Al-Mahaasin, The Beauties (From The Progeny Of Muhammad) Volume 1 Part 1
In The Name of Allah, The Beneficent, The Merciful

أحمد بن أبي عبد الله البرقي، عن معاوية بن وهب، عن أبي عبد الله (ع) قال: يا معاوية من أعطي ثلاثة لم يحرم
ثلاثة، من أعطي الدعاء أعطي الإجابة، ومن أعطي الشكر أعطي الزيادة، ومن أعطي التوكل أعطي الكفاية، إن الله
عز وجل يقول: "من يتوكل على الله فهو حسبه، إن الله بالغ أمره". وقال عز وجل: "لعن شكركم لأزيدكم، ولعن
كفركم إن عزابي لشديد". وقال: "إدعوني أستجب لكم، إن الذين يستكبرون عن عبادي سيدخلون جهنم داخرين

Ahmad Bin Abu Abdullah Al Barqi, from Muawiya Bin Wahab, (It has been narrated) from Abu Abdullah (asws) having said: 'O Muawiya! The one who is Given three is not Prohibited from three – The one who is Given supplication is (also) Given need; and the one who is Given appreciation is (also) given
increase (in sustenance); and the one who is Given reliance (upon Allah (azwj)) is (also) Given sufficiency. Allah (azwj) Mighty and Majestic is Saying

ومن يتوكل على الله فهو حسبه، إن الله بالغ أمره

*and whoever relies upon Allah, He is sufficient for him; surely Allah Attains his purpose* (65:3)

And said

لنن شكرتم لأزبدكم، ولكن كفرتم إن عذابي لشديد

*And when your Lord Proclaimed: If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe.* (14:7)

And Said

اتعوني أستجيب لكم، إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين

*And your Lord says: Call upon Me, I will Answer you; surely those who are too proud to worship Me shall soon enter Hell abased’* (40:60).

From him, from Hamaad Bin Isa, from Abdul Hameed Al Ta’ai, (It has been narrated) from Abu Abdullah (asws), said, ‘There is a letter with me from Al– Sadiq (asws) to Abdullah Bin Muawiya, and he was in Persia: ‘The one who fears Allah (azwj), He (azwj) will Protect him; and the one who thanks Him (azwj), He (azwj) would Increase (sustenance) for him; and the one who lends (Qarz–e–Hasana) Him (azwj), He (azwj) Recompenses him’.
narrated) from Abu Abdullah (asws) or Ali (asws) Bin Al-Husayn (asws) having said: ‘Rasul Allah (saww) said: ‘Three are saviours and three are destroyers’.

They said, ‘O Rasul Allah (saww)! What are the saviours?’

He (saww) said: ‘Fear of Allah (azwj) in secrecy as if you can see Him (azwj), so if you cannot see Him (azwj), then He (azwj) can See you; and justice during contentment and anger; and moderation during wealth and poverty’.

They said, ‘O Rasul Allah (azwj)! So what are the destroyers?’ He (saww) said: ‘Following desires, and obeying lusts, and admiring one’s own self’.  

From him, from Haroun Bin Al Jahm, from Abu Jameela Mufazzal Bin Salih, from Sa’ad Bin Tareyf, (It has been narrated) from Abu Ja’far (asws) having said: ‘There are three Levels, and three penances, and three mortal sins, and three saviours. As for the three Levels – Disclosure of greetings, and the feeding of food, and Praying whilst people are sleeping. And as for the penances – Performing ablutions with perfection, and walking day and night to the Prayers, and the preservation of the Community; and as for the mortal sins – Following desires, and obeying lusts, and admiring one’s own self’.  

From him, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah (asws), from his (asws) forefathers (asws), from Ali (asws) having said: ‘There are three saviours – restraining your tongue, and weeping over your sins, and being sufficient for your household’.  

From him, raising it to Salman(as) having said, ‘Three (things) make me(as) laugh, and three (things)
make me(as) cry. So as for the three which make me(as) cry – so it is the separation of the loved ones, Rasul Allah (saww) and his (saww) group, and the horror at the throes of death, and the pausing in front of the Lord (azwj) of the Worlds on a Day in which the secrets would become public.

I(as) do not know whether I(as) would be going to Paradise or the Fire? And as for the three which make me(as) laugh – so it is the oblivious one with whom (Allah (azwj)) is not Oblivious from, and the seeker of the world while death is seeking him, and the laughing one who does not know whether his Master (azwj) is Pleased with him or Angry with him’.  

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From him, from Al Hassan Bin Al Yaqteeny, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Haroun Al Abady who said said, ‘I heard him (asws) (6th Imam (asws)) saying: ‘Three make me (asws) wonder, and three grieve me (asws). So as for those who make me (asws) wonder are – the seeker of the world while death is seeking him, and the oblivious one from whom (Allah (azwj) is not Oblivious, and the laughing one while Hell is right behind him. There has not come to him are reliability of freedom from it’.  

