate the Waiting Period of a Divorced Woman Who Has Not Had Her Menstruation in Due Time

2-51 (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 Jameel, on the authority of Zurarah, on the authority of Abi Ja'far al-Baqir (MGB) said, “There are two things which can terminate the waiting period (*iddah*) of a divorced woman who has not had her menstruation in due time. The first one is three months of being clean during which no blood is seen, and the second one is three menstruations between each of which there is no clean period as long as three months.”²³

الحميري، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: ما ناصح الله عبد مسلم في نفسه فأعطى الحق منها وأخذ الحق لها إلا أعطي خصلتين: رزقا من الله عز وجل يقنع به ورضى عن الله ينجيّه.

من كان فيه خصلتان فهو مؤمن حقا

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله قال: 2-48 حدثني أبو القاسم عبدالرحمن بن حماد الكوفي، عن أبي محمد عبد الله بن محمد الغفاري، عن جعفر بن إبراهيم الجعفري، عن جعفر بن محمد، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من وصى الفقير وأنصف الناس من نفسه فذلك المؤمن حقا.

وفي خبر آخر قال رسول الله صلى الله عليه وآله: من سرتة حسنته وساءته سيئته فهو مؤمن 2-49

خصلتان من كانتا فيه والا فاعزب ثم اعزب ثم اعزب

حدثنا أحمد بن محمد بن يحيى العطار - رحمه الله - عن أبيه، عن أحمد بن محمد بن خالد، عن محمد بن 2-50 علي الكوفي، عن محمد بن سنان، عن عمر بن عبدالعزيز، عن الخبيري عن يونس بن ظبيان، والمفضل بن عمر، عن أبي عبد الله عليه السلام قال: خصلتان من كانتا فيه وإلا فاعزب ثم اعزب ثم اعزب، قيل: وما هما قال: الصلاة في مواقيتها، والمحافظة عليها والمواساة

أمران أيهما سبق إلى المطلقة المسترابة بانت به

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال حدثني أحمد ابن محمد بن عيسى، عن أحمد بن 2-51 محمد بن أبي نصر البزنطي، عن جميل، عن زرارة، عن أبي جعفر عليه السلام قال: أمران أيهما سبق إليها بانت به المطلقة المسترابة التي تستريب الحيض إن مرت بها ثلاثة أشهر بيض ليس بها دم بانت بها، وإن مرت بها ثلاث حيض ليس بين الحيضتين ثلاثة أشهر بانت بالحيض

Seek Nearness to the Honorable the Exalted God with Two Characteristics

2-52 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil-Qasim quoted on the authority of Ahmad ibn Aba Abdullah, on the authority of Al-Hassan ibn Mahboob, on the authority of Umar ibn Yazid, on the authority of Abu Abdullah as-Sadiq (MGB), "Being kind is different from paying the alms-tax. Seek nearness to the Honorable the Exalted God with kindness and visiting the relations of kin."

Two Characteristics Which Eliminate Poverty, Increase Life and Fend off Seventy Harsh Deaths

2-53 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Safvan ibn Yahya, on the authority of Ishaq ibn Qalib, on the authority of someone who narrated that Abi Ja'far al-Baqir (MGB) said, "Kindness and charity eliminate poverty, increase life and fend off seventy harsh deaths."

Traditions Are of Two Types

2-54 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim quoted his father, on the authority of Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB) that Ali (MGB) said, “There are two types of traditions. Some traditions are related to the obligatory. Practicing them leads to guidance and abandoning them leads to deviation. Some other traditions are not obligatory. It is better to practice them, but it is not a sin to abandon them.”

Doing Good is Only Valued by Those Who Have Two

Characteristics

2-55 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Abdullah ibn Ja’far al-Homayry quoted Ahmad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Sayf ibn Umayrih, on the authority of Aba Abdullah as-Sadiq (MGB), “Doing good is only valued by those who are honorable or religious.”

Friends Are of Two Types

2-56 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Abdullah ibn Ahmad al-Razi, on the authority of Bakr ibn Salih, on the authority of Isma’il ibn Mihran, on the authority

التقرب إلى الله عز وجل بخصلتين

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن 2-52 الحسن بن محبوب، عن عمر بن يزيد قال: قال أبو عبد الله عليه السلام المعروف شيء سوى الزكاة، فتقربوا إلى الله عز وجل بالبر وصلة الرحم.

خصلتان ينفيان الفقر، ويزيدان في العمر، ويدفعان عن فاعلهما سبعين ميتة سوء

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار، عن أحمد 2-53 بن أبي عبد الله، عن أبيه، عن صفوان بن يحيى، عن إسحاق بن غالب، عن محمد بن عمن، عن أبي جعفر عليه السلام قال: البر والصدقة ينفيان الفقر، ويزيدان في العمر، ويدفعان سبعين ميتة سوء

السنة سنتان

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله، 2-54 عن أبيه، عن آبائه، عن علي عليهم السلام أنه قال: السنة سنتان: سنة في فريضة الاخذ بها هدى وتركها ضلالة، وسنة في غير فريضة الاخذ بها فضيلة، وتركها غير خطيئة.

لا تصلح الصنيعة الا عند ذي خصلتين

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن 2-55 عيسى، عن الحسن بن محبوب، عن سيف بن عميرة عن أبي عبد الله عليه السلام قال: لا تصلح الصنيعة إلا عند ذي حسب أو دين.

الاخوان صنفان

،حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد 2-56

of Muhammad ibn Hafs, on the authority of Yaqoob ibn Bashir, on the authority of Jabir, on the authority of Abi Ja'far al-Baqir (MGB) that a man went to Basra to see the Commander of the Faithful Imam Ali (MGB) and said, "O Commander of the Faithful! Please inform me about my brethren." The Commander of the Faithful (MGB) replied, "There are two types of brethren: sincere ones and hypocrites. The sincere brethren are similar to one's hands, wings, and property. Once you find a sincere brother, do not hesitate to help him with your life and wealth. Be friends with his friends and be an enemy of his enemies. Cover up his flaws, and express his good deeds. However, you who ask should know that such friends are as scarce as red matches are.²⁴ About hypocrites, you should only associate with them on the surface as they do with you. You should not expect anything else from them. Treat them just as they treat you in terms of being polite with and talking pleasantly with them."

People Are of Two Types

2-57 Ja'far ibn Ali al-Kufy – may God be pleased with him – narrated that his father quoted his father Al-Hassan ibn Ali, on the authority of Al-Ab'bas ibn Amer, on the authority of Salih ibn Sa'id-Sakoony, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "People are of two types: believers and the ignorant. Therefore, do not disturb believers, and do not treat the ignorant ones out of ignorance lest you shall be like them."

Two Leaders Who Are Not in Power

2-58 (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 Ahmad, who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB), who said that God’s Prophet (MGB) said, “There are two leaders who are not in power: The man who is following a corpse in a funeral procession doesn’t have the power to return until the body is buried, and a man who is on a *Hajj* pilgrimage²⁵ visit along with a woman doesn’t have the power to leave until she finishes her *Hajj* pilgrimage.”

Two Things with Which Some Corrupt Their Prayers

2-59 (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, on the authority of Sa’alabat ibn Maymun, on the authority of Maysara²⁶ that Abi Ja’far al-Baqir (MGB) said, “There are two things with which some people corrupt their prayers. The first thing is saying ‘*tabaraka ismuka wa ta’ala jadduka*’ which means ‘Blessed is Thy name and High is

عن عبد الله بن أحمد الرازي، عن بكر بن صالح، عن إسماعيل بن مهران، عن محمد بن حفص عن يعقوب بن بشير، عن جابر، عن أبي جعفر عليه السلام قال: قام إلى أمير المؤمنين عليه السلام رجل بالبصرة فقال: يا أمير المؤمنين أخبرنا عن الاخوان؟ قال: الاخوان صنفان إخوان الثقة وإخوان المكاشرة فأما إخوان الثقة فهم الكف والجناح والاهل والمال فاذا كنت من أخيك على حد الثقة فابذل له مالك وبدنك، وصاف من صافاه، وعاد من عاداه، واكتم سره وعيبه، وأظهر منه الحسن. واعلم أيها السائل إنهم أقل من الكبريت الاحمر. وأما إخوان المكاشرة فانك تصيب منهم لذتك فلا تقطعن ذلك منهم. ولا تطلبين ما وراء ذلك من ضميرهم، وابذل لهم ما بذلوا لك من طلاقه الوجه وحلاوة اللسان.

الناس رجلا

حدثنا جعفر بن علي الكوفي رضي الله عنه قال: حدثني أبي، عن أبيه الحسن بن علي، عن العباس بن عامر، 2-57 عن صالح بن سعيد السكوني، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: الناس رجلا: مؤمن وجاهل، فلا تؤذي المؤمن ولا تجهل الجاهل فتكون مثله.

أميران وليس بأميرين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أحمد بن محمد 2-58 باسناده رفعه إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أميران وليس بأميرين، ليس

لمن تبع جنازة أن يرجع حتى تدفن أو يؤذن له، ورجل يحج مع امرأة فليس له أن ينفرد حتى تقضي نسكها

شيئان يفسد الناس بهما صلاتهم

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن 59-2
أبي نصر، عن ثعلبة بن ميمون، عن ميسرة، عن أبي جعفر عليه السلام قال: شيئان يفسد الناس بهما صلاتهم: قول
الرجل تبارك

Thy Fortune.’ This is what the genies said about God out of ignorance and God has stated it quoting them. The second thing is saying ‘*as-salamu alayna va ala ebadillah as-salihin*’ which means ‘Peace be upon us and upon God’s servants – the good-doers’ in the middle of the prayer (since this is said at the end to terminate the prayers).²⁷”

No Two Things Are Loved by the Honorable the Exalted God More Than The Following Two

2-60 (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 Al-Hussein ibn Sa’id, on the authority of Muhammad ibn Abi Umayr, on the authority of Mansoor ibn Yunus, on the authority of Abi Hamzih al-Somali, that he had heard the Ornament of the Worshippers – Ali ibn al-Hussein (MGB) say, “No two steps are loved by the Honorable the Exalted God more than the following two steps: The steps taken forward by a believer with which he reinforces the troop lines in a holy war, and the steps taken to reinforce the ties of kinship towards the relations of kin who have broken the ties of kinship. No two sips are loved by the Honorable the Exalted God more than the following two sips: The sips of a believer’s wrath which he quenches and the sip of a believer’s suffering which he takes in with his patience and forbearance. No two drops of tears are loved by the Honorable the Exalted God more than the following two: The drop of blood shed in the way of God, and the drop of tears shed in the middle of the night by one who only sheds it for the Honorable the Exalted God.”

Two Characteristics Which Satan Taught Noah (MGB)

2-61 (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 Al-Hassan ibn Ali, on the authority of Aban ibn Uthman, on the authority of Al-Ala’ ibn Syabat that Aba Abdullah as-Sadiq (MGB) said, “When Noah’s (MGB) ark landed, Satan appeared and told Noah, ‘There is no man on the planet Earth who has pleased me more than you have, since you cursed these corrupt people; they were destroyed; and I got rid of them. Do you want me to teach you two characteristics? Avoid jealousy since

it was jealousy which caused me to become this way. Also avoid greed since it was greed which resulted in what happened to Adam.[28](#)”

Two Characteristics of Which People Should be Most Fearful

2-62 Muhammad ibn Ahmad Al-Asady narrated that Muhammad ibn Abi Imran quoted Abu Mus'ab Ahmad ibn Abu Bakr al-Zahri, on the authority of Ali ibn Abi Ali al-Lahabi, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah that God's Prophet (MGB) said, "What I am most afraid of for my nation is unattainable aspirations and

اسمك وتعالى جدك وإنما هو شيء قالتها الجن بجهالة فحكى الله عنهم، وقول الرجل: السلام علينا وعلى عباد الله الصالحين.

ما من خطوة أحب إلى الله من خطوتين، وما من جرعة أحب إليه من جرعتين

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن منصور بن يونس، عن أبي حمزة الثمالي قال: سمعت علي بن الحسين زين العابدين عليهما السلام يقول: ما من خطوة أحب إلى الله عز وجل من خطوتين: خطوة يسد بها المؤمن صفا في سبيل الله، وخ خطوة إلى ذي رحم قاطع، وما من جرعة أحب إلى الله عز وجل من جرعتين: جرعة غيظ ردها مؤمن بحلم، وجرعة مصيبة ردها مؤمن بصبر، وما من قطرة أحب إلى الله عز وجل من قطرتين: قطرة دم في سبيل الله وقطرة دمعة في سواد الليل لا يريد بها عبد إلا الله عز وجل.

خصلتان ذكرهما إبليس لنوح عليه السلام

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي، 2-61 عن أبان بن عثمان، عن العلاء بن سيابة، عن أبي عبد الله عليه السلام قال: لما هبط نوح عليه السلام من السفينة أتاه إبليس فقال له: ما في الأرض رجل أعظم منة علي منك، دعوت الله على هؤلاء الفساق فأرحمتني منهم، ألا اعلمك خصلتين: إياك والحسد فهو الذي عمل بي ما عمل، وإياك والحرص فهو الذي عمل بآدم ما عمل.

اخوف ما يخاف على الناس خصلتان

حدثنا محمد بن أحمد الاسدي قال: حدثنا محمد بن أبي عمران قال: حدثنا أبو مصعب أحمد بن أبي بكر 2-62 الزهري قال: حدثنا علي بن أبي علي اللهبي عن محمد بن المنكدر عن جابر بن عبد الله قال: قال رسول الله صلى

unreachable hopes. Aspirations would hinder one from the truth and unreachable hopes would make one forget the Hereafter. The life in this world is to be ended while the life in the Hereafter is ahead of you. Each life has its own children. Try to be of the children of the Hereafter if you can. Try not to be of the children of this world. Today you are alive, can do things and there is no Reckoning. However, tomorrow you will die and will be in the World of Reckoning where you cannot do anything.”

2-63 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Hammad ibn Isa, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly, on the authority of the Commander of the Faithful Imam Ali (MGB) that God’s Prophet (MGB) said, “There are two groups of scientists. Those who practice their knowledge are prosperous, but those who abandon their knowledge get destroyed. The residents of Hell will be bothered with the bad smell of the scientists who have not put their knowledge into practice. However, there are those who are most sorry. They invite others to God, and their call is accepted by others who then obey God and are taken to Heaven by God. However, the caller himself is taken to Hell by God for not acting (on his own words), and those following their whims will be the most sorry.” Then the Commander of the Faithful (MGB) added, “I fear two things concerning you. The first is following your whims, and the second is having high aspirations since following your whims will prevent you from accepting the truth, and having high aspirations will make you forget the Hereafter.”

