

المحاسن

THE BEAUTIES

(FROM THE PROGENY^{asws} OF MUHAMMAD^{saww})

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AHMAD BIN MUHAMMAD BIN KHALID AL BARQY (DIED 274 AH)

VOLUME ONE

Part 3

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH^{azwj} THE BENEFICENT THE MERCIFUL

كتاب عقاب الاعمال من المحاسن فيه من الابواب سبعون بابا

The Book of the Punishment for the deeds, from Al Mahaasin, in which are seventy chapters

1 - عقاب من تهاون بالوضوء

Chapter 1 – Punishment for complacency with the ablution

أحمد بن أبي عبد الله البرقي، عن محمد بن حسان، عن محمد بن علي، عن عبد الرحمن بن أبي بخران، عن صفوان الجمال، عن أبي عبد الله عليه السلام، قال، أقعد رجل من الاحبار في قبره، فقيل له: انا جالدوك مائة جلدة من عذاب الله، قال: لا أطيقها، فلم يزالوا يقولون حتى انتهى إلى واحدة، فقالوا: ليس منها بد، فقال: فبم تجلدوني؟ قالوا نجلدك لانك صليت صلاة يوما بغير وضوء، ومررت على ضعيف فلم تنصره، فجلد جلدة من عذاب الله فامتلى قبره نارا.

Ahmad in Abu Abdullah Al Barqy, from Muhammad Bin Hasaan, from Muhammad Bin Ali, from Abdul Rahman Bin Au Bakhran, from Safwan Al Jamaal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man from the Priests will be made to sit in his grave, so it would be said to him: 'We will whip you with a hundred lashes being the Punishment from Allah^{azwj}'. He says, 'I cannot tolerate it'. So they do not cease to say this until they end up with one, so they say, 'There is no altering from this'. So he says, 'So why are you whipping me?' They say: 'We whip you because you Prayed a Salat one day without ablution, and passed by a weak one and did not help him'. So they whip him with one lash from the Punishment of Allah^{azwj}, and his grave gets filled up with Fire'.

قال: واخبرني عبد العظيم، عن عبد الله الهاشمي، قال: قال أبو جعفر عليه السلام: لا صلاة الا بطهور.

He (the narrator) said, 'And Abdul Azeem informed me, from Adullah Al Hashimy who said,

'Abu Ja'far^{asws} said: 'There is no Salat (Prayer) except with cleanliness'.¹

وعنه، عن عثمان بن عيسى، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: ان جل عذاب القبر في البول.

And from him, from Usman Bin Isa, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Most of the Punishment of the grave is regarding the urine'.²

¹ Al Mahaasin – V 1 Bk 3 H 1

² Al Mahaasin – V 1 Bk 3 H 2

2 - عقاب من قرأ خلف امام يأتّم به

Chapter 2 – Punishment for the one who recites behind an Imam, preceding him

عنه، عن أبي محمد، عن حماد بن عيسى، عن حريز، عن زرارة ومحمد بن مسلم، عن أبي جعفر عليه السلام، قال: كان أمير المؤمنين عليه السلام يقول: من قرأ خلف امام يأتّم به فمات، بعث على غير الفطرة.

From him, from Abu Muhammad, from Hamaad Bin Isa, from Hareyz, from Zarara and Muhammd Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-ul-Momineen^{asws} was saying: 'The one who recited behind an Imam, preceding him, so he has been destroyed, he would be Resurrected upon other nature'.³

3 - عقاب من تهاون بالصلوة

Chapter 3 – Punishment for the one who is complacent regarding the Salat

عنه، عن أبيه، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن عبيد بن زرارة، قال: سألت أبا عبد الله عليه السلام، عن قول الله عزوجل " ومن يكفر بالايمن فقد حبط عمله " قال: ترك الصلوة الذي أقر به، قلت: فما موضع ترك العمل حين يدعه أجمع؟ - قال: منه الذي يدع الصلوة متعمدا لا من سكر ولا من علة.

From him, from his father, from Al Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Ubeyd Bin Zarara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and whoever denies the faith, his work indeed would be Confiscated**. He^{asws} said: 'Leaving the Salat which he has accepted by'. I said, 'So what is the position that neglecting of the deed would (equate to) neglecting all of it?' He^{asws} said: 'Those who neglect the Salat deliberately, not from being intoxicated, nor from an illness'.⁴

عنه: عن ابن فضال، عن عبد الله بن بكير، عن زرارة، قال: سمعت أبا جعفر عليه السلام يقول: دخل رجل مسجدا فيه رسول الله صلى الله عليه وآله، فصلّى فخفف سجوده دون ما ينبغي أو دون ما يكون من السجود، فقال رسول الله صلى الله عليه وآله: نقر كنقر الغراب، لو مات مات على غير دين محمد صلى الله عليه وآله.

From him, from Ibn Fazaal, from Abdullah Bin Bakeyr, from Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'A man entered a Masjid and in it was Rasool-Allah^{saww}. So he Prayed, and (excessively) shortened his Prostration unnecessarily as he was not performing Prostrations. So Rasool-Allah^{saww} said: 'He pecked like the pecking of the crow. Had he died, he would have died upon a Religion other than that of Muhammad^{saww}'.

وفي رواية أبي بصير، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: لا ينال شفاعتي من استخف بصلوته ولا يرد علي الحوض لا والله.

³ Al Mahaasin – V 1 Bk 3 H 3

⁴ Al Mahaasin – V 1 Bk 3 H 4

And in a report of Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'He will not attain my^{saww} intercession, the one who belittles his Salat, nor will he return to me^{asws} at the Fountain, no, by Allah^{azwj}!'

وفي رواية ابن محبوب رفع الحديث إلى أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه وأغمى عليه ثم أفاق فقال: لا ينال شفاعتي من آخر الصلوة بعد وقتها.

And in a report of Ibn Mahboub,

In a Hadeeth from Abu Abdullah^{asws}, it is stated 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away, and fainted, then woke up, so he^{saww} said: 'He will not achieve my^{saww} intercession, the one who delayed the Salat after its time'.⁵

محمد بن علي وغيره، عن ابن فضال، عن المثني، عن أبي بصير قال: دخلت على أم حميدة أعزيها بأبي عبد الله عليه السلام فبكت وبكى لبيائها، ثم قالت: يا أبا - محمد، لو رأيت أبا عبد الله عليه السلام عند الموت لرأيت عجبا، فتح عينيه ثم قال: أجمعوا إلى كل من كان بيني وبينه قرابة، قالت: فما تركنا أحدا إلا جمعناه، قالت: فنظر إليهم ثم قال: ان شفاعتنا لا تنال مستخفا بالصلوة.

Muhammad Bin Ali and someone else, from Ibn Fazaal, from Al Masny, from Abu Baseer who said,

'I came up to Umm Hameeda to (offer my) condolences to her for Abu Abdullah^{asws}. So she cried, and I cried upon her crying. Then she said, 'O Abu Muhammad! If only you could have seen Abu Abdullah^{asws} during his^{asws} passing away, you would have seen a wonder. He^{asws} opened his^{asws} eyes, then said: 'Gather to me every one whom between him and me^{asws} there is a relationship'. She said, 'So we did not leave anyone except that we gathered to him^{asws}'. She said, 'So he^{asws} looked at them, then said: 'Our^{asws} intercession would not be attained by the one who belittles the Salat'.⁶

عنه، عن محمد بن علي، عن وهب بن حفص، عن أبي بصير، قالت: سمعت أبا - عبد الله عليه السلام يقول: ان رسول الله صلى الله عليه وآله قال: يا ايها الناس أقيموا صفوفكم وامسحوا بمناكبكم لنلا يكون فيكم خلل ولا تخالفوا فيخالف الله بين قلوبكم أللواني أراكم من خلفي.

From him, from Muhammad Bin Ali, from Wahab Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'O you people! Establish your rows, let your shoulders touch (each other) in case there is disorder among you, and do not disagree so Allah^{azwj} would Cause disagreement in between your hearts. [saww can see you all from behind me^{saww}']

وفي رواية أبي بصير، عن أبي عبد الله عليه السلام، قال: قال علي عليه السلام: من لم يقم صلبه في الصلوة فلا صلوة له.

And in a report of Abu Baseer,

⁵ Al Mahaasin – V 1 Bk 3 H 5

⁶ Al Mahaasin – V 1 Bk 3 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} said: 'The one who does not stand solidly, there is no Salat for him'.⁷

وعنه، عن محمد بن علي، عن ابن محبوب، عن جميل بن صالح، عن بريد بن معاوية العجلي، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: ما بين المسلم وبين أن يكفر إلا ترك صلاة فريضة متعمدا أو يتهاون بها فلا يصليها.

And from him, from Muhammad Bin Ali, from Ibn Mahoub, from Jameel Bin Salih, from Bureyd Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'There is nothing in between a Muslim and him disbelieving except avoidance of the Obligatory Salat deliberately, or complacency with it, so he does not Pray it'.⁸

وعنه، عن الحكم بن مسكين، عن خضر، عن أبي عبد الله عليه السلام، قال: سمعته يقول: إذا قام العبد إلى الصلاة أقبل الله عليه بوجهه فلا يزال مقبلا عليه حتى يلتفت ثلاث مرات، فإذا التفت ثلاث مرات أعرض عنه.

And from him, from Al Hakam Bin Maskeyn, from Khizr,

(It has been narrated) from Abu Abdullah^{asws}, 'I heard him^{asws} saying: 'When the servant stands to Pray, Allah^{azwj} Faces him by His^{azwj} Face. So He^{azwj} does not cease to Face him until he turns away three times. So if he turns away three times, He^{azwj} Turns away from him'.⁹

وعنه، عن أبي عمران الارمني، عن عبد الله بن عبد الرحمن الانصاري، عن هشام الجواليقي، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: من صلى الفريضة لغير وقتها رفعت له سوداء مظلمة تقول له: " ضيعك الله كما ضيعتني " وأول ما يسأل العبد إذا وقف بين يدي الله عز وجل عن صلواته، فإن زكت صلواته زكا سائر عمله وإن لم تزك صلواته لم يزك عمله.

And from him, from Abu Imran Al Armany, from Abdullah Bin Abdul Rahman Al Ansary, from Hisham Al Jawalayqi,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who Prays the Obligatory Salat at other than its (Prescribed) time, a dark blackness is Raised for him saying to him: 'May Allah^{azwj} Waste you as you have wasted me'. And the first of what the servant would be asked about when he is Paused in front of Allah^{azwj} Mighty and Majestic would be about his Salat. So if his Salat succeeds, the rest of his deeds would succeed, and if his Salat does not succeed, his deeds would not succeed'.¹⁰

عنه، عن البرقي، عن صفوان بن يحيى، عن هارون بن خازجة، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: الصلاة وكل بها ملك ليس له عمل غيرها فإذا فرغ منها قبضها ثم صعد بها فان كانت مما يقبل قبلت وان كانت مما لا يقبل قيل: ردها على عبدی فيأتي بها حتى يضرب بها وجهه ثم يقول: أف لك ما يزال لك عمل يعينني.

From him, from Al Barqi, from Safwan Bin yahya, from Haroun Bin Kharjat, from Abu Baseer,

⁷ Al Mahaasin – V 1 Bk 3 H 7

⁸ Al Mahaasin – V 1 Bk 3 H 8

⁹ Al Mahaasin – V 1 Bk 3 H 9

¹⁰ Al Mahaasin – V 1 Bk 3 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Salat – an Angel is Allocated with it who has no other work except for it. So when he is free from (Salat) it, (the Angel) captures it and ascends with it. So if it was from what is Acceptable, it is Accepted, and if it was from what is not Acceptable, He^{azwj} Says: "Return it to My^{azwj} servant". So (the Angel) comes with it until he strikes with it upon his face, they says: 'Uff to you! Your deed does not cease to exhaust me'.

وفي رواية عبد الله بن ميمون القداح، عن أبي عبد الله عليه السلام، قال: أبصر علي بن أبي طالب صلوات الله عليه رجلاً ينقر بصلوته فقال: منذ كم صليت بهذه الصلوة؟ - فقال له الرجل: منذ كذا وكذا، فقال: مثلك عند الله كمثل الغراب إذا ما نقر، لو مت مت على غير ملة أبي القاسم محمد صلوات الله عليه وآله،

And in a report of Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} saw a man pecking with his Salat, so he^{asws} said: 'Since how long have you been Salat with this (kind of) Salat?' So the man said to him^{asws}, 'Since such and such (a time)'. So he^{asws} said: 'Your example in the Presence of Allah^{azwj} is like the example of the crow when it pecks. If you had died, you would have died upon a Religion other than that of Abu Al-Qasim Muhammad^{saww}'.

ثم قال علي عليه السلام: ان أسرق الناس من سرق صلوته.

Then Ali^{asws} said: 'The biggest thief among the people is the one who steals his (own) Salat'.¹¹

وعنه، عن محمد بن علي، عن فضال، عن سعيد بن غزوان، عن اسماعيل بن أبي زياد، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: لا يزال الشيطان هائبا لابن آدم ذعرا منه ما صلى الصلوات الخمس لوقتتهن.

And from him, from Muhammad Bin Ali, from Fazaal, from Saeed Bin Gazwaan, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Satan^{la} does not cease to be fearful of the son of Adam^{as} and panics from him, when he Prays the five Salat on their (Prescribed) time'.¹²

4 - عقاب من نظر إلى امرأة وهو في الصلوة

Chapter 4 – Punishment for the one who looks at a woman whilst he is in Salat

عنه، عن ادريس بن الحسن، قال: قال يونس بن عبد الرحمن، قال أبو - عبد الله عليه السلام: من تأمل خلف امرأة فلا صلوة له. (قال يونس إذا كان في الصلوة).

From him, from Idrees Bin Al Hassan, from Yunus Bin Abdul Rahman who said,

'Abu Abdullah^{asws} said: 'The one who contemplates behind a woman, so there is no Salat for him'. (Yunus - the narrator said, 'When he is in the Salat').¹³

¹¹ Al Mahaasin – V 1 Bk 3 H 11

¹² Al Mahaasin – V 1 Bk 3 H 12

5 - عقاب من صلى وبه بول أو غائط**Chapter 5 – Punishment of the one who Prays whilst he is with the urine or faeces**

عنه، عن محمد بن علي، عن عيسى بن عبد الله العمري، عن أبيه، عن جده، عن علي بن أبي طالب صلوات الله عليه، عن النبي صلى الله عليه وآله، قال: لا يصلي أحدكم وبه أحد العصرين يعني البول والغائط.

From him, from Muhammad Bin Ali, from Isa Bin Abdullah Al Amry, from his father, from his grandfather,

(It has been narrated) from Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} having said: 'No one of you should Pray when he is with one of the two 'Asarayn' – meaning the urine and the faeces'.¹⁴

وعنه، عن البرقي أبيه، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي - عبد الله عليه السلام، قال: لا صلاة لحاقن وحاقنة وهو بمنزلة من هو في ثوبه.

And from him, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no Salat for the one who excretes and is excreting whilst he is wearing his clothes'.¹⁵

6 - عقاب من أخر صلاة العصر**Chapter 6 – Punishment for the one who delays the 'Asr' Salat**

عنه، عن أبيه البرقي، عن ابن فضال، عن عبد الله بن بكير، عن محمد بن هارون، قال: سمعت أبا عبد الله عليه السلام، يقول: من ترك صلاة العصر غير ناس لها حتى تفوته وتره الله أهله وماله يوم القيامة.

From him, from his father Al Barqy, from Ibn Fazaal, from Abu Abdullah Bin Bakeyr, from Muhammad Bin Haroun who said,

'I heard Abu Abdullah^{asws} saying: 'The one who neglects the 'Asr' Salat without being forgetful for it, until he dies and Allah^{azwj} would Make him bereft of his family and his wealth (which he sent forward) on the Day of Judgement'.¹⁶

وعنه، عن محمد بن علي، عن حنان بن سدير، عن أبي سلام العبدى، قال: دخلت على أبي عبد الله عليه السلام، فقلت له ما تقول في رجل يؤخر الصلاة متعمدا؟ - قال لى: يأتي هذا يوم القيامة موتورا أهله وماله، قال: فقلت: جعلت فداك، وإن كان من أهل الجنة؟ - قال نعم، قلت: فما منزلته في الجنة موتورا أهله وماله؟ - قال يتضيف أهلها ليس له فيها منزل.

And from him, from Muhammad Bin Ali, from Hanan in Sudeyr, from Abu Salam Al Abady who said,

'I came up to Abu Abdullah^{asws}, so I said to him^{asws}, 'What are you^{asws} saying regarding a man who delays the Salat deliberately?' He^{asws} said to me: 'He would come on the Day of Judgement, bereft of his family and his wealth'. I said, 'May I be

¹³ Al Mahaasin – V 1 Bk 3 H 13

¹⁴ Al Mahaasin – V 1 Bk 3 H 14

¹⁵ Al Mahaasin – V 1 Bk 3 H 15

¹⁶ Al Mahaasin – V 1 Bk 3 H 16

sacrificed for you^{asws}! And even if he is from the inhabitants of the Paradise?’ He^{asws} said: ‘Yes’. I said, ‘So what would be his status in the Paradise being bereft of his family and his wealth?’ He^{asws} said: ‘He would be weakened, there would be no status for him therein’.¹⁷

وعنه، عن محمد بن علي، عن علي بن النعمان، عن ابن مسكان، عن أبي - بصير، قال: قال أبو جعفر عليه السلام، ما خدعوك عن شيء فلا يخدعوك في العصر، صلها والشمس بيضاء نقية فإن رسول الله صلى الله عليه وآله قال: الموتور أهله وماله المضيع لصلوة العصر، قلت: وما الموتور أهله وماله؟ - قال: لا يكون له في الجنة أهل ولا مال، قلت: وما تضییعها؟ - قال يدعها والله حتى تصفر الشمس وتغيب.

And from him, from Muhammad Bin Ali, from Ali in Al No'man, from Ibn Muskaan, from Abu Baseer who said,

‘Abu Ja’far^{asws} said: ‘Whenever you are deceived by from something, so do not be deceived with regards to Al-Asr (Salat). Pray it, and the sun is pure and white, for Rasool-Allah^{saww} said: ‘The bereft of his family and his wealth is the waster of Al-Asr Salat’. I said, ‘And what is the one bereft of his family and his wealth?’ He^{asws} said: ‘The one who would not have for him, in the Paradise, neither family nor wealth’. I said, ‘And what is the wasting of it?’ He^{asws} said: ‘By Allah^{azwj}! Leaving it until the sun turns yellow and disappears’.¹⁸

7 - عقاب من نام عن العشاء

Chapter 7 – Punishment for the one who sleeps from Al-Isha (Salat)

عنه، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن موسى بن بكر، عن زرارة، عن أبي جعفر عليه السلام، قال: ملك موكل يقول: من نام عن العشاء إلى نصف الليل فلا انام الله عينيه.

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Musa Bin Bakr, from Zarara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Allocated Angel is saying: ‘The one who sleeps from *Al-Isha* (Salat) up to half the night, Allah^{azwj} will not Put sleep in his eyes’.¹⁹

8 - عقاب من ترك الجماعة

Chapter 8 – Punishment for the one who neglects the congregational (Salat)

عنه، عن جعفر بن محمد الاشعري، عن القداح، عن أبي عبد الله عليه السلام، قال: اشتراط رسول الله صلى الله عليه وآله على جيران المسجد شهود الصلوة وقال لينتهين أقوام لا يشهدون الصلوة أو لأمرن مؤذنا يؤذن ثم يقيم ثم أمر رجلا من أهل بيتي و هو علي (عليه السلام) فليحرقن على أقوام بيوتهم بحزم الحطب لا يأتون الصلوة.

From him, from Ja’far Bin Muhammad Al Ashary, from Al Qadah,

¹⁷ Al Mahaasin – V 1 Bk 3 H 17

¹⁸ Al Mahaasin – V 1 Bk 3 H 18

¹⁹ Al Mahaasin – V 1 Bk 3 H 19

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} kept a condition to the neighbours of the Masjid to be present for the Salat, and said to the people that they would have to be present for the Salat, or by the call of the Muezzin when he calls for it. Then he^{saww}, stood (for the Salat), then ordered a man from the people^{asws} of his^{saww} Household, and he^{asws} was Ali^{asws}, that he^{asws} should burn down the houses of the people by the firewood if they were not to be present for the Salat'.²⁰

عنه، عن الوشاء، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، قال: صلى رسول الله صلى الله عليه وآله الفجر فلما انصرف أقبل بوجهه على أصحابه فسأل عن أناس هل حضروا الصلوة؟ - قالوا: لا يا رسول الله، قال: أغيب هم؟ - قالوا لا يا رسول الله؟ - فقال: أما انه ليس من صلوة أشد على المنافقين من هذه الصلوة والعشاء.