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From him, from Muhammad Bin Isnan, from Khizir, from the one who heard, Abu Abdullah (asws) saying: ‘Rasul Allah (saww) said: ‘The one in whom, is at least one of these, would be under the Shade of the Throne of Allah (azwj) on the Day of Judgement when there will be no shade except for that Shade – A man who gives from himself what he has been asked for, and a man who does not precede men until he knows that it is for the Pleasure of Allah (azwj) or he should restrain (himself); and a man who does not fault his Muslim brother with a fault until he denies that fault from himself, for a fault is not negated from him until it is exchanged for a fault, and the self–sufficiency of a person with an occupation with himself, from the people’.  

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From him, from Ibn Sinan, from Abu Al Jaroud, from Abu Ubeyda, from Abu Jameela who said, ‘I heard Ali (asws) upon the Pulpit of Al-Kufa saying: ‘O you people! Three have no Religion for them – there is no Religion for the one who makes a Religion by denying a Verse from the Book of Allah (azwj); and there is no Religion for the one who makes a Religion who labels a falsehood upon Allah (azwj); and there is no Religion for the one who makes a Religion by being obedient to the one who is disobedient to Allah (azwj) Blessed and High!’

Then he (asws) said: ‘O you people! There is neither any good in a Religion in which there is no pondering, nor any good in a leadership in which there is no management, nor any good in a ritual in which there is no piety’.9

From him, from the one who mentioned it, said, ‘Abu Abdullah (asws) said: ‘All of the good is in three qualities – in consideration, silence, and speech. So every consideration in which there is no regard, so it is an oversight; and every silence in which there is no thinking, so it is oblivion; and every speech in which there is no remembrance (of Allah (azwj)), so it is a vanity. So the goodness is for the one who has regard in his consideration, and thinking in his silence, and remembrance in his speech, and he weeps over his sins, and the people would be secure from his evil’.10

From him, from Al Hassan Bin Sayf, from his brother Ali, from Suleyman Bin Umar, (It has been narrated) from Abu Abdullah (asws), from his (asws) father (asws) having said: ‘The realities of belief are not completed in a servant until he becomes such that there are in him three qualities – pondering in...
Religion, good measurement in livelihood, and patience upon tribulations/difficulties’.  

From him, from Ibn Fazaal, from Aasim Bin Hamza, (It has been narrated) from Abdullah son of Al-Husayn (asws), from his (asws) mother Fatima Bint Muhammad (asws). She (asws) said: ‘Rasul Allah (saww) said: ‘The one in whom there are three qualities, completes the qualities of Iman (faith) – the one who, when he is happy, his happiness does not include him in falsehood; when he is angry, his anger does not exit him from Truth, and when he has power, he does not take that which is not for him’.  

From him, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdulla (asws), from his (asws) forefathers (asws) who said: ‘Rasul Allah (saww) said: ‘The one in whom there are not three (qualities), the deed does not stand for him – piety which does not keep him away from disobedience of Allah (azwj); and morals by which the people can be favoured with; and forebearance by which the ignorance of the ignorant is repulsed’.  

From him, from Al Nowfaly, from Sakuny, (It has been narrated) from Abu Abdullah (asws) having said: ‘Amir-ul-Mu’mineen (asws) said: ‘Three are from the Gateways of righteousness – One’s generosity, good speech, and patience upon harm’.  

From him, raising it, said, ‘Abu Abdullah (asws) said: ‘If there are three (qualities) within someone, Rasul Allah (saww) would get him married to the Maiden Houries whosessoever he so desires to – control of anger, patience upon the swords for the Sake of Allah (azwj), and a man who comes to forbidden wealth, and avoids it for the Sake of Allah (azwj)’.
From him, from Musa Bin Al Qasim, from Al Maharby, (It has been narrated) from Abu Abdullah (asws) having said: ‘Rasul Allah (saww) said: ‘Three (persons) if you are not persuasive to them, they would be unjust to you – the villain, your wife, and your servant’.

And he (asws) said: ‘Three cannot be reformed from three – an honourable one from an abject/hopeless one, and a forbearing one from a fool, and a righteous one from an immoral one’.16

From him, from Abdul Rahman Bin Hamaad, from Abu Umran Umar Bin Mas’ab, from his father – Hamza Sumaly who said, ‘I heard Abu Abdullah (asws) saying: ‘The servant is in between three (states) – affliction, and pre-determination, and Blessing. So if there is affliction upon him from Allah (azwj), patience is Obligatory; and upon him is pre-determination from Allah (azwj), submission is an Obligation; and upon him is Blessing from Allah (azwj), appreciation is an Obligation’.17

From him, raising it, said, ‘Amir-ul-Mu’mineen (asws) ascended the Pulpit at Al-Kufa, so he (asws) Praised Allah (azwj) and Extolled Him (azwj), then said: ‘O you people! The sins are three!’ Then he (asws) was silent.