2-64 Abu Ahmad Muhammad ibn Ja’far al-Bandar al-Shafe’ee al-Furqany in Furqan narrated that Abul Abbas al-Himady quoted Ahmad ibn Muhammad al-Shafe’ee, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Ali ibn Abi Ali al-Lahabi, on the authority of Muhammad ibn Munkadir, on the authority of Jabir ibn Abdullah that God’s Prophet (MGB) said, “What I am most afraid of for my nation is unattainable aspirations and unreachable hopes. Aspirations would hinder one from the truth and unreachable hopes would make one forget the Hereafter. The life in this world is to be ended while the life in the Hereafter is ahead of you. Each life has its own children. Try to be of the children of the Hereafter, if you can. Try not to be of the children of this world. Today you are alive, can do things and there is no Reckoning. However, tomorrow you will die and will be in the World of Reckoning where you cannot do anything.”

ما أخاف على أمتي الهوى وطول الامل، أما الهوى فانه يصد عن الحق، وأما طول الامل فينسي الآخرة، وهذه الدنيا قدارتحلت مدبرة، وهذه الآخرة قدارتحلت مقبلة، ولكل واحدة منهما بنون، فان استطعتم أن تكونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا فافعلوا، فانكم اليوم في دار عمل ولا حساب وأنتم غدا في دار حساب ولا عمل.

حماد بن عيسى، عن عمر بن اذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي، عن أمير المؤمنين عليه السلام: عن النبي صلى الله عليه وآله أنه قال في كلام له: العلماء رجلان: رجل عالم أخذ بعلمه فهذا ناج، ورجل عالم تارك لعلمه فهذا هالك. وإن أهل النار ليتأذون بريح العالم التارك لعلمه. وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله عز وجل فاستجاب له وقبل منه وأطاع الله عز وجل فأدخله الله الجنة وأدخل الداعي النار بتركه علمه واتباعه الهوى ثم قال أمير المؤمنين عليه السلام: ألا إن أخوف ما أخاف عليكم خصلتين اتباع الهوى وطول الامل أما اتباع الهوى فيصد عن الحق، وطول الامل ينسي الآخرة.

حدثنا أبو أحمد محمد بن جعفر البندار الشافعي الفرغاني بفرغانة قال: حدثنا أبو العباس الحمادي قال: حدثنا 2-64 أحمد بن محمد الشافعي قال: حدثنا عمي إبراهيم بن محمد قال: حدثنا علي بن أبي علي اللهبي، عن محمد بن المنكدر، عن جابر ابن عبد الله قال: قال رسول الله صلى الله عليه وآله: إن أخوف ما أخوف على امتي الهوى وطول الامل، أما الهوى فيصد عن الحق، وأما طول الامل فينسي الآخرة وهذه الدنيا مرتحلة زاهية وهذه الآخرة مرتحلة قادمة ولكل واحدة منهما بنون فان استطعتم أن تكونوا من أبناء الآخرة، ولا تكونوا من أبناء الدنيا فافعلوا، فانكم اليوم في دار العمل ولا حساب، وأنتم غدا في دار الحساب ولا عمل.

Two Characteristics Which You Are Admonished Against

2-65 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad Isa and Abdullah ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hikam, on the authority of Sayf ibn Umayrih, on the authority of Mufaz'zal ibn Mazid that Abu Abdullah as-Sadiq (MGB) said, “I admonish you against two characteristics which can ruin men: to worship God with a wrong religion, and to advise people on issues you are uninformed about.”

2-66 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Abdul Rahman ibn al-Haj'jaj that Abu Abdullah as-Sadiq (MGB) told him, “I admonish you against two characteristics which can ruin men: to worship God with a wrong religion, and to advise people on issues you are uninformed about.”

Two Types of Water Which Did Not Heed Noah's Call

2-67 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Ahmad ibn Aba Abdullah, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Aba Abdullah as-Sadiq (MGB), “Noah (MGB) called all waters to assist him during the Flood. All types of water heeded his call except for two: bitter water and sulphate water.”

Faith Consists of Talking and Action

2-68 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Muhammad ibn Ma'qel al-Qarmaysani said, "I was standing with my father. Abu Salt al-Haravy, Ishaq ibn Rahoyeh and Ahmad ibn Muhammad ibn Hanbal were also present there. My father said, "Each of you should narrate a tradition for me." Abu Salt al-Haravy said, "Ali ibn Musa al-Reza (MGB), who I swear by God was really pleasant as his name indicates, quoted on the authority of his father Musa ibn Ja'far al-Kazim (MGB), on the authority of his father Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Muhammad ibn Ali (MGB), on the authority of Ali ibn al-Hussein (MGB), on the authority of his father Al-Hussein ibn Ali (MGB), on the authority of his father Ali ibn Abi Talib (MGB) that God's Prophet (MGB) said, "Faith consists of talking and action." When we left Ahmad ibn Muhammad ibn Hanbal said, "What form of chain of traditions was that?" My father said, "It is the healing medication for the insane. If they treat a mad man using it, he will be healed."

النهي عن الخصلتين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد وعبد الله ابني محمد بن عيسى، عن 2-65 علي بن الحكم، عن سيف بن عميرة، عن مفضل بن مزيد قال: قال أبو عبد الله عليه السلام: أنهما عن خصلتين. فيهما هلك الرجال: أن تدين الله بالباطل وتفتي الناس بما لا تعلم.

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن 2-66 عبد الرحمن، عن عبد الرحمن بن الحجاج قال: قال لي أبو عبد الله عليه السلام: أنهما عن خصلتين ففيهما هلك من هلك: إياك أن تفتي الناس برأيك، أو تدين بما لا تعلم.

ماءان لم يجيبا نوحا لما دعا المياه

حدثنا محمد بن علي ماجيلويه رضي الله عنه: عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن 2-67 أبيه، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن نوحا لما كان أيام الطوفان دعا مياه الأرض فأجابته إلا الماء المر، و[ماء] الكبريت.

الايمان قول وعمل

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن معقل القرميسيني، عن محمد ابن عبد الله بن طاهر قال: كنت 2-68

واقفا على أبي وعنده أبو الصلت الهروي وإسحاق بن راهويه وأحمد بن محمد بن حنبل، فقال أبي: ليحدثني كل رجل منكم بحديث، فقال: أبو الصلت الهروي: حدثني علي بن موسى الرضا وكان والله رضى كما سمي عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه، علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الإيمان قول وعمل، فلما خرجنا قال أحمد بن محمد بن حنبل: ما هذا الإسناد؟ فقال له أبي: هذا سعوط المجانين إذا سقط به المجنون أفاق.

Two Hungry Ones Who Would Never Get Satiated

2-69 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 his father Muhammad ibn Khalid (al-Barqy), on the authority of some of his companions who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) that God's Prophet (MGB) said, "There are two hungry ones who would never get satiated: those who are eager to learn (would never get satiated with knowledge), and those who are greedy for money (would never get satiated with wealth)."

Two Characteristics Due to True Faith

2-70 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Ali ibn Hisan al-Vaseti, who linked it up to Zurarah, on the authority of Aba Abdullah as-Sadiq (MGB) who said, "Two characteristics are due to true faith. The first one is that you prefer the truth over the false, even if it may be to your disadvantage. The second one is that what you say is not beyond your intellect."

There Are Two Types of Chivalry

2-71 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Hammad ibn Isa, who linked it up through other narrators to Aba Abdullah as-Sadiq (MGB), on the authority of the Commander of the Faithful Imam Ali (MGB) in his will to his son Muhammad ibn al-Hanafyeh, "Know that there are two types of chivalry for a Muslim man. One type of generosity is for the home, and the other type is for when you travel. The chivalry for the home is to recite the Quran, associate with the scholars; ponder over religious decrees; and safeguard congregational prayers. The chivalry for when you travel is to give of what you have taken along with you to your travel companions; to minimize disputes with your travel companions; and remember the Honorable the Exalted God when you ascend, descend or sit down."

2-72 (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 Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB)²⁹, on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said,

“Urinating while standing up without a proper excuse and cleansing oneself with the right hand after defecation are both acts that are harmful to oneself.”

منهومان لا يشبعان

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثني محمد بن أبي القاسم، عن أحمد بن أبي عبد الله 2-69 البرقي، عن أبيه محمد بن خالد [البرقي] عن عدة من أصحابه يرفعونه إلى أبي عبد الله عليه السلام أنه قال: منهومان لا يشبعان: منهوم علم ومنهوم مال.

خصلتان من حقيقة الايمان

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، 2-70 عن علي بن حسان الواسطي يرفعه إلى زرارة، عن أبي عبد الله عليه السلام قال: إن من حقيقة الايمان أن تؤثر الحق وإن ضرك على الباطل وإن نفعتك، وأن لا تجوز منطقك علمك.

المروءة مروءتان

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن ذكره، 2-71 عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام في وصيته لابنه محمد بن الحنفية: واعلم أن مروءة المرء المسلم مروءتان: مروءة في حضر ومروءة في سفر، فأما مروءة الحضر فقراءة القرآن، ومجالسة العلماء، والنظر في الفقه والمحافظة على الصلاة في الجماعات، وأما مروءة السفر فبذل الزاد، وقلة الخلاف على من صحبتك، وكثرة ذكر الله عز وجل في كل مصعد ومهبط ونزول وقيام وقعود.

خصلتان من الجفاء

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، 2-72 جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: البول قائما من غير علة من الجفاء، والاستنجاء باليمين من الجفاء.

Two Characteristics Which Speed up the Arrival of Your Daily Bread

2-73 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Marwan that Aba Abdullah as-Sadiq (MGB) said, “Washing the dishes and sweeping the entrance way of the house would speed up the arrival of the daily bread.”

The Subsistence for One's Spouse is between Two Abominable Limits

2-74 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Ali ibn Isma'il, on the authority of Muhammad ibn Amr ibn Sa'id, on the authority of some of his companions who said that they heard al-Ayashi say, “I asked Al-Reza (MGB) about the subsistence for the spouse. The Imam (MGB) said, ‘It is in between two abominable limits.’ I asked the Imam (MGB), ‘May I be your ransom! I swear by God that I do not know what the two abominable limits are.’ The Imam (MGB) said, ‘Yes. May God have Mercy upon you! Don't you know that God the Honorable the Exalted despises extravagance and miserliness and has said,

‘Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).’³⁰

Two Characteristics in Return for Two Characteristics

2-75 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn Abdul Jab'bar, on the authority of

Abdul Rahman ibn Abi Najran, on the authority of Abdul Rahman ibn Abi Najran, on the authority of Al-Hassan ibn Ali ibn Ribat, on the authority of Abu Bakr al-Hazrami, on the authority of Al-Hassan ibn Ali ibn Ribat, on the authority of some of his companions that Aba Abdullah as-Sadiq (MGB) said, “Be kind to your parents so that your children may be kind to you. Honor the chastity of other men's women so that they honor the chastity of your women.”

There Are Two Types of Shyness

2-76 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Ziyad, on the authority of

Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "There are two types of shyness. One is due to being weak and the other type is due to strength, submission to God in Islam and faith."

خصلتان مجلبتان للرزق

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن محمد بن أحمد، عن محمد بن 2-73 عيسى بن عبيد، عن محمد بن إسحاق، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: غسل الاناء، وكسح الفناء مجلبة للرزق.

تجب النفقة على العيال بين المكروهين

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن علي بن إسماعيل، عن 2-74 محمد بن عمرو بن سعيد، عن بعض أصحابه قال: سمعت العياشي وهو يقول: استأذنت الرضا عليه السلام في النفقة على العيال فقال: بين المكروهين قال: فقلت: جعلت فداك لا والله ما أعرف المكروهين: قال: فقال: بلى يرحمك الله أما تعرف أن الله عز وجل كره الاسراف وكره الاقتار فقال: "والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما".

خصلتان بخصلتين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن محمد 2-75 بن عبد الجبار، عن عبد الرحمن بن أبي نجران، عن الحسن بن علي بن رباط، عن أبي بكر الحضرمي، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: بروا آباءكم يبركم أبناءكم وعفوا عن نساء الناس تعف نساؤكم.

الحياء على وجهين

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن 2-76 مسعدة بن زياد، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الحياء على وجهين فمنه ضعف ومنه قوة وإسلام وإيمان.

What Might Cause Parent's Being Damned by the Children

2-77 (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 Al-Nawfaly, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father Al-Baqir (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Parents might be damned by their children if they do not honor their rights just as children could be damned by their parents should they not honor their parents' rights."

On the Prophet's Statement: "I am the Son of the Two offerings"

2-78-A Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Muhammad ibn Saeed al-Kufy quoted on the authority of Ali ibn al-Hassan ibn al-Faz'zal, on the authority of his father, "I asked Abal-Hassan Ali ibn Musa al-Reza (MGB) about the meaning of the statement: 'I am the son of the two offerings' (as expressed by the Prophet (MGB). He (MGB) said, 'That means that the Prophet (MGB) was the descendant of both Ishmael, the son of Abraham – the friend of God (MGB), and Abdullah – the son of Abdul Mutalib. Ishmael was the patient son that God gave the glad tidings of his birth to Abraham (MGB).

'Then when (the son) reached (the age of) (serious) work with him, he said, 'O my son! I see in a vision that I offer thee in sacrifice. Now see what is thy view!' (The Son) said, 'O my father! Do as thou art commanded. Thou will find me, if God so wills one practicing Patience and Constancy!'^{[31](#)}

When he decided to offer him as sacrifice, God replaced him with a chubby black and white sheep. This sheep had been raised in a fresh green area, and had grazed in the gardens of Heaven for forty years. It had no mother. Rather the Honorable the Exalted God said to it be and it was created so as to be substituted for Ishmael,

'We but say the word, 'Be', and it is.'^{[32](#)}

Whatever is sacrificed in Mina until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Mutalib grabbed the door knob of the *Ka'ba* and prayed to God to be granted ten sons. He bet with the Almighty God that he shall offer one of them for sacrifice if his prayer is accepted. When the number of his sons became ten, he took them all inside the *Ka'ba* and drew lots in their names. The lot fell upon Abdullah's name – the father of the Prophet Muhammad (MGB) – that he loved the most. He drew lots again, and it fell upon Abdullah's name. He drew lots for the third time. Again the lots fell upon Abdullah's name. Then he took him, imprisoned him and decided to offer him for sacrifice. All of the women of the Quraysh tribe got together and

ما يلزم الوالدين من عقوق الولد

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن النوفلي، عن السكوني، عن 2-77 جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يلزم الوالدين من العقوق لولدهما إذا كان الولد صالحا ما يلزم الولد لهما.