From him, from Al Washa, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} Prayed the Dawn Salat, So when he^{saww} finished, turned his^{saww} face towards his^{saww} companions, so he^{saww} asked about the people whether they attended the Salat? They said, 'No, O Rasool-Allah^{saww}!' He^{saww} said: 'They were absent (from the Masjid)?' They said, 'No, O Rasool-Allah^{saww}!' So he^{saww} said: 'But there is none from the Salat more difficult upon the hypocrites than this Salat (*Al-Fajr*) and *Al-Isha* Salat'.

وفي رواية زرارة، عن أبي جعفر عليه السلام، قال: من ترك الجماعة رغبة عنها وعن جماعة المؤمنين من غير علة فلا صلوة له.

And in a report of Zarara, from Abu Ja'far^{asws} having said: 'The one who neglects the congregation on whom, from it, and from the congregations of the Muslims without a reason, so there is no Salat for him'.

وفي رواية محمد بن علي الحلبي عن أبي عبد الله عليه السلام، قال: من خلع جماعة المسلمين قدر شبر خلع ربق الايمان من عنقه.

And in a report of Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one keeps away from the congregation of Muslim by the measurement of a palm's width, his faith would be pulled away from his neck'.

وفي رواية أبي بصير، عن أبي عبد الله عليه السلام، قال: من سمع النداء من جيران المسجد فلم يجب فلا صلوة له.

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who hears the call from the neighbourhood of the Masjid and does not answer, so there is no Salat for him'.²¹

²⁰ Al Mahaasin – V 1 Bk 3 H 20

²¹ Al Mahaasin – V 1 Bk 3 H 21

9 - عقاب من ترك الجمعة**Chapter 9 – Punishment for the one who neglects the Friday (Salat)**

عنه، عن أبيه، عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير ومحمد بن مسلم، قالوا: سمعنا أبا جعفر محمد بن علي عليه السلام يقول: من ترك الجمعة ثلاثا متوالية بغير علة طبع الله على قلبه.

From him, from his father, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer and Muhammad Bin Muslim who both said,

'We heard Abu Ja'far Muhammad^{asws} Bin Ali^{asws} saying: 'The one who neglects the Friday (Salat) three consecutive (Fridays) without a reason, Allah^{azwj} would Set a seal upon his heart'.²²

عنه، عن أبي محمد، عن حماد بن عيسى، عن حريز وفضيل، عن زرارة، عن أبي جعفر عليه السلام، قال: صلوة الجمعة فريضة، والاجتماع إليها فريضة مع الامام، فان ترك من غير علة ثلاث جمع متوالية ترك ثلاث فرائض، ولا يدع ثلاث فرائض من غير علة الا منافق.

From him, from Abu Muhammad, from Hamaad Bin Isa, from Hareyz and Fazeyl, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Friday Salat is Obligatory, and the gathering for it with the Imam^{asws} is Obligatory. So if you were to leave it without a reason, for three Fridays consecutively, you would have left three Obligations (unperformed), and no one neglects three Obligations without a reason except for a hypocrite'.²³

10 - عقاب من ترك صلاة الليل**Chapter 10 – Punishment for the one who neglects the Night Salat**

عنه، عن الوشاء، عن العلا بن رزين، عن محمد بن مسلم، عن أبي جعفر عليه السلام، وعن أبي عبد الله عليه السلام قال: ما من عبد الا وهو يتيقظ مرة أو مرتين في - الليل أو مرارا، فان قام والا فحج الشيطان فبال في أذنه، ألا يرى أحدكم إذا كان منه ذلك قام ثقيلًا وكسلان.

From him, from Al Washa, from Al A'ala Bi Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, and from Abu Abdullah^{asws} having said: 'There is none from a servant except that he wakes up once, or twice during the night, or repeatedly. So he stands (for Salat), otherwise the Satan^{la} comes and urinates in his ear. Have you not see one of you when he is from that, he stands heavy and sleepy?'²⁴

عنه، عن أبيه، عن صفوان، عن خضر أبي هاشم، عن محمد بن مسلم، عن أبي عبد الله عليه السلام، قال: ان الليل شيطاننا يقال له الزهراء فإذا استيقظ العبد واراد القيام إلى الصلوة قال له: ليست ساعتك، ثم يستيقظ مرة أخرى، فيقول له: لم يأن لك، فما يزال كذلك يزيله ويحبسه حتى يطلع الفجر، فإذا طلع الفجر بال في أذنه ثم انصاع يمصع بذنبه فخرا ويصيح.

From him, from his father, from Safwan, from Khizr Abu Hisham, from Muhammad Bin Muslim,

²² Al Mahaasin – V 1 Bk 3 H 22

²³ Al Mahaasin – V 1 Bk 3 H 23

²⁴ Al Mahaasin – V 1 Bk 3 H 24

(It has been narrated) from Abu Abdullah^{asws} having said: 'During the night, a Satan^{la} called Al-Zaha'a, when the servant wakes up and intends to stand for the Salat, says to him, 'This is not your time'. Then he wakes up another time, so he says to him, 'It has still not come to you'. So that does not cease to remain like that until the emergence of the dawn. So when the dawn emerges, he urinates in his ear, then prides (over himself) having defeated him by his sins, and yells'.²⁵

11 - عقاب من منع الزكاة

Chapter 11 – Punishment for the one who prevents the Zakat

عنه، عن أبيه البرقي، عن خلف بن حماد، عن حريز، قال: قال أبو عبد الله عليه السلام، ما من ذي مال، ذهب ولا فضة، يمنع زكاة ماله إلا حبسه الله يوم القيامة بقاع قفر، وسلط عليه شجاعا أقرع يريد به وهو يحيد عنه، فإذا رأى أنه لا تتخلص منه أمكنه من يده فقضم الفجل ثم يصير طوقا في عنقه وذلك قول الله عز وجل " سيطوقون ما بخلوا به يوم القيامة "

From him, from his father Al Barqy, from Khalaf Bin Hamaad, from Hareyz who said,

'Abu Abdullah^{asws} said: 'There is none from the owners of wealth, be it gold or silver, prevents Zakat of his wealth, except that Allah^{azwj} would Imprison him on the Day of Judgement in the corners of wilderness, and Empower a brave reptile over him seeking him and he would be avoiding it. When he sees that he cannot get rid of it from his hands, and it has bitten him just like a red ring, then it would go to his neck and wind itself around it like a collar round his neck. And these are the Words of Allah^{azwj} Mighty and Majestic **[3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement.**

وما من ذي مال، ابل أو بقر أو غنم، يمنع زكاة ماله إلا حبسه الله يوم القيامة بقاع قفر تطأه كل ذات ظلف بظلفها وتنهشه كل ذات ناب بنابها،

And there is none from the owners of wealth, be it camels, or cattle or sheep, preventing Zakat of his wealth, except that Allah^{azwj} would Imprison him on the Day of Judgement in the corners of the wilderness, and there would come to him every one (animal) with a hoof trampling him, and every one (animal) with teeth biting him with its teeth.

وما من ذي مال، نخل، أو كرم، أو زرع، يمنع زكوتها إلا طوقه الله ربيعة أرضه إلى سبع أرضين يوم القيامة.

And there is none from the owners of wealth, be it a palm tree, or a vineyard, or a plantation, prevents its Zakat except that Allah^{azwj} would Collar him with the revenue of his land up to seven lands, on the Day of Judgement'.²⁶

عنه، عن أبيه، عن صفوان بن يحيى، عن داود، عن أخيه عبد الله، قال: بعثني انسان إلى أبي عبد الله عليه السلام زعم أنه يفزع في منامه من امرأة تأتيه قال: فصحت حتى سمع الجيران، فقال أبو عبد الله عليه السلام: اذهب فقل: انك لا تؤدي الزكاة، قال: بلى، والله اني لاؤديها فقال: قل له: ان كنت تؤديها لا تؤديها إلى أهلها في حديث له.

From him, from his father, from Safwan Bin Yahya, from Dawood, from his brother Abdullah who said,

²⁵ Al Mahaasin – V 1 Bk 3 H 25

²⁶ Al Mahaasin – V 1 Bk 3 H 26

'A person sent me to Abu Abdullah^{asws}, claiming that he was terrified in his dream from a woman who came to him, so he cried until the neighbours heard it'. So Abu Abdullah^{asws} said: 'Go and say to him, 'You did not pay the Zakat'. He said, 'Yes, by Allah^{azwj}, I did pay it'. So he^{asws} said: 'Say to him, 'If you have paid it, you did not pay it to its deserving ones' – (there is (also) a similar) Hadith of his^{asws}.

وفي رواية أبي بصير، قال: سمعت أبا عبد الله عليه السلام يقول: من منع الزكاة سأل الرجعة عند الموت وهو قول الله تبارك وتعالى " رب ارجعون لعلي أعمل صالحا فيما تركت " .

And in a report of Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who prevents the Zakat would request (Allah^{azwj}) to be returned (to the world) during his death, and these are the Words of Allah^{azwj} Blessed and High **[23:99] Until when death comes to one of them, he says: Lord, send me back [23:100] Perhaps I may do righteous deeds which I had left**'.²⁷

عنه، عن محمد بن علي، عن موسى بن سعدان، عن عبد الله بن القاسم، عن مالك بن عطية، عن أبان بن تغلب، قال: قال أبو عبد الله عليه السلام: دمان في الاسلام حلال لا يقضى فيهما أحد بحكم الله حتى يقوم قائمنا، الزاني المحصن يرحمه، ومانع الزكاة يضرب عنقه.

From him, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Malik Bin Atiya, from Aban Bin Taglub who said,

'Abu Abdullah^{asws} said: 'The judgement in Al-Islam by the Judgement of Allah^{azwj} has not been discharged with regards to two until the rising of our^{asws} Qaim^{asws} – the married adulterer whom he^{asws} would stone, and the preventer of the Zakat whose neck he^{asws} would strike off'.

وفي رواية أبي بصير عن أبي عبد الله عليه السلام، قال: من منع قيراطا من الزكاة فليمت ان شاء يهوديا أو نصرانيا.

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prevents a carat (four grains) from the Zakat will not die (unless) he desires to be a jew or a Christian'.

وقال أبو عبد الله عليه السلام: من منع الزكاة في حياته طلب الكرة بعد موته.

And Abu Abdullah^{asws} said: 'The one who prevents the Zakat during his lifetime, would seek the world after his death'.²⁸

عنه، عن البرقي، عن بعض أصحابه، قال: من منع قيراطا من الزكاة فما هو بمسلم ولا بمؤمن.

From him, from Al-Barqy, from one his companions who said, 'The one who prevents a Carat from the Zakat, so he is neither a Muslim nor a Believer'.

²⁷ Al Mahaasin – V 1 Bk 3 H 27

²⁸ Al Mahaasin – V 1 Bk 3 H 28

وقال أبو عبد الله عليه السلام: ما ضاع مال في بر ولا بحر إلا من منع الزكوة. وقال: إذا قام القائم أخذ مانع الزكوة فضرِب عنقه.

And Abu Abdullah^{asws} said: 'There is no wealth lost in the land or the sea except from the preventer of the Zakat'. And he^{asws} said: 'When Al-Qaim^{asws} rises, he^{asws} would seize the preventer of the Zakat and strike off his neck'.²⁹

12 - عقاب من ترك الزكوة

Chapter 12 – Punishment for the one who neglects the Zakat (unpaid)

عنه، عن عبد العظيم بن عبد الله العلوي، عن الحسن بن علي، عن بعض أصحابنا، عن أبي عبد الله السلام، قال: تارك الزكوة وقد وجبت له كمانعها وقد وجبت عليه.

From him, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Ali, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The neglecter of the Zakat although it is Obligated for him, is like the preventer of it having been Obligated upon him'.³⁰

13 - عقاب من ترك الحج

Chapter 13 – Punishment for the one who neglects the Hajj

عنه، عن محمد بن علي، عن موسى بن سعدان، عن الحسين بن أبي العلا، عن ذريح، عن أبي عبد الله عليه السلام، قال: سمعته يقول: من مات ولم يحج حجة السلام ولم يمنعه من ذلك حاجة تجحف به، أو مرض لا يطيق معه الحج، أو سلطان يمنعه، فليمت يهوديا أو نصرانيا،

From him, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Al Husayn Bin Abu Al A'ala, from Zareeh,

(It has been narrated) from Abu Abdullah^{asws}, 'I heard him^{asws} saying: 'The one who dies and did not perform Hajj, the Hajj of Al-Islam, and there was no need which prevented him from (performing) that, violating it, or an illness due to which he could not have tolerated the Hajj, or an authority (government) preventing him, so he would have died a Jew, or a Christian'.

وفي حديث ابن القдах عن أبي عبد الله عليه السلام، قال: كان في وصية علي عليه السلام " لا تدعوا حج بيت ربكم فتهلكوا "

And in a Hadeeth of Ibn Al-Qadah, from Abu Abdullah^{asws} having said: 'It was in the bequest of Al^{asws}: 'Do not leave Hajj of the House of your Lord^{azwj}, for you would be destroyed'.

وقال: من ترك الحج لحاجة من حوائج الدنيا لم تقض حتى ينظر إلى المحلقين.

²⁹ Al Mahaasin – V 1 Bk 3 H 29

³⁰ Al Mahaasin – V 1 Bk 3 H 30

And he^{asws} said: 'The one who neglects the Hajj due to a need from the needs of the world, would not fulfil it until he looks (realises) what happened to those who evaded it.³¹

عنه، عن ابن أبي محمد النوفلي، عن اسماعيل بن مسلم، عن أبي عبد الله، عن أبيه عليهما السلام ان النبي صلى الله عليه وآله حمل جهازه على راحته وقال: هذه حجة لا رياء فيها ولا سمعة،

From him, from Ibn Abu Muhammad Al Nowfaly, from Ismail Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'The Prophet^{saww} loaded his^{saww} baggage upon his^{saww} ride and said: 'These are preparations in which there is neither show-off, nor for the sake of reputation'.

ثم قال: من تجهز وفي جهازه علم حرام لم يقبل الله منه الحج.

Then he^{saww} said: 'The one who makes preparation (for Hajj) and in his preparations there is something which is Forbidden, Allah^{azwj} would not Accept the Hajj from him'.³²

14 - عقاب من شك في رسول الله صلى الله عليه وآله

Chapter 14 – Punishment for the one who doubts regarding Rasool-Allah^{saww}

عنه، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، عن أبي - عبد الله عليه السلام، قال: من شك في الله وفي رسوله فهو كافر.

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who doubts in Allah^{azwj}, and in Rasool-Allah^{saww}, so he is a disbeliever'.³³

15 - عقاب من شك في أمير المؤمنين عليه السلام

Chapter 15 – Punishment for the one who doubts regarding Amir-ul-Momineen^{asws}

عنه، عن علي بن عبد الله، عن موسى بن سعدان، عن عبد الله بن القاسم الحضرمي، عن الفضل بن عمر، عن أبي عبد الله عليه السلام، قال: قال أبو جعفر عليه السلام: ان الله عز وجل جعل عليا عليا بينه وبين خلقه ليس بينه وبينهم علم غيره، فمن تبعه كان مؤمنا، ومن جده كان كافرا، ومن شك فيه كان مشركا.

From him, from Ali Bin Abdullah, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim Al Hazramy, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic Made Ali^{asws} as a 'علما' Flag in between Him^{azwj} and His^{azwj} creatures. There is no Flag in between Him^{azwj} and them apart from him^{asws}.

³¹ Al Mahaasin – V 1 Bk 3 H 31

³² Al Mahaasin – V 1 Bk 3 H 32

³³ Al Mahaasin – V 1 Bk 3 H 33

So the one who follows him^{asws} would be a Believer, and the one who fights against him would be an Infidel, and the one who doubts in him^{asws} would be a Polytheist'.³⁴

عنه، عن محمد بن حسان السلمي، عن محمد بن جعفر، عن أبيه، قال: علي عليه السلام باب الهدى، من خالفه كان كافرا، ومن أنكره دخل النار.

From him, from Muhammad Bin Hasaan Al Salmy,

(It has been narrated) from Muhammad son of Ja'far^{asws}, from his father^{asws} having said: 'Ali^{asws} is the Door of Guidance. The one who opposes him^{asws} is an Infidel, and the one who rejects him would enter the Fire'.

وفي رواية أبي حمزة، قال: سمعت أبا جعفر عليه السلام يقول: قال رسول الله صلى الله عليه وآله: التاركون ولاية علي، المنكرون لفضله، والمظاهرون أعداءه، خارجون عن الإسلام، من مات منهم على ذلك.

And in a report of Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'The neglecters of the Wilayah of Ali^{asws}, and the deniers of his^{asws} merits, and the manifester of enmity to him^{asws}, are outside from Al-Islam – the one from among them who dies upon that'.³⁵

عنه، عن ابن عمر الارمني، عن الحسن بن علي بن أبي حمزة البطائني، عن الحسين بن أبي العلا، قال: سمعت أبا عبد الله عليه السلام يقول: لو جحد أمير المؤمنين عليه السلام جميع من في الارض لعذبهم الله جميعا وأدخلهم النار.

From him, from Ibn Umar Al Armany, from Al Hassan Bin Ali Bin Abu Hamza Al Bata'iny, from Al Husayn Bin Abu Al A'la who said,

'I heard Abu Abdullah^{asws} saying: 'Even if all the ones who are in the earth were to fight against Ali^{asws}, Allah^{azwj} would Enter (All of them) into the Fire'.³⁶

عنه، عن اسماعيل بن مهران، قال: أخبرني أبي، عن اسحاق بن يده، فقال لي: ان قوما يقولون فيك، فقلت له: ألسنت عرييا؟ - قال: بلى، فقلت: ان - جرير البجلي، قال: قال أبو عبد الله عليه السلام: جئني ابن عمك كأنه أعرابي مجنون، عليه ازار وطيلسان ونعلاه في العرب لا تبغض عليا عليه السلام، ثم قلت له: لعلك ممن يكذب بالحوض؟ أما والله لئن ابغضته ثم وردت عليه الحوض لتموتن عطشا.

From him, from Ismail Bin Mahran, from his father, from Is'haq Bin Yadah, so he said to me,

'A group of people are speaking regarding you'. So I said to him, 'People are talking about you'. So I said to him, 'Am I not an Arab?' He said to me, 'Yes'. I said, 'Jareer Al-Bajaly said, that Abu Abdullah^{asws} said: 'Your cousin came to me^{asws} as if he was an insane Bedouin. Upon him was a trouser and a wrap around and shoes (were like those of the) Arabs. Do not harbour hatred against Ali^{asws}'. Then I said to him, 'Perhaps he was from the ones who belies the Fountain? By Allah^{azwj}! Even if I were to hate him^{asws} (Ali^{asws}) I would be returned from the Fountain, and would die of thirst (in the Hereafter)'.³⁷

³⁴ Al Mahaasin – V 1 Bk 3 H 34

³⁵ Al Mahaasin – V 1 Bk 3 H 35

³⁶ Al Mahaasin – V 1 Bk 3 H 36

³⁷ Al Mahaasin – V 1 Bk 3 H 37

عنه، عن محمد بن حسان السلمى، عن محمد بن جعفر، عن أبيه عليهما السلام، قال: نزل جبرئيل عليه السلام على النبي صلى الله عليه وآله، فقال: يا محمد، السلام يقرئك السلام ويقول: " خلقت السماوات السبع وما فيهن، والارضين السبع وما عليهن، وما خلقت خلقاً أعظم من الركن والمقام، ولو أن عبداً دعاني منذ خلقت السماوات والارضين ثم لقيني جاحداً لولايته علي لاكيبته في سقر ".