So Habat Al-Arny said to him (asws), ‘O Amir-ul-Mu’mineen (asws)! You (asws) said, ‘The sins are three’, then you (asws) were silent’. So he (asws) said to him: ‘I (asws) did not mention it except that I (asws) intended to explain it, but it has been presented to me (asws) in between the speech. Yes, the sins are three – the Forgiveable sins, and the Unforgiveable sins, and the sins which its committer expects that his Master (azwj) (will Forgive) and fears Him (azwj)’.
It was said, ‘O Amir-ul-Mu’mineen (asws)! So explain these to us’. He (asws) said: ‘Yes. As for the Forgiveable sins, so the servant is Punished by Allah (azwj) for these sins in the world, and Allah (azwj) is more Wise and more benevolent that He (azwj) would Punish His (azwj) servant twice.

And as for the Unforgiveable sins, so the servants are unjust to each other. When Allah (azwj) Blessed and High Emerged His (azwj) creatures, Swore a Swear to Himself (azwj). So He (azwj) Said: “By My (azwj) Honour and by My (azwj) Majesty! I (azwj) will not Permit the injustice of the unjust, even though it may be ‘a palm by a palm’, even if (one is) touched by a palm (branch) and the butting between one sheep and the other sheep”.

Therefore Allah (azwj) would Survey for the servants, some from others until there does not remain any one with whom there is an injustice. Then Allah (azwj) would Send them to the Reckoning.

And as for the third (category) of sin – so it is a sin which Allah (azwj) Veils for His (azwj) servant, and Gives him an inclination for repentance. Thus, he becomes humble due to his sin, hopeful to his Lord (azwj). So we are to Him (azwj) just as He (azwj) is to Himself (azwj). We hope to Him (azwj), to Him (azwj) for Mercy, and we fear Him (azwj) for the Punishment’. 18

1. Al Mahaasin – V 1 Bk 1 H 1
2. Al Mahaasin – V 1 Bk 1 H 2
3. Al Mahaasin – V 1 Bk 1 H 3
4. Al Mahaasin – V 1 Bk 1 H 4
5. Al Mahaasin – V 1 Bk 1 H 5
6. Al Mahaasin – V 1 Bk 1 H 6
7. Al Mahaasin – V 1 Bk 1 H 7
8. Al Mahaasin – V 1 Bk 1 H 8
9. Al Mahaasin – V 1 Bk 1 H 9
10. Al Mahaasin – V 1 Bk 1 H 10
11. Al Mahaasin – V 1 Bk 1 H 11
12. Al Mahaasin – V 1 Bk 1 H 12
13. Al Mahaasin – V 1 Bk 1 H 13
Chapter 2: The (Group Of) Fours

From him, from Yunus Bin Abdul Rahman, from Amro Bin Jami’e, (It has been narrated) from Abu Abdullah (asws), from his (asws) father (asws) having said: ‘Rasul Allah (saww) said: ‘The one who has four (qualities) in him would be in the Magnificent Light of Allah (azwj) – the one who adheres to the testimony that there is no god except for Allah (azwj) and that I (saww) am Rasul Allah (saww); and the one who is afflicted by a difficulty, sadness, ‘We are for Allah (azwj) and to Him (azwj) we are returning’; and the one who comes across a good, says, ‘The Praise is for Allah (azwj) the Lord (azwj) of the Worlds; and the one when he commits a sin, says, ‘I seek Forgiveness of Allah (azwj) and I repent to Him (azwj)’.’

And from him, from Abu Saeed Al Qamaat, from Al Mufazzal Bin Umar who said, ‘I heard Abu Abdullah (asws) saying: ‘The faith of the servant is not completed until there come to be within him, four (qualities) – Best manners, and generosity extended by him, and adheres to the best of speeches, and spends from that which is most loveable to him from his wealth.’