قول النبي صلى الله عليه وآله أنا ابن الذبيحين

حدثنا أحمد بن الحسن القطان قال: أخبرنا أحمد بن محمد بن سعيد الكوفي قال: حدثنا علي بن الحسن بن 2-78 علي بن فضال، عن أبيه قال: سألت أبا الحسن علي ابن موسى الرضا عليهما السلام عن معنى قول النبي صلى الله عليه وآله: أنا ابن الذبيحين قال: يعني إسماعيل ابن إبراهيم الخليل عليهما السلام وعبد الله بن عبدالمطلب أما إسماعيل فهو الغلام الحليم الذي بشر الله به إبراهيم "فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى. قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ (ولم يقل له: يا أبت افعل ما رأيت) سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ". فلما عزم على ذبحه فداه الله بذبح عظيم بكبش أملح يأكل في سواد، ويشرب في سواد، وينظر في سواد، ويمشي في سواد، ويبول ويبعرفي سواد، وكان يرتع قبل ذلك في رياض الجنة أربعين عاما، وما خرج من رحم انثى، وإنما قال الله عز وجل له: كن، فكان ليفدي به إسماعيل فكل ما يذبح بمنى فهو فدية لإسماعيل إلى يوم القيامة فهذا أحد الذبيحين، وأما الآخر فان عبدالمطلب كان تعلق بحلقة باب الكعبة ودعا الله عز وجل أن يرزقه عشرة بنين ونذر لله عز وجل أن يذبح واحدا منهم متى أجاب الله دعوته، فلما بلغوا عشرة [أولاد] قال: قد وفى الله لي فلافين لله عز وجل فأدخل ولده الكعبة وأسهم بينهم فخرج سهم عبد الله أبي رسول الله صلى الله عليه وآله وكان أحب ولده إليه، ثم أجالها ثانية فخرج سهم عبد الله، ثم أجالها الثالثة فخرج سهم عبد الله، فأخذه وحبسه وعزم على ذبحه

started crying. Abdul Mutalib's daughter – Ateka said, "Ask the Almighty God to excuse you from offering your son for sacrifice." Abdul Mutalib said, "My daughter! How can I ask for an excuse? You are mature and intelligent." Ateka said, "Draw lots concerning your son, and your camels that are around the Shrine. Increase the number of camels so much that your Lord gets pleased and the lot falls upon the name of the camels." Then Abdul Mutalib sent someone after camels. They brought them all there. He chose ten of the camels and drew lots. The lot fell upon the name of Abdullah. He chose an additional ten and drew lots again. The lot fell upon the name of Abdullah again. He added to the number of camels and repeated drawing lots until the number of camels reached one-hundred. Then the lot fell upon the name of the camels. The people of the Quraysh became very happy and said *God is Great* so loud that the Tehamat Mountains started to shake. Abdul Mutalib said, "No. I must draw lots three more times." He drew lots three more times. The lot fell upon the name of the camels all the three times. On the third time, Zubayr and Abu Talib dragged their brother Abdullah away from under Abdul Mutalib's feet. The part of his face that was on the ground got hurt. They lifted him up and kissed him. Abdul Mutalib ordered all the one-hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat. There were five traditions of Abdul Mutalib which the Almighty God

continued their practice in Islam as follows:

- 1- He forbade the (marriage of) the father's ex-wives with the sons.[33](#)
- 2- He established one-hundred camels as blood compensation for killing.
- 3- He circumambulated the *Ka'ba* seven times.
- 4- He found a treasure and paid one fifth of it as levy.[34](#)
- 5- When he dug up the *Zamzam* spring, he established it as the supply of water for the pilgrims.

If Abdul Mutalib was not a proof (of the Divine God) and his decision to offer his son as sacrifice was not similar to that of Abraham (MGB) about his son Ishmael, the Noble Prophet (MGB) would not have been proud of being related to them (Abraham and Abdul-Mutalib) and would not have said, "I am the son of the two offerings." The reason God prevented Ishmael from being sacrificed was the same one whereby He prevented Abdullah from being sacrificed. The reason was that the Noble Prophet (MGB) and the Immaculate Imams (MGB) were in their loins. Thus, God prevented their being sacrificed due to the Blessed Prophet (MGB) and the Imams (MGB). Thus, the tradition of offering one's son as a sacrifice did not become popular among the people. Otherwise, it would have become

فاجتمعت قريش ومنعته من ذلك. واجتمع نساء عبدالمطلب يبكين ويصحن فقالت له ابنته عاتكة: يا أبتاه اعذر
فيما بينك وبين الله عز وجل في قتل ابنك.

قال: فكيف أعذر يا بنية فإنك مباركة، قالت: اعمد إلى تلك السوائم التي لك في الحرم فاضرب بالقداح على ابنك
وعلى الابل وأعط ربك حتى يرضى.

فبعث عبدالمطلب إلى إبله فأحضرها وعزل منها عشرا وضرب السهام فخرج سهم عبد الله، فما زال يزيد عشرا
عشرا حتى بلغت مائة فضرب فخرج السهم على الابل فكبرت قريش تكبيرة ارتجت لها جبال تهامة، فقال
عبدالمطلب: لا حتى أضرب بالقداح ثلاث مرات فضرب ثلاثا كل ذلك يخرج السهم على الابل، فلما كان في الثالثة
اجتذ به الزبير وأبوطالب وإخوانه من تحت رجليه فحملوه وقد انسلخت جلدة خده الذي كان على الأرض وأقبلوا
يرفعونه ويقبلونه ويمسحون عنه التراب وأمر عبدالمطلب أن تنحر الابل بالحزرة ولا يمنع أحد منها وكانت مائة

وكانت لعبد المطلب خمس سنن أجراها الله عز وجل في الاسلام: حرم نساء الآباء على الإبناء، وسن الدية في القتل
مائة من الابل، وكان يطوف بالبيت سبعة أشواط، ووجد كنزا فأخرج منه الخمس، وسمى زمزم لما حفرها سقاية
الحاج، ولو لا أن عبدالمطلب كان حجة وأن عزمه على ذبح ابنه عبد الله شبيه بعزم إبراهيم على ذبح ابنه إسماعيل
لما افتخر النبي صلى الله عليه وآله بالانتساب إليهما لاجل أنهما الذبحان في قوله عليه السلام: "أنا ابن الذبيحين"
والعلة التي من أجلها رفع الله عز وجل الذبح عن إسماعيل هي العلة التي من أجلها رفع الذبح عن عبد الله وهي

كون النبي صلى الله عليه وآله والائمة عليهم السلام في صلبهما فبركة النبي والائمة صلى الله عليه وآله رفع الله الذبح عنهما فلم تجر السنة في الناس

obligatory for people to offer their sons for sacrifice on the day of celebrating the *Eid ul-Azha* each year until the Resurrection Day to seek nearness to God. Everything sacrificed on the *Eid ul-Azha* until the Resurrection Day will be a substitute for Ishmael.

The compiler of the book said, "There are many traditions about the offering. In some traditions we read that Isaac was the one offered for sacrifice. In others we read that Ishmael was the one offered for sacrifice. We cannot reject a tradition that has an authentic documentation. Ishmael was offered for sacrifice. However, later when Isaac was born, he wished that it was he himself who was offered for sacrificed by his father. He would have been patient and would have submitted to the decree of the Almighty God just as his brother did. Then he would have earned the same rank and reward that his brother had earned. God was aware of his intentions. For this reason he called him "the offering" among his angels.

2-78-B It was narrated by Muhammad ibn Ali al-Bishari al-Qazvini – may God be pleased with him – that Al-Muzaf'far ibn Ahmad al-Qazvini quoted Muhammad ibn Ja'far al-Kufy Al-Asady, on the authority of Muhammad ibn Isma'il al-Barmaky, on the authority of Abdullah ibn Dahir, on the authority of Abi Qatadah al-Horani, on the authority of Vaki'a ibn al-Jarah, on the authority of Suleiman ibn Mihran, on the authority of Aba Abdullah as-Sadiq (MGB): "What the Prophet (MGB) meant when he (MGB) said, 'statement: 'I am the son of the two offerings' was to call one's uncle father as the Honorable the Exalted God did in His statement,

"Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said, "We shall worship Thy God and the God of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: To Him we bow (in Islam)."35

In this verse God has called Ishmael who was the uncle of Jacob as his father. Likewise, the Prophet (MGB) called uncle as father. Therefore, when the Prophet (MGB) said that he (MGB) is the son of the two offerings he (MGB) is referring to Ishmael and Isaac one of whom, i.e. Ishmael was a true offering and the other one, i.e. Isaac is a virtual offering due to the fact that he wished he had been offered as a sacrifice and deserved the reward. Thus, the statement 'I am the son of the two offerings' can be interpreted in both ways as said above.

And There is Another Tradition Regarding the Great Offering

2-79 Abdul Vahid ibn Muhammad ibn Abdus Al-Neishaboory Al-Attar narrated that Ali ibn Muhammad ibn Qutaybat Al-Neishaboory quoted on the authority of Fazl ibn Shadan, "I heard Imam Reza (MGB) say that Abraham (MGB) wished

بقتل أولادهم، ولو لا ذلك لوجب على الناس كل أضحى التقرب إلى الله تعالى ذكره بقتل أولادهم، وكل ما يتقرب
الناس به إلى الله عز وجل من اضحية فهو فداء لإسماعيل إلى يوم القيامة.

قال مصنف هذا الكتاب أدام الله عزه -: قد اختلف الروايات في الذبيح فمنها ما ورد بأنه إسماعيل ومنها ما ورد
بأنه إسحاق، ولا سبيل إلى رد الاخبار متى صح طرقها، وكان الذبيح إسماعيل لكن إسحاق لما ولد بعد ذلك تمنى
أن يكون هو الذي أمر أبوه بذبحه فكان يصبر لأمر الله ويسلم له كصبر أخيه وتسليمه، فينال بذلك درجته في
الثواب، فعلم الله عز وجل ذلك من قلبه فسماه الله عز وجل بين ملائكته ذبيحا لتمنيه لذلك.

[و] حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال: حدثنا المظفر بن أحمد القزويني قال: حدثنا
محمد بن جعفر الكوفي الاسدي، عن محمد بن اسماعيل البرمكي، عن عبد الله بن داهر، عن أبي قتادة الحراني، عن
وكيع بن الجراح، عن سليمان بن مهران، عن أبي عبد الله الصادق جعفر بن محمد عليهما السلام وقول النبي صلى
الله عليه وآله "أنا ابن الذبيحين يريد بذلك العم [لان العم] قد سماه الله عز وجل أبا في قوله "أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ
يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ" وكان
إسماعيل عم يعقوب فسماه الله في هذا الموضع أبا، وقد قال النبي صلى الله عليه وآله: العم والد فعلى هذا الاصل
أيضا يطرد قول النبي صلى الله عليه وآله "أنا ابن الذبيحين" أحدهما ذبيح بالحقيقة والآخر ذبيح بالمجاز، واستحقاق
الثواب على النية والتمني، فالنبي صلى الله عليه وآله هو ابن الذبيحين من وجهين على ما ذكرناه

:وللذبيح العظيم وجه آخر

حدثنا عبدالواحد بن محمد بن عبدوس النيسابوري العطار رضي الله عنه قال: حدثنا علي بن محمد بن قتيبة 79-2
النيسابوري، عن الفضل بن شاذان قال: سمعت الرضا عليه السلام يقول: لما أمر الله عز وجل إبراهيم عليه السلام
أن يذبح مكان

that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and
ordered Abraham (MGB) to sacrifice it instead of his son. He wished that he had not been ordered to
sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest
son with his own hands has, and could deserve the highest ranks of reward for suffering calamities.
However, God the Almighty revealed to him: "O Abraham! Who is My dearest creature for you?"
Abraham (MGB) said, "O my Lord! You have not created anyone who is dearer to me than your friend
Muhammad (MGB)." Then God the Almighty revealed to him: "O Abraham! Do you like him more or do
you like yourself more?" He said, "No. I like him more than I like myself."

God said, "Do you like his child or do you like your child more?" He said, "Yes. His child." God said, "Will
the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child
due to your obeying Me?" He said, "O My Lord! Of course, the beheading of his child by his enemies will

hurt me more." God said, "O Abraham! A group of people who consider themselves to be a part of Muhammad's (MGB) nation out of animosity and oppression will slaughter his son Hussein (MGB) just like a sheep. Thus, they will deserve My wrath. Then Abraham (MGB) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, "O Abraham! I accepted your sorrow and sadness due to the slaughtering of Hussein (MGB) instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities." And this is God the Almighty's words,

"And We ransomed him with a momentous sacrifice." ³⁶

Two Standing, Two Moving, Two Different And Two Opposite Things

2-80 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Abdul Aziz ibn Yahya al-Basry quoted Muhammad ibn Atiye, on the authority of Abdullah ibn Amr ibn Sa'id al-Basry, on the authority of Himad, on the authority of Abdullah ibn Suleiman who used to read many books as saying, "I have read in one of the Books of the Honorable the Exalted God that once *Zul-Qarnayn* finished building the dam he continued his travels. He ran into a knowledgeable man during his travels with his troops. The knowledgeable man asked him, 'Let me know about the two things which are standing ever since the Honorable the Exalted God created them, the two things which are moving, the two things which are different from each other and the two things which are opposite of each other.' *Zul-Qarnayn* said, 'The two things which are standing are the heavens and the Earth. The two things which are moving are the sun and the moon. The two things which are different

ابنه إسماعيل الكبش الذي أنزله عليه تمنى إبراهيم عليه السلام أن يكون قد ذبح ابنه إسماعيل بيده وأنه لم يؤمر بذبح الكبش مكانه ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح أعز ولده عليه بيده فستحق بذلك أرفع درجات أهل الثواب على المصائب فأوحى الله عز وجل إليه: يا إبراهيم من أحب خلقي إليك؟ فقال: يا رب ما خلقت خلقا هو أحب إلي من حبيبك محمد صلى الله عليه وآله فأوحى الله تعالى إليه أفهو أحب إليك أم نفسك قال: بل هو أحب إلي من نفسي، قال: فولده أحب إليك أم ولدك؟ قال: بل ولده، قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب بل ذبح ولده ظلما على أيدي أعدائه أوجع لقلبي، قال: يا إبراهيم فان طائفة تزعم أنها من أمة محمد ستقتل الحسين ابنه من بعده ظلما وعدوانا كما يذبح الكبش، ويستوجبون بذلك سخطي، فجزع إبراهيم عليه السلام لذلك، وتوجع قلبه، وأقبل يبكي، فأوحى الله عز وجل إليه: يا إبراهيم قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين وقتله، وأوجبت لك أرفع درجات أهل الثواب على المصائب "وذلك قول الله عز وجل "وفديناه بذبح عظيم

شيئان قائمان وشيئان جاريان وشيئان مختلفان وشيئان متباغضان

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال: حدثنا عبدالعزيز بن يحيى البصري قال: 2-80 حدثنا محمد بن عطية قال: حدثنا عبد الله بن عمرو ابن سعيد البصري قال: حدثنا هشام بن جعفر، عن حماد، عن عبد الله بن سليمان وكان قارئاً للكتب قال: قرأت في بعض كتب الله عز وجل إن ذا القرنين لما فرغ من عمل السد انطلق على وجهه فبينما هو يسير وجنوده إذ مر برجل عالم فقال لذي القرنين: أخبرني عن شيئين منذ خلقهما الله عز وجل قائمين؟ وعن شيئين جارين؟ وعن شيئين مختلفين؟ وعن شيئين متباغضين؟ فقال له ذو القرنين

from each other are the day and the night, and the two things which are opposite of each other are life and death.’ The knowledgeable man said, ‘Go. You are knowledgeable.’”