From him, from Muhammad Bin Hisan Al Salmy,

(It has been narrated) from Muhammad son of Ja'far^{asws}, from his father^{asws} having said: 'Jibraeel^{as} descended upon the Prophet^{saww} so he^{as} said: 'O Muhammad^{saww}! The Salam (A Name of Allah^{azwj}) Conveys His^{azwj} Salam (Greetings) to you^{saww} and is Saying: "I^{azwj} Created the seven skies and whatever is within it, and the seven firmaments and whatever is upon it, and I^{azwj} did not Create a creature more Magnificent than Al-Rukn (A corner of the Kabah) and Al-Maqaam (Standing place of Ibrahiim^{as}). And even if a servant were to supplicate to Me^{azwj} since I^{saww} Created the skies and the firmaments, then meets Me^{azwj} having denied the Wilayah of Ali^{azwj}, I^{azwj} would have him Flung into the Blazing Fire'.³⁸

16 - عقاب من أنكر آل محمد عليهم السلام حقهم وجهل أمرهم

Chapter 16 – Punishment of the one who denies the Progeny^{asws} of Muhammad^{saww} of their rights and is ignorant of their^{asws} matter

عنه، عن محمد بن علي، عن الفضل بن صالح الاسدي، عن محمد بن مروان، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: من أبغضنا أهل البيت بعثه الله يهودياً، قيل: يا رسول الله وإن شهد الشهادتين؟ - قال: نعم، إنما احتجب بهاتين الكلمتين عن سفك دمه، أو يؤدي الجزية وهو صاغر،

From him, from Muhammad in Ali, from Al Fazal Bin Salih Al Asady, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who hates us^{asws}, the People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew'. It was said, 'O Rasool-Allah^{saww}! And if he has testified to two testimonies?' He^{saww} said: 'Yes. But rather, he hid behind these two words (testimonies) to stop his blood being shed, or pays tributes but evasively'.

ثم قال: من أبغضنا أهل البيت بعثه الله يهودياً، قيل: وكيف يا رسول الله؟ - قال: إن أدرك الدجال آمن به.

Then he^{saww} said: 'The one who hates us^{asws}, the People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew'. It was said, 'And how, O Rasool-Allah^{saww}?' He^{saww} said: 'When he sees the Dajjal^{la}, he would believe in him^{la}'.³⁹

عنه، عن الوشاء، عن كرام الخثعمي عن أبي الصامت، عن معلى بن خنيس، قال: قال أبو عبد الله عليه السلام: يا معلى لو أن عبداً عبد الله مائة عام ما بين الركن والمقام يصوم النهار ويقوم الليل حتى يسقط حاجباه على عينيه وتلتقي تراقيه هرما جاهلاً لحقنا لم يكن له ثواب.

From him, from Al Washa, from Karaam Al Khash'amy, from Abu Al Saamit, from Moala Bin Khunays who said,

³⁸ Al Mahaasin – V 1 Bk 3 H 38

³⁹ Al Mahaasin – V 1 Bk 3 H 39

'Abu Abdullah^{asws} said: 'O Moala! Even if a servant were to worship Allah^{azwj} for a hundred years in what is in between Al-Rukn and Al-Maqaam, having Fasted during the day, and having stood for Salats during the night, until his eyebrows fall upon his eyes, and old age bends him, (if) he is ignorant of our^{asws} rights, there would be no Reward for him'.⁴⁰

عنه، عن محمد بن علي، عن الحكم بن مسكين، عن أبي سعيد المكارى، عن رجل، عن أبي عبد الله عليه السلام، قال: قال أمير المؤمنين عليه السلام: أصبح عدونا على شفا حفرة من النار وكان شفا حفرة قد أنهارت به في نار جهنم فتعسا لاهل النار مثواهم، ان الله عزوجل: " يقول بنس مثوى المتكبرين " وما من أحد نقص عن حبنا لخير يجعله الله عنده.

From him, from Muhammad Bin Ali, from Al Hakam Bin Maskeyn, from Abu Saeed Al Makary, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'Our^{asws} enemies have come to be on the verge of the Fire which was on the brink of a pit. It would collapse with them into the Fire of Hell, so they would become a misery for the inhabitants of the Fire. Allah^{azwj} Mighty and Majestic is Saying **[16:29] so evil is the dwelling place of the arrogant.** And there is no one who is deficient about our^{asws} love but would still be upon any good Extended to him from Allah^{azwj}'.⁴¹

عنه، عن ابن فضال، عن المثني، عن اسماعيل الجعفري، قال: سمعت أبا - عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: لا يبغيضنا أحد الا بعثه الله يوم القيامة أجزم.

From him, from Ibn Gazaal, from Al Masny, from Ismail Al Ja'fary who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'No one hates us^{asws} except that Allah^{azwj} would Resurrect him on the Day of Judgement as a leper' (infected by leprosy).⁴²

عن محمد بن علي، عن ابن أبي نجران، عن عاصم، عن أبي حمزة، قال: قال لنا علي بن الحسين عليهما السلام: اي البقاع أفضل؟ - فقلت: الله ورسوله وابن رسوله أعلم، فقال: ان أفضل البقاع ما بين الركن والمقام، ولو أن رجلا عمر ما عمر نوح في قومه، ألف سنة الا خمسين عاما يصوم النهار ويقوم الليل في ذلك المكان ولقى الله بغير ولايتنا لم ينفعه شيئا.

From Muhammad Bin Ali, from Ibn Abu Najran, from Aasim, from Abu Hamza who said,

'Ali^{asws} Ibn Al-Husayn^{asws} said to us: 'Which is the most meritorious of the remaining (things)?' So I said, 'Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the son^{asws} of His^{azwj} Rasool^{saww} are more knowing'. So he^{asws} said: 'The most meritorious of the remaining (things) is what is in between Al-Rukn and Al-Maqaam. And even if a man were to have the age of what Noah^{as} had among his^{as} people, a thousand years less fifty years (950 years), Fasting during the day, and standing for the Salat during the night, in that place, and meet Allah^{azwj} without our^{asws} Wilayah, nothing would benefit him'.⁴³

⁴⁰ Al Mahaasin – V 1 Bk 3 H 40

⁴¹ Al Mahaasin – V 1 Bk 3 H 41

⁴² Al Mahaasin – V 1 Bk 3 H 42

⁴³ Al Mahaasin – V 1 Bk 3 H 43

عنه، عن محمد بن علي وعلي عبد الله، عن ابن فضال، عن علي بن عقبة، عن خالد، عن ميسر، قال: كنت عند أبي جعفر عليه السلام، وفي الفسطاط نحو من خمسين رجلا فجلس بعد سكوت منا طويل فقال: ما لكم ترون أني نبي الله؟ لا والله ما أنا كذلك ولكن لي قرابة من رسول الله صلى الله عليه وآله وولادة، فمن وصلها وصله الله، ومن أحبها أحبه الله، ومن حرمها حرمه الله،

From him, from Muhammad Bin Ali and Ali Abdullah, from Ibn Fazaal, from Ali Bin Uqba, from Khalid, from Maysar who said,

'I was in the presence of Abu Ja'far^{asws}, and in the tent were around fifty men. So he^{asws} sat after being silent from us for a long time, then he^{asws} said: 'What is the matter with you all. Do you think I^{asws} am a Prophet^{as} of Allah^{azwj}? No, by Allah^{azwj}, I^{asws} am not like that. But, for me^{asws}, there is nearness from Rasool-Allah^{saww} as a descendant. So the one who maintains good relations with us^{asws}, Allah^{azwj} would Maintain good relations with him. And the one who loves us^{asws}, Allah^{azwj} would Love him. And the one who sanctifies us^{asws}, Allah^{azwj} would Sanctify him'.

أتدرون اي البقاع أفضل عند الله منزلة، فلم يتكلم منا أحد وكان هو الراد على نفسه فقال: ذاك مكة الحرام التي رضيها الله لنفسه حرما وعجل بيته فيها،

Do you know which is the highest of the remaining things by status, in the Presence of Allah^{azwj}? So no one from us spoke, and it was such that he^{asws} was responding upon himself^{asws}, so he^{asws} said: 'That is the Sacred Makks which Allah^{azwj} is Pleased for Himself^{azwj} as a Sanctuary and Made His^{azwj} House to be in it'.

ثم قال: أتدرون اي بقعة في مكة أفضل عند الله حرمة؟ فلم يتكلم منا أحد، فكان هو الراد على نفسه فقال: ذاك المسجد الحرام،

Then he^{asws} said: 'Do you know which is the highest of the remaining things in Makkah, in the Presence of Allah^{azwj}, by sanctity?' So no one from us spoke, and it was such that he^{asws} was responding upon himself^{asws}, so he^{asws} said: 'That is the Sacred Masjid'.

ثم قال: أتدون أي البقعة في - المسجد الحرام أعظم حرمة عند الله؟ فلم يتكلم منا أحد، فكان هو الراد على نفسه، فقال: ذاك بين الركن والحجر الاسود وذلك باب الكعبة، وذلك حطيم اسماعيل، الذي كان يزود فيه غنيماته ويصلي فيه،

Then he^{asws} said: 'Which of the remaining things in the Sacred Masjid is greater is sanctity in the Presence of Allah^{azwj}? So no one from us spoke, and it was such that he^{asws} was responding upon himself^{asws}, so he^{asws} said: 'That is which is in between Al-Rukn and the Black Stone (Al-Hajar Al-Aswad), and that is the Door of the Kabah'. And that is the enclosure of Ismail in which he^{as} used to store his^{as} possessions, and Salat in it.

والله لو أن عبدا صف قدميه في ذلك المكان قائم الليل مصليا حتى يجيئه النهار، وصائم النهار حتى يجيئه الليل، ثم لم يعرف لنا حقنا وحرمتنا أهل البيت لم يقبل الله منه شيئا أبدا.

By Allah^{azwj}! Even if a servant were to line up his feet in that very place, standing the night in Salat until the day comes to him, and Fasting the day until the nights comes

to him, then he does not recognise our^{asws} rights, and our^{asws} sanctity of the People^{asws} of the Household, Allah^{azwj} will not Accept from him anything, ever!’⁴⁴

17 - عقاب من لم يعرف امامه

Chapter 17 – Punishment for the one who does not recognise his Imam^{asws}

عنه، عن اسماعيل بن مهران، عن رجل، عن أبي المعز، عن ذريح، عن أبي – حمزة، عن أبي عبد الله عليه السلام، قال: منا الامام المفروض طاعته، من جحدته مات يهوديا أو نصرانيا، والله ما ترك الله الارض منذ قبض الله آدم الا وفيها امام يهتدى به إلى الله حجة على العباد، من تركه هلك، ومن لزمه نجا حقا على الله.

From him, from Ismail Bin Mahran, from a man, from Abu Al Ma’aza, from Zareeh, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘From us^{asws} is the Imam^{asws} the obedience to whom is Obligatory. The one who fights against him^{asws}, would die as a Jew or a Christian. By Allah^{azwj}! Allah^{azwj} has not Left the earth, since Adam^{as} passed away without therein being an Imam^{asws} Guiding to Allah^{azwj}, a Proof upon the servants. The one who neglects him^{asws} is destroyed, and the one who necessitates him^{asws} upon himself, would have a right upon Allah^{azwj} to be Saved’.⁴⁵

عنه، عن عبد العظيم بن عبد الله وكان مرضيا، عن محمد بن عمر، عن حماد بن عثمان، عن عيسى بن السري أبي اليسع، قال: قلت لأبي عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: من مات لا يعرف امامه مات ميتة جاهلية؟ قال أبو عبد الله عليه السلام: أحوج ما يكون العبد إلى معرفته إذا بلغ نفسه هذه، (وأشار إلى صدره يقول): لقد كنت على أمر حسن.

From him, from Abdul Azeem Bin Abdullah and he was happy with it, from Muhammad Bin Umar, from Hamaad Bin Usman, from Isa Bin Al Sary Abu Al Yas’a who said,

‘I said to Abu Abdullah^{asws}, ‘Rasool-Allah^{saww} said: ‘The one who dies not having recognised his Imam^{asws} would have died the death of an infidel (Pre-Islamic era)?’ Abu Abdullah^{asws} said: ‘The servant is more needful to his^{asws} recognition when this comes to him’ – and he^{asws} gestured to his^{asws} own chest saying: ‘He would be upon a beautiful matter’.⁴⁶

عنه، عن محمد بن علي بن محبوب، عن العلا بن رزين، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: ان من دان الله بعبادة يجهد فيها نفسه بلا – امام عادل من الله، فان سعيه غير مقبول وهو ضال متحير،

From him, from Muhammad Bin Ali Bin Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{asws} saying: ‘The one who makes a Religion of Allah^{azwj} by worship and strives in it without a just Imam^{asws} from Allah^{azwj}, so his running around is not Acceptable and he is a straying one, confused.

ومثله كمثل شاة لا راعى لها ضلت عن راعيها وقطيعها فتاهت ذاهبة وجائية يومها، فلما أن جنها الليل بصرت بقطيع غنم مع راعيها فجاءت إليها فباتت معها في ربضتها متحيرة تطلب راعيها وقطيعها

⁴⁴ Al Mahaasin – V 1 Bk 3 H 44

⁴⁵ Al Mahaasin – V 1 Bk 3 H 45

⁴⁶ Al Mahaasin – V 1 Bk 3 H 46

And his example is like the example of a sheep with no shepherd for it. It strays from its herd and is cut off from its guardian. So it gets lost on its way on its day. So when the night falls, it sees a flock of sheep with its shepherd, so she comes to it and sleeps with them in their pen, confused and looking for its shepherd and its own flock.

فبصرت بسرح قطيع غنم آخر فعمدت نحوه وحننت إليها فصاح بها الراعي ألقى بقطيعك فانك تائهة متحيرة قد ضللت عن راعيك وقطيعك

So it sees another flock of sheep. So it goes near to it, but the shepherd shouts at it, 'Go and meet up with your flock, for you are lost and confused, having strayed from your shepherd and your flock.

فهجمت ذعرة متحيرة لا راعى لها يرشدها إلى مرعاها أو يردها فبينما هي كذلك إذا اغتتم الذئب ضيعتها فأكلها،

So it gets attacked, and becomes confused having no shepherd for it to guide it to its meadow, or repulse (the attacker) from it. So whilst it is in the middle of that, when the wolf comes over, seizes it and eats it.

وهكذا يا محمد بن مسلم من أصبح من هذه الامة ولا امام له من الله عادل أصبح تائها متحيرا، ان مات على حاله تلك مات ميتة كفر ونفاق واعلم يا محمد أن ائمة الحق وأتباعهم على دين الله إلى آخره.

And like this, O Muhammad Bin Muslim, is what the one from this community has become, and he has no just Imam^{asws} from Allah^{azwj}, for himself, so he has becomes lost, confused. If he were to die upon this state of his, that death would be a death of disbelief, and hypocrisy. And know, O Muhammad, the Imams^{asws} of the Truth, and follow them^{asws} upon the Religion of Allah^{azwj}, up to its end'.⁴⁷

18 - عقاب من اتخذ اماما من الله امام جور

Chapter 18 – Punishment for the one who does not take to an Imam from Allah^{azwj}, an unjust imam

عنه، عن محمد بن علي، عن الحسن بن محبوب، عن العلا بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر عليه السلام يقول: ان أئمة الجور وأتباعهم لمعزولون عن دين الله والحق، قد ضلوا بأعمالهم التي يعملونها " كرماد اشتدت به الريح في يوم عاصف لا يقدرّون على شئ مما كسبوا ذلك هو الضلال البعيد ".

From him, from Muhammad Bin Ali, from Al Hassan Bin Mahoun, from Al A'ala in Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The unjust imams and their followers are isolated ones from the Religion of Allah^{azwj} and the Truth, having stray due to their deeds which they had done **[14:18] are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the far straying**'.⁴⁸

⁴⁷ Al Mahaasin – V 1 Bk 3 H 47

⁴⁸ Al Mahaasin – V 1 Bk 3 H 48

عنه، عن أبيه، عن القاسم الجوهري، عن الحسين بن أبي العلا، عن العزمي، عن أبيه، رفع الحديث إلى رسول الله صلى الله عليه وآله قال: من أم قوما وفيهم أعلم منه أو أفقه منه لم يزل أمرهم في سفال إلى يوم القيامة.

From him, from his father, from Al Qasim Al Jowhary, from Al Husayn Bin Abu Al A'ala, from Al Azramy, from his father,

In a Hadeeth going to Rasool-Allah^{saww}, it has been said: 'The one who leads a community and there is among them a more knowledgeable one than him, or a more (greater) thinker than him, their matters would not cease to decline to be at the lowest point up to the Day of Judgement'.⁴⁹

عنه، عن أحمد بن محمد بن أبي نصر، عن عبد الله بن بكير، عن محمد بن مسلم، قال: سمعت أبا جعفر عليه السلام يقول: أربع من قواصم الظهر، منها امام يعصى الله ويطاع أمره.

From him, from Ahmad Bin Muhammad in Abu Nasr, from Abdullah in Bakeyr, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Four are from the ones who break the back – from these is an imam who disobeys Allah^{azwj} whilst his own orders are being obeyed'.⁵⁰

عنه، عن أبي محمد، عن ابن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر عليه السلام، قال: قال الله تبارك وتعالى: " لا عذب في رعية في الاسلام أطاعت اماما جائرا ليس من الله وان كانت الرعية في أعمالها برة نقية، ولا عفون عن كل رعية في الاسلام أطاعت اماما هاديا من الله، وان كانت الرعية في أعمالها ظالمة مسيئة

From him, from Abu Muhammad, from Ibn Mahboub, from Hisham Bin Saalim, from Habeeb Al Sajastany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Says: "I^{azwj} Shall Punish every group in Al-Islam which obeys an unjust imam who is not from Allah^{azwj}, even if the congregation is righteous in its deeds and pious. And I^{azwj} shall Forgive every group in Al-Islam which obeys an Imam^{asws}, a Guide from Allah^{azwj}, even if the group is unjust in its deeds, and have sinned".⁵¹

19 - عقاب من نكث صفقة الامام

Chapter 19 – Punishment for the one who breaks an agreement with the Imam^{asws}

عنه، عن عبد الله بن علي العمري، عن علي بن الحسن، عن علي بن جعفر، عن أخيه موسى بن جعفر، عن علي عليهم السلام، قال: ثلاث موبقات، نكث الصفقة، وترك السنة، وفراق الجماعة. قال أبو عبد الله عليه السلام: من نكث صفقة الامام جاء إلى الله أجذم.

From him, from Abdullah Bin Ali Al Aamiry, from Ali Bin Al Hassan,

(It has been narrated) from Ali^{asws} son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws}, from Ali^{asws} having said: 'There are three mortal sins – breaking the agreement, and neglecting the Sunnah, and separation from the group'. Abu

⁴⁹ Al Mahaasin – V 1 Bk 3 H 49

⁵⁰ Al Mahaasin – V 1 Bk 3 H 50

⁵¹ Al Mahaasin – V 1 Bk 3 H 51

Adullah^{asws} said: 'The one who breaks an agreement with the Imam^{asws} would come on the Day of Judgement as a leper'.⁵²

20 - عقاب من ترك الصلوة على النبي صلى الله عليه وآله

Chapter 20 – Punishment for the one who neglects the (sending of) *Salawat* upon the Prophet^{saww}

عنه، عن محمد بن علي، عن مفضل بن صالح الاسدي عن محمد بن هارون، عن أبي عبد الله عليه السلام، قال: إذا صلى أحدكم ولم يذكر النبي صلى الله عليه وآله في صلوته سلك بصلوته غير سبيل الجنة، وقال رسول الله صلى الله عليه وآله: من ذكرت عنده ففسى الصلوة علي أخطأ به طريق الجنة.

From him, from Muhammad in Ali, from Mufazzal Bin Salih Al Asady, from Muhammad Bin Haroun,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When one of you Prays and does not mention the Prophet^{saww} in his Salat, he would be travelling with his Salat on a way other than the Way of the Paradise. And Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentioned, and he does not send Salawat upon me^{saww}, so he would enter the Fire, so Allah^{azwj} would Make him to be remote. And Rasool-Allah^{saww} said: 'The one in whose presence I^{saww} am mentioned and he forgets the Salawat upon me^{saww}, would have erred by it on the way to the Paradise'.⁵³

21 - عقاب من رغب عن قراءة قل هو الله احد

Chapter 21 – Punishment for the one who turns away from reciting 'He^{azwj} Allah^{azwj} is One (Chapter 112)

عنه، عن اسماعيل بن مهران، عن الحسن بن علي البطائني، عن أبي عبد الله المؤمن، عن ابن مسكان، عن سليمان بن خالد، قال: سمعت أبا عبد الله عليه السلام يقول: من مضت به ثلاثة أيام ولم يقرأ " قل هو الله احد " فقد خذل ونزع ربة الايمان من عنقه، وان مات في هذه الثلاثة أيام كان كافراً بالله العظيم.

From him, from Ismail Bin Mahran, from Al Hassan Bin Ali Al Batainy, form Abu Abdullah Al Momin, from Ibn Maskaana, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'The one who passes three days without having recited [112:1] **Say: He Allah is One**, so he has abandoned and the yoke of faith is Snatched away from his neck. And if he were to die during these three days, would be a disbeliever in Allah^{azwj} the Magnificent'.