And from him, from Abu Jafar Ali Bin Husein, from Abu Jafar Ali Bin Husein, who said: ‘I heard Abu Abdullah (asws) saying: ‘The faith of the servant is not completed until there come to be within him, four (qualities) – Best manners, and generosity extended by him, and adheres to the best of speeches, and spends from that which is most loveable to him from his wealth.’
From him, from Ibn Mahboub, from Abu Ayoub Al Khazaz, from Abu Hamza Al-Thumali, (It has been narrated) from Abu Ja’far (asws) having said: ‘Ali (asws) Bin Al-Husayn (asws) said: ‘The one in whom are four (qualities), his faith would be complete, and his sins would be sifted from him, and he would meet his Lord (azwj) and He (azwj) would be Pleased with him – the one who fulfills what Allah (azwj) has Made to be for him to the people; and is of a truthful tongue with the people; and is embarrassed from every ugliness in Presence of Allah (azwj) and in presence of the people, and is of good moral conduct with his family’.3

From him, from Muhammad Bin Sinan, from Muawiya Bin Wahab, (It has been narrated) from Abu Abdullah (asws) having said: ‘The one who guarantees four (things) for me (asws), I (asws) would guarantee him four things in Paradise – Spend and do not fear poverty; and do justice to the people from yourself; and share the (secrets) of Islam with the knowledgeable; and act against the (opinion of) wife even if she is right’.4

From him, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza, (It has been narrated) from Abu Ja’far (asws) having said: ‘The one in whom are four (qualities), Allah (azwj) would Build for him a house in Paradise – the one who nourishes the orphan, and is merciful to the weak, and is compassionate to his parents and spends upon them, and is kind to his dependents’.5

From him, raising it to Abu Abdullah (asws) having said: ‘Four are not satisfied from four – the earth from rain, the eyes from looking, the woman from man, and the scholar from knowledge’.6

1. Al Mahaasin – V 1 Bk 1 H 19
2. Al Mahaasin – V 1 Bk 1 H 20
3. Al Mahaasin – V 1 Bk 1 H 21
4. Al Mahaasin – V 1 Bk 1 H 22
5. Al Mahaasin – V 1 Bk 1H 23
6. Al Mahaasin – V 1 Bk 1 H 24
Chapter 3: The (Group Of) Fives

٣ - باب الخمسة

From him, from Yaqoub Bin Yazeed, from Ismail Bin Quteyba Al Basry, from Abu Khalid Al Jahn, (It has been narrated) from Abu Abdullah (asws) having said: ‘(There are) Five (things) if one does not have within him, he does not enjoy life – health, security, wealth, satisfaction, and compatible cordiality’.

From him, from Ya’qub Bin Yazeed, from Ismail Bin Quteyba Al Basry, from Abu Khalid Al Jahn, (It has been narrated) from Abu Abdullah (asws) having said: ‘Amir-ul-Mu’mineen (asws) said to his (asws) companions: ‘Shall I (asws) inform you all of five (things), if you were to adopt these until you are exhausted you will not be able to come to the likes of these. Do not fear anyone except Allah (azwj) and His (azwj) Work; and do not hope in anyone except his Lord (azwj); and the scholar who is asked is not embarrassed to say, ‘I have no knowledge of it’; and the ignorant is not embarrassed when he does not know when he is taught; and the patient in the affairs’.

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From him, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Al Asady, from Hareyb Al Gazaal, from Sadaqa Al Qataab, from Al Hassan Al Basry who said, ‘I was with Abu Ja’far (asws) at Mina, and a man from Quraish had died. So he (asws) said: ‘Shall I (asws) inform you of five qualities
which are from righteousness, and the message to Paradise?’ I said, ‘Yes’.

He (asws) said: ‘Hide your difficulties and conceal them; and the charity, give it with your right hand such that your left hand does not know about it; and be righteous with your parents, for in being good to them is Allah (azwj)’s Pleasure; and be frequent in saying, ‘There is no Power nor Strength except with Allah (azwj), the Exalted, the Magnificent’, for it is from the treasures of Paradise; and the love for Muhammad (saww) and the Progeny (asws) of Muhammad (saww)’. 3

1. Al Mahaasin – V 1 Bk 1 H 25
2. Al Mahaasin – V 1 Bk 1 H 26
3. Al Mahaasin – V 1 Bk 1 H 27

Chapter 4: The (Group Of) Sixes

٤ ﺑﺎب اﻟﺴﺘﺔ

٤ ‐ ﺑﺎب اﻟﺴﺘﺔ

From him, from Muhammad Bin Isa, from Khalaf Bin Hamaad, from Ali Bin Usman Bin Razeyn, from the one who reported it, (It has been narrated) from Amir-ul-Mu’mineen (asws) having said: ‘If one has in him six qualities would be in front of Allah (azwj) and from His (azwj) right. Allah (azwj) Loves the Muslim person who loves for his brother what he loves for himself, and dislikes for him what he dislikes for himself, and advises him of the Wilayah, and recognises my (asws) merits, and sets foot in my (asws) footsteps, and awaits my (asws) what I (asws) award’. 1