This tradition is long, but I have only mentioned a short part of it here as deemed necessary. I have narrated it in full in the book *Kitab al-Nabuwah*.

The Reward of Whoever Goes on the Hajj Pilgrimage Twice

2-81 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa’ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat’tab, on the authority of Al-Hijal, on the authority of Safvan ibn Yahya, on the authority of Safvan ibn Mihran al-Jamal, on the authority of Aba Abdullah as-Sadiq (MGB), “Whoever goes on the *Hajj* pilgrimage twice would always be in good conditions until he dies.”

Saying What is Right under Two Conditions

2-82 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that his uncle Muhammad ibn Abil-Qasim quoted Harun ibn Muslim, on the authority of Mus’adat ibn Sadaqah, on the authority of Ja’far ibn Muhammad (MGB)³⁷, on the authority of his father (MGB)³⁸ that God’s Prophet (MGB) said, “Nothing that a believer does is loved by the Honorable the Exalted God more than saying what is right whether he is pleased or angry.”

2-83 (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 on the authority of his father, on the authority of Wahab ibn Wahab, on the authority of Ja’far ibn Muhammad (MGB)³⁹, on the authority of his father (MGB)⁴⁰, “There are two kinds of homicide: unintentional (or semi-intentional) and intentional. There are also two types of fighting: fighting with the rebellious atheists until they submit, and fighting with the Muslim rebels until they stop their rebellion.”

Two Characteristics Loved by the Honorable the Exalted God in the Heavens and by the People on Earth

2-84 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Abi Sa’id al-Adamy, on the authority of

Ibrahim ibn Davood al-Yaqoobi, on the authority of his brother Suleiman ibn Davood who linked it up through a chain of narrators to God's Prophet (MGB) and said, "A man told the Prophet (MGB), 'O Prophet of God! Please let me know of something which I do and be loved by God in the heavens and by the people on the Earth.' The Prophet (MGB) told him, 'Be inclined to what is near the Honorable the Exalted God to be loved by God, and abstain from what is near the people to be loved by the people.'"

أما الشيطان الفائمان فالسماوات والارض، وأما الشيطان الجاريان فالشمس والقمر، وأما الشيطان المختلفان فالليل والنهار، وأما الشيطان المتباغضان فالموت والحياة. قال: فانطلق فانك عالم. والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته تاما في كتاب النبوة.

ثواب من حج حجتين

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحجال، 2-81 عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله عليه السلام قال: من حج حجتين لم يزل في خير حتى يموت.

قول الحق في حالين

حدثنا محمد بن علي ماجيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن 2-82 مسعدة بن صدقة، عن جعفر بن محمد عليهما السلام قال: قال أبي عليه السلام: قال رسول الله صلى الله عليه وآله: ما أنفق مؤمن من نفقة هي أحب إلى الله عز وجل من قول الحق في الرضا والغضب.

القتل قتلان والقتال قتالان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن وهب بن 2-83 وهب، عن جعفر بن محمد، عن أبيه عليهما السلام أنه قال: القتل قتلان، قتل كفارة، وقتل درجة، والقتال قتالان: قتال الفئة الكافرة حتى يسلموا، وقتال الفئة الباغية حتى يفيئوا.

خصلتان من فعلهما احبه الله عز وجل من السماء واحبه الناس من الارض

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 2-84

أبي سعيد الآدمي، عن إبراهيم بن داود اليعقوبي، عن أخيه سليمان بن داود باسناده رفعه قال: قال رجل للنبي صلى الله عليه وآله: يارسول الله علمني شيئاً إذا أنا فعلته أحبني الله من السماء وأحبني الناس من الأرض، فقال له: أرغب فيما عند الله عز وجل يحبك الله، وأزهد فيما عند الناس يحبك الناس.

The Prophet of God Had Two Rings

2-85 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Aba Abdullah al-Razi, on the authority of Ali ibn Suleiman, on the authority of Abdullah ibn Ubaydullah al-Hashemi, on the authority of Ibrahim ibn Abil Balad, (on the authority of his father,) on the authority of Aba Abdullah as-Sadiq (MGB), “The Prophet of God (MGB) had two rings. On one of them it was written in Arabic ‘There is no God but God, Muhammad is the Messenger of God’ and on the other one it was written in Arabic ‘God Speaks the Truth.’”

There Are Two Gifts from One Who Fasts

2-86 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin’an, on the authority of Abdullah ibn Ayoob, on the authority of Abdul-Salam al-Iskafi, on the authority of Umayr ibn Ma’mun whose son was with Al-Hassan (MGB)[41](#), on the authority of Al-Hassan ibn Ali (MGB), “The gift from a man who fasts is that he puts perfume on his hair and irons his clothes, and the gift from a woman who fasts is to comb her hair and iron her clothes. When Abu Abdullah al-Hussein ibn Ali (MGB) fasted, he (MGB) put on perfume and said, ‘Good scent is the gift from one who fasts.’”

There Are Two Signs for the Approach of The Hour

2-87 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma’ruf, on the authority of Al-Hassan ibn Ali ibn Faz’zal, on the authority of Zarif ibn Nasih, on the authority of Abil Hassain, “I heard Aba Abdullah as-Sadiq (MGB) say that the Prophet of God (MGB) was questioned about the Hour[42](#) and the Prophet (MGB) said, ‘It is when the people believe in astrology and deny destiny.’”

It is Not Permitted to Give Charity to the Hashemites Except in Two Conditions

2-88 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Yusuf ibn al-Harith, on the authority of Muhammad ibn Abdul Rahman al-Arzami, on the authority of his father, on the authority of Ja’far ibn

Muhammad (MGB)⁴³, on the authority of his father (MGB)⁴⁴, "It is not permitted to give charity to the Hashemites⁴⁵ except in two conditions: they can be given water to drink when they are thirsty, and one of the Hashemites can give charity to another one."

كان لرسول الله صلى الله عليه وآله خاتمان

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي عبد 2-85
الله الرازي، عن علي بن سليمان، عن عبد الله ابن عبيد الله الهاشمي، عن إبراهيم بن أبي البلاد [عن أبيه]، عن أبي
عبد الله عليه السلام قال: كان لرسول الله صلى الله عليه وآله خاتمان أحدهما عليه مكتوب "لا إله إلا الله، محمد
".رسول الله" والآخر "صدق الله

تحفة الصائم شينان

حدثنا أبي رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن 2-86
محمد بن علي الكوفي، عن محمد بن سنان، عن عبد الله بن أيوب، عن عبد السلام الاسكافي، عن عمير بن مأمون
وكانت ابنته تحت الحسن، عن الحسن بن علي عليهما السلام قال: تحفة الصائم أن يدهن لحيته ويحمر ثوبه وتحفة
المرأة الصائمة أن تمشط رأسها وتجر ثوبها. وكان أبو عبد الله الحسين بن علي عليهما السلام: إذا صام يطيب
.بالطيب ويقول: الطيب تحفة الصائم

تقوم الساعة عند ظهور علامتين

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن 2-87
العباس بن معروف، عن الحسن بن علي بن فضال، عن ظريف ابن ناصح، عن أبي الحصين قال: سمعت أبا عبد
الله عليه السلام يقول: سئل رسول الله صلى الله عليه وآله عن الساعة، فقال: عند إيمان بالنجوم وتكذيب بالقدر

لا تحل الصدقة لبني هاشم إلا في وجهين

حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن يوسف بن الحارث، عن 2-88
محمد بن عبد الرحمن العزمي، عن أبيه، عن جعفر بن محمد، عن أبيه عليهم السلام قال: لا تحل الصدقة لبني
.هاشم إلا في وجهين: إن كانوا عطاشا وأصابوا ماء فشربوا، وصدقة بعضهم على بعض

Two Characteristics of the Lowly People

2-89 Muhammad ibn Ali Majiluyih – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Al-Sayyari who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who was questioned about the lowest of the people. The Imam (MGB) said, “They are those who drink and play the *Tanbour*.[46](#)”

Two Sins One of Which is Worse Than the Other One

2-90 Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran[47](#), on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn al-Nue'man, on the authority of Asbat ibn Muhammad who linked it up through a chain of narrators to the Prophet (MGB), “Gossiping is worse than committing adultery.” The Prophet (MGB) was asked, “O Prophet of God! How could that be so?” The Prophet (MGB) replied, “One who has committed adultery can repent and God would accept his repentance, but if one who has gossiped repents, God would not accept his repentance until the one he gossiped about forgives him.”

The Two Benefits of Brushing the Teeth

2-91 (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, on the authority of Abil Jo'aza al-Monabat ibn Abdullah and Abil Khazraj al-Hassan ibn al-Zebarqan (al-Qumi), on the authority of Fuzayl ibn Uthman, “I heard Aba Abdullah as-Sadiq (MGB) say, ‘Clean your teeth with *As-Sa'ed*[48](#) as it would make your mouth smell good and increase your sexual power.’”

Eating Soap Has Two Effects

2-92 (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 Ahmad, on the authority of Aba Abdullah al-Razi, on the authority of Ali ibn Asbat, on the authority of Al-Hikam ibn Meskin, “I heard Aba Abdullah as-Sadiq (MGB) say, ‘Eating soap would weaken the knees and spoil the semen.’”

2-93 Muhammad ibn al-Hassan – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad, on the authority of Muhammad ibn Abdul Jab'bar who linked it up through a chain of narrators to God's Prophet (MGB), “There are two groups on whose behalf I shall not intercede: friends of oppressive kings and those who transgress beyond the religion due to their being excessively religious.”

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن 89-2
السياري باسناده يرفعه إلى أبي عبد الله عليه السلام أنه سئل عن السفلة، فقال: من يشرب الخمر، ويضرب
بالطنبور.

ذنبان أحدهما اشد من الآخر

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال: حدثني محمد بن 90-2
أحمد بن يحيى بن عمران قال: حدثني أبو عبد الله الرازي، عن الحسن بن علي بن النعمان، عن أسباط بن محمد
باسناده يرفعه إلى النبي صلى الله عليه وآله أنه قال: الغيبة أشد من الزنا، فقيل: يا رسول الله ولم ذلك؟ قال:
صاحب الزنا يتوب فيتوب الله عليه، وصاحب الغيبة يتوب فلا يتوب الله عليه حتى يكون صاحبه الذي يحله.

اتخاذ السعد في الاسنان يورث خصلتين

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبي الجوزاء المنبه بن 91-2
عبد الله، وأبي الخزرج الحسن بن الزبرقان، عن فضيل بن عثمان قال: سمعت أبا عبد الله عليه السلام يقول:
.اتخذوا في أسنانكم السعد فانه يطيب الفم، ويزيد في الجماع.

اكل الاشنان يورث خصلتين

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي عبد الله الرازي، 92-2
عن علي بن أسباط، عن الحكم بن مسكين قال: سمعت أبا عبد الله عليه السلام يقول: أكل الاشنان يوهن الركبتين
.ويفسد ماء الظهر.

رجلان لا تنالهما شفاعة النبي صلى الله عليه وآله

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن محمد 93-2
بن عبد الجبار باسناده يرفعه إلى رسول الله صلى الله عليه وآله أنه قال: رجلان لا تنالهما شفاعتي: صاحب سلطان
.عسوف غشوم، وغال في الدين مارق.

Using Two Kinds of Toothpicks Would Lead to Leprosy

2-94 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa, on the authority of Ubaydullah ibn Abdullah al-Dehqan, on the authority of Durost ibn Abi Mansoor, on the authority of Abdullah ibn Sin'an that Abu Abdullah as-Sadiq (MGB) said, "Do not use sweet basil stems or pomegranate tree twigs as toothpicks as this might lead to leprosy."

This World and The Hereafter Are on the Two Sides of a Scale

2-95 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn Davood al-Minqari, on the authority of Sufyan ibn Ayyineh, on the authority of Al-Zuhra that he had heard Ali ibn al-Hussein (MGB)⁴⁹ say, "Whoever is not calmed by what God has promised would suffer from worldly losses. By God, this world and the Hereafter are like the two sides of a scale. Whichever side is loaded more and goes down, the other side would get lighter and go up." The Imam (MGB) added, "***When the Event inevitable cometh to pass***⁵⁰, i.e. the Hereafter comes, ***Then will no (soul) entertain falsehood concerning its coming***⁵¹ ***(Many) will it bring low;***⁵² that is God will throw the enemies of God into the Fire, and ***(many) will it exalt;***⁵³ that is God will lead the friends of God into Paradise."

Then the Imam (MGB) turned towards some of the men present and told them, "Fear God, make brief requests and do not ask for what is not created, since whoever asks for what is not created would suffer from grief and not get what he had asked for."

Then the Imam (MGB) asked, "How could one obtain what has not been created?"

The man asked, "How could one ask for what has not been created?"