وفي رواية اسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: من مضت له جمعة لم يقرأ فيها بقل هو الله أحد ثم مات مات على دين أبي لهب.

⁵² Al Mahaasin – V 1 Bk 3 H 52

⁵³ Al Mahaasin – V 1 Bk 3 H 53

And in a report of Is'haq Bin Amaar who said, 'I heard Abu Abdullah^{asws} saing: 'The one for whom a Friday passes by not having reciting in it **[112:1] Say: He Allah is One**, then dies, would have died upon the Religion of Abu Lahab^{la'}.⁵⁴

عنه، عن الحسن علي البطائني، عن صندل، عن هارون بن خارجة، قال: سمعت أبا عبد الله عليه السلام يقول: من أصابه مرض أو شدة فلم يقرأ في مرضه أو شدته " قل هو الله أحد " ثم مات في مرضه أو شدته التي نزلت به فهو في النار

From him, from Al Hassan Ali Al Batainy, from Sandal, from Haroun Bin Kharjat who said,

'I heard Abu Abdullah^{asws} saying: 'The one who is struck by illness or a difficulty, and he does not recite during his illness or difficulty **[112:1] Say: He Allah**, then dies during his illness or difficulty has descended upon him, so he would be in the Fire'.⁵⁵

عنه، عن الحسن بن سيف بن عميرة، عن منصور بن حازم، قال: سمعت أبا عبد الله عليه السلام يقول: من مضى به يوم واحد صلى فيه خمسين ركعة ولم يقرأ فيها بقل هو الله أحد قيل له: يا عبد الله لست من المصلين.

From him, from Al Hassan Bin Sayf Bin Umeyra, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'The who passes by one day in which he Prayed fifty Cycles (of Salat), and did not recite in it **[112:1] Say: He Allah**, it is said to him: 'O servant of Allah^{azwj}! You are not from the ones who offer Salat'.⁵⁶

22 - عقاب من نسي القرآن

Chapter 22 – Punishment for the one who forgets the Quran

عنه، عن محمد بن علي، عن ابن فضال، عن أبي المعز، عن أبي بصير، قال: سمعت أبا عبد الله عليه السلام يقول: من نسي سورة من القرآن مثلت له في صورة حسنة ودرجة رفيعة في الجنة فإذا رآها قال: من أنت؟ ما أحسنك! ليتك لي، فنقول: أما تعرفني؟ أنا سورة كذا وكذا، لو لم تنسني لرفعتك إلى هذا المكان.

From him, from Muhammad Bin Ali, from Ibn Fazaal, from Abu Al Ma'aza who said,

'I heard Abu Abdullah^{asws} saying: 'The one who abandons (does not recite) a Chapter from the Quran, a resemblance is Created for him in a beautiful image, and at a high Level in the Paradise. So when he sees it, he says, 'Who are you? How beautiful you are! If only you were for me'. So it says: 'But, do you not recognise me? I am Chapter such and such (from the Quran). Had you not abandoned me, you would have been raised to this status'.⁵⁷

⁵⁴ Al Mahaasin – V 1 Bk 3 H 54

⁵⁵ Al Mahaasin – V 1 Bk 3 H 55

⁵⁶ Al Mahaasin – V 1 Bk 3 H 56

⁵⁷ Al Mahaasin – V 1 Bk 3 H 57

23 - عقاب من تهاون بأمر الله**Chapter 23 – Punishment for the one who is complacent with the Command of Allah^{azwj}**

عنه، عن جعفر بن محمد الاشعري، عن عبد الله بن ميمون القداح، عن أبي عبد الله عليه السلام، قال: قال: إياكم والغفلة فانما من غفل فانما يغفل على نفسه، وإياكم والتهاون بأمر الله فان من تهاون بأمر الله أهانه الله يوم القيامة

From him, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of the heedlessness! So the one who is heedless, he would be heedless upon himself. Beware of the complacency! So the one who is complacent with the Command of Allah^{azwj}, Allah^{azwj} would not Bother with him on the Day of Judgement'.⁵⁸

24 - عقاب من أتى الله من غير بابيه**Chapter 24 – Punishment for the one who comes to Allah^{azwj} from other than His^{azwj} Door**

عنه، عن محمد بن علي، عن صفوان بن يحيى، عن اسحاق بن غالب، عن أبي عبد الله عليه السلام، قال: قال ان حبرا من أحبار بني اسرائيل عبد الله حتى صار مثل الخلال، فأوحى الله إلى نبي من أنبيائه في زمانه: قل له: " وعزتي وجلالي وجبروتي لو انك عبدتني حتى تذوب كما تذوب الالاية في القدر ما قبلت منك حتى تأتيني من الباب الذي أمرتك."

From him, from Muhammad Bin Ali, from Safwan Bin Yahya, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Priest from the Priests of the Children of Israel worshipped Allah^{azwj} to the extent that he became like a toothpick. So Allah^{azwj} Revealed unto a Prophet^{as} from His^{azwj} Prophets^{as} of that era: "Say to him: "By My^{azwj} Honour and My^{azwj} Majesty, and My^{azwj} Omnipotence! Even if you were to worship Me^{azwj} until you melt like the melting of the tool in the (melting) pot, I^{azwj} will not Accept from you until you come to Me^{azwj} from the Door which I^{azwj} have Commanded for (through My^{azwj} Hujjat-the Imam/Prophet)'.⁵⁹

25 - عقاب من حقر مؤمنا وأذله**Chapter 25 – Punishment for the one who belittles a Believer and humiliates him**

عنه، عن ابن محبوب، عن المثنى، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: لا تحقروا مؤمنا فقيرا، فانه من أحقر مؤمنا فقيرا واستخف به حقره الله، ولم يزل الله ماقتا له حتى يرجع عن محقرته أو يتوب.

From him, from Ibn Mahoub, from Al Masny, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not belittle a poor Believer, for the one who belittles a poor Believer and considers him to be of less

⁵⁸ Al Mahaasin – V 1 Bk 3 H 58

⁵⁹ Al Mahaasin – V 1 Bk 3 H 59

importance, Allah^{azwj} would Belittle him, and will not cease to be Disgusted with him until he returns back from his belittling, or he repents’.

وقال: من استذل مؤمنا أو احتقره لقلة ذات يده ولفقره شهره الله يوم القيامة على رؤوس الخلائق.

And he^{asws} said: ‘The one who humiliates a Believer or belittles him due to the scarcity of that which is in his hands, and due to his poverty, Allah^{azwj} would Publicise him on the Day of Judgement upon the heads of the creatures’.⁶⁰

عنه، عن علي بن عبد الله، عن ابن محبوب، عن هشام بن سالم، عن المعلى بن خنيس، عن أبي عبد الله عليه السلام، قال: سمعته يقول: ليأذن بحرب مني من أذل عبيدي، وليأمن غضبي من أكرم عبيد المؤمنين.

From him, from Ali Bin Abdullah, from Ibn Mahboub, from Hisham Bin Saalim, from Al Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘(Allah^{azwj} Says): “Proclaim a war from him from Me^{azwj} to the one who humiliates My^{azwj} servant, and a safety from My^{azwj} Anger to the one who honours My^{azwj} believing servant’.⁶¹

26 - عقاب من شبع ومؤمن جائع

Chapter 26 – Punishment for the one is satiated whilst a Believer is hungry

عنه، عن محمد بن علي، عن ابن سنان، عن فرات بن أنحف، قال: قال علي بن الحسين عليهما السلام: من بات شبعانا وبحضرته مؤمن طاو، قال الله تبارك وتعالى: ملائكتي أشهدكم على هذا العبد اني أمرته فعصاني وأطاع غيري فوكلته إلى عمله، وعزتي وجلالي لا غفرت له أبدا.

From him, from Muhammad Bin Ali, from Ibn Sinan, from Furat Bin Ahnaf who said,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘The one who sleep satiated (full stomach) in the presence of a starving Believers, Allah^{azwj} Blessed and High Says: “O My^{azwj} Angels! I^{azwj} Hold you as witnesses upon this servant. I^{azwj} Commanded him, but he disobeyed Me^{azwj}, and obeyed other than Me^{azwj}, so I^{azwj} Allocate you to his deed. And by My^{azwj} Honour and My^{azwj} Majesty! I will not Fogive him, ever!”

وفي رواية حريز، عن أبي عبد الله عليه السلام، قال: قال الله عزوجل: ما آمن بي من أمسى شبعان وأخوه المسلم طوى.

And in a report of Hreyz,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Says: “There is none Secure from Me^{azwj}, the one who became satiated and his Muslim brother is starving”.

وفي رواية الوصافي عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: ما آمن بي من أمسى شبعانا وأمسى جاره جائعا.

⁶⁰ Al Mahaasin – V 1 Bk 3 H 60

⁶¹ Al Mahaasin – V 1 Bk 3 H 61

And in a report of Al Wasafy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'He has not believed in me^{saww}, the one who became satiated and his neighbour became hungry'.⁶²

27 - عقاب من اكتسى ومؤمن عارى

Chapter 27 – Punishment for the one who is (over) dressed whilst a Believer is without clothes

عنه، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أنحف، قال: قال علي بن الحسين عليهما السلام: من كان عنده فضل ثوب فعلم أنه بحضرته مؤمن يحتاج إليه فلم يدفعه إليه أكبه الله في النار على منخريه.

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'The one in whose presence is excess of clothes and he know that in his presence is a Believer needy for it, and he does not hand it over to him, Allah^{azwj} would Fling him into the Fire by the nostrils'.⁶³

28 - عقاب من مشى في حاجة المؤمن ولم ينصحه

Chapter 28 – Punishment for the one who walks regarding a need for the Believer and does not advise him

عنه، عن محمد بن علي، عن أبي جميلة، عن أبي عبد الله عليه السلام يقول: من مشى في حاجة أخيه المسلم ثم لم ينصحه فيها كان كمن خان الله ورسوله وكان الله خصمه.

From him, from Muhammad Bin Ali, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws} saying: 'The one who walks regarding a need of his Muslim brother, then does not advise him (of the struggles being faced) regarding it (pays him), would be like the one who betrayed Allah^{azwj}, and His^{azwj} Rasool^{saww}, and Allah^{azwj} would be his Adversary'.⁶⁴

عنه، عن ادريس بن الحسن، عن مصباح بن هلقام، عن أبي بصير، عن أبي - عبد الله عليه السلام، قال: سمعته يقول: أيما رجل من أصحابنا استعان به رجل من اخوانه في حاجة ولم يبالغ فيها بكل جهد فقد خان الله ورسوله والمؤمنين، قال أبو - بصير: قلت لأبي عبد الله عليه السلام: ما تعنى بقولك " والمؤمنين "؟ - قال: من لدن أمير المؤمنين (ع) إلى آخرهم.

From him, from Idrees Bin Al Hassan, from Masbah Bin Halqaam, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Whichever man from our^{asws} companions, utilises a man from his brother with regards to a need and does not deliver (pays) to him every struggle being faced with regards to it, so he has betrayed Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the Believers'. Abu Baseer said, 'I said to Abu Abdullah^{asws}, 'What do you^{asws} mean by your^{asws}

⁶² Al Mahaasin – V 1 Bk 3 H 62

⁶³ Al Mahaasin – V 1 Bk 3 H 63

⁶⁴ Al Mahaasin – V 1 Bk 3 H 64

words 'And the Believers'?' He ^{asws} said: 'The ones^{asws} from Amir-ul-Momineen^{asws} up to the last of them^{asws}'.⁶⁵

29 - عقاب من خذل مؤمنا

Chapter 29 – Punishment for the one who abandons a Believer

عنه، عن محمد بن علي، عن ابن فضال، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله عليه السلام، قال: ما من مؤمن يخذل أخاه وهو يقدر على نصرته إلا خذله الله في الدنيا والآخرة.

From him, from Muhammad Bin Ali, from Ibn Fazaal, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a Believer who abandons his brother, and he is able to help him, except that Allah^{azwj} would Abandon him in the world and the Hereafter'.⁶⁶

30 - عقاب من قال لمؤمن " أف " وأضر له السوء وقال: " أنت عدوى. "

Chapter 30 – Punishment for the one who says to a believer, 'Uff!', and harbours evil for him, and says, 'You are my enemy'.

عنه، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سمعت أبا عبد الله عليه السلام يقول: إذا قال المؤمن لأخيه: " أف. " خرج من ولايته وإذا قال: " أنت عدوى " كفر أحدهما، ولا يقبل الله من مؤمن عملاً وهو يضمر على المؤمن سوء.

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I heard Abu Abdullah^{asws} saying: 'When the Believers says to his brother, 'Uff! He exits from his Wilayah. And when he says, 'You are my enemy', one of them has disbelieved. And Allah^{azwj} does not Accept a deed from a Believer and he is harbouring evil to the Believer'.⁶⁷

31 - عقاب من استعان به المؤمن فلم يعنه

Chapter 31 – Punishment for the one is helped by a Believer, but he does not help him

عنه، عن إدريس بن الحسن، عن يوسف بن عبد الرحمن، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: أيما رجل من شيعتنا أتاه رجل من أخوانه واستعان به في حاجة فلم يعنه وهو يقدر إلا ابتلاه الله بأن يقضى حوائج عدو من أعدائنا يعذبه الله عليه يوم القيامة.

From him, from Idrees Bin Al Hassan, from Yusuf Bin Abdul Rahman, from Ibn Muskaan, from Abu Baseer,

⁶⁵ Al Mahaasin – V 1 Bk 3 H 65

⁶⁶ Al Mahaasin – V 1 Bk 3 H 66

⁶⁷ Al Mahaasin – V 1 Bk 3 H 67

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man from our^{asws} Shias comes to his brother and helps him in a need of his, and he (in return) does not help him although being able to, then Allah^{azwj} would Test him whether he fulfils a need of an enemy from our^{asws} enemies, so Allah^{azwj} would Punish him on the Day of Judgement'.

وفي رواية سدير عن أبي عبد الله عليه السلام مثله.

And in a report of Sudyer, from Abu Abdullah^{asws} – similar to it (is narrated)⁶⁸

عنه، عن سعدان بن مسلم، عن الحسين بن أنس، عن أبي جعفر عليه السلام، قال: من بخل بمعونة أخيه المسلم والقيام في حاجته ابتلى بمعونة من يَأْتُم عليه ولا يُؤجر.

From him, from Sa'dan Bin Muslim, from Al Husayn Bin Anas,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who is stingy in helping his Muslim brother, and stands (to Pray) with regards to his need, he would be Tested with helping the one who sins, and would not be Recompensed'⁶⁹

32 - عقاب من طعن في عين مؤمن

Chapter 32 – Punishment for the one who insults in the eyes of a Believer

عنه، عن محمد بن علي، عن ابن سنان، عن حماد بن عثمان، عن ربعي، عن الفضيل، قال: قال أبو عبد الله عليه السلام: ما من انسان يطعن في عين مؤمن الا مات بشر ميتة وكان يتمنى ألا يرجع إلى خير.

From him, from Muhammad Bin Ali, from Ibn Sinan, from Hamaad Bin Usmaan, from Rabi'e, from Al Fazeyl who said,

'Abu Abdullah^{asws} said: 'There is no person who insults in the eye of a Believer except that he dies hoping that he could have returned to the good'.

وفي رواية المفضل بن عمر، عن أبي عبد الله عليه السلام، قال: قال علي عليه السلام: ان الله عزوجل خلق المؤمن من نور عظمته وجلال كبريائه، فمن طعن على المؤمن أورد عليه قوله فقد رد على الله في عرشه، وليس هو من الله في شيء وانما هو شرك الشيطان

And in a report of Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the Believer from Light of His^{azwj} Magnificence, and Majesty of His^{azwj} Greatness. So the one who insults a Believer refuting against him with his words, so he has refuted against Allah^{azwj} in His^{azwj} Throne, and he would be in nothing from Allah^{azwj}, but rather he would be an associate of Satan^{la'}'.⁷⁰

⁶⁸ Al Mahaasin – V 1 Bk 3 H 68

⁶⁹ Al Mahaasin – V 1 Bk 3 H 69

⁷⁰ Al Mahaasin – V 1 Bk 3 H 70

33 - عقاب من منع مؤمنا شيئا من عنده أو من عند غيره**Chapter 33 – Punishment for the one who prevents a Believer from something which he has, or from someone else**

عنه، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أنحف، عن أبي – عبد الله عليه السلام، قال: أيما مؤمن منع مؤمنا شيئا مما يحتاج إليه وهو يقدر عليه من عنده أو من عند غيره، أقامه الله يوم القيامة مسودا وجهه مزرقة عيناه مغلوله يده إلى عنقه، فيقال: هذا الخائن الذي خان الله ورسوله، ثم يؤمر به إلى النار.

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furaat Bin Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever Believer prevents a Believer from something which he is need for, although he has the ability for it from himself or from someone else, Allah^{azwj} will Pause him on the Day of Judgement with a blackened face with blue eyes, his hands tied to his neck, so it would be said: 'This is a betrayer who betrayed Allah^{azwj} and His^{azwj} Rasool^{saww}'. Then He^{azwj} would be Commanded to the Fire'.⁷¹

عنه، عن محمد بن سنان، عن يونس بن ظبيان، قال: قال أبو عبد الله عليه - السلام: يا يونس من حبس حق المؤمن أقامه الله يوم القيامة خمس مائة عام على رجله حتى يسيل من عرقه أودية وينادي مناد من عند الله " هذا الظالم الذي حبس عن الله حقه. " قال: فيوبخ أربعين يوما ثم يؤمر به إلى النار.

From him, from Muhammad Bin Sinan, from Yunus Bin Zibyan who said,

'Abu Abdullah^{asws} said: 'O Yunus! The one who withholds a right of the Believer, would be Paused on the Day of Judgement for five hundred years upon his feet until his sweat drips like valleys and a Caller Calls out from the Presence of Allah^{azwj}: "This is the unjust one who withheld from Allah^{azwj} His^{azwj} right". So he would be Rebuked for forty days, then Commanded to the Fire'.

وفي رواية المفضل، قال: قال أبو عبد الله عليه السلام: أيما مؤمن حبس مؤمنا عن ماله وهو يحتاج إليه لم يذق والله من طعام الجنة ولا يشرب من الرحيق المختوم.

And in a report of Al Mufazzal who said,

'Abu Adullah^{asws} said: 'Whichever Believer withholds a Believer from his wealth and he is needy for it, by Allah^{azwj} would not taste from the food of the Paradise, nor drink from the **[83:25] pure drink that is sealed**'.⁷²

34 - عقاب من ربح على المؤمن**Chapter 34 – Punishment for the one who profits against the Believer**

عنه، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أنحف، عن أبي عبد الله عليه السلام، قال: ربح المؤمن على المؤمن ربا.

⁷¹ Al Mahaasin – V 1 Bk 3 H 71

⁷² Al Mahaasin – V 1 Bk 3 H 72

From him, from Muhammad Bin Ali, from Muihammad Bin Sinan, from Furaat Bin Ahnaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Profit of the Believer against the Believers is interest (usury)'.⁷³

35 - عقاب من حجب المؤمن

Chapter 35 – Punishment for the one who blocks the Believer

عن محمد بن علي، عن محمد بن سنان، عن المفضل بن عمر، قال: قال أبو – عبد الله عليه السلام، من كان بينه وبين المؤمن حجاب ضرب الله بينه وبين الجنة سبعين ألف سور، مسيرة ما بين السور إلى السور مسيرة سبعين ألف عام.

From Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'The one in between him and the Believer is a blocker (person/bouncer), Allah^{azwj} would Place between him and the Paradise seven thousand fences, and travel distance between one fence and another would of the travel distance of seventy thousand years'.⁷⁴

36 - عقاب من منع مؤمنا سكنى داره

Chapter 36 – Punishment for the one who prevents a Believer settling in his house

عنه، عن محمد بن علي، عن محمد بن سنان، عن المفضل، قال: قال أبو – عبد الله عليه السلام: أيما مؤمن كانت له دار فاحتاج مؤمن إلى سكنها فمنعه إياها قال الله عزوجل: " ملائكتي بخل عبيد على عبيد بسكنى الدنيا، وعزتي وجلالى لا يسكن جنائي أبداً ".

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'Whichever Believer had a house for himself, and a Believer was needy for settling in it, so he prevents it from him, Allah^{azwj} Mighty and Majestic Says: "My Angels! My^{azwj} servant has been stingy to My^{azwj} servant of settling in the world. By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Settle him in My^{azwj} Paradise, ever!"⁷⁵

37 - عقاب من باهت مؤمنا

Chapter 37 – Punishment for the one who slanders a Believer

عنه، عن ابن محبوب، عن مالك بن عطية، عن ابن أبي يعفور، عن أبي - عبد الله عليه السلام، قال: من بهت مؤمنا أو مؤمنة بما ليس فيه بعثه الله يوم القيامة في طينة خبال حتى يخرج مما قال، قلت: وما طينة خبال؟ - قال: صديد يخرج من فروج المومسات.