1. Al Mahaasin – V 1 Bk 1 H 25
2. Al Mahaasin – V 1 Bk 1 H 26
3. Al Mahaasin – V 1 Bk 1 H 27

Chapter 4: The (Group Of) Sixes

٤ ﺑﺎب اﻟﺴﺘﺔ

٤ ‐ ﺑﺎب اﻟﺴﺘﺔ

From him, raising it to Abu Abdullah (asws) having said: ‘(There are) Six things in which there is not for the servants to make – (out of his control) understanding, ignorance, pleasure, anger, sleep, and wakefulness’. 2

2. Al Mahaasin – V 1 Bk 1 H 27
From him, from Dawood Al Nahdy, from Ali Bin Asbaat, from Al Halby, raising it to Amir-ul-Mu’mineen (asws) having said: ‘Allah (azwj) Blessed and High will Punish six due to six – the Arab due to their prejudice; the Dahaaqana for their arrogance; the rich for their compulsion; the jurists for their envy; the businessman for their treachery; and the people of Al-Rastaaq for their ignorance’. 

(Une, عن أبيه، عن محمد بن سليمان الدليمي، عن أبيه، عن أبي عهد الله (ع) قال: قال رسول الله صلى الله عليه وآله: ستة كرهها الله لي فكرحتها للآثمة من ذريتي وكرهها الأنثمة لاتباعهم، العبث في الصلاة، والمن في الصدقة، والرفث في الصيام، والضحك بين القبور، والتطهير في الدور، وإيام المملكة جنبًا جنبًا.)

From him, from his father, from Muhammad Bin Suleyman Al Daylami, from his father, (It has been narrated) from Abu Abdullah (asws) having said: ‘Rasul Allah (saww) said: ‘Six (matters) Allah (azwj) has Disliked for me (asws), so I (asws) dislike these for the Imams (asws) from my (saww) offspring, and dislike it for the Imams (asws) to follow them – the improperness in Prayer, and the self-conceit in charity, and Al-Rafas during Fasting, and the laughing between graves, and looking ahead during circumambulation (of the Kabah), and coming to the Masjid by the side (not attentive and without facing it)’.


I said, ‘And what is Al-Rafas during Fasting?’ He (asws) said: ‘What Allah (azwj) Disliked for Maryam(as) in His (azwj) Words [19:26] I have vowed a Fast to the Beneficent, so I shall not speak to any human today’. I said, ‘Fasted from which thing?’ He (asws) said: ‘From lies’.

Chapter 5: The (Group Of) Sevens
From him, from Al Nowfaly, from Al Sakuny, from Abu Abdullah having said: ‘Rasul Allah (saww) said: ‘The one who perfects his ablution, and improves his Salat, and gives his Zakat, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and fulfils the commitment (that for what he is advised) to the People (asws) of the Household of his Prophet (saww), so he has completed the realities of Iman (faith), and the Gateways of Paradise would be open for him’.1

From him, from Abu Al Qasim Abdul Rahman Bin Hamaad, from the one who mentioned it, from Abdul Mu’min Al Ansary, (It has been narrated) from Abu Abdullah (asws) having said: ‘Rasul Allah (saww) said: ‘I (saww) curse seven whom Allah (azwj) the High has Cursed, and a Prophet (saww) was always Answered’.2

From him, from Yunus Bin Abdul Rahman, from Amro Bin Jami’e, raising it, said, ‘Salman Al-Farsi(as) said: ‘My friend (Rasul Allah (saww)) advised me(as) with seven qualities, that I(as) should not leave them in any situation. He (saww) advised me(as) that I(as) should look at the one who is beneath me(as) and not look at the one who is above me(as); and that I(as) should love the poor and be near to them; and that I(as) should speak the truth even if it was bitter; and that I(as) should maintain good relationships even if it was the housekeeper; and that I(as) should not ask the people for anything. And
he (saww) advised me(as) that I(as) should be frequent in saying ‘There is no Power or Strength except with Allah (azwj) the Exalted, the Magnificent’, for it is a treasure from the treasures of the Paradise’.3

1. Al Mahaasin – V 1 Bk 1 H 32
2. Al Mahaasin – V 1 Bk 1 H 33
3. Al Mahaasin – V 1 Bk 1 H 34

Chapter 6: The (Group Of) Eights

From him, from Abu Al Hassan Yahya Al Wasyt, from the one who mentioned it, (The narrator says, I) came to Abu Abdullah (asws) and said to him (asws), 'Do you (asws) view these people, all of them as from the human beings?' So he (asws) said: 'Among them are those who are the fuel of the Fire, and the ones sitting in the narrow place, and the ones who have entered into what does not concern them, the meddlers in what they have no knowledge of, and the sick ones not from the disease, and the afflicted ones not from difficulties, and the violator of truth having agreed with his companions, and the proud one priding over his forefathers and he is empty from the righteousness of their deeds, and he is at the status of the Al-Khalanj (a type of fish) peeling layer from layer until it gets to the core, and it is as Allah (azwj) Mighty and Majestic has Said

*They are nothing but like cattle; but, they are straying farther off from the path*(25:44). 1

From him, from one of our companions, raising it to Abu Abdullah (asws) having said: ‘Rasul Allah
(saww) said: ‘There are eight from whom Prayer would not be Accepted – the runaway slave until he returns to his master; and the disobedient (wife) while her husband is angry with her; and the preventer of Zakat, and the avoider of ablution; and the female (servant of Allah (azwj)) who Prays without a scarf; and the Prayer leader with whom the people Pray while they dislike him; and the ‘Al–Zabeyn’.