Then the Imam (MGB) said, "By asking for wealth, property and increasing sustenance in order to attain comfort, while comfort is not created in this world and is not for the people of this world. Comfort is created in Paradise and it is for the people of Paradise. Suffering and grief have been created in this world and (they are created) for the people of this world. No one is given anything unless he has some greed for it. Whoever has more belongings in this world is more needy, since he needs the people to protect his wealth. Therefore, all the belongings in this world increase one's needs. Thus, there is no comfort in this world. However, Satan whispers to the Children of Adam⁵⁴ that comfort lies in collecting wealth. Thus, they are led to toil in this world and the consequent Reckoning in the Hereafter."

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن عيسى، عن عبيد الله بن عبد الله 94-2 الدهقان، عن درست بن أبي منصور، عن عبد الله بن سنان قال: قال أبو عبد الله عليه السلام: لا تتخللوا بعود الريحان، ولا بقضيب الرمان، فانهما يهيجان عرق الجذام.

الدنيا والآخره ككفتي الميزان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود 95-2 المنقري، عن سفيان بن عيينة، عن الزهري قال: سمعت علي بن الحسين عليهما السلام يقول: من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسرات، والله ما الدنيا والآخره إلا ككفتي الميزان فأيهما رجح ذهب بالآخر، ثم تلا قوله عز وجل "إذا وقعت الواقعة" يعني القيامة "ليس لوقعتها كاذبة خافضة" خفضت والله بأعداء الله إلى النار "رافعة" رفعت والله أولياء الله إلى الجنة.

ثم أقبل على رجل من جلسائه فقال له: اتق الله وأجمل في الطلب ولا تطلب ما لم يخلق فان من طلب ما لم يخلق تقطعت نفسه حسرات ولم ينل ما طلب.

ثم قال: وكيف ينال ما لم يخلق، فقال الرجل: وكيف يطلب ما لم يخلق؟ فقال: من طلب الغنى والاموال والسعة في الدنيا فانما يطلب ذلك للراحة، والراحة لم تخلق في الدنيا ولا لاهل الدنيا، إنما خلقت الراحة في الجنة ولاهل الجنة، والتعب والنصب خلقا في الدنيا ولاهل الدنيا وما اعطي أحد منها جفنة إلا اعطي من الحرص مثليها ومن أصاب من الدنيا أكثر كان فيها أشد فقرا لانه يفتقر إلى الناس في حفظ أمواله، ويفتقر إلى كل آلة من آلات الدنيا فليس في غنى الدنيا راحة ولكن الشيطان يوسوس إلى ابن آدم أن له في جمع [ذلك] المال راحة وإنما يسوقه إلى التعب في الدنيا والحساب عليه في الآخرة.

Then the Imam (MGB) said, "In this world the Friends of God would never overexert themselves for this world. Rather, in this world they shall strive for the Hereafter."

Then the Imam (MGB) added, "A sin will be recorded for whoever gets worried about his daily sustenance in this world. Jesus the Messiah (MGB) told his disciples, 'This world is a bridge. Pass over it but do not build on it.'"

He Has Let Free the Two Bodies of Flowing Water, Meeting Together: Between Them is a Barrier Which They Do Not Transgress

2-96 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Sa'ed ibn Abdullah quoted Al-Qasim ibn Muhammad al-Isfahani, on the authority of Suleiman ibn

Davood al-Minqari, on the authority of Yahya ibn Sa'id al-Qat'tan that he had heard Aba Abdullah as-Sadiq (MGB) say, "The following words of the Honorable the Exalted God ***'He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress'***⁵⁵ refer to Ali (MGB) and Fatimah (MGB). They are like the 'two bodies of water' filled with such deep knowledge that neither one of them would transgress to the other one's side. And the **verse** ***'Out of them come Pearls and Coral'***⁵⁶ refers to Al-Hassan (MGB) and Al-Hussein (MGB)."

The Prophe Left Two Things amongst His Nation

2-97 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Muhammad ibn Hamdan al-Qushayri quoted Al-Muqayrih ibn Muhammad ibn al-Muhlib, on the authority of his father, on the authority of Abdullah ibn Davood, on the authority of Fuzayl ibn Mazooq, on the authority of Atiye al-Oafi, on the authority of Abi Sa'id al-Khidry that God's Prophet (MGB) said, "I have left amongst you two things each of which is longer than the other one. They are the Book of God which is a Rope that extends from the heavens to the Earth and my *lirat*. These two shall not be separated from each other until they meet me at the Heavenly Pool.⁵⁷"

(The narrator of this tradition added:) I asked Abi Sa'id (al-Khidry), "Who are the Prophet's *lirat*?" He replied, "They are the members of his Holy Household."

Will be Questioned About the 'Two Heavy Things' on the Resurrection Day

Will be Questioned About the 'Two Heavy Things'⁵⁸ **on the Resurrection Day**

2-98 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid – may God be pleased with him – narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hussein ibn Abil-Khat'tab and Yaqoob ibn Yazid, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Ma'ruf ibn Kharboz, on the authority

ثم قال عليه السلام: كلا ما تعب أولياء الله في الدنيا للدنيا بل تعبوا في الدنيا للآخرة. ثم قال: ألا ومن اهتم لرزقه كتب عليه خطيئة كذلك قال المسيح [عيسى] عليه السلام للحواريين: إنما الدنيا قنطرة فاعبروها ولا تعمروها

مرج البحرين يلتقيان بينهما برزخ لا يبغيان

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الاصبهاني، عن سليمان بن داود 2-96 المنقري قال: حدثنا يحيى بن سعيد القطان قال: سمعت أبا عبد الله عليه السلام يقول في قوله عز وجل: "مرج البحرين يلتقيان بينهما برزخ لا يبغيان" قال: علي وفاطمة عليهما السلام بحران من العلم، عميقان، لا يبغي أحدهما

على صاحبه "يخرج منهما اللؤلؤ والمرجان" الحسن والحسين عليهما السلام

ترك النبي صلى الله عليه وآله في امته أمرين

حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا محمد بن حمدان القشيري قال: أخبرنا المغيرة بن 97-2 محمد بن المهلب قال: حدثني أبي قال: حدثني عبد الله بن داود، عن فضيل بن مرزوق، عن عطية العوفي، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: إني تارك فيكم أمرين أحدهما أطول من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي، ألا وإنهما لن يفترقا حتى يردا علي الحوض.

فقلت لأبي سعيد: من عترته؟ قال: أهل بيته.

السؤال عن الثقلين يوم القيامة

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن محمد 98-2 بن الحسين بن أبي الخطاب، ويعقوب بن يزيد جميعاً، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي

of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Qaffari, "When God's Prophet (MGB) returned from the Farewell Pilgrimage we were with him (MGB). When we reached Al-Juhfa, the Prophet (MGB) ordered his companions to relax. Then the people all settled down. Then they said the call to prayer and the Prophet (MGB) said two units of prayers with his companions. Then the Prophet (MGB) turned towards them and told them, 'The Graceful, the All-Aware has informed me that I will die and so shall you. Assume that I have answered God's call. I am held responsible to God regarding what I have delivered to you. Verily, I am leaving behind God's Book and His Proof. You are held responsible for them. What would you tell your Lord?' They said, 'We will say that you fulfilled your mission, gave us advice, and strived. May God grant you the best reward on our behalf.'"

Then the Prophet (MGB) asked them, "Don't you bear witness that there is no god but One; that I am God's Prophet sent to you; that Paradise does exist; that Hell does exist; and that there is resurrection after death?" They replied, "We bear witness to this."

The Prophet (MGB) said, "May God bear witness to what you say. I take you as witnesses and bear witness that God is my Master. I am the Master of all Muslims. Is it not true that my Mastery over the believers is more than that of their own mastery over themselves? Do you believe in this? Will you bear witness to this?" They replied, "We bear witness to this."

Then the Prophet (MGB) said, “Whoever I am the Master of, Ali is the Master of.” Then he grabbed Ali’s hand and raised it up along with his own hand in such a way that both their underarms could be seen. Then the Prophet (MGB) said, “O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever assists him, and abandon whoever abandons him. I shall leave and you will meet me again at the Heavenly Pool⁵⁹ later. That is a Pool whose width expands from Bosri to San’a.⁶⁰ There are as many silver goblets in it as there are stars in the sky. Then I shall question you about what you bear witness to today when I meet you at my Pool. I will ask you what you did with the Two Heavy Things⁶¹ and how you dealt with what I left behind when you meet me. “

They said, “O Messenger of God! What are the Two Heavy Things?”

The Prophet (MGB) said, “The greater of the Two Heavy Things is the Book of the Honorable the Exalted God. It is a means that is extended from God and I towards you. One side of it is in the Hand of God and the other side is in your hands. The knowledge of the past and what is yet to come up until the arrival of the Hour is in it. And the smaller of the Two Heavy Things is equal to the Quran: It is Ali ibn Abi Talib (MGB) and his Household (MGB). These Two will be inseparable until they come to me at the Heavenly Pool.”

الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري قال: لما رجع رسول الله صلى الله عليه وآله من حجة الوداع ونحن معه أقبل حتى انتهى إلى الجحفة فأمر أصحابه بالنزول فنزل القوم منازلهم، ثم نودي بالصلاة فصلى بأصحابه ركعتين، ثم أقبل بوجهه إليهم فقال لهم: إنه قد نبأني اللطيف الخبير أنني ميت وأنكم ميتون، وكأني قد دعيت فاجبت وأنا مسؤول عما أرسلت به إليكم، وعما خلفت فيكم من كتاب الله وحجته وأنكم مسؤولون، فما أنتم قائلون لربكم؟ قالوا: نقول: قد بلغت ونصحت وجاهدت فجزاك الله عنا أفضل الجزاء ثم قال لهم: ألستم تشهدون أن لا إله إلا الله وأني رسول الله إليكم وأن الجنة حق؟ وأن النار حق؟ وأن البعث بعد الموت حق؟ فقالوا: نشهد بذلك، قال: اللهم اشهد على ما يقولون، ألا وإني أشهدكم أنني أشهد أن الله مولاي، وأنا مولى كل مسلم، وأنا أولى بالمؤمنين من أنفسهم، فهل تقرون لي بذلك، وتشهدون لي به؟ فقالوا: نعم نشهد لك بذلك، فقال: ألا من كنت مولاه فإن عليا مولاه وهو هذا، ثم أخذ بيد علي عليه السلام فرفعا مع يده حتى بدت آباطهما: ثم قال: اللهم وال من والاه، وعاد من عاداه، وانصر من نصره واخذل من خذله، ألا وإني فرطكم وأنتم واردون علي الحوض، حوضي غدا وهو حوض عرضة ما بين بصرى وصنعاء فيه أقداح من فضة عدد نجوم السماء، ألا وإني سألكم غدا ماذا صنعتُم فيما أشهدت الله به عليكم في يومكم هذا إذا وردتم علي حوضي، وماذا صنعتُم بالثقلين من بعدي فانظروا كيف تكونون خلفتموني فيهما حين تلقوني؟ قالوا: وما هذان الثقلان يا رسول الله؟ قال: أما الثقل الأكبر فكتاب الله عز وجل، سبب ممدود من الله ومني في أيديكم، طرفه بيد الله والطرف الآخر بأيديكم، فيه علم ما مضى وما بقي إلى أن تقوم الساعة، وأما الثقل الأصغر فهو حليف القرآن وهو علي بن أبي طالب وعترته عليهم السلام، وإنهما لن يفترقا حتى يردا علي الحوض.

Ma'ruf ibn Kharboz said, “I quoted this for Abi Ja'far al-Baqir (MGB). Then the Imam (MGB) said, ‘Abil Tufayl has told the truth. May God have Mercy upon him. I have seen this in Ali (MGB)’s book and I know it.”

A similar tradition has been narrated by my father – may God be pleased with him – who quoted that Ali

ibn Ibrahim quoted his father, on the authority of Muhammad ibn Abi Umayr.

A similar tradition has been narrated by Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – who quoted Al-Hussein ibn Muhammad ibn Amer, on the authority of his uncle Abdullah ibn Amer, on the authority of Muhammad ibn Abi Umayr.

A similar tradition has been narrated by Muhammad ibn Musa ibn al-Mutevakil – may God be pleased with him – who quoted Ali ibn al-Hussein al-Sa'ed Abady, on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Abdullah ibn Sin'an, on the authority of Ma'ruf ibn Kharboz, on the authority of Abil Tufayl Amer ibn Vasele', on the authority of Haziqat ibn Asid al-Qaffari.

The compiler of the book – may God increase his honor said, “There are many traditions on this issue. I have presented them in the book *Al-Ma'refat fi Fazael*.

Al-Hassan (MGB) and Al-Hussein (MGB) Had Two Amulets

2-99 Ali ibn Muhammad ibn al-Hassan al-Qazvini known as Ibn Muqayrih narrated that Muhammad ibn Abdullah al-Hazrami quoted Ahmad ibn Yahya al-Ahval, on the authority of Khilad al-Muqar'ri, on the authority of Qays, on the authority of Abil Hassain⁶², on the authority of Yahya ibn Vasab that Ibn Umar said, “Al-Hassan (MGB) and Al-Hussein (MGB) had two amulets⁶³ which were filled with fuzz⁶⁴ from the wings of Gabriel (MGB).”

Day and Night are Two Carriages

2-100 Abu Ahmad Muhammad ibn Ja'far al-Bandar narrated that Abu Hamid Ahmad ibn Ishaq al-Haravy quoted Abu Hafs Umar ibn al-Hassan ibn Nasr al-Qazi, on the authority of Mo'amil ibn Ahab, on the authority of Abdullah ibn al-Muqayrih al-Misri, on the authority of Sufyan al-Sowri, on the authority of his father, on the authority of Akrama, on the authority of Ibn Abbas⁶⁵ that God's Prophet (MGB) said, “Day and night are two carriages.”

Two Men to Whom God has Granted Two Wings with Which to Fly in Paradise along with the Angels

2-101 Ahmad ibn Ziyad ibn Ja'far al-Hamedany – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa

قال معروف بن خربوذ: فعرضت هذا الكلام على أبي جعفر عليه السلام فقال: صدق أبو الطفيل – رحمه الله – هذا الكلام وجدناه في كتاب علي عليه السلام وعرفناه

وحدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير. وحدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير. وحدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري بمثل هذا الحديث سواء.