From him, from Ibn Mahboub, from Maalik Bin Atiya, from Ibn Abu Yafour,

⁷³ Al Mahaasin – V 1 Bk 3 H 73

⁷⁴ Al Mahaasin – V 1 Bk 3 H 74

⁷⁵ Al Mahaasin – V 1 Bk 3 H 75

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who slanders a believing man or a believing woman with what is not in them, Allah^{azwj} would Resurrect him on the Day of Judgement in 'Khabaal' clay until he comes out from what he said'. I said, 'And what is 'Khabaal' clay?' He^{asws} said: 'Puss which comes out from the discharge area of immoral ones'.⁷⁶

عنه، عن الحسين بن سعيد، عن فضالة، عن عبد الله بن بكير، عن أبي بصير، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: سباب المؤمن فسوق، وقتاله كفر، وأكل لحمه معصية.

From him, from Al Husayn Bin Saeed, from Fazaalat, from Abdullah Bin Bakeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Insulting the believer is immorality, and killing him is disbelief, and eating his flesh (backbiting) is disobedience (sin)'.⁷⁷

38 - عقاب من كان المؤمن عنده أقل وثيقة من الرهن

Chapter 38 – Punishment for the one who was a Believer, with whom is the least of a binding (agreement) for the deposit

عنه، عن مروك بن عبيد، عن بعض أصحابنا، عن أبي عبد الله عليه السلام، قال: من كان الرهن عنده أوثق من أخيه المسلم فأنا منه برئ.

From him, from Marwak Bin Ubyd, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The 'الرهن' (deposit) with whom is a binding chain (agreement) from his Muslim brother, so I^{asws} am away from him'.⁷⁸

39 - عقاب من روى على مؤمن رواية يريد بها شينه

Chapter 39 – Punishment for the one who reports against a Believer a report, intending to bring him down by it

عنه، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله عليه السلام، قال: من روى على مؤمن رواية، يريد بها شينه وهدم مروءته ليسقط من أعين الناس أخرجه الله من ولايته إلى ولاية الشيطان.

From him, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who reports against a Believer a report, intending to bring him down by it, and destroy his honour and make him to fall in the eyes of the people, Allah^{azwj} would Exit him from His^{azwj} Wilayah to (go to) the Wilayah of the Satan^{la'}.⁷⁹

⁷⁶ Al Mahaasin – V 1 Bk 3 H 76

⁷⁷ Al Mahaasin – V 1 Bk 3 H 77

⁷⁸ Al Mahaasin – V 1 Bk 3 H 78

⁷⁹ Al Mahaasin – V 1 Bk 3 H 79

40 - عقاب من أعان على مسلم**Chapter 40 – Punishment for the one who aids against a Muslim**

عنه، عن محمد بن علي، عن محمد بن سنان، عن أبي الجارود، عن أبي – جعفر عليه السلام، قال: من أعان على مسلم بشطر كلمة كتب بين عينيه يوم القيامة "أس من رحمة الله".

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who aids against a Muslim by cunning, a word would be Inscribed in between his eyes on the Day of Judgement "Despaired from the Mercy of Allah^{azwj}".⁸⁰

41 - عقاب من أغتیب عنده المؤمن فلم ينصره**Chapter 41 – Punishment for the one in whose presence a Believer is backbit and he does not help him**

عنه، عن محمد بن علي، عن الحسن بن محبوب، عن أبي الورد، عن أبي جعفر عليه السلام، قال: من أغتیب عنده أخوه المؤمن فنصره وأعانه نصره الله في الدنيا والآخرة، ومن لم ينصره ولم يدفع عنه وهو يقدر على نصرته وعونه، خفزه الله في الدنيا والآخرة.

From him, from Muhammad Bin Ali, from Al Hassan Bin Mahboub, from Abu Al Warad,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one in whose presence his brother is backbit, so he helps him and supports him, Allah^{azwj} would Help him in the world and the Hereafter. And the one who does not help him, and does not defend him although having the ability to help him and support him, Allah^{azwj} would Lower him in the world and the Hereafter'.⁸¹

42 - عقاب من أذاع فاحشة ومن عير مسلماً بذنب**Chapter 42 – Punishment for the one who broadcasts immorality, and the one who exposes the sin of a Muslim**

عنه، عن محمد بن علي وعلي بن عبد الله، عن ابن أبي عمير، عن علي بن اسماعيل، عن منصور بن حازم، قال: قال أبو عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: من أذاع فاحشة كان كمتديها، ومن عير مسلماً بذنب لم يمت حتى يركبه.

From him, from Muhammad Bin Ali and Ali Bin Abdullah, from Ibn Abu Umeyr, from Ali Bin Ismail, from Mansour Bin Hazim who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'The one who broadcasts immoralities is as if he has begun it, and the one who exposes a sin of a Muslim would not die until he commits it himself'.⁸²

⁸⁰ Al Mahaasin – V 1 Bk 3 H 80

⁸¹ Al Mahaasin – V 1 Bk 3 H 81

⁸² Al Mahaasin – V 1 Bk 3 H 82

43 - عقاب من تتبع عثرة المؤمن**Chapter 43 – Punishment of the one who follows the tracks of the Believer**

عنه، عن ابن أبي نجران، عن محمد بن سنان ومحمد بن علي، عن ابن سنان، عن أبي الجارود، عن أبي برزة، قال صلى بنا رسول الله صلى الله عليه وآله ثم انصرف مسرعا حتى وضع يده على باب المسجد ثم نادى بأعلى صوته: يا معشر من آمن بلسانه ولم يخلص الايمان إلى قلبه لا تتبعوا عورات المؤمنين فانه من تتبع عورات المؤمنين تتبع الله عورته، ومن تتبع الله عورته فضحه ولو في جوف بيته.

From him, from Ibn Abu Najran, from Muhammad Bin Sinan and Muhammad Bin Ali, from Ibn Sinan, from Abu Al Jaroud, from Abu Barza who said,

'We Prayed with Rasool-Allah^{saww}, then he^{saww} finished quickly until he^{saww} placed his hand upon the door of the Masjid. Then he^{saww} called out in a high voice: 'O group, the ones who believed by his tongue and is not sincere of faith to his heart! Do not follow the faults of the Believers, for the one who does follow the faults of the Believers follows the faults of Allah^{azwj}. And the one who follows the faults of Allah^{azwj}, would have these exposed even if he is in the middle of his house'.

وفي رواية زرارة، عن أبي جعفر عليه السلام، قال: ان أقرب ما يكون العبد إلى الكفر أن يواخي الرجل على الدين فيحصى عليه عثراته أو زلاته ليعنفه بها يوما ما.

And in a report of Zarara, from Abu Ja'far^{asws} having said: 'The closest of what the servant comes to the disbelief is when he establishes brotherhood with the man over the debt, so he counts it against him, his stumbles and slips so that he can scold him for it one day'.

وفي رواية ابن سنان، قال: قلت لأبي عبد الله عليه السلام: عورة المؤمن على المؤمن حرام؟ - قال: نعم، قلت: يعنى سفالته؟ - قال: ليس هو حيث تذهب، انما هو اذاعة سره.

And in a report of Ibn Sinan who said, 'I said to Abu Abdullah^{asws}, 'The nakedness of the Believer is forbidden unto the Believer?' He^{asws} said: 'Yes'. I said, 'Meaning, his lowness?' He^{asws} said: 'It is not where you are going (with it). But rather, it is the broadcasting of his secret'.⁸³

44 - عقاب الإذاعة**Chapter 44 – Punishment for the broadcasting**

عنه، عن محمد بن علي وعلي بن عبد الله جميعا، عن الحسن بن محبوب، عن العلا ومحمد بن سنان معا، عن محمد بن مسلم، قال: سمعت أبا جعفر عليه السلام يقول: ان العبد يحشر يوم القيامة وما يدمى دما، فيدفع إليه شبه المحجمة أو فوق ذلك، فيقال له: هذا سهمك من دم فلان، فيقول: يا رب انك لتعلم أنك قبضتني وما سفكت دما، قال: بلى، سمعت من فلان بن فلان كذا وكذا فرويتها عنه، فنقلت عنه حتى صار إلى فلان الجبار فقتله عليها فهذا سهمك من دمه.

From him, from Muhammad in Ali and Ali Bin Abdullah together, from Al Hassan Bin Mahboub, from Al A'ala and Muhammad Bin Sinan together, from Muhammad Bin Muslim who said,

⁸³ Al Mahaasin – V 1 Bk 3 H 83

'I heard Abu Ja'far^{asws} saying: 'The servant would be pushed on the Day of Judgement bleeding with blood, so he would be handed over with the container or above that, and it would be said to him: 'This is your portion from the blood of so and so'. So he would be saying, 'O Lord^{azwj}! You^{azwj} Know that You^{azwj} captured my soul and I did not shed blood'. He^{azwj} would Say: "Yes, but you heard from so and so, such and such, so you reported about it. So you copied from him until it came to so and so the tyrant, so he killed him due to it. So this is your portion from his blood'.⁸⁴

45 - عقاب القتل

Chapter 45 – Punishment for the murder

عنه، عن محمد بن علي، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي عبيدة، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: ألا، لا يعجبك رحب الذراعين بالدم، ان له عند الله قاتلا لا يموت.

From him, from Muhammad Bin Ali, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Indeed! Do not be surprised at the arms welcoming with the blood. For it, in the Presence of Allah^{azwj} is a murderer (who is punished severely) but does not die'.⁸⁵

عنه، عن محمد بن حسان، عن محمد بن جعفر، عن أبيه، انه وجد لرسول الله صلى الله عليه وآله صحيفة معلقة في سيفه ان أعتى الناس على الله، القاتل غير قاتله، والضارب غير ضاربه، ومن أوى محدثا فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه صرفا ولا عدلا.

From him, from Muhammad Bin Hisaan,

(It has been narrated) from Muhammad Bin Ja'far^{asws}, from his^{asws} father^{asws} who found a parchment of Rasool-Allah^{saww} attached to his^{saww} sword which said: 'The people would come against Allah^{azwj}, the killer without having killed, and the striker (of the sword) without having struck it, and one who harbours a moderniser (innovator), so upon him is the Curse of Allah^{azwj}, and the Angels, and all the people together. Allah^{azwj} will not Accept from him, neither the changing nor the justice'.⁸⁶

عنه، عن محمد بن علي، عن محمد بن أسلم الجبلي، عن عبد الرحمن بن أسلم، عن أبيه، عن أبي جعفر عليه السلام، قال: من قتل مؤمنا متعمدا أثبت الله على قاتله جميع الذنوب وبرأ المقتول منها وذلك قول الله تبارك وتعالى " اني أريد أن تبوء بإثمي وإثمك فتكون من أصحاب النار ".

From him, from Muhammad Bin Ali, from Muhammad Bin Aslam Al Jabaly, from Abdul Rahman in Aslam, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who kills a Believer deliberately, Allah^{azwj} would Affirm upon his heart all the sins of the killed and free him from it. And these are the Words of Allah^{azwj} Blessed and High **[5:29] I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the Fire**'.

⁸⁴ Al Mahaasin – V 1 Bk 3 H 84

⁸⁵ Al Mahaasin – V 1 Bk 3 H 85

⁸⁶ Al Mahaasin – V 1 Bk 3 H 86

وفي رواية سليمان بن خالد، قال: سمعت أبا عبد الله عليه السلام يقول: أوحى الله عز وجل إلى موسى بن عمران عليه السلام " يا موسى قل للملا من بني اسرائيل: اياكم وقتل النفس الحرام بغير حق، فمن قتل منكم نفسا في الدنيا قتله الله في النار مائة ألف قتلة مثل قتلة صاحبه ".⁸⁷

And in a report of Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as} Bin Imran^{as}: "O Musa^{as}! Say to the crowd of the Children of Israel: 'Beware of killing a soul without right (unjustly). So the one who kills a soul in the world, from among you, Allah^{azwj} would Kill him a hundred thousand times in the Fire, similar to the killing of his companion'.⁸⁷

عنه، عن محمد بن علي، عن المفضل بن صالح، عن جابر بن يزيد، عن أبي جعفر عليه السلام، قال: أول ما يحكم الله فيه يوم القيامة الدماء، فيوقف ابني آدم فيفصل بينهما، ثم الذين يلونهما من أصحاب الدماء حتى لا يبقى منهم أحد، ثم الناس بعد ذلك، فيأتي المقتول قاتله فيشخب دمه في وجهه فيقول: هذا قتلني، فيقول: أنت قتلتني؟ فلا يستطيع أن يكتم الله حديثاً.

From him, from Muhammad Bin Ali, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The first of what Allah^{azwj} would Judge on the Day of Judgement is the blood. So the two sons of Adam^{as} would pause and it would be Decided between them. Then the ones who were in the colours (similar situation) to these two, until there does not remain any one from them, then the (rest of the) people after that. So the killed one would come to the killer, and shed his blood in his face and would be saying, 'This is the one who killed me'. So they would be saying to him: 'You killed him?' So he would not be able to conceal the narrative from Allah^{azwj}'.⁸⁸

46 - عقاب الزاني

Chapter 46 – Punishment of the adulterer

أبو عبد الله البرقي، عن عثمان بن عيسى، عن سالم، عن أبي عبد الله عليه السلام قال: ان أشد الناس عذاباً يوم القيامة رجل أقر نطقه في رحم تحرم عليه.

Abu Abdullah Al Barqy, from Usman Bin Isa, from Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most difficult of Punishment on the Day of Judgement would be upon a man who settled his seed in a womb which was Forbidden to him'.⁸⁹

عنه، عن ابن فضال، عن عبد الله بن بكير قال: قلت لأبي جعفر عليه السلام في قول رسول الله صلى الله عليه وآله " إذا زنى الرجل فارقه روح الايمان. " قال: قوله عز وجل " وأيدهم بروح منه. " ذلك الذي يفارقهم.

From him, from Ibn Fazaal, from Abdullah Bin Bakeyr who said,

⁸⁷ Al Mahaasin – V 1 Bk 3 H 87

⁸⁸ Al Mahaasin – V 1 Bk 3 H 88

⁸⁹ Al Mahaasin – V 1 Bk 3 H 89

'I said to Abu Ja'far^{asws} regarding the words of Rasool-Allah^{saww}: 'When the man commits adultery, the spirit of faith separates from him'. He^{asws} said: 'The Words of the Mighty and Majestic **[58:22] and He has Supported them with a Spirit from Him**'. That is which separates from him'.⁹⁰

عنه، عن محمد بن علي، عن ابن فضال، عن عبد الله بن ميمون القداح، عن أبي عبد الله عليه السلام، عن أبيه، قال: للزاني ست خصال، ثلاث في الدنيا وثلاث في الآخرة أما التي في الدنيا فانه يذهب بنور الوجه، ويورث الفقر، ويعجل الفناء، وأما التي في الآخرة فسخط الرب، وسوء الحساب، والخلود في النار.

From him, from Muhammad Bin Ali, from Ibn fazaal, from Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} from his^{asws} father^{asws} having said: 'The adulterer has six characteristics – three in the world and three in the Hereafter. As for those which are in the world - so the light goes away from his face, and he inherits the poverty, and hastens to the destruction. And as for those which are in the Hereafter – so it is the Anger of the Lord^{azwj}, and the evil Reckoning, and the eternal abiding in the Fire'.⁹¹

عنه، عن محمد بن علي، عن ابن فضال، عن ابن القداح، عن أبي عبد الله عليه السلام، قال: قال يعقوب عليه السلام لابنه: يا بني، لا تزن فلو أن الطير زنى لتناثر ريشه.

From him, from Muhammad Bin Ali, from Ibn Fazaal, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Yaqoub^{as} said to his^{as} son^{as}: 'O my^{as} son^{as}! Do not commit adultery, for even if the bird commits adultery, its wings would be scattered (shed as a punishment)'.⁹²

عنه، عن ابن أبي عمير، عن معاوية بن عمار، عن صباح بن سيابة، قال: كنت عند أبي عبد الله عليه السلام فقيل له: يزني الزاني وهو مؤمن؟ - قال: إذا كان على بطنها سلب الايمان منه، فإذا قام رد عليه، قال: فانه إذا أراد أن يعود؟ - قال: ما أكثر ما يهم أن يعود ثم لا يعود.

From him, from Ibn Abu Umeir, from Muawiya Bin Amaar, from Sabah Bin Sayabat who said,

'I was in the presence of Abu Abdullah^{asws}, so it was said to him^{asws}, 'The adulterer commits adultery and he is a Believer?' He^{asws} said: 'When he was in the middle of it, the 'Eman' (faith) is Confiscated from him. So when he stands, it is returned back to him'. He said, 'So if he intends to return (to committing adultery)?' He^{asws} said: 'He gets concerned many a time if he wishes to return, then it (the faith) does not return'.

وفي رواية أبي عبيدة، عن أبي جعفر عليه السلام، قال: وجدنا في كتاب علي عليه السلام، قال: قال رسول الله (صلى الله عليه وآله) إذا كثرت الزنا كثرت موت الفجأة

And in a report of Abu Ubeyda, from Abu Ja'far^{asws} having said: 'We^{asws} found in the Book of Ali^{asws} that: 'Rasool-Allah^{saww} said: 'When the adultery is rife, the sudden death would increase'.⁹³

⁹⁰ Al Mahaasin – V 1 Bk 3 H 90

⁹¹ Al Mahaasin – V 1 Bk 3 H 91

⁹² Al Mahaasin – V 1 Bk 3 H 92

⁹³ Al Mahaasin – V 1 Bk 3 H 93

عنه، عن علي بن عبد الله، عن شريف بن سابق، عن الفضل بن أبي قرة، عن أبي عبد الله عليه السلام، قال: لما أقام العالم الجدار أوحى الله إلى موسى عليه السلام، اني مجازي الابناء بسعي الآباء ان خير فخير وان شر فشر، لا تزنا فتنني نساكنكم ومن وطئ فراش امرئ مسلم وطئ فراشه " كما تدين تدان. "

From him, from Ali Bin Abdullah, from Shareef Bin Saabiq, from Al Fazal Bin Abu Qarat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the scholar (Prophet Khizr^{as}) erected the wall, Allah^{azwj} Revealed unto Musa^{as}: "I^{azwj} shall Recompense the children with the efforts of their forefathers – if good so good, and if evil, so evil. Do not commit adultery, for your women will commit adultery. And the one who had intercourse on the bed of a Muslim person, intercourse would be upon his own bed. Whatever you do would be done to you'.

وفي رواية أبي حمزة، عن أبي جعفر عليه السلام، قال: أوحى الله إلى موسى بن عمران: " لا تزن فأحجب عنك نور وجهي، وتغلق أبواب السماوات دون دعائك " .

And in a report of Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Revealed unto Musa Bin Imran^{as}: "Do not commit adultery, for I^{azwj} shall Veil from you the Light of My^{azwj} Face, and Lock the doors of the sky, blocking your^{as} supplications'.⁹⁴

عنه، عن البرقي، عن ابن فضال، عن ابن بكير، عن زرارة، عن عبد الملك بن أعين، قال: سمعت أبا جعفر عليه السلام يقول: إذا زنى الرجل أدخل الشيطان ذكره فعملا جميعا فكانت النطفة واحدة فخلق منها ويكون شرك شيطان.

From him, from Al Barqy, from Ibn Fazaal, from Ibn Bakeyr, from Zarara, from Abdul Malik Bin Ayn who said,

'I heard Abu Ja'far^{asws} saying: 'When the man commits adultery, the Satan^{la} includes himself^{la} in his manhood. So they perform the deed together as if it was a single seed, so the creature from it would become an associate of Satan^{la}'.⁹⁵

عنه، عن يحيى بن المغيرة، عن حفص، قال: قال زيد بن علي: قال أمير - المؤمنين عليه السلام: إذا كان يوم القيامة أهب الله ريحا منتنة يتأذى بها أهل الجمع حتى إذا همت أن تمسك بأنفاس الناس ناداهم مناد: هل تدرون ما هذه الريح التي قد أدتكم؟ - فيقولون: لا، وقد أدتنا وبلغت منا كل المبلغ، (قال): فيقال هذه ريح فروج الزناة الذين لقوا الله بالزنا ثم لم يتوبوا، فالعنوهم لعنهم الله، قال: فلا يبقى في الموقف أحد الا قال: " اللهم العن الزناة " .