They said, ‘O Rasul Allah (saww)! And what is ‘Al–Zabeyn’?’ He (saww) said: ‘The man who does not remove (from him) feces and urine; and drunkards. So these are the eight from whom Prayer is not acceptable’.2

1. Al Mahaasin – V 1 Bk 1 H 35
2. Al Mahaasin – V 1 Bk 1 H 36

Chapter 7: The (Group Of) Nines

٧ ‐ ﺑﺎب اﻟﺘﺴﻌﺎه

From him, from Al Hassan Bin Tareyf Bin Nasih, from Al Husayn Bin Alwan, (It has been narrated) from Abu Abdullah (asws) having said: ‘A delegation of Abdul Qays proceeded to Rasul Allah (saww), so they placed a bunch of dates in front of him (saww). He (saww) said: ‘Is it charity or a gift?’ They said, ‘But, it is a gift’.

So the Prophet (saww) said: ‘Which dates of yours are these ones?’ They said, ‘It is Al–Barny, O Rasul Allah (saww)!’ He (saww) said: ‘This is Jibraeel(as). He(as) informs me (saww) that in your dates there are nine qualities – Satan(la) is dislodged, the back is strengthened, copulation (strength) is increased, there is an increase in hearing and vision, there is nearness to Allah (azwj) and remoteness from Satan(la), the food is digested (well), Tuberculosis (disease) goes away, and flavour is perfumed’.1

1. Al Mahaasin – V 1 Bk 1 H 37
From him, from his father, from Sa’dan Bin Muslim, from Al Fazeyl Bin Yasaar, (It has been narrated) from Abu Ja’far (asws) having said: ‘Ten (matters), the one who attaches to these would enter Paradise – The testimony that there is no god except for Allah (azwj) and that Muhammad (saww) is Rasul Allah (saww); and acceptance with what he (saww) came with from the Presence of Allah (azwj); and the establishment of Salat (Prayer); and the giving of Zakat; and the Fasts of the Month of Ramazan, and Pilgrimage of the House (Kabah); and the Wilayah of the Guardians (asws) of Allah (azwj), and the disavowing from the enemies of Allah (azwj), and the keeping away from every intoxicant’.1

From him, from Muhammad Bin Abu Umeyr, from the one who reported it, (It has been narrated) from Abu Abdullah (asws) having said: ‘Ten places, (where one should) not offer Salat on – (wet) clay, water, the bathroom, the graves, the middle of the road, ant hills, the enclosure of camels, the flowing of water, marsh, and snow’.2

From him, from Muhammad Bin Isa Al Yaqteeny, from Yunus Bin Abdul Rahman, from Ja’far Bin Khalid, from a man, (It has been narrated) from Abu Abdullah (asws) having said: ‘Happiness is in ten things – walking, riding, quenching (thirst) with water, looking at greenery, eating and drinking, looking at a beautiful wife, copulation, brushing the teeth, washing the head in the bathroom and dying (hair) etc., and the conversation of men’.3

1. Al Mahaasin – V 1 Bk 1 H 38
Chapter 9: Merits Of Good Speech

9 - Баб: فضل قول الخير

From him, from Al Nowfaly, (It has been narrated) from Abu Abdullah (asws), from his (asws) forefathers (asws) having said: ‘Rasul Allah (saww) said: ‘By the One in Whose (azwj) Hand is my (saww) soul! There is no spending of time with people that is better than good speech’. 1

From him, from Muhammad Bin Isa Bin Yaqteen, from Yunus Bin Abdul Rahman, from Abu Al Hassan Al Safahany, (It has been narrated) from Abu Abdullah (asws) having said: ‘Amir-ul-Mu’mineen (asws) said: ‘Speak good (words) to be recognised by it, and do good deeds so that you would belong with the deserving ones’. 2

From him, from Ali Bin Asbaat, raising it, said, ‘Rasul Allah (saww) said: ‘May Allah (azwj) have Mercy on a servant who speaks good so he would succeed, or remains silent upon evil by offering greetings (Salaam)’. 3

2. Al Mahaasin – V 1 Bk 1 H 39
3. Al Mahaasin – V 1 Bk 1 H 40
From him, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah, (It has been narrated) from Abu Abdullah (asws) having said: ‘Allah (azwj) Blessed and High Said: “But rather, I (azwj) Accept Prayers from the one who humbles himself to My (azwj) Magnificence, and refrains himself from lustful desires for My (azwj) Sake, and passes his day in My (azwj) remembrance, and does not revere My (azwj) creatures, and feeds the hungry, and clothes the naked, and has mercy upon the injured, and looks after the poor.