قال مصنف هذا الكتاب أدام الله عزه: الاخبار في هذا المعنى كثيرة وقد أخرجتها في كتاب المعرفة في الفضائل

كان على الحسن والحسين عليهما السلام تعويذان

حدثنا علي بن محمد بن الحسن القزويني المعروف بابن مقبرة قال: أخبرنا محمد بن عبد الله الحضرمي 99-2 قال: حدثنا أحمد بن يحيى الاحول قال: حدثنا خالد المقرئ، عن قيس، عن أبي الحصين، عن يحيى بن وثاب، عن ابن عمر قال: كان على الحسن والحسين عليهما السلام تعويذان حشوهما من زغب جناح جبرائيل عليه السلام

الليل والنهار مطيتان

حدثنا أبو أحمد محمد بن جعفر البندار قال: حدثنا أبو حامد أحمد بن إسحاق الهروي قال: حدثنا أبو حفص 100-2 عمر بن الحسن بن نصر القاضي قال: حدثنا مؤمل بن إهاب قال: حدثنا عبد الله بن المغيرة المصري، عن سفیان الثوري، عن أبيه، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الليل والنهار مطيتان

رجلان جعل الله عز وجل لكل واحد منهما جناحين يطير بهما مع الملائكة في الجنة

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن 101-2 عيسى بن عبيد، عن يونس بن عبد الرحمن، عن

ibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Ibn Asbat, on the authority of Ali ibn Salim, on the authority of his father, on the authority of Sabet ibn Abi Sofayeh⁶⁶ that Ali ibn al-Hussein as-Sajjad (MGB) said, “May God have Mercy upon Al-Abbas – that is Ibn Ali⁶⁷ – who preferred his brother to himself and sacrificed himself for his brother as a result of which both his hands were cut off (by the enemies). God granted him two wings so that he can fly in Paradise along with the angels. God did the same for Ja’far ibn Abi Talib (MGB).

Abbas (MGB) has such a high rank near the Blessed the Sublime God which all the martyrs of Karbala⁶⁸ envy on the Resurrection Day.”

This is a long narration. I have only presented a part of it here as needed. I have presented the complete tradition along with other traditions regarding the nobilities of Ab’bas ibn Ali (MGB) in the book *Maqatal Al-Hussein ibn Ali (MGB)*.

Two Things Ruin the People

2-102 Muhammad ibn Ahmad Abu Abdullah al-Qaza’ee – may God be pleased with him – narrated that Abu Abdullah Ishaq ibn al-Ab’bas ibn Ishaq ibn Musa ibn Ja’far quoted his father, on the authority of his forefathers (MGB), on the authority of Al-Hussein ibn Ali (MGB) that the Commander of the Faithful Imam Ali (MGB) said, “Fear of poverty and arrogance ruin the people.”

What the Commander of the Faithful (MGB) Said about Two People Who Broke His Back

2-103 Ahmad ibn Harun al-Fami – may God be pleased with him – narrated that Muhammad ibn Ja’far ibn Bat’tat known as Mil⁶⁹ quoted Ahmad ibn Aba Abdullah al-Barqy, who linked it up through a chain of narrators to the Commander of the Faithful Imam Ali (MGB), “Two men will break my back in this world: the corrupt but eloquent, and the ignorant worshipper. The first group use their tongue to cover up their corruption and the second group use their worshipping to cover up their ignorance. Therefore, beware of the corrupt scholars and ignorant worshippers. They are the ones who cause all sedition. I heard God’s Prophet (MGB) say, ‘O Ali! My nation will be destroyed by eloquent hypocrites.’”

A Greedy Man is Deprived of Two Characteristics and Has Two Characteristics

2-104 Ahmad ibn Harun al-Fami and Ja’far ibn Muhammad ibn Masroor – may God be pleased with them – narrated that Muhammad ibn Ja’far ibn Bat’tat quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father who linked it up to Aba Abdullah as-Sadiq (MGB), “A greedy man is

ابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية قال: قال علي بن الحسين عليهما السلام: رحم الله العباس يعني ابن علي فلقد آثروا بلى وفدى أخاه بنفسه حتى قطعت يداه فأبد له الله بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى لمنزلة يغطه بها جميع الشهداء يوم القيامة.

والحديث طويل أخذنا منه موضع الحاجة، وقد أخرجته بتمامه مع ما رويته في فضائل العباس بن علي عليهما

السلام في كتاب مقتل الحسين بن علي عليهما السلام.

اثنان أهلك الناس

حدثنا محمد بن أحمد أبوعبد الله القضاعي رضي الله عنه قال: أخبرنا أبوعبد الله إسحاق بن العباس بن 102-2 إسحاق بن موسى بن جعفر، عن أبيه، عن آبائه، عن الحسين بن علي عليهم السلام قال: قال أمير المؤمنين عليه السلام: أهلك الناس اثنان خوف الفقر، وطلب الفخر.

قول أمير المؤمنين عليه السلام قطع ظهري رجلا

حدثنا أحمد بن هارون الفامي رضي الله عنه قال: حدثنا محمد بن جعفر ابن بطة المعروف بميل قال: 103-2 حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه بإسناده يرفعه إلى أمير المؤمنين عليه السلام أنه قال: قطع ظهري رجلا من الدنيا: رجل عليم اللسان فاسق، ورجل جاهل القلب ناسك، هذا يصد بلسانه عن فسقه، وهذا ينسكه عن جهله، فاتقوا الفاسق من العلماء والجاهل من المتعبدین، أولئك فتنة كل مفتون، فاني سمعت رسول الله صلى الله عليه وآله يقول: يا علي هلاك امتي على يدي [كل] منافق عليم اللسان.

حرم الحريص خصلتين ولزمته خصلتان

حدثنا أحمد بن هارون الفامي قال: حدثنا محمد بن جعفر بن بطة قال: حدثنا أحمد بن أبي عبد الله البرقي، 104-2 عن أبيه يرفعه إلى أبي عبد الله عليه السلام

deprived of two characteristics and has two characteristics. He is deprived of contentment and has lost comfort. He is deprived of being pleased (with God's Judgement) and has lost certitude."

Two Prayers Which God's Prophet (MGB) Never Abandoned Saying

2-105 Based on what the jurist Abul Qasim Abdullah ibn Ahmad related to me in Balkh, Ali ibn Abdul Aziz quoted that Amr ibn Oan narrated on the authority of Khalaf ibn Abdullah, on the authority of Abi Ishaq al-Sheibany, on the authority of Abdul Rahman ibn al-Aswad, on the authority of his father, on the authority of Ayesha, "God's Prophet (MGB) never stopped saying two forms of prayers in public or in private⁷⁰: one was saying two units of prayers after the afternoon prayer, and the other one was saying two units of prayers before the morning prayer."

2-106 Abul Qasim Abdullah ibn Ahmad narrated that Ali ibn Abdul Aziz quoted Abu Na'eem, on the authority of Abdul Vahid ibn Aymain, on the authority of his father, "I went to see Ayesha and asked her about the two units of prayers after the afternoon prayers. She said, 'I swear by God who will take away his soul (i.e. the Prophet's soul), the Prophet (MGB) never stopped saying those two units of prayers until he (MGB) went to meet the Honorable the Exalted God (perished), except for when he (MGB) was ill and could not say the prayers in a standing position. He said most of his prayers in a standing position.' I asked her, 'However, when Umar was in power, he admonished against these prayers.' She said, 'You are right. However, God's Prophet (MGB) never said these prayers in the mosque, since he (MGB) feared that this might place a burden on his nation. Thus, he preferred to hide this from them.'"

2-107 Abul Qasim Abdullah ibn Ahmad narrated that Yusuf ibn Ishaq al-Hazrami quoted Al-Howzi⁷¹, on the authority of Al-Shoa'bat⁷², on the authority of Abi Ishaq, on the authority of Masruq, on the authority of Ayesha, "Whenever God's Prophet (MGB) was with me, he (MGB) said two units of prayers after saying the afternoon prayers."

2-108 Abul Qasim Abdullah ibn Ahmad narrated that Muhammad ibn Ali ibn Tarkhan quoted Abdullah ibn al-Sabah al-At'tar, on the authority of Muhammad ibn Sin'an, that is Al-O'aqi, on the authority of Abu Jamreh⁷³, on the authority of Abu Bakr ibn Abdullah ibn Qays, on the authority of his father that God's Prophet (MGB) said, "Whoever says the two prayers at the cool times shall enter Paradise." This means after the morning and afternoon prayers.

The compiler of the book – may God increase his honor – said, "My intention behind presenting these traditions here is to denounce those who are opposed to saying the extra prayers after the morning and afternoon prayers and that they oppose what the Prophet (MGB) said and did."

قال: حرم الحريص خصلتين، ولزمته خصلتان: حرم القناعة فافتقد الراحة، وحرم الرضا فافتقد اليقين.

صلاتان لم يتركهما رسول الله صلى الله عليه وآله

أخبرني أبو القاسم عبد الله بن أحمد الفقيه فيما أجاز له لي ببلخ قال: أخبرنا علي بن عبد العزيز قال: حدثنا 2-105 عمرو بن عون قال: أخبرنا خلف بن عبد الله، عن أبي إسحاق الشيباني، عن عبد الرحمن بن الأسود عن أبيه، عن عائشة قالت: صلاتان لم يتركهما رسول الله صلى الله عليه وآله سرا وعلانية: ركعتين بعد العصر وركعتين قبل الفجر.

أخبرني أبو القاسم عبد الله بن أحمد قال: أخبرنا علي بن عبد العزيز قال: حدثنا أبو نعيم قال: حدثنا 2-106 عبد الواحد بن أيمن قال: حدثني أبي، عن عائشة أنه دخل عليها يسألها عن الركعتين بعد العصر قالت: والذي ذهب بنفسه (تعني رسول الله صلى الله عليه وآله) ما تركهما حتى لقي الله عز وجل، وحتى ثقل عن الصلاة، وكان يصلي

كثيرا من صلاته وهو قاعد، فقلت: إنه لما ولي عمر كان ينهى عنهما، قالت: صدقت، ولكن رسول الله صلى الله عليه وآله كان لا يصليهما في المسجد مخافة أن يثقل على أمته وكان يحب ما خفف عليهم.

حدثنا أبو القاسم عبد الله بن أحمد قال: أخبرنا يعقوب بن إسحاق الحضرمي قال: حدثنا الحوضي قال: 2-107 حدثنا شعبة، عن أبي إسحاق، عن مسروق عن عائشة أنها قالت: كان رسول الله صلى الله عليه وآله عندي يصلي بعد العصر ركعتين.

أخبرني أبو القاسم عبد الله بن أحمد قال: أخبرنا محمد بن علي بن طرخان قال: حدثنا عبد الله بن الصباح 2-108 العطار، قال: حدثنا محمد بن سنان يعني العوفي – قال: حدثنا أبوجمرة، عن أبي بكر بن عبد الله بن قيس، عن أبيه قال: قال رسول الله صلى الله عليه وآله: "من صلى البردين دخل الجنة" يعني بعد الغداة وبعد العصر.

قال مصنف هذا الكتاب أدام الله عزه –: كان مرادي بإيراد هذه الاخبار الرد على المخالفين لانهم لا يرون بعد الغداة وبعد العصر صلاة فأحببت أن ابين أنهم قد خالفوا النبي صلى الله عليه وآله في قوله وفعله.

Two Groups of People Who Have Not Benefited from Islam

2-109 Muhammad ibn Ali ibn Bashar al-Qazvini – may God be pleased with him – narrated that Al-Muzaf'far ibn Ahmad and Ali ibn Muhammad ibn Suleiman quoted Ali ibn Ja'far al-Baghdady, on the authority of Ja'far ibn Muhammad ibn Malik al-Kufy, on the authority of Al-Hassan ibn Rashid, on the authority of Ali ibn Salim, on the authority of his father that Aba Abdullah Ja'far ibn Muhammad as-Sadiq (MGB) said, "The least thing with which a man might lose his faith is to sit down with the Boasters⁷⁴, listen to them and acknowledge what they say. My father (MGB) narrated that his father (MGB) quoted on the authority of his grandfather (MGB) that God's Prophet (MGB) said, 'There are two groups of people in my nation who have not benefited from Islam at all. They are the Boasters⁷⁵ and the Qadarites⁷⁶.'"

2-110 Al-Khalil ibn Ahmad narrated that Ibn Muni'a⁷⁷ quoted Ibn Muni'a, on the authority of Al-Hassan ibn Arafah, on the authority of Ali ibn Sabit, on the authority of Isma'il ibn Abi Ishaq, on the authority of Ibn Abi Layli, on the authority of Nafe'ah, on the authority of Ibn Umar that God's Prophet (MGB) said, "There are two groups of people in my nation who have not benefited from Islam at all. They are the Marajites and the Qadarites⁷⁸."

Animosity Would Bring about Two Sufferings

2-111 Ahmad ibn Ibrahim ibn al-Walid al-Salmy narrated that Abulfazl Muhammad ibn Ahmad al-Katib al-Neishaboory quoted through documents linking up to the Commander of the Faithful Ali ibn Abi Talib

(MGB) that he (MGB) told his children, “O my children! Avoid animosity with the people, since they can be divided into two groups. Some of them are intelligent ones who would deceive you and some of them are ignorant ones who would rush to retaliate. What one says is like a male, while what is said in response is like a female. Once they mingle together there would be an inevitable outcome.” The Imam (MGB) then recited the following poem:

Whoever refuses to respond to the ignorant, his honor would be saved

Whoever is moderate with the base people has done the right thing

Whoever honors great men would be honored

*Whoever belittles great men would not be honored.*⁷⁹

People Get Old, but Two Things Remain Young within Them

2-112 Abu Ahmad Muhammad ibn Ja'far al-Bandar al-Furqany in Furqan narrated that Abul Qasim Sa'id ibn Ahmad ibn Abi Salim quoted Abu Zakarya Yahya ibn al-Fazl al-Varraq, on the authority of Qutaybat ibn Sa'id, on the authority of Abu Awanah, on the authority of Qatadah, on the authority of Anas that God's Prophet (MGB) said, “The Children of Adam (people) will get old, but two things still remain young within them: greed for wealth and greed for life.”

حدثنا محمد بن علي بن بشار القزويني رضي الله عنه قال: حدثنا المظفر بن أحمد، وعلي بن محمد بن 2-109 سليمان قالوا: حدثنا علي بن جعفر البغدادي، عن جعفر بن محمد بن مالك الكوفي، عن الحسن بن راشد، عن علي بن سالم، عن أبيه قال: قال أبو عبد الله جعفر بن محمد الصادق عليهما السلام: أدنى ما يخرج به الرجل من الإيمان أن يجلس إلى غل فيستمع إلى حديثه ويصدقه على قوله، إن أبي حدثني، عن أبيه، عن جده عليهم السلام أن رسول الله صلى الله عليه وآله قال: صنفان من أمتي لا نصيب لهما في الإسلام: الغلاة والقدرية.