From him, from Yahya Bin Al Mugheira, from Hafs,

(It has been narrated) from Zayd son of Ali^{asws} who said, 'Amir-ul-Momineen^{asws} said: 'When it will be the Day of Judgement, Allah^{azwj} would Grant such a rotten wind by which the all of the people gathered would be harmed by it to the extent that they would think about holding their breath. A Caller would Call out to them: 'Do you all know what this wind is, which is harming you?' So they would be saying, 'No, and it has harmed all that it has reached to'. So he would say: 'This is a wind from the discharge area of the adulterers who met Allah^{azwj} without having repented, therefore

⁹⁴ Al Mahaasin – V 1 Bk 3 H 94

⁹⁵ Al Mahaasin – V 1 Bk 3 H 95

curse them with the Curse of Allah^{azwj}. So there would not remain anyone in the pausing station except that he would say, 'Our Allah^{azwj}! Curse the adulterers'.⁹⁶

47 - عقاب الزانية

Chapter 47 – Punishment for the adulteress

عنه، عن عثمان بن عيسى، عن ابن مسكان، عن محمد بن مسلم، عن أبي - عبد الله عليه السلام، قال: ثلاثة لا يكلمهم الله عزوجل ولا يزكيهم ولهم عذاب أليم، منهم المرأة توطئ على فراش زوجها.

From him, from Usman Bin Isa, from Ibn Muskaan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There are three to whom Allah^{azwj} Mighty and Majestic will not Speak to and will not Purify them, and for them would be a painful Punishment – Among them is the woman is complicit upon the bed of her husband'.⁹⁷

عنه، عن ابن أبي عمير، عن اسحاق بن أبي هلال، عن أبي عبد الله عليه السلام، قال: قال علي عليه السلام: ألا أخبركم بكبير الزنا؟ - قالوا: بلى، قال: هي امرأة توطئ على فراش زوجها فتأتي بولد من غيره، فتلك التي لا يكلمها الله ولا ينظر إليها يوم القيامة ولا يزكيها ولها عذاب أليم.

From him, from Ibn Abu Umeyr, from Is'haq Bin Abu Hilal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} said: 'Shall I^{asws} inform you of the great adultery?' They said, 'Yes'. He^{asws} said: 'It is the woman who is complicit upon the bed of her husband, so she comes with a child from someone else. So she is the one to whom Allah^{azwj} will not Speak to, nor Look at her (with Consideration) on the Day of Judgement, nor Purify her, and for her would be a painful Punishment'.⁹⁸

48 - عقاب ولد الزنا

Chapter 48 – Punishment of the child born of adultery

عنه، عن محمد بن علي، عن المفضل بن صالح، عن جابر، عن أبي جعفر عليه السلام، قال: لا يقتل الانبياء ولا أولاد الانبياء الا أولاد الزنا.

From him, from Muhammad Bin Ali, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'No one murdered the Prophets^{as}, nor the children of the Prophets^{as} except the children of adultery (bastards)'.⁹⁹

عنه، عن أبيه أبي عبد الله البرقي، عن ابن فضال، عن عبد الله بن بكير، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: لا خير في ولد الزنا ولا في بشره ولا شعره ولا في لحمه ولا في دمه ولا في شيء منه (يعني ولد الزنا).

⁹⁶ Al Mahaasin – V 1 Bk 3 H 96

⁹⁷ Al Mahaasin – V 1 Bk 3 H 97

⁹⁸ Al Mahaasin – V 1 Bk 3 H 98

⁹⁹ Al Mahaasin – V 1 Bk 3 H 99

From him, from his father Abu Abdullah Al Barqym from Ibn Fazaal, from Abdullah Bin Bakeyr, from Zarara who said,

'I heard Abu Ja'far^{asws} saying: 'There is no good in a child born of adultery, neither with his evil, nor in his hair, nor in his flesh, nor in his blood, nor in anything from him (meaning the one born of adultery).'

وفي رواية أبي خديجة، عن أبي - عبد الله عليه السلام، قال: ان كان أحد من أولاد الزنا نجا لنجا سائح بني اسرائيل، فقيل له: وما سائح بني اسرائيل؟ - قال: كان عابدا، فقيل له: ان ولد الزنا لا يطيب أبدا ولا يقبل الله منه عملا، قال: فخرج يسبح بين الجبال ويقول: ما ذنبي؟.

And in a report of Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If there is anyone from the illegitimate children who would be saved, it would be the traveller of the Children of Israel'. So it was said to him^{asws}, 'And what is the traveller of the Children of Israel?' He^{asws} said: 'He was a worshipper'. So it was said to him, 'One born of adultery will not be good, ever, nor will Allah^{azwj} Accept deeds from him'. So he went out travelling between the mountains, and he was saying, 'What is my sin?'¹⁰⁰

49 - عقاب النظر إلى النساء

Chapter 49 – Punishment of looking at the women

عنه، عن محمد بن علي، عن ابن فضال، عن علي بن عقبة، عن أبيه، عن أبي عبد الله عليه السلام، قال: سمعته يقول: النظر سهم من سهام إبليس مسموم، وكم من نظرة أورثت حسرة طويلة.

From him, from Muhammad Bin Ali, from Ibn Fazaal, from Ali Bin Uqba, from his father,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The looking is a portion from the poisonous portions of Iblees^{la}, and how many looks have inherited a lengthy regret'.

وفي رواية يحيى بن المغيرة، عن ذافر، رفعه، قال: قال عيسى بن مريم عليه السلام: إياكم والنظرة فإنها تزرع في القلب وكفى بها لصاحبها فتنة.

And in a report of Yahya Al Mugheira, from Zaafar, raising it, said,

He^{asws} said: 'Isa Bin Maryam^{as} said: 'Beware of the looking, for it is a plantation in the heart and suffices by it for its doer as a strife (Fitna)'.¹⁰¹

50 - عقاب اللواط

Chapter 50 – Punishment for the sodomy

عنه، عن محمد بن علي، عن ابن فضال، عن سعيد بن غزوان، عن اسماعيل بن مسلم، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: لما عمل قوم لوط ما عملوا بكت الارض إلى ربها حتى بلغت دموعها السماء، وبكت السماء حتى بلغت دموعها العرش، فأوحى الله إلى السماء أن احصبيهم، وأوحى إلى الارض أن اخسفي بهم.

¹⁰⁰ Al Mahaasin – V 1 Bk 3 H 100

¹⁰¹ Al Mahaasin – V 1 Bk 3 H 101

From him, from Muhammad Bin Ali, from Ibn Fazaal, from Saeed Bin Gazwaan, from Ismail Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the people of Lut^{as} did what they did, the earth wept to its Lord^{azwj} to the extent that its tears reached the sky, and the sky wept to the extent that its tears reached the Throne. So Allah^{azwj} Revealed to the sky to rain hailstorms upon them, and Revealed unto the earth to submerge with them'.¹⁰²

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن سعيد، قال: أخبرني زكريا بن محمد، عن أبيه، عن عمرو، عن أبي جعفر (عليه السلام)، قال: «كان قوم لوط من أفضل قوم خلقهم الله، فطلبهم إبليس الطلب الشديد، و كان من فضلهم و خيرتهم أنهم إذا خرجوا إلى العمل خرجوا بأجمعهم، و تبقى النساء خلفهم، فلم يزل إبليس يعتادهم، فكانوا إذا رجعوا خرب إبليس ما يعملون، فقال بعضهم لبعض: تعالوا نرصد هذا الذي يخرب متاعنا.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed, from Zakariyya Bin Muhammad, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of Lut^{as} used to be the best of the people Created by Allah^{azwj}, therefore, Iblees^{la} sought them with an intense seeking. And from their merits, and their good things was that they used to go out to the work, they would go out altogether, and the women would remain behind them. So, Iblees^{la} did not cease to be accustomed with them. So whenever they used to return, Iblees^{la} would spoil whatever they used to work for. So some of them said to the others, 'Come, let us monitor this one who spoils our provisions'.

فرصدوه فإذا هو غلام أحسن ما يكون من الغلمان، فقالوا له: أنت الذي تخرب متاعنا مرة بعد أخرى، فاجتمع رأيهم على أن يقتلوه، فبيته عند رجل، فلما كان الليل صاح، فقال له: ما لك؟ فقال: كان أبي ينومي على بطني. فقال له: تعال فم على بطني

So they monitored, and there was a boy, as beautiful as a boy can be from the boys. So they said to him, 'Are you the one who spoils our provisions time and again?' So they formed a consensus of their view upon killing him, and so they harboured him with a man, So when it was the night, he started crying, so he said to him, 'What is the matter with you?' So he said, 'My father used sleep me upon his stomach'. So he said to him, 'Come, so sleep upon my stomach'.

- قال- فلم يزل يدلك الرجل حتى علمه أن يفعل بنفسه، فأولا علمه إبليس، و الثانية علمه هو، ثم انسل ففر منهم، و أصبحوا فجعل الرجل يخبر بما فعل بالغلام، و يعجبهم منه، و هم لا يعرفونه، فوضعوا أيديهم فيه حتى اكتفى الرجال بعضهم ببعض. ثم جعلوا يرصدون مارة الطريق فيفعلون بهم، حي تتكبد مدينتهم الناس، ثم تركوا نساءهم و أقبلوا على الغلمان، فلما رأى أنه قد أحكم أمره في الرجال جاء إلى النساء، فصير نفسه امرأة، فقال: إن رجالكن يفعل بعضهم ببعض: قلن: نعم قد رأينا ذلك، و كل ذلك يعظمهم لوط ويوصيهم، و إبليس يغويهم حتى استغنى النساء بالنساء.

He^{asws} said: 'So the man kept massaging him until he taught him how to do it himself. The first one to teach him was Iblees^{la}, and the second one was him. Then he^{la} slipped away from them, and in the morning the man came with the news of what he had done with the young boy, and they were astounded from it, and they did not understand it. So they instered their hands in it until the men were content with each other. Then they started the passers-by and used to do it with them, to the extent that they plagues their cities and its people. Then they avoided their women and

used to come to the young boys. So when he (Iblees^{la}) saw that his^{la} matter has been decided among the men, he^{la} came to the women. So he turned himself^{la} into a woman and said, 'Your men are doing it with each other'. So they said, 'Yes, we have seen that'. And all that, Lut^{as} had advised them against it and exhorted them. And Iblees^{la} made them go astray to the extent that the women used to satisfy themselves with the women.

فلما كملت عليهم الحجة، بعث الله جبرئيل و ميكائيل و إسرائيل (عليهم السلام) في زي غلمان عليهم أقبية، فمروا بلوط و هو يحرث، فقال: أين تريدون، ما رأيت أجمل منكم قط! فقالوا: إنا رسل سيدنا إلى رب هذه المدينة. قال: أ و لم يبلغ سيدكم ما يفعل أهل هذه المدينة؟ يا بني إنهم و الله يأخذون الرجال فيفعلون بهم حتى يخرج الدم. فقالوا: أمرنا سيدنا أن نمر وسطها. قال: فلي إليكم حاجة؟ قالوا: و ما هي؟ قال: تصبرون ها هنا إلى اختلاط الظلام

So when the Argument against them was completed, Allah^{azwj} Sent Jibrael^{as}, and Mikael^{as}, and Israfeel^{as} in the attire of young men. So they^{as} passed by Lut^{as} and he^{as} was farming, so he^{as} said, 'Where are you^{as} intending, for I^{as} have not seen anyone more beautiful than you^{as} at all!' So they^{as} said: 'We^{as} are the Messengers Sent by our^{as} Master^{azwj} to the lord of this city'. He^{as} said: 'Has it not reached your Lord^{azwj} what the people of this city are indulging in? O my^{as} sons^{as}! By Allah^{azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. So they^{as} said: 'Our^{as} Master^{azwj} has Commanded us that we^{as} should pass by in the middle of it'. He^{as} said: 'For me^{as}, there is a need from you^{as}'. So they^{as} said: 'And what is it?' He^{as} said: 'You should patiently await here until the dark'.

- قال- فجلسوا- قال- فبعث ابنته، و قال: جيئي لهم بخبز، و جيئي لهم بماء في القربة، و جيئي لهم عباء يتغطون بها من البرد. فلما أن ذهبت الابنة أقبل المطر بالوادي، فقال لوط: الساعة يذهب بالصبيان الوادي. فقال: قوموا حتى نمضي. و جعل لوط يمشي في أصل الحائط، و جعل جبرئيل و ميكائيل و إسرائيل يمشون وسط الطريق. فقال: يا بني، امشوا هاهنا. فقالوا: أمرنا سيدنا أن نمر في وسطها.

He^{asws} said: 'So he^{as} sent for his^{as} daughter and said, 'Come to me^{as} with some bread for them, and come to me^{as} with water for them in a canteen, and come to me^{as} with a robe for them to cover themselves by it from the cold'. So when the daughter went, rain fell upon the valley, so Lut^{as} said: 'At this time the young boys would go into the valley. Arise, until we^{as} go from here'. So Lut^{as} walked by the wall, and Jibrael^{as}, and Mikael^{as}, and Israfeel^{as} were walking in the middle of the road. So he^{as} said: 'O my^{as} sons^{as}! Walk over here'. So they^{as} said: 'Our Master^{azwj} has Commanded us^{as} that we^{as} should walk in the middle of it'.

و كان لوط يستغتم الظلام، و مر إبليس، فأخذ من حجر امرأة صبي فطرحة في البئر، فتصايح أهل المدينة كلهم على باب لوط، فلما أن نظروا إلى الغلمان في منزل لوط، قالوا: يا لوط، قد دخلت في عملنا. فقال: هؤلاء ضيفي، فلا تفضحوني في ضيفي. قالوا: هم ثلاثة، خذ واحدا و أعطنا اثنين- قال- فأدخلهم الحجرة، و قال لو أن لي أهل بيت يمنعوني منكم».

And Lut^{as} was under the cover of darkness, and Iblees^{la} passed by. So he^{la} seized a young boy from the chamber of a woman and threw him into the well. So all of the people of the city came yelling at the door of Lut^{as}. So when they saw the young men in the house of Lut^{as}, they said, 'O Lut^{as}! You^{as} have (also) entered into our deeds'. So he^{as} said: 'These are my^{as} guests, so do not embarrass me^{as} with regards to my^{as} guests'. They said, 'They are three, so take one and give us two'. So they entered the chamber, and he^{as} said: 'If only there were some of my^{as} family members here, they would have prevented you from me^{as}'.

قال: «و تدافعوا على الباب، و كسروا باب لوط، و طرحوا لوطا، فقال له جبرئيل: إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَخَذَ كَفَا مِنْ بَطْحَاءٍ، فَضْرَبَ بِهَا وُجُوهُهُمْ، و قال: شَهِتَ الْوُجُوهُ، فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ، و قال لهم لوط: يَا رَسُولَ رَبِّي، فَمَا أَمْرُكُمْ رَبِّي فِيهِمْ؟ قَالُوا: أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحَرِ. قال: فلي إليكم حاجة قالوا: و ما حاجتك؟ قال: تأخذونهم الساعة، فاني أخاف أن يبدو لربي فيهم، فقالوا يا لوط: إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يَرِيدُ أَنْ يَأْخُذَ، فَخَذَ أَنْتَ بَنَاتِكَ و امض ودع امرأتك».

He^{asws} said: 'They jolted at the door, and broke the door of Lut^{as}, and set aside Lut^{as}. So Jibraeel^{as} said to them **[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you.** So he^{as} grabbed a plam full of sand and struck their faces with it, and said: '(Be) ugly of the faces!' So all the people of the city became blind. And Lut^{as} said to them^{as}: 'O Messengers of my^{as} Lord^{azwj}, so what did your^{as} Lord^{azwj} Command with regards to them?' They^{as} said: 'He^{azwj} Commanded us that we^{as} should seize them at sunrise'. I^{as} have need to you^{as}'. So they^{as} said: 'And what is it?' He^{as} said: 'Seize them all now, so I^{as} am afraid that my^{as} Lord^{azwj} may Reconsider them'. So they said: 'O Lut^{as}! **[11:81] surely their appointed time is the morning; is not the morning near?** So the ones whom you^{as} want to take with you^{as}, so take with yourself^{as}, your^{as} daughters and go, and leave your^{as} wife'.

فقال أبو جعفر (عليه السلام): رحم الله لوطا، لو يدري من معه في الحجرة لعلم أنه منصور حيث يقول: لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدَّ مِنْ جِبْرَائِيلَ مَعَهُ فِي الْحَجَرَةِ! فقال الله عز و جل لمحمد (صلى الله عليه و آله) وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ مِنْ ظَالِمِي أُمَّتِكَ، إِنْ عِلِمُوا مَا عَمِلَ قَوْمُ لُوطَ».

So Abu Ja'far^{asws} said: 'May Allah^{azwj} have Mercy on Lut^{as}. Had he^{as} known the ones who were with him^{as} in the chamber, he^{as} would have known that he^{as} is a Supported one, where he^{as} said **[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support,** i.e., a support stronger than Jibraeel^{as} who was with him^{as} in the chamber! So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww} **[11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust,** the unjust ones from your^{saww} community, if they were to do what the people of Lut^{as} did'.

قال: «و قال رسول الله (صلى الله عليه و آله): مَنْ أَلَحَّ فِي وَطْءِ الرِّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ».

He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who insisted in having intercourse with the men, would not die until he calls the men to himself (for intercourse)'.¹⁰³

وروى عن أبي عبد الله عليه السلام في رجل لعب بغيلا، قال: إذا أوقب لم تحل له أخته أبداً،

And it has been reported

(It has been narrated) from Abu Abdullah^{asws} regarding a man who played with a young boy. He^{asws} said: 'When he enters into him, his sister would not be lawful to him, ever.

وقال عليه السلام: لو كان ينبغي لاحد أن يرجم مرتين لرجم اللوطى مرتين.

And he^{asws} said: 'If it was befitting for anyone to be stoned twice, the sodomist would be stoned twice'.

وقال أبو عبد الله عليه السلام: قال أمير المؤمنين عليه السلام: اللواط ما دون الدبر فهو لوطي والدبر فهو الكفر بالله.

And Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said: 'The sodomy what is besides the anus, so he is a sodomist, and the (entering the) anus, so he is a disbeliever with Allah^{azwj}'.¹⁰⁴

51 - عقاب من أمكن من نفسه يؤتى

Chapter 51 – Punishment for the one makes it possible upon himself to be come to

عنه، عن جعفر بن محمد، عن عبد الله بن ميمون القداح، عن أبي عبد الله، عن أبيه عليهما السلام، قال: جاء رجل إلى أبي صلوات الله عليه فقال: يا ابن رسول الله اني قد ابتليت ببلاء فادع الله لي، فقال: قيل له: انه يؤتى في دبره، فقال: ما أبلى الله أحدا بهذا البلاء وله فيه حاجة، ثم قال: قال أبي: قال الله عزوجل: " وعزتي وجلالي لا يقعد على استبرقها وحريرها من يؤتى في دبره ".

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} having said: 'A man came up to my^{asws} father^{asws}, so he said, 'O son^{asws} of Rasool-Allah^{saww}! I have been Tested with an affliction, so supplicate for me'. So he^{asws} said: 'It was said to him^{asws}, 'He lets people come to his behind'. So he^{asws} said: 'Allah^{azwj} has not Tested anyone with an affliction and there was a need for him in it'. Then he^{asws} said: 'My^{asws} father^{asws} said: Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour and My^{azwj} Majesty, he will not sit upon its brocade and its silk, the one who lets (men) come into his behind'.¹⁰⁵

وبهذا الاسناد قال: قال أبو عبد الله عليه السلام: كتب خالد إلى أبي بكر " سلام عليك، أما بعد فاني أتيت برجل قامت عليه البينة أنه يؤتى في دبره كما يؤتى المرأة " فاستشار فيه أبو بكر، فقالوا اقتلوه، فاستشار أمير المؤمنين علي بن أبي طالب عليه السلام، فقال: أحرقه بالنار، فان العرب لا ترى القتل شيئا، قال لعثمان: ما تقول؟ - قال: أقول: ما قال علي، تحرقه بالنار، قال أبو بكر: وأنا مع قولكما، وكتب إلى خالد: أن أحرقه بالنار فأحرقه.