So that is the one whose light will shine like the sun, and I (azwj) will Make for him a light in the darkness, and in ignorance, a flag, by My (azwj) Honour. And My (azwj) Angels would protect him, and he will supplicate to Me (azwj) and I (azwj) will Listen, and ask Me (azwj) and I (azwj) shall Give. So the example of that in My (azwj) Presence is the example of the Garden of Al Firdous (the Paradise), its fruits do not rot and their colour do not change’.

From him, from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qadah, (It has been narrated) from Abu Abdullah (asws) from his (asws) father (asws), from his (asws) grandfather (asws) Ali (asws) Bin Al–Husayn (asws) having said: ‘Musa(as) Bin Imran(as) said: ‘O Lord (azwj)! Who is deserving from the ones whom You (azwj) would be Shading in the shadow of Your (azwj) Throne on the Day when there will be no shade except Your (azwj) Shade?’

So Allah (azwj) Revealed unto him(as): “The purity of their hearts, and the soil (on) their hands (workers?)!; the ones who remember My (azwj) Majesty when their Lord (azwj) is Mentioned; the ones who were yearning for My (azwj) Obedience just as the young one yearns for milk; the ones who harbour to My (azwj) Masjids as the eagle harbours to its nest; and the ones who get angered when My (azwj) Prohibitions are made to be permissible, like the tiger when it roars’.

1. Al Mahaasin – V 1 Bk 1 H 41
2. Al Mahaasin – V 1 Bk 1 H 42
3. Al Mahaasin – V 1 Bk 1 H 43
4. Al Mahaasin – V 1 Bk 1 H 44
5. Al Mahaasin – V 1 Bk 1 H 45
Chapter 10: Bequest Of The Prophet

From him, from Al Qasim Bin ya'ha, from his grandfather Al Hassan Bin Rashid, from Abu Hamza Al-Thumali, (It has been narrated) from Abu Ja'far (asws) having said: ‘A man came up to Rasul Allah (saww), so he said, ‘Teach me, O Rasul Allah (saww)!’ So he (saww) said: ‘It is on you to despair from what is in the hands of the rich people present’.

He said, ‘Increase it for me, O Rasul Allah (saww)!’ He said, ‘Beware of greed, for it is the apparent poverty’. He said, ‘Increase it for me, O Rasul Allah (saww)’. He (saww) said: ‘When you think of (doing) a matter, think of its consequences, so if it is good for you and correct, so follow it, and if it is bad, so leave it’. 1

From him, from Hamaad Bin Umar and Al Nasaybi, from Al Sary Bin Khalid, (It has been narrated) from Abu Abdullah (asws), from his (asws) forefathers (asws), from the Prophet (saww), said, ‘He (saww) said to Ali (asws): ‘O Ali (asws)! I (saww) bequeath to you with a bequest, so memorise it from me (saww)’. So Ali (asws) said to him (saww): ‘O Rasul Allah (saww), bequeath it’.

So from what was in his (saww) bequest was that he (saww) said: ‘The conviction is that you (asws) do not be pleased with anyone (upon whom is) the Anger of Allah (azwj), nor should you (asws) praise anyone for what Allah (azwj) has Given you (asws), nor condemn anyone upon what Allah (azwj) has not Given you, for sustenance does not flow by the greed of the greedy one, nor will it change by the dislike of the one who dislikes it. Allah (azwj), by His (azwj) Wisdom has made the soul and happiness to be in conviction and contentment, and Made worries and grief to be in doubt and anger.'
O Ali (asws)! There is no poverty more intense than ignorance, and no wealth more of a provision than the intellect, and no loneliness more monstrous than astonishment, nor any demonstration more reliable than consultation, nor is there any intellect like pondering, nor any piety like restraint, nor any nobility like the nobility of morals, nor any worship like thinking.

From him, from Muhammad Bin Ismail, raising it to Abu Abdullah (asws) having said: 'Rasul Allah (saww) said: 'I (saww) bequeath to you (asws), O Ali (asws), with regards to yourself (asws), with certain qualities, therefore memorise it. Our Allah (azwj)! Help him (asws) (to memorise it)! The first is truthfulness, so do not let a lie come out from your (asws) mouth, ever. And the second is piety, so do not incline towards betrayal, ever. And the third is the fear of Allah (azwj) as if you (asws) can see Him (azwj)'. The fourth is the wailing for the Sake of Allah (azwj), there shall be Built for you (asws) a house in the Paradise for every teardrop. The fifth is spending your (asws) wealth and your (asws) blood besides for your (asws) Religion. And the sixth, is the taking to my (saww) Sunnah regarding my (saww) Prayer, and my (saww) Fasting, and my (saww) charity'.