أخبرني الخليل بن أحمد قال: أخبرنا ابن منيع قال: حدثنا الحسن بن عرفة قال: حدثنا علي بن ثابت، عن 2-110 إسماعيل بن أبي إسحاق، عن ابن أبي ليلى، عن نافع، عن ابن عمر قال: قال رسول الله صلى الله عليه وآله: صنفان من أمتي ليس لهما في الإسلام نصيب: المرجئة والقدرية.

معاداة الرجال لا يخلو صاحبها من خصلتين

حدثنا أحمد بن إبراهيم بن الوليد السلمي قال: حدثنا أبو الفضل محمد بن أحمد الكاتب النيسابوري 2-111 باسناده رفعه إلى أمير المؤمنين علي بن أبي طالب عليه السلام أنه قال لبنيه: يا بني إياكم ومعاداة الرجال فانهم لا يخلون من ضربين: من عاقل يمكر بكم، أو جاهل يعجل عليكم، والكلام ذكر والجواب انثى، فاذا اجتمع الزوجان: فلا بد من النتاج ثم أنشأ يقول

سليم العرض من حذر الجوابا ومن دارى الرجال فقد أصابا

ومن هاب الرجال تهيبوه ومن حقر الرجال فلن يهابا

يهرم ابن آدم ويشب منه اثنان

حدثنا أبو أحمد محمد بن جعفر البندار الفرغاني بفرغانة قال: حدثني أبو القاسم سعيد بن أحمد بن أبي سالم 2-112 قال: حدثنا أبو زكريا يحيى بن الفضل الوراق قال: حدثني قتيبة بن سعيد قال: حدثنا أبو عوانة، عن قتادة، عن أنس، عن النبي صلى الله عليه وآله قال: يهرم ابن آدم ويشب منه اثنان: الحرص على المال، والحرص على العمر.

2-113 Al-Khalil ibn Ahmad al-Sejezy narrated that Muhammad ibn Mu'az quoted Al-Hussein ibn al-Hassan, on the authority of Abdullah ibn al-Mobarak, on the authority of Sho'abat ibn al-Haj'aj, on the authority of Abi Qatadah, on the authority of Anas ibn Malik⁸⁰ that God's Prophet (MGB) said, "The Children of Adam (people) will get old or die, but two things still remain young in them: greed and aspirations."

Two Characteristics Which Cause Two Things

2-114 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Ahmad ibn Muhammad ibn al-Hassan al-Ameri quoted Ibrahim ibn Isa ibn Ubayd al-Sadoosi, on the authority of Suleiman ibn Amr, on the authority of Yahya ibn Abdullah ibn al-Hassan ibn al-Hassan, on the authority of his mother Fatimah – the daughter of Al-Hussein, on the authority of her father (MGB)⁸¹ that God's Prophet (MGB) said, "Inclination towards this world would increase anxiety and grief. Abstinence from this world would comfort the heart and the body."

The Two Things Which the Children of Adam Dislike

2-115 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Qutaybat, on the authority of Abdul Aziz, on the authority of Amr ibn Abi Amr, on the authority of Asim ibn Umar ibn Qatadat, on the authority of Mahmood ibn Lobayd that God's Prophet (MGB) said, "There are two things which the Children of Adam dislike. They dislike death, while death is the relief of the believers from trials, and they dislike to have little wealth, while having little wealth would reduce the amount of Reckoning."

The Prophet (MGB) Remained Silent in Two Instances

2-116 Judge Abu Sa'id Al-Khalil ibn Ahmad al-Sejezy narrated that Al-Hassan ibn Himdan quoted Abu Masood Isma'il ibn Masood, on the authority of Yazid – Zari'a, on the authority of Sa'id – who is Abi

Urubeh, on the authority of Qatadat, on the authority of Al-Hassan, "Samrah ibn Jundab and Imran ibn Hussayn had a discussion with each other. Samrat narrated that he remembered two instances when the Prophet (MGB) remained silent: once after saying the Takbir (God is Great) in prayer and the second time after reciting the Opening Chapter of the Quran (*Al-Fatiha*⁸²) and before bowing down in prayer." Qatadat then said that the second instance of the Prophet's (MGB) silence in what Samurah narrated was after saying '*Qayr al-Maqzoobe va laz-Zaleen*' (...those whose (portion) is not wrath, and who go not astray)⁸³.

However, Imran ibn Hussayn rejected this. Then they both wrote a letter in this regard to Abi ibn Ka'ab and asked him about this. Abi ibn Ka'ab replied, "What Samurah has remembered is right."

أخبرني الخليل بن أحمد السجزي قال: أخبرنا محمد بن معاذ قال: حدثنا الحسين بن الحسن، عن عبد الله 2-113 بن المبارك قال: أخبرنا شعبة بن الحجاج، عن قتادة، عن أنس بن مالك أن النبي صلى الله عليه وآله قال: يهلك أو قال: يهرم ابن آدم ويبقى منه اثنتان الحرص والامل.

خصلتان تورث كل واحدة منهما خصلتين

حدثنا أبو الحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا أحمد بن محمد بن الحسن العامري 2-114 قال: حدثنا إبراهيم بن عيسى بن عبيد قال: حدثنا سليمان بن عمرو، عن عبد الله بن الحسن بن الحسن، عن امه فاطمة بنت الحسين، عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: الرغبة في الدنيا تكثر الهم والحزن، والزهد في الدنيا يريح القلب والبدن.

خصلتان يكرههما ابن آدم

أخبرني الخليل بن أحمد قال: أخبرنا أبو العباس السراج قال: حدثنا قتيبة قال: حدثنا عبدالعزيز، عن عمرو 2-115 بن أبي عمرو، عن عاصم بن عمر بن قتادة، عن محمود بن لبيد أن رسول الله صلى الله عليه وآله قال: شيئان يكرههما ابن آدم: يكره الموت والموت راحة للمؤمن من الفتنة، ويكره قلة المال وقلة المال أقل للحساب.

كان لرسول الله صلى الله عليه وآله سكتتان

أخبرني القاضي أبوسعيد الخليل بن أحمد السجزي قال: حدثنا الحسن ابن حمدان قال: حدثنا أبومسعود 2-116 إسماعيل بن مسعود قال: حدثنا يزيد وهو ابن زريع - قال: حدثنا سعيد وهو ابن أبي عروبة - عن قتادة، عن الحسن أن سمرة بن جندب وعمران بن حصين تذاكرا فحدث سمرة أنه حفظ عن رسول الله صلى الله عليه وآله

سكتتين: سكتة إذا كبر، وسكتة إذا فرغ من قراءته عند ركوعه، ثم إن قتادة ذكر السكتة الأخيرة إذا فرغ من قراءة "غير المغضوب عليهم ولا الضالين" أي حفظ ذلك سمرة وأنكره عليه عمران بن حصين قال: فكتبنا في ذلك إلى أبي بن كعب فكان في كتابه إليهما أو في رده عليهما أن سمرة قد حفظ.

The compiler of the book – may God increase his honor – said, “The Prophet (MGB) remained silent for a short while after reciting the verses of the Quran and before saying *Allahu Akbar* (God is Great) to go into the state of bowing down in prayers so that there is a pause in between them. This means that the Prophet (MGB) neither said *Amin* (Amen) after reciting the Opening Chapter of the Holy Quran (*Al-Fatiha*⁸⁴) quietly or loudly. As remaining silent doesn’t imply saying anything, this is a strong proof for the Shiites who oppose saying *Amin* (Amen) after reciting the Opening Chapter of the Holy Quran (*Al-Fatiha*⁸⁵). And there is no strength save in God the Sublime the Great.”

2-117 Al-Khalil ibn Ahmad narrated that Ibn Sa’ed quoted Al-Ab’bas ibn Muhammad, on the authority of Oan ibn Am’marat al-Etri, on the authority of Ja’far ibn Suleiman, on the authority of Malik ibn Dinar, on the authority of Abdullah ibn Qalib, on the authority of Abi Sa’id al-Khidry that God’s Prophet (MGB) said, “There are two characteristics which cannot co-exist in a Muslim: stinginess and being bad-tempered.”

Two Characteristics Which Cannot Co-exist in One’s Heart

2-118 Al-Khalil ibn Ahmad al-Sejezy narrated that Ibn Sa’ed quoted Ishaq ibn Shahin, on the authority of Khalid ibn Abdullah, on the authority of Yusuf ibn Musa (ibn Rashid ibn Bilal al-Qat’tan), on the authority of Jarir (ibn Abdul Hamid), on the authority of Soheil (ibn Abi Salih), on the authority of Safvan, on the authority of Abi Yazid, on the authority of Abil Qa’aqa ibn al-Lajlah, on the authority of Abi Hurayrih that God’s Prophet (MGB) said, “Extreme miserliness and faith can never co-exist in one’s heart.”

Jealousy Is Not Proper Except in Two Conditions

2-119 Al-Khalil ibn Ahmad narrated that Abu Ja’far Muhammad ibn Ibrahim al-Daybali quoted Abu Abdullah (who is Al-Hussein ibn al-Hassan al-Marvazy), on the authority of Sufyan, on the authority of Al-Zuhra, on the authority of Salim, on the authority of his father that God’s Prophet (MGB) said, “It is not proper to be jealous except in two conditions. The first case is to be jealous of a man to whom God has granted things and he gives some in charity day and night. The second case is to be jealous of a man to whom God has granted the Quran and he recites it during the day and the night.”

The Reason For The Twofold Love of The Prophet For Aqil

2-120 Abu Muhammad al-Hassan ibn Muhammad ibn Yahya ibn al-Hassan ibn Ja’far ibn Ubaydullah ibn al-Hussein ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) narrated that his grandfather Yahya ibn

قال مصنف هذا الكتاب أدام الله عزه: إن النبي صلى الله عليه وآله إنما سكت بعد القراءة لئلا يكون التكبير موصولا بالقراءة، وليكون بين القراءة والتكبير فصل، وهذا يدل على أنه لم يقل: آمين بعد فاتحة الكتاب سرا ولا جهرا لأن المتكلم سرا وعلانية لا يكون ساكتا، وفي ذلك حجة قوية للشبهة على مخالفيهم في قولهم " آمين " بعد [الفاتحة ولا قوة إلا بالله] العلي العظيم.

خصلتان لا يجتمعان في مسلم

أخبرني الخليل بن أحمد قال: حدثنا ابن صاعد قال: حدثنا العباس ابن محمد قال: حدثنا عون بن عمارة 2-117 العنزي قال: حدثنا جعفر بن سليمان عن مالك بن دينار، عن عبد الله بن غالب، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: خصلتان لا تجتمعان في مسلم: البخل وسوء الخلق.

خصلتان لا يجتمعان في قلب عبد

أخبرني الخليل بن أحمد السجزي قال: أخبرنا ابن صاعد قال: حدثنا إسحاق بن شاهين قال: حدثنا خالد 2-118 بن عبد الله قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن سهيل عن صفوان، عن أبي يزيد، عن القعقاع بن اللجلاج، عن أبي هريرة، عن رسول الله صلى الله عليه وآله قال: لا يجتمع الشح والإيمان في قلب عبد أبدا.

لا حسد الا في اثنتين

أخبرني الخليل بن أحمد قال: أخبرنا أبو جعفر محمد بن إبراهيم الديلمي قال: حدثنا أبو عبد الله قال: حدثنا 2-119 سفيان، عن الزهري، عن سالم، عن أبيه قال: قال رسول الله صلى الله عليه وآله: لا حسد إلا في اثنتين رجل آتاه الله مالا فهو ينفق منه آثناء الليل وآثناء النهار، ورجل آتاه الله القرآن فهو يقوم به آثناء الليل وآثناء النهار.

علة محبة النبي صلى الله عليه وآله لعقيل بن أبي طالب حبين

حدثنا أبو محمد الحسن بن محمد بن يحيى بن الحسن بن جعفر بن عبيد الله بن الحسين بن علي بن 2-120 الحسين بن علي بن أبي طالب عليهم السلام قال: حدثني

on the authority of Jabir ibn Yazid al-Jo'afy, on the authority of Abdul Rahman ibn Sabit that God's Prophet (MGB) told Aqil, "O Aqil! My love for you is twofold. I myself love you and I also love you since Abi Talib loves you."

The Prophet (MGB) Was Pleased by Two Things

2-121 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted on the authority of Davood ibn al-Qasim, on the authority of Al-Hassan ibn Zayd that he had heard a group of the members of his household say, "When Ja'far ibn Abi Talib – may God be pleased with him – returned from Ethiopia where he had migrated to, it coincided with the conquering of Khaybar. The Prophet (MGB) stood up in front of him, kissed him on the forehead and said, 'I do not know what has pleased me more? Is it the return of Ja'far or is it the conquering of Khaybar by God.'"

(The compiler of the book said,) 'I have narrated the traditions in this regard in the book *Faza'el Ja'far ibn Abi Talib*.

The Prophet Granted Two Things to Al-Hassan and Al-Hussein

2-122 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted az-Zubayr ibn Abu Bakr, on the authority of Ibrahim ibn Hamzih az-Zubayri, on the authority of Ibrahim ibn Ali al-Ra'fe'ee, on the authority of his father, on the authority of his grandmother Bint Abi Ra'feh, "When the Prophet of God (MGB) was ill and about to perish, Fatimah (MGB) – the daughter of God's Prophet (MGB), Al-Hassan (MGB) and Al-Hussein (MGB) were with the Prophet (MGB). Fatimah (MGB) said, 'O Prophet of God! They are your (grand)children! Grant them something as inheritance.' The Prophet (MGB) said, 'I grant Al-Hassan my majesty and mastery, and grant Al-Hussein my bravery and benevolence.'"

2-123 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God have Mercy upon him – narrated that his grandfather quoted Muhammad ibn Ali, on the authority of Abdullah ibn al-Hassan ibn Muhammad and Hussein ibn Ali ibn Abdullah ibn Abi Ra'feh, on the authority of his father, on the authority of one of the elders among the Helpers (*Ansar*) who linked it up to Zaynab – the daughter of Abi Ra'feh, on the authority of her mother that Fatimah (MGB) said, "O Prophet of God! They are your (grand)children! Grant them something." The Prophet (MGB) said, "I grant Al-Hassan my majesty and mastery, and grant Al-Hussein my bravery and benevolence."