And by this chain, said,

'Abu Abdullah^{asws} said: 'Khalid wrote to Abu Bakr, 'Peace be upon you! After this. There came a man and established the intention that he would let men come into his behind just as a woman does'. So Abu Bakr held a consultation with regards to it. So they said, 'Kill hiim'. He consulted Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} said: 'Incinerate him with the fire, for the Arab does not view the killing as anything'. He said to Usman, 'What are you saying?' He said, 'I say what Ali^{asws} said. Incinerate him with the fire'. Abu Bakr said, 'And I am (in agreement) with the saying of the two of you. And he wrote to Khalid, 'Incinerate him with the fire'. So he had him incinerated'.¹⁰⁶

¹⁰⁴ Al Mahaasin – V 1 Bk 3 H 104

¹⁰⁵ Al Mahaasin – V 1 Bk 3 H 105

¹⁰⁶ Al Mahaasin – V 1 Bk 3 H 106

عنه، عن محمد بن علي، عن غير واحد من أصحابه، يرفعه إلى أبي جعفر عليه السلام، قال: قيل له: يكون المؤمن مبتلى؟ - قال: نعم، ولكن يعلو ولا يعلو.

From him, from Muhammad Bin Ali, from someone else from his companions, raising it to

Abu Ja'far^{asws}, said, 'It was said to him^{asws}, 'Does the Believer become afflicted?' He^{asws} said: 'Yes, but he is not the one who lets men to come over him'.¹⁰⁷

عنه، عن علي بن عبد الله، عن عبد الرحمن بن محمد، عن أبي خديجة، عن أبي عبد الله عليه السلام، قال: لعن رسول الله صلى الله عليه وآله المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال، قال: وهم المختنون واللاتي ينكح بعضهن بعضا وإنما أهلك الله قوم لوط حين عمل النساء مثل ما عمل الرجال، يأتي بعضهم بعضا.

From him, from Ali Bin Abdullah, from Abdul Rahman Bin Muhammad, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} has cursed the man who resembles the woman, and the woman who resembles the man. And they are the bisexuals and the ones who have sex with each other. But rather, Allah^{azwj} Destroyed the people of Lut^{as} when the women done similar to what the men did, coming to each other'.¹⁰⁸

وفي رواية غياث بن ابراهيم، عن أبي عبد الله، عن أبيه، عن علي صلوات الله عليهم، ان الله عزوجل عابدا لا يعبا بهم شيئا، لهم أرحام كأرحام النساء، قيل: يا أمير المؤمنين أفلا يحبلون؟ - قال انها منكوسة.

And in a report of Gataas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} that Allah^{azwj} Mighty and Majestic has servant, He^{azwj} does not Care anything about them (the stray ones). For them are wombs like the wombs of the women (those men who seek pleasure from other men). It was said, 'O Amir-ul-Momineen^{asws}! Do they not get impregnated?' He^{asws} said: 'Because it is upside down'.¹⁰⁹

وبإسناده قال: من أمكن من نفسه طائعا يلعب به ألقى الله عليه شهوة - النساء.

And by his chain,

He^{asws} having said, 'The one who give the possibility upon himself willingly to be played with (immoralities), Allah^{azwj} would Cast the desires of the women upon him'.¹¹⁰

عنه، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله عليه السلام، قال: ان الله تبارك وتعالى لم يبتل شيعةنا بأربع، أن يسئلوا الناس في أكفهم، وأن يؤتوا في أنفسهم، وأن يبتليهم بولاية سوء، وأن لا يولد لهم أزرق أخضر.

From him, from Ali Bin Asbaa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High does not Test our^{asws} Shias with four (things) - That they would ask the people for what is in their hands; and they would let people come to themselves (for

¹⁰⁷ Al Mahaasin - V 1 Bk 3 H 107

¹⁰⁸ Al Mahaasin - V 1 Bk 3 H 108

¹⁰⁹ Al Mahaasin - V 1 Bk 3 H 109

¹¹⁰ Al Mahaasin - V 1 Bk 3 H 110

immoralities); and that they would be Tested with the evil Wilayah; and that there would be born unto them, blue, green (eyed child?)'.¹¹¹

52 - عقاب اللواتي مع اللواتي

Chapter 52 – Punishment for the lesbian with the lesbian

عنه، عن أحمد بن محمد، عن علي بن الحكم، عن اسحاق بن جرير، قال: سألتني امرأة أن أستأذن لها على أبي عبد الله عليه السلام فأذن لها فقالت: أخبرني عن اللواتي مع اللواتي ما حدهن فيه؟ - قال: حد الزنا، انه إذا كان يوم القيامة أتى بهن قد ألبسن مقطعات من النار، وقمعن بمقامع من نار، وسرولن من النار، وأدخل في أجوافهن إلى رؤوسهن أعمدة من نار، وقذف بهن في النار، أيتها المرأة ان أول من عمل هذا قوم لوط، فاستغنى الرجال بالرجال، فبقى النساء بغير رجال، ففعلن كما فعل رجالهن.

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareyr who said,

'A woman asked me get her the permission to see Abu Abdullah^{asws}, so I got the permission for her, so she said, 'Inform me about the lesbian with the lesbian. What is their Limit (legal punishment) with regards to it?' He^{asws} said: 'The Limit of the adultery. When it will be the Day of Judgement, they will come with her wearing segments from the Fire, being hit by maces from the Fire, and wearing trousers from the Fire, and there would be made to enter in the inside of them to their heads pillars from the Fire, and they would be thrown into the Fire. O you woman! The first one to do this were the people of Lut^{as}. So the men satisfied themselves with the men, and there remained the women without the men, so they (also) did as what their men had done'.¹¹²

عنه، عن علي بن عبد الله، عن ابن أبي هاشم، عن أبي خديجة، عن بعض الصادقين، قال: ليس لامرأتين أن تبيتا في لحاف واحد إلا أن يكون بينهما حاجز، فان فعلتا نهيتا عن ذلك، فان وجدتا مع النهي جلدت كل واحدة منهما حدا، فان وجدتا أيضا في لحاف جلدتا، فان وجدتا الثالثة قتلتا.

From him, from Ali Bin Abdullah, from Ibn Abu Hashim, from Abu Khadeeja,

(It has been narrated) from one of the two truthful ones (5th or the 6th Imam^{asws}) having said: 'It is not for two women that they should spend the night under one quilt except that there should be a barrier in between them. So if they were to do it, they should be forbidden from that. So if they were found with the prohibited state, each one of them should be flogged, a Limit, a Limit. And there were found again in one quilt, they should be flogged. So if they were found for a third time, they should be killed'.¹¹³

عنه، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: دخلت عليه نسوة فسألته امرأة عن السحق، فقال: حدها حد الزاني، فقالت المرأة: ما ذكر الله ذلك في القرآن؟ -، قال: بلى، قالت: وأين هو؟ - قال: هم أصحاب الرس.

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim,

¹¹¹ Al Mahaasin – V 1 Bk 3 H 111

¹¹² Al Mahaasin – V 1 Bk 3 H 112

¹¹³ Al Mahaasin – V 1 Bk 3 H 113

(It has been narrated) from Abu Abdullah^{asws}, said, 'A married woman came up to him^{asws} and asked him^{asws} about the lesbian woman, so he^{asws} said: 'Her Limit (capital punishment) would be the Limit of the adulterer'. So the woman said, 'Has not Allah^{azwj} Mentioned that in the Quran?' He^{asws} said: 'Yes'. She said, 'And where is that?' He^{asws} said: 'They are **[25:38] the dwellers of the Al-Rass**'.¹¹⁴

53 - عقاب القوادة

Chapter 53 – Punishment of the pimping

عنه، عن علي بن عبد الله (وأظن محمد بن عبد الله)، عن عبد الرحمن بن أبي - هاشم، عن أبي خديجة، عن سعد، عن أبي جعفر عليه السلام، قيل له: بلغنا أن رسول الله صلى الله عليه وآله لعن الواصلة والموصولة، قال: إنما لعن رسول الله الواصلة التي كانت تزني في شبابها، فلما أن كبرت كانت تقود النساء إلى الرجال فتلك الواصلة والموصولة

From him, from Ali Bin Abdullah (and I think Muhammad Bin Abdullah), from Abdullah Rahman Bin Abu Hashim, from Abu Khadeeja, from Sa'ad,

(It has been narrated) from Abu Ja'far^{asws}. It was said to him^{asws}, 'It has reached us that Rasool-Allah^{saww} cursed the 'Al-Waasilat' and 'Al-Mowsilat'.' He^{asws} said: 'But rather, Rasool-Allah^{saww} cursed 'Al-Waasilat' who used to commit adultery during her youth. So when she grew old, she used to lead the women to the men. So these are 'Al-Waasilat' and 'Al-Mowsilat'.¹¹⁵

54 - عقاب من لا يغار

Chapter 54 – Punishment for the one who has no Ghayrat (Honour)

عنه، عن محمد بن علي وغيره، عن الحسن بن علي بن فضال، عن محمد بن يحيى، عن غياث، عن أبي عبد الله عليه السلام، عن أبيه، قال، قال علي صلوات الله عليه: إن الله يغار من المؤمن، فليغار من لا يغار فإنه منكوس القلب.

From him, from Muhammad Bin Ali and someone else, from Al Hassan Bin Ali Bin Fazaal, from Muhammad Bin Yahya, from Gayaas,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} said: 'Allah^{azwj} has more Honour (Ghayrat) than the Believer, so the one who does not (defend) his honour, is of an inverted heart'.

وفي رواية غياث بن ابراهيم، عن أبي عبد الله عليه السلام، قال: قال علي صلوات الله عليه: يا أهل العراق نبئت أن نسائكم يوافقن الرجال في الطريق، أما تستحيون؟ وقال (ع): لعن الله من لا يغار.

And in a report of Gayas Bin Ibrahim,

from Abu Abdullah(a.s.) having said: 'Ali (a.s.) said: 'O people of Iraq! Your women are being compatible (become like) the men in the streets, are you not feeling ashamed?' And he (a.s.) said: 'May Allah (s.w.t.) Curse the one who has no honour (Ghayrat)'.¹¹⁶

¹¹⁴ Al Mahaasin – V 1 Bk 3 H 114

¹¹⁵ Al Mahaasin – V 1 Bk 3 H 115

¹¹⁶ Al Mahaasin – V 1 Bk 3 H 116

عنه، عن أحمد بن محمد، عن ابن محبوب، عن رجل، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: كان إبراهيم عليه السلام غيورا وأنا غيور وجدع الله أنف من لا يغار.

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Ibrahim^{as} was very honourable (غيورا), and I^{asws} am honourable, and may Allah^{azwj} Amputate the nose of the one who is not honourable'.¹¹⁷

55 - عقاب الديوث

Chapter 55 – Punishment of the cuckold (husband of an unfaithful wife)

عنه، عن القاسم بن عروة، عن عبد الحميد، عن محمد بن مسلم، عن أبي - جعفر عليه السلام، قال: ثلاثة لا يقبل الله لهم صلوة، منهم الديوث الذي يفجر بامرأته.

From him, from Al Qasim Bin Urwat, from Abdul Hameed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Three (types of people) from whom Allah^{azwj} will not Accept the Salat, among them is the cuckold (husband of an unfaithful wife) who is immoral with his wife'.

وفي رواية محمد بن قيس، عن أبي جعفر عليه السلام، قال: سمعته يقول: عرض إبليس لنوح عليه السلام وهو قائم يصلي، فحسده على حسن صلوته، فقال يا نوح: ان الله عزوجل خلق جنة عدن بيده، وغرس أشجارها واتخذ قصورها وشق أنهارها، ثم اطلع إليها فقال: قد أفلح المؤمنون لا وعزتي وجلالي لا يسكنها ديوث.

And in a report of Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Iblees^{la} presented himself^{la} to Noah^{as} whilst he^{as} was offering Salat. So he^{la} envied him^{as} upon the beauty of his^{as} prayer, so he^{la} said, 'O Noah^{as}! Allah^{azwj} Mighty and Majestic Created the Garden of Eden with His^{azwj} Hands, and Planted its trees, and Constructed its castles, and split its rivers, then Notified towards it, so He^{azwj} Said: 'The Believers have succeeded. No! By My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will not Settle therein a cuckold (husband of an unfaithful wife)'.¹¹⁸

56 - عقاب الذنب

Chapter 56 – Punishment of the sin

عنه، عن محمد بن علي، عن ابن فضال، عن رجل، عن أبي عبد الله عليه - السلام، قال: ان الرجل ليذنب الذنب فيحرم صلوة الليل، وان عمل السيئ أسرع في صاحبه من السكين في اللحم.

From him, from Muhammad Bin Ali, from Ibn Fazaal, from a man,

¹¹⁷ Al Mahaasin – V 1 Bk 3 H 117

¹¹⁸ Al Mahaasin – V 1 Bk 3 H 118

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man commits the sin would be denied the night Salat, and the evil deed would be quicker to its committer than the knife in the flesh'.

وفي رواية الفضيل، عن أبي جعفر عليه السلام، قال ان الرجل ليذنب الذنب فيه رأ عنه الرزق، وتلا هذه الآية " إذ أقسموا ليصر منها مصبحين، ولا يستثنون، فطاف عليها طائف من ربك وهم نائمون "

And in a report of Al Fazeyl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The man who commits the sin, the sustenance is denied from him'. And he^{asws} recited this Verse **[68:17] when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion [68:19] Then there encompassed it a visitation from your Lord while they were sleeping'.**

وفي رواية بكر بن محمد الازدي، عن أبي عبد الله عليه السلام، قال: ان المؤمن لينوى الذنب فيحرم رزقه. (1)

And in a report of Bakr Bin Muhammad Al Azady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Believer intends to commit the sin, so his sustenance is denied to him'.¹¹⁹

عنه، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، قال: قال أبو - عبد الله عليه السلام: ان قوما أذنبوا ذنوبا كثيرة فأشفقوا منها وخافوا خوفا شديدا، فجاء آخرون وقالوا: ذنوبكم علينا، فأنزل الله عز وجل عليهم العذاب ثم قال تبارك وتعالى: خافوني واجترأتم.

From him, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Abu Abdullah^{asws} said: 'A people committed abundant sins, so among them were some who pitied and feared with an intense fear. So the others came and said, 'Your sins are upon us'. So Allah^{azwj} Mighty and Majestic Sent down Punishment upon them, then the Blessed and High Said: "Fear Me^{azwj} and you were audacious'.¹²⁰

57 - عقاب المعاصي

Chapter 57 – Punishment for the disobedience

عنه، عن محمد بن علي، عن محمد بن سنان، عن حماد بن عثمان، عن خلف بن حماد، عن ربعي، عن الفضيل، عن أبي عبد الله عليه السلام، قال: إذا أخذ القوم في معصية الله، فان كانوا ركبانا كانوا من خيل إبليس، وان كانوا رجالة كانوا من رجالاته.

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Hamaad Bin Usmaan, from Khalaf Bin Hamaad, from Rabi'e, from Al Fazeyl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the people take to being disobedient to Allah^{azwj}, so if there were to be riders among them, they would

¹¹⁹ Al Mahaasin – V 1 Bk 3 H 119

¹²⁰ Al Mahaasin – V 1 Bk 3 H 120

be from the cavalry of Iblees^{la}, and if there were to be foot soldiers, they would be from his^{la} infantry'.¹²¹

عنه، عن أحمد بن محمد، عن ابن محبوب، عن مالك بن عطية، عن أبي - حمزة، عن أبي جعفر عليه السلام، قال: سمعته يقول: ما من سنة أقل مطرا من سنة ولكن الله عزوجل يضعه حيث يشاء، ان الله عزوجل إذا عمل قوم بالمعاصي صرف عنهم ما كان قدره لهم من المطر في تلك السنة إلى غيرهم، وإلى الفياقي والبحار والجبال، وان الله ليعذب الجبل في جحرها بحبس المطر عن الارض التي هي بمحلتها لخطايا من بحضرتها، وقد جعل الله لها السبيل إلى مسلك سوى محلة أهل المعاصي.

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Maalik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'There is no year which is less of rain than a year, but Allah^{azwj} Places it wherever He^{azwj} so Wishes to. When a people do disobedient deeds, Allah^{azwj} Mighty and Majestic Exchanges from them what He^{azwj} had Ordained for them from the rain during that particular year, to others, to the deserts, and the oceans, and the mountains. And Allah^{azwj} Punishes the beetle in its hole by withholding the rain from the earth which is for its area due to the sins of those present, and Allah^{azwj} Makes for it the way to travel to other than the place of the people of the disobedience'.

(قال): ثم قال أبو جعفر عليه السلام: " فاعتبروا يا اولي الابصار "

He (the narrator) said, 'Then Abu Ja'far^{asws} said: 'So learn a lesson, O people of the vision'.

وفي رواية أبي حمزة، عن أبي جعفر عليه السلام، يسوءك قال الله عزوجل: أي قوم عصوني جعلت الملوك عليهم نقمة، ألا لا تولعوا بسب الملوك، توبوا إلى الله عزوجل يعطف بقلوبهم عليكم.

And in a report of Abu Hamza, from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "Whichever people disobey Me^{azwj}, I^{azwj} would Send the kings against them as a curse", so that you don't become fond of the insults of the kings. Repent to Allah^{azwj} Mighty and Majestic, so that they would sympathise with their hearts towards you'.¹²²

عنه، عن ابن محبوب، عن الهيثم بن واقد قال: سمعت أبا عبد الله عليه - السلام يقول: ان الله عزوجل بعث نبيا إلى قومه، فأوحى الله إليه أن قل لقومك: انه ليس من أهل قرية ولا أهل بيت كانوا على طاعتي فأصابهم فيهما سوء فانتقلوا عما أحب إلى ما أكره الا تحولت لهم عما يحبون إلى ما يكرهون.

From him, from Ibn Mahboub, from Al Haysam Bin Waaqid who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Sent a Prophet^{as} to his^{as} people, so Allah^{azwj} Revealed unto him^{as}: "Say to your^{as} people: 'There is none from the people of the town nor a household who used to be upon My^{azwj} obedience. Therefore, I^{azwj} will Hit them with evil, so they would turn from what I^{azwj} love toward what I^{azwj} Dislike, it would be Switched for them from they like to what they hate'.¹²³

¹²¹ Al Mahaasin - V 1 Bk 3 H 121

¹²² Al Mahaasin - V 1 Bk 3 H 122

¹²³ Al Mahaasin - V 1 Bk 3 H 123

Chapter 58 – Punishment for the bad (deeds)

عنه، عن أبيه البرقي، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن بعض أصحابه، عن أبي عبد الله عليه السلام، قال: من هم بالسيئة فلا يعملها، فانه ربما عمل العبد السيئة فيراه الرب فيقول: وعزتي وجلالي لا أغفر لك أبدا.

From him, from his father Al Barqy, from Al Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is with the sin, but does not commit it, but it is the sin which perhaps the (another) servant might commit it, so the Lord^{azwj} Looks at him and Says: "By My^{azwj} Honour and My^{azwj} Majesty! I^{azwj} will not Forgive you, ever!"¹²⁴

59 - عقاب الكذب

Chapter 59 – Punishment for the lie

عنه، عن عمر بن عثمان الخزاز، عن محمد بن سالم الكندي، عن حدثه، عن أبي عبد الله عليه السلام، قال: كان علي عليه السلام عندكم إذا صعد المنبر يقول: ينبغي للمسلم أن يجتنب مؤاخاة الكذاب فانه لا يهنئك معه عيش، ينقل حديثك و ينقل الاحاديث اليك، كلما فنيته أحدثت مطها بأخرى، حتى أنه ليحدث بالصدق فما يصدق، فينقل الاحاديث من بعض الناس إلى بعض، يكسب بينهم العداوة وينبت الشحناء في الصدور.

From him, from Umar Bin Usmaan Al Khazaaz, from Muhammad Bin Saalim Al Kindy, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} was among you when he^{asws} ascended the Pulpit saying: 'It befits the Muslim that he should keep aside from the fraternity of the liar, for he does not come you in order to make your life comfortable. He transmits our^{asws} Ahadeeth to you. Every time a Hadeeth fades away (as people tend to forget it) he comes up with another, to the extent even if he narrated with the truth (or not), to the (extent that) he is not believed. So he transmits the Ahadeeth from some of the people to the others (our^{asws} enemies), attaining enmity between them and growing hatred in the chests'.

وفي رواية أبي بصير، قال: سمعت أبا عبد الله عليه السلام يقول: ان العبد ليكذب حتى يكتب من الكذابين، فإذا كذب قال الله عزوجل: "كذب وفجر".

And in a report of Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The servant lies until he is Written to be from the liars. So when he lies (again), Allah^{azwj} Mighty and Majestic Says: "He has lied and transgressed"¹²⁵.