If fasting in three days at the end of the month, and the middle, and the Friday in the first month, and the fourth, the third fasting is three days at the end (to be followed by a midnight prayer), and to your (asws) sleep, and your (asws) charity, and your (asws) i'tikaf, and your (asws) sadaqa with effort, and to your (asws) recitation of the Quran, and your (asws) raising your hand, and your (asws) recitation of the Quran for all, and your (asws) taking in my (saww) Sunnah regarding my (saww) prayer, and my (saww) fasting, and my (saww) charity.'
So as for the Fasting, so there are the three days in the month – the Thursday during the beginning of the month, and the Wednesday in the middle of the month, and the Thursday at the end of the month.

And the charity by your (asws) effort until you (asws) will be saying: ‘(asws) have been extravagant’, and you (asws) have not been extravagant.

And upon you is the night Prayer (repeated it four times), and upon you (asws) is the afternoon Prayer.

And upon you (asws) is that you (asws) raise your (asws) hands to your (asws) Lord (azwj) and turn towards Him (azwj) frequently. And it is upon you (asws) to recite the Quran in every situation.

And it is upon you (asws) to brush your (asws) teeth for every ablution. And it is upon you (asws) to have beautiful morals, therefore commit these. And it is upon you (asws) to keep aside from evil manners. Therefore if you (asws) were not to do these, do not blame (anyone) except yourself (asws)’.3

From him, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Atiya Al Haza’a who said, ‘I heard Abu Abdullah (asws) saying: ‘Ali (asws) found written upon the sheath of the sword of Rasul Allah (saww), like the finger: ‘The people would come against Allah (azwj), the fighter without his fighting, and the striker without his strike, and the master without his slave, so they have disbelieved with what Allah (azwj) Revealed unto Muhammad (saww). And the one who narrates something new or supports something new, so Allah (azwj) would not Accept from him, neither the change nor the alteration, and it is not Permissible for a Muslim that he should intercede for his penalty’.’4

1. Al Mahaasin – V 1 Bk 1 H 46
2. Al Mahaasin – V 1 Bk 1 H 47
3. Al Mahaasin – V 1 Bk 1 H 48
4. Al Mahaasin – V 1 Bk 1 H 49

Chapter 11: Bequest Of The Ahlul Bayt

١ ـ وصايا أهل بيته (ع)
From him, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Abu Asama who said, 'I heard Abu Abdullah (asws) saying: 'It is upon you to fear Allah (azwj), as well as piety, striving, truthful discussion, fulfilment of trust, good morals and good neighbourhood. And become an inviter to yourselves without (using) your tongues by prolonged bowings and prostrations. So when one of you prolongs the bowings and the prostration, Iblees(la) shrieks from behind him and says: 'O woe! He obeyed and I(la) disobeyed, and he prostrated and I(la) refused'.

From him, from Ibn Mahboub, from Abdullah Bin Sinan who said, 'I heard Abu Abdullah (asws) saying: 'I (asws) bequest you all to fear Allah (azwj), and do not carry the people upon your shoulders, (or else) you will be humiliated. Allah (azwj) Blessed and High is Saying in His (azwj) Book

and you shall speak to the people good words. (2:83)

Then he (asws) said: 'Console their sick ones, and witness their funerals, and testify for them and against them, and Pray with them in their Masjids'.

Then he (asws) said: 'Which thing is more difficult upon a people who are claiming that they are coming to a people so they are enjoining them (the good) and forbidding them (the evil). It will not be Acceptable from them, and they are wasting their Hadeeth with their enemies.

So their enemies come to us (asws), and they are saying to us (asws), 'A people are saying and are reporting from you (asws) such and such'. So we (asws) are saying: 'We are away from the ones who are saying this. So the Tabarra occurs upon them'.

then, from Abu Abdullah (asws) saying: 'We bequeath you all to fear Allah (azwj), and do not carry the people upon your shoulders, (or else) you will be humiliated.

The people are saying and are reporting from you (asws) such and such'. So we (asws) are saying: 'We are away from the ones who are saying this. So the Tabarra occurs upon them'.2
This completes the Book of the Groupings by the Praise of Allah (azwj) and from Him (azwj), and Blessings of Allah (azwj) be upon Muhammad (saww) and his Progeny (asws).

1. Al Mahaasin – V 1 Bk 1 H 50
2. Al Mahaasin – V 1 Bk 1 H 51

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