2-124 Al-Hassan ibn Muhammad ibn Yahya al-Alavi – may God be pleased with him – narrated that his grandfather quoted Muhammad ibn Ja'far, on the authority of his father, on the authority of Ibrahim ibn Muhammad, on the authority of Safvan ibn Suleiman that the Prophet (MGB) said, "Regarding

جدي يحيى بن الحسن قال: حدثني إبراهيم بن محمد بن يوسف المقدسي قال: حدثنا علي بن الحسن، عن إبراهيم

بن رستم، عن أبي حمزة السكوني، عن جابر بن يزيد الجعفي عن عبدالرحمن بن سابط قال: كان رسول الله صلى الله عليه وآله يقول لعقيل: إني لاحبك يا عقيل حبين حبا لك وحبا لحب أبي طالب لك.

امران سر بهما النبي صلى الله عليه وآله

حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا داود بن القاسم قال: 2-121 حدثنا الحسن بن زيد قال: سمعت جماعة من أهل بيتي يقولون: إن جعفر بن أبي طالب رضي الله عنه لما قدم من أرض الحبشة وكان بها مهاجرا وذلك يوم فتح خيبر، قام إليه النبي صلى الله عليه وآله فقبل بين عينيه ثم قال: ما أدري بأيهما أنا أسر: بقدم جعفر، أو بفتح خيبر. وقد أخرجت الاخبار التي رويتها في هذا المعنى في كتاب فضائل جعفر بن أبي طالب عليه السلام.

نحل النبي صلى الله عليه وآله الحسن والحسين خصلتين

حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا الزبير بن أبي بكر 2-122 قال: حدثني إبراهيم بن حمزة الزبيري، عن إبراهيم ابن علي الرافعي، عن أبيه، عن جدته بنت أبي رافع قالت: أتت فاطمة بنت رسول الله صلى الله عليه وآله بابنهما الحسن والحسين عليهما السلام إلى رسول الله صلى الله عليه وآله عليه وآله في شكواه الذي توفي فيه، فقالت: يا رسول الله هذان ابناك فورثهما شيئا قال: أما الحسن فان له هيبتي وسؤدي وأما الحسين فان له جرأتي وجودي.

حدثنا الحسن بن محمد بن يحيى العلوي - رحمه الله - قال: حدثني جدي قال: حدثني محمد بن علي قال: 2-123 حدثنا عبد الله بن الحسن بن محمد وحسين بن علي بن عبد الله بن أبي رافع قال: أخبرني أبي عن شيخ من الانصار يرفعه إلى زينب بنت ابن أبي رافع، عن أمها قالت: قالت فاطمة عليها السلام: يا رسول الله هذان ابناك فانحلتهما، فقال رسول الله صلى الله عليه وآله: أما الحسن فنحلته هيبتي وسؤدي، وأما الحسين فنحلته سخائي وشجاعتي.

حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا محمد بن جعفر قال: 2-124 حدثني أبي، عن إبراهيم بن محمد، عن صفوان بن

Al-Hassan, I have granted him my grandeur and patience, and regarding Al-Hussein, I have granted him my benevolence and compassionateness.”

It Is Not Proper For One to Stay Awake After the Night Prayer

Except for Two People

2-125 Al-Khalil ibn Ahmad narrated that Abul Abbas al-Suraj quoted Abdullah ibn Umar, on the authority of Vaki'a ibn al-Jar'rah, on the authority of Sufyan, on the authority of Mansoor (ibn al-Mua'tamar ibn Abdullah ibn Rabi'ah al-Kufy), on the authority of Khasamat (ibn Abdul Rahman), on the authority of Abdullah (ibn Mas'ood) that God's Prophet (MGB) said, "It is not proper to stay awake after the night prayer except for two people: one who wants to pray, and one who is traveling."

The Two Main Causes of Going to Hell and the Two Main Causes of Going to Paradise

2-126 Al-Khalil ibn Ahmad narrated that Ibn Mu'az quoted on the authority of Al-Hussein al-Marvazy, on the authority of Muhammad ibn Ubayd, on the authority of Davood al-Awedi, on the authority of his father, on the authority of Abi Hurayrih that the Prophet (MGB) said, "The two main two reasons why some people from my nation will go to Hell are the two cavities." The Prophet (MGB) was asked, "O Prophet of God! What do you mean by the two cavities?" The Prophet replied, "Stomach and sex." The Prophet (MGB) added, "And the two main reasons for entry into Paradise are fearing God and having a good temper."

The Honorable the Exalted God Would Not Give His Servants Two Fears And Two Securities

2-127 Al-Khalil ibn Ahmad narrated that Ibn Mu'az quoted Al-Hussein al-Marvazy, on the authority of Abdullah, on the authority of (ibn) Oan, on the authority of Al-Hassan that God's Prophet (MGB) said, "God the Blessed the Sublime swore by His Honor and Grandeur that He would not give His servants (that is the people) two fears and two securities. If a person is not afraid of Me in this world, I will scare him on the Resurrection Day, and if he is afraid of Me in this world, I will make him secure on the Resurrection Day."

Two Things Improve This Nation And Two Destroy It

2-128 Abul-Hassan Muhammad ibn Ahmad ibn Ali Asad Al-Asady narrated that Ahmad ibn Muhammad ibn al-Hassan al-Ameri quoted Ibrahim ibn Isa ibn Ubayd al-Sadoosi, on the authority of Suleiman ibn Amr, on the authority of Abdullah ibn Hassan ibn Hassan ibn Ali, on the authority of his mother Fatimah – the daughter of Al-Hussein (MGB), on the authority of his father (MGB)⁸⁶ that God's Prophet (MGB) said, "The first two things that would improve this nation are abstinence and certitude, and the last two things that would destroy it are stinginess and having high aspirations."

سليمان أن النبي صلى الله عليه وآله قال: أما الحسن فأنحله الهيبة والحلم، وأما الحسين فأنحله الجود والرحمة

لا سهر بعد العشاء الاخرة الا لاحد رجلين

أخبرني الخليل بن أحمد قال: أخبرنا أبو العباس السراج قال: حدثنا عبد الله بن عمر قال: حدثنا وكيع بن 2-125 الجراح، عن سفيان، عن منصور عن خيثمة، عن عبد الله عن رسول الله صلى الله عليه وآله قال: لا سهر بعد العشاء الآخرة إلا لاحد رجلين: مصل أو مسافر

اكثر ما يدخل به الامه النار شيئتان واكثر ما يدخل به الجنة شيئتان

أخبرني الخليل بن أحمد قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي، قال: حدثنا محمد بن عبيد 2-126 قال: حدثنا داود الاودي عن أبيه، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: إن أول ما يدخل به النار من امتي الاجوفان، قالوا: يا رسول الله وما الاجوفان قال: الفرج والفم، وأكثر ما يدخل به الجنة تقوى الله وحسن الخلق

لا يجمع الله عز وجل على عبده خوفين ولا امنين

أخبرني الخليل بن أحمد قال: أخبرنا ابن معاذ قال: حدثنا الحسين المروزي قال: حدثنا عبد الله قال: 2-127 أخبرنا [ابن] عون، عن الحسن قال: قال رسول الله صلى الله عليه وآله: قال الله تبارك وتعالى وعزتي وجلالي لا أجمع على عبدي خوفين، ولا أجمع له أمنين، فإذا أمني في الدنيا أخفته يوم القيامة، وإذا خافني في الدنيا آمنت يوم القيامة

صلاح اول هذه الامة بخصلتين وهلاك آخرها بخصلتين

حدثنا أبو الحسن محمد بن أحمد بن علي بن أسد الاسدي قال: حدثنا أحمد بن محمد بن الحسن العامري 2-128 قال: حدثنا إبراهيم بن عيسى بن عبيد السدوسي قال: حدثنا سليمان بن عمرو، عن عبد الله بن حسن بن حسن بن علي، عن امه فاطمة بنت الحسين، عن أبيها عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن صلاح أول هذه الامة بالزهد واليقين، وهلاك آخرها بالشح والامل

1. In some versions we read Al-Qazi.

2. Defecation, farting, urination, ejaculation, menses and spotting.

3. Denied and not thanked for.

4. By which the people are tested.
 5. We read Yahya al-Tavil Sahibn al-Misri in the Al-Navadir chapter on At-Tahzib in the book Aj-Jahhad.'
 6. The Al-Muhlibs were the family from the noble ones of the Shayban clan who were supporters of the Umayyads. They were the heads of the army and governors of the states in the Umayyads government. Muhlib ibn Abi Safreh and Yazid ibn Muhlib are two of the most famous of them.
 7. 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.
 8. Hypocrites.
 9. In some versions we read 'Abu Muni'a.'
 10. In some versions we read 'Abu Muni'a.'
 11. Ibn Ayoob.
 12. Al-Sakoony.
 13. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
 14. "Speak fairly to the people." [The Holy Quran: Baqara 2:83]
 15. Meaning that he is content.
 16. The Holy Quran: Al-Hajj 22: 19.
 17. An Arabic word meaning benevolent.
 18. Imam Musa Kazim (MGB).
 19. Al-Ash'ari.
 20. Georgia, known from 1990 to 1995 as the Republic of Georgia, is a country to the east of the Black Sea in the south Caucasus. A former republic of the Soviet Union, it shares borders with Russia in the north and Turkey, Armenia, Azerbaijan in the south.
 21. See footnote for 1-21.
 22. In another tradition we read that God says, "I am the third party in any partnership as long as the partners do not cheat each other. However, I will leave the partnership as soon as they cheat each other."
 23. The procedure laid down for divorce requires that divorce should be pronounced, during the period of cleanness, and must be followed by iddah, a waiting period of about three months; and during this period the woman should remain in the house of her husband, and the parties may re-establish marital relations. In the case of women who do not menstruate, the iddah is three months, and in the case of pregnant women it lasts till delivery. There is no iddah when the divorce takes place before the parties have come together.
- After the iddah has passed away, the parties may remarry. But the option for re-establishment of marital relations and remarriage is limited to two occasions, if the husband after benefiting of the permission on two occasions resorts to divorce a third time the divorce becomes irrevocable and reconciliation cannot be effected, nor can the parties remarry. An exception in this case is, however, made when the wife has married another husband and becomes eligible again for marriage through a divorce, or any other reason.
24. Meaning that good and sincere friends are very hard to find.
 25. The pilgrimage occurs from the 6th to the 12th day of Dhul-Hijja, the 12th month of the Islamic calendar.
 26. or Maysar (ibn Abdul Aziz).
 27. Some people used to say this during the Tashahhud in the middle of their prayers.
 28. This refers to Adam being thrown out of Paradise.
 29. Imam al-Baqir (MGB).
 30. The Holy Quran: Furqan 25:67.
 31. The Holy Quran: Saffat 37:102.
 32. The Holy Quran: Nahl 16:40.
 33. God said in the Holy Quran, "Do not marry, from now on, the ex-wives of your fathers." [The Holy Quran: Al-Nisaa 4:22]
 34. God said in the Holy Quran, "Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the

kindred, orphans, the needy and those who need money while on a journey.” [The Holy Quran: Al-Anfal 8:41]

[35.](#) The Holy Quran: Baqara 2: 133.

[36.](#) The Holy Quran: Saffat 37: 107.

[37.](#) Imam as-Sadiq (MGB).

[38.](#) Imam al-Baqir (MGB).

[39.](#) Imam as-Sadiq (MGB).

[40.](#) Imam al-Baqir (MGB).

[41.](#) Imam al-Hassan ibn Ali (MGB).

[42.](#) Of the End of Time and the coming of the Resurrection Day.

[43.](#) Imam as-Sadiq (MGB)

[44.](#) Imam al-Baqir (MGB)

[45.](#) 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.

[46.](#) Tanbour refers to a certain musical instrument, a kind of malodine with cords of brass wire, which is played with a plectrum.

[47.](#) Al-Ash'ari.

[48.](#) A form of perfume

[49.](#) Imam As-Sajjad (MGB)

[50.](#) The Holy Quran: Waqea 56: 1.

[51.](#) The Holy Quran: Waqea 56:2.

[52.](#) The Holy Quran: Waqea 56:3.

[53.](#) The Holy Quran: Waqea 56:3.

[54.](#) people

[55.](#) The Holy Quran: Rahman 55: 19–20.

[56.](#) The Holy Quran: Rahman 55:21.

[57.](#) Al-Kauthar or the Pool in Heaven.

[58.](#) Saqalayn

[59.](#) Al-Kauthar or the Pool in Heaven

[60.](#) From somewhere in Damascus to somewhere in Baghdad.

[61.](#) Saqalayn

[62.](#) Abil Hassain Uthman ibn Asim al-Asadi al-Kufi

[63.](#) Lucky jewelry: a piece of jewelry worn to provide protection against evil, injury, disease or bad luck. Lucky object: an ordinary object that is supposed to provide protection against bad luck or negative forces. An object worn, especially around the neck, as a charm against evil or injury.

[64.](#) A mass of short fine hairs or fibers

[65.](#) See footnote for 1–21.

[66.](#) Who is Abu Hamzih al-Somali

[67.](#) Saint Ab'bas the son of Imam Ali ibn Abi Talib (MGB)

[68.](#) Where Imam Al-Hussein (MGB) and all his companions were martyred.

[69.](#) In some versions 'known as hil'

[70.](#) In Sahih Muslim it is followed by "in my house."

[71.](#) referring to Hafs ibn Umar ibn al-Harith Abi Umar al-Howzi

[72.](#) Al-Shoa'bat ibn al-Hujjaj.

[73.](#) Who is Nasr ibn Imran al-Zaba'ee al-Basri

[74.](#) "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.

[75.](#) "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.

[76.](#) The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.

[77.](#) In some versions we read 'Abu Muni'a.'

[78.](#) The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.

[79.](#) It seems that these are Imam Ali's (MGB) own poems.

[80.](#) See footnote for 1-103.

[81.](#) Imam Al-Hussein (MGB).

[82.](#) The Holy Quran: Chapter 1.

[83.](#) The Holy Quran: Al-Fatiha 1:7.

[84.](#) The Holy Quran: Chapter 1.

[85.](#) The Holy Quran: Chapter 1.

[86.](#) Imam Al-Hussein (MGB)

Source URL:

<https://www.al-islam.org/al-khisal-numeric-classification-traditions-characteristics-shaykh-saduq/part-2-two-numbered#comment-0>