عنه، عن معمر بن خالد، عن أبي الحسن الرضا عليه السلام، قال: سئل رسول الله صلى الله عليه وآله يكون المؤمن جباناً؟ - قال: نعم، قيل: ويكون بخيلاً؟ - قال: نعم، قيل: ويكون كذاباً؟ - قال: لا.

From him, from Moamar Bin Khalad,

¹²⁴ Al Mahaasin – V 1 Bk 3 H 124

¹²⁵ Al Mahaasin – V 1 Bk 3 H 125

(It has been narrated) from Abu Al-Hassan^{asws} Al-Reza^{asws} having said: 'Rasool-Allah^{saww} was asked, 'Does the Believer become a coward?' He^{saww} said: 'Yes'. It was said, 'And he becomes stingy?' He^{saww} said: 'Yes'. It was said, 'And he becomes a liar?' He^{saww} said: 'No!'

وفي رواية الاصبغ بن نباتة قال: قال علي عليه السلام: لا يجد عبد حقيقة الايمان حتى يدع الكذب جده وهزله.

And in a report of Al Asbagh Bin Nabata who said,

'Ali^{asws} said: 'A servant does not find the reality of the 'Eman' (faith) until he leaves the lies, his taking chances, and his playfulness'.

وفي رواية الفضيل بن يسار، عن أبي جعفر عليه السلام، قال: أول من يكذب الكاذب، الله عزوجل، ثم الملكان اللذان معه، ثم هو، يعلم أنه كاذب.

And in a report of Al Fazeyl Bin Yasaar,

from Abu Ja'far (a.s.) having said: 'The first one whom the liar belied was Allah^{azwj} Mighty and Majestic, then the two Angels who are with him (Allocated to him), then he (himself), he know that he is a liar'.¹²⁶

60 - عقاب الكذب على الله وعلى رسول الله وعلى الاوصياء

Chapter 60 – Punishment of the lies against Allah^{azwj} and against Rasool-Allah^{saww} and against the successors^{asws}

عنه، عن محمد بن علي وعلي بن عبد الله، عن عبد الله بن عبد الرحمن الاسدي عن أبي خديجة، عن أبي عبد الله عليه السلام، قال: الكذب على الله وعلى رسول الله وعلى الاوصياء من الكبائر، وقال رسول الله صلى الله عليه وآله: من قال علي ما لم أقله فليتنوء مقعده من النار.

From him, from Muhammad Bin Ali and Ali Bin Abdullah, from Abdullah Bin Abdul Rahman Al Asady, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lie against Allah^{azwj}, and against Rasool-Allah^{saww}, and against the successors^{asws} is from the major sins. And Rasool-Allah^{saww} said: 'The one who says about me^{saww} that which I^{saww} did not say, so he has reserved his seat from the Fire'.¹²⁷

61 - عقاب من حلف بالله كاذبا

Chapter 61 – Punishment for the one who swears a lie by Allah^{azwj}

عنه، عن محمد بن علي، عن محمد بن أبي عمير، عن ابراهيم بن عبد الحميد، عن أبي الحسن شيخ من أصحابنا، عن أبي جعفر عليه السلام، قال: ان الله عزوجل خلق ديكا أبيض عنقه تحت العرش ورجلاه في تخوم الارضين السابعة، له جناح بالشرق وجناح بالمغرب، لا تصيح الديكة حتى يصيح، فإذا صاح خفق بجناحيه ثم قال: سبحان الله، سبحان الله العظيم، الذي ليس كمثلته شيء، فيجيبه الله فيقول: " ما آمن بي بما تقول من حلف بي كاذبا. "

¹²⁶ Al Mahaasin – V 1 Bk 3 H 126

¹²⁷ Al Mahaasin – V 1 Bk 3 H 127

From him, from Muhammad Bin Ali, from Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Hassan, a Sheykh from our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created a rooster whose neck is beneath the Throne and its feet are in the surroundings of the seven firmaments. It has a wing in the east and a wing in the west. The rooster does not yell until He^{azwj} (Commands it) to yell. So it flaps its wings then says: 'Glory be to Allah^{azwj}! Glory be to Allah^{azwj} the Magnificent, for Whom there is no resemblance'. So Allah^{azwj} Answers Him^{azwj} Saying: "He is not secure from Me^{azwj}, the one who swears a lies by Me^{azwj}".¹²⁸

عنه، عن أبيه البرقي، عن محمد بن سنان، عن أبي الجارود، عن رجل من عبد القيس، عن سلمان (ره)، قال: مر سلمان على المقابر فقال: السلام عليكم يا أهل الديار من المؤمنين والمسلمين، يا أهل الديار هل علمتم أن اليوم جمعة؟ فلما انصرف إلى منزله وملكته عيناه أتاه فقال: وعليك السلام يا أبا عبد الله تكلمت فسمعنا، وسلمت فرددنا، وقلت: هل تعلمون أن اليوم جمعة وقد علمنا ما تقول الطير في يوم الجمعة، قال: فقال: وما تقول الطير في يوم الجمعة؟ - قال: تقول: " قدوس قدوس ربنا الرحمن الملك، ما يعرف عظمة ربنا من يحلف باسمه كاذبا ".

From him, from his father Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from a man, from Abdul Qays,

(It has been narrated) from Salman^{as}, said, 'Salman^{as} passed by the graves, so he^{as} said: 'Peace be upon you, O people of the houses, from the Believers and the Muslims! O people of the houses! Do you know that today is Friday?' So when he^{as} left to go to his house and (closed) his^{as} eyes, a comer came to him^{as} and said, 'And peace be upon you^{as}, O servant of Allah^{azwj}! You^{as} spoke and we heard, and you^{as} greeted and we responded. And you^{as} said, 'Do you know that today is Friday', and did not teach us what the bird says during the day of Friday'. So he^{as} said: 'And what is the bird saying during the day of Friday? It is saying, 'Holy, Holy is our Lord^{azwj}, the Beneficent, the King! He does not recognise the Greatness of our Lord^{azwj}, the one who swears a lie by His^{azwj} Name'.¹²⁹

62 - عقاب اليمين الفاجرة

Chapter 62 – Punishment of the immoral (false) oath

عنه، عن محمد بن علي، عن علي بن حماد، عن ابن أبي يعفور، عن أبي - عبد الله عليه السلام، قال: اليمين الغموس ينتظر بها أربعين ليلة.

From him, from Muhammad Bin Ali, from Ali Bin Hamaad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The false oath, it is awaited with for forty days before being Punished for?'.¹³⁰

عنه، عن محمد بن علي، عن ابن فضال، عن ثعلبة، عن يعقوب الاحمر، عن أبي عبد الله عليه السلام، قال: من حلف على يمين وهو يعلم أنه كاذب فقد بارز الله.

From him, from Muhammad Bin Ali, from Ibn fazaal, from Sa'alba, from Yaqoub Al Ahmar,

¹²⁸ Al Mahaasin – V 1 Bk 3 H 128

¹²⁹ Al Mahaasin – V 1 Bk 3 H 129

¹³⁰ Al Mahaasin – V 1 Bk 3 H 130

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who swears an oath and he knows that it is a lie, so he has duelled against Allah^{azwj}'.

وفي رواية الحسين بن المختار، عن أبي عبد الله عليه السلام، قال: إن الله لييغض المنفق سلعته بالآيمان.

And in a report of Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} hates the spender of his commodity, with the swearing'.¹³¹

عنه، عن أحمد بن محمد، عن علي، عن حريز، عن بعض أصحابه، عن أبي – عبد الله عليه السلام، قال: اليمين الغموس التي توجب النار، الرجل يحلف على حق امرئ مسلم على حبس ماله.

From him, from Ahmad Bin Muhammad, from Ali, from Hareyz, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The false oath is that which Obligated the Fire. The man swears against a right of a Muslim in order to withhold his wealth'.¹³²

63 - عقاب من حلف له بالله ولم يرض ولم يصدق

Chapter 63 – Punishment for the one who is sworn to by Allah (s.w.t.), and is not pleased nor does he ratify it

عنه، عن أبي محمد، عن عثمان بن عيسى العامري، عن أبي أيوب، عن أبي عبد الله عليه السلام، قال: من حلف بالله فليصدق، ومن لم يصدق فليس من الله، ومن حلف له بالله فليرض، ومن لم يرض فليس من الله.

From him, from Abu Muhammad, from usman Bin Isa Al Aamiry, from Abu Ayoub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is sworn to by Allah^{azwj} so he speaks the truth; and the one who does not speak the truth so it is not from Allah^{azwj}. And the one who was sworn to by Allah^{azwj} so he is pleased, and the one who is not pleased, so it is not from Allah^{azwj}'.¹³³

64 - عقاب من وصف عدلا وعمل بغيره

Chapter 64 – Punishment for the one who describes justice and works without it

عنه، عن ابن محمد، عن حماد بن عيسى، عن حريز، عن يزيد الصائغ، عن أبي جعفر عليه السلام، قال: يا يزيد إن أشد الناس حسرة يوم القيامة الذين وصفوا العدل ثم خالفوه وهو قول الله عز وجل: " أن تقول نفس يا حسرتا على ما فرطت في جنب الله. "

From him, from Ibn Muhammad, from Hamaad Bin Isa, from Hareyz, from Yazeed Al Sa'aig,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Yazeed! The most regretful of the people on the Day of Judgement would be those who described the justice,

¹³¹ Al Mahaasin – V 1 Bk 3 H 131

¹³² Al Mahaasin – V 1 Bk 3 H 132

¹³³ Al Mahaasin – V 1 Bk 3 H 133

then opposed it. And these are the Words of Allah^{azwj} Mighty and Majestic **[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah'.**

وفي رواية عثمان بن عيسى أو غيره، عن أبي عبد الله عليه السلام في قول الله عز وجل: " فكبكبا فيها هم والعاون " قال: من وصف عدلا ثم خالفه إلى غيره.

And in a report of Usman Bin Isa, from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:94] So they shall be flung into it, they and the erring ones.** He^{asws} said: 'The one who describes justice then opposes it to others'.¹³⁴

65 - عقاب الرياء

Chapter 65 – Punishment for the showing off

عنه، عن محمد بن علي، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن زرارة وحمران، عن أبي جعفر عليه السلام، قال: لو أن عبداً عمل عملاً يطلب به وجه الله والدار الآخرة وأدخل فيه رضى أحد من الناس كان مشركاً.

From him, from Muhammad Bin Ali, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby, from Zarara and Hamran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If a servants does a deed seeking by it the Face of Allah^{azwj}, and the House of the Hereafter, and includes in it the pleasure of anyone from the people, so he would be a Polytheist'.

وقال أبو عبد الله عليه السلام: من عمل للناس كان ثوابه على الناس، يا يزيد كل رياء شرك. وقال (أي أبو عبد الله) عليه السلام: قال الله عز وجل: " من عمل لي ولغيري فهو لمن عمل له. "

Abd Abu Abdullah^{asws} said: 'The one who does something for the people, his reward is upon the people. O Yazeed! Every showing-off is Polytheism (شرك). And he^{asws} (i.e., Abu Abdullah^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said: "The one who works for Me^{azwj} and for someone else, so he is for the one whom he worked for'.

وفي رواية عبد الرحمن بن أبي نجران، قال: قلت لأبي عبد الله عليه السلام: الرجل يعمل العمل وهو خائف مشفق، ثم يعمل شيئاً من البر فيدخله شبه العجب لما عمل، قال: فهو في حالة الأولى أحسن حالاً منه في هذه الحال.

And in a report of Abdul Rahman Bin Abu Najran who said,

'I said to Abu Abdullah^{asws}, 'The man who worked the deed and he was fearful, pitiful, then he does something from the righteousness, so a doubt enters into him causing him to wonder at what he has done'. He^{asws} said: ' So he is in his first state, a state which was better than to be in this (present) state'.¹³⁵

66 - عقاب الكبر

¹³⁴ Al Mahaasin – V 1 Bk 3 H 134

¹³⁵ Al Mahaasin – V 1 Bk 3 H 135

Chapter 66 – Punishment for the arrogance

عنه، عن أبيه البرقي، عن ابن فضال، عن ابن بكير، عن أبي عبد الله عليه - السلام، قال: كانت لرسول الله صلى الله عليه وآله ناقة لا تسبق، فسابق أعرابي بناقته فسبقتها فاكتاب لذلك المسلمون، فقال رسول الله صلى الله عليه وآله: إنها ترفعت فحق على الله أن لا يرتفع شيء إلا وضعه الله.

From him, from his father Al Barqy, from Ibn Fazaal, from Ibn Bakeyyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There was a she-camel for Rasool-Allah^{saww} which (was not allowed to be) preceded. A Bedouin preceded it with his she-camel, so that made the Muslims to be gloomy. So Rasool-Allah^{saww} said: 'But rather it was higher, so it is a right upon Allah^{azwj} that nothing would be higher than it except that Allah^{azwj} would Put it down'.¹³⁶

عنه، عن أبيه البرقي، بإسناده، رفعه، إلى أبي عبد الله عليه السلام، قال: ان المتكبرين يجعلون في صور النر، فيطأهم الناس حتى يفرغوا من الحساب.

From him, from his father Al Barqy, by his chain,

Abu Abdullah^{asws} having said: 'The arrogant ones would be Made to be in an image of the particle. The people would be treading upon them until they are free from the Reckoning'.

وفي رواية معاوية بن عمار، عن أبي عبد الله عليه السلام، قال: قال رسول الله صلى الله عليه وآله: ان في السماء ملكين موكلين بالعباد، فمن تكبر وتجبّر وضعاه.

And in a report of Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'In the sky there are two Angels been Allocated with the servants. So the one who is arrogant and tyrannous, (they) invert him (his Eman)'.¹³⁷

عنه، رفعه، عن ابن بكير، عن أبي عبد الله عليه السلام، قال: ان في جهنم واديا يقال له سقر، للمتكبرين، شكا إلى الله شدة حره وسأله أن تينفس، فأذن له فأحرق جهنم.

From him, raising it, from Ibn Bakeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is a valley in Hell called Saqar, for the arrogant ones. It complained to Allah^{azwj} of the intensity of its own self and asked His^{azwj} permission to exhale. So it was Permitted, and Hell was inflamed'.

وفي رواية ميسر، عن أبي جعفر عليه السلام، قال: ان في جهنم جبلا يقال له صعود، وان في صعود لواديا يقال له سقر، وان لفي قعر سقر لجبا يقال له هيب، كلما كشف غطاء ذلك الجب ضج أهل النار من حره وذلك منازل الجبارين.

And in a report of Maysar, from Abu Ja'far^{asws} having said: 'In Hell there is a mountain calle Saoud, and in Saoud there is a valley called Saqar, and at the bottom of Saqar there is a pit called Habhab. Every time the lid of that pit is uncovered, the

¹³⁶ Al Mahaasin – V 1 Bk 3 H 136

¹³⁷ Al Mahaasin – V 1 Bk 3 H 137

inhabitants of the Fire raise a racket due to its heat. And that is the house of the arrogant ones'.¹³⁸

67 - عقاب العجب

Chapter 67 – Punishment for the self-conceitedness

عنه، عن ابن سنان، عن العلاء، عن خالد الصيقل، عن أبي جعفر عليه السلام، قال: ان الله فوض الامر إلى ملك من الملائكة، فخلق سبع سموات وسبع أرضين، فلما رأى أن الأشياء قد انقادت له، قال: من مثلي؟ فأرسل الله إليه نورية من النار. قلت: وما النورية؟ - قال: نار مثل الانملة فاستقبلها بجميع ما خلق، فتخبل لذلك حتى وصلت إلى نفسه لما ان دخله العجب (1).

From him, from Ibn Sinan, from Al A'la, from Khalid Al Sayqal,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Delegated the Command to an Angel from the Angels. So he Created the seven skies and the firmaments. So when he saw the things to have submitted to him, he said, 'Who is like me?' So Allah^{azwj} Sent to it a 'Nuweyra from the Fire'. I said, 'And what is the 'Nuweyra'? He^{asws} said: 'A Fire similar to the fingertip, so it met all that had been created. So it stupefied him until it came to himself as to what had occurred to him of the self-conceitedness'.¹³⁹

68 - عقاب الخيلاء واسبال الازار

Chapter 68 – Punishment for the pomp and letting the trouser to be below the ankle

عنه، عن محمد بن علي، عن الحسن بن محبوب، عن هشام بن سالم، عن أبي بصير، عن أبي جعفر عليه السلام، ان النبي صلى الله عليه وآله أوصى رجلا من بني تميم، قال: اياك واسبال الازار والقميص، فان ذلك من المخيلة، والله لا يحب المخيلة،

From him, from Muhammad Bin Ali, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} advised a man from the Clan of Tameem. He^{saww} said: 'Beware of letting the trouser and the shirt to be let down below the ankle, so that is from the pomp, and Allah^{azwj} does not Love the pompous ones'.

وقال أبو عبد الله عليه السلام: ما جاز الكعبيين من الثوب ففي النار.

And Abu Abdullah^{asws} said: 'Whoever lets the dress to exceed the ankles, so he would be in the Fire'.

وقال عليه السلام: ثلاث إذا كن في المرأة فلا تتحرج أن تقول انها في جهنم، البذاء والخيلاء والفخر

¹³⁸ Al Mahaasin – V 1 Bk 3 H 138

¹³⁹ Al Mahaasin – V 1 Bk 3 H 139

And he^{asws} said: 'Three things, if they were to be in the woman, so she would not be embarrassed to say that she is in Hell – the immorality, and the pomp, and the pride'.¹⁴⁰

69 - عقاب الاختيال في المشي

Chapter 69 – Punishment of the swagger in the walking

عنه، عن علي بن عبد الله، عن علي بن الحكم، عن الحسين بن أبي - العلاء، عن بشير النبال، قال: كنا مع أبي جعفر عليه السلام في المسجد إذ مر علينا أسود وهو ينزغ في مشيته فقال أبو جعفر عليه السلام: انه لجبار، قلت: انه سائل، قال: انه جبار:

From him, from Ali Bin Abdullah, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala, from Basheer Al Nabaal who said,

'I was with Abu Ja'far^{asws} in the Masjid, when there passed by us a black (man) who was swaggering in his walking. So Abu Ja'far^{asws} said: 'He is snobbish'. I said, 'He is a beggar'. He^{asws} said: 'He is snobbish'.

وقال أبو عبد الله عليه السلام: كان علي بن الحسين صلوات الله عليه يمشي مشية كأن على رأسه الطير، لا يسبق يمينه شماله.

And Abu Abdullah^{asws} said: 'Ali Bin Al-Husayn^{asws} used to walk with such a (humble) walk as if the birds were upon his^{asws} head. His^{asws} right did not precede his^{asws} left'.¹⁴¹

70 - عقاب شارب الخمر

Chapter 70 – Punishment for the drinker of the wine

عنه، عن النضر بن سويد، عن هشام بن سالم، عن سليمان بن خالد، عن أبي - عبد الله عليه السلام، قال: مد من الخمر يلقي الله عز وجل كعابد وثن، ومن شرب منه شربة لم يقبل الله له صلاة أربعين يوماً.

From him, from Al Nazar Bin Suweyd, from Hisham Bin Saalim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A drinker of wine would meet Allah^{azwj} Mighty and Majestic as if he had worshipped the idols. And the one who drinks from it a drink, Allah^{azwj} would not Accept his Salat for forty days'.¹⁴²

عنه، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن اسماعيل بن سالم، عن أبي عبد الله عليه السلام، قال: سأله رجل فقال: أصلحك الله، الخمر شر أم ترك الصلاة؟ - فقال: شرب الخمر شر من ترك الصلاة، ثم قال: أو تدري لم ذاك؟ - قال: لا، قال: لانه يصير في حال لا يعرف ربه.

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ismail Bin Saalim,

¹⁴⁰ Al Mahaasin – V 1 Bk 3 H 140

¹⁴¹ Al Mahaasin – V 1 Bk 3 H 141

¹⁴² Al Mahaasin – V 1 Bk 3 H 142

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Is the (drinking of) wine more evil or the neglect of the Salat?' So he^{asws} said: 'Drinking the wine is more evil than the neglecting of the Salat'. Then he^{asws} said: 'Or do you know why that is so?' He said, 'No'. He^{asws} said: 'Because he comes to be in a state whereby he does not recognise his Lord^{azwj}'.¹⁴³

(3) ثم كتاب عقاب الاعمال من المحاسن بحمد الله ومنه، وصلى الله على محمد وآله أجمعين.

This completes the book 'Punishment for the deeds' from *Al Mahaasin*, with the Praise of Allah^{azwj} and from Him^{azwj}, and Blessings upon Muhammad^{saww} and all of his^{saww} Progeny^{asws}.