

# Fascinating Discourses of the Fourteen Infallibles (a.s)

Including 560 Hadiths of the fourteen Infallibles, Forty Hadiths from each one

## Author(s):

Shaykh Mohammad Ishtihardi [3]

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This book contains 560 Hadiths which covers many dimensions of the human life & for those seeking solution to the today's world problems.

## Translator(s):

Javed Iqbal Qazilbash [5]

## Category:

Fatima al-Zahra [6]

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# Preface

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### *In the Name of God, Most Gracious, Most Merciful*

This age is the space & electronic age, & man is leaping towards stars & into the depth of this vast universe. But did one ever think who are those personalities around whom, this universe spins & by one small finger's gesture they split the moon apart.

Who are those who commanded the stars, rocks, mountains, air, water & all the natural & supernatural ingredients of universe & over & above that the heavens & the entire metaphysical world.

Those who truly claimed to be the city of knowledge & learning & whose chest were brimful with wisdom. But then they would not find anyone capable enough to imbibe & digest it.

Alas, there were only a very few who could take in just a bit of what they had.

And so that bit taken was just a tiny fraction of what they possessed has today developed into this huge & gigantic show of knowledge industry & technology by man. Of course, it took man centuries to develop the little amount of knowledge he had received.

It was only possible through some highly caliber & genius personalities like Jabbar bin Hayyan the father of today's sciences, Alberuni, Ibn sina the father of medicine, Abul Haisam & some others who were all the pupils of the household of Prophet Muhammad (S)

So briefly speaking they as the torch bearer & flag holders of knowledge & learning picked up a drop from the mighty & gigantic ocean of knowledge, (the city of knowledge & his descendants) & passed it on to the coming generations for further consideration, contemplation, research, investigation & elaboration,

Now, that man has entered the space age he looks back to the real source of his modern developments & progresses, and only then the honest researcher humanists, philosophers & thinker like Zhol Laboom,

Denourt, Lora Waksia Walgari came to admit the bare & plain facts, French thinker Zhol Laboom says in the book "the detail of verses", "knowledge & learning came to our hand from the Muslims"

Renounced orientalist Denort said "It is obligatory for us to admit that Physical sciences, astronomy, Philosophy & mathematics which reached their zenith in Europe are mostly from the beneficence of Quranic learning,"

Thus it becomes inevitable to recognize those upon whom this sacred book of knowledge & wisdom was revealed, & those are its heir up to this day.

And cannot find a single soul in the universe except Muhammad (S) & his household her daughter, the gracious & magnanimous Fatima (sa), his cousin Ali (as) the grand, splendid & sublime personality known as the gate of the city of Prophet's knowledge & the eleven Imams who are his descendants & progeny.

These fourteen channels of knowledge & wisdom are linked up with Allah (SWT) so their knowledge is divine knowledge.

Even today their effects, such as Nahjul Balaghah, speech of Fatima (sa) Sahifatul Sajjadia, Saheefa al-Alawiyah & frame work of social, moral, ethical, logical educational, economical norms & standards for humanity with which it can put a curb & restraint upon the various evils, vices & misfortunate catastrophes like war, famine, destruction, illiteracy, disease & annihilation.

Humanity by curbing the ever growing lawlessness, & oppression can turn this. World full of misery into a glorious heaven with all the thinkable & possible comforts, joys, fraternity & felicitations.

To sum up, the need of introducing & materializing the aspirations of the holy Prophet of Islam & his progeny has grown multiply in this age. The need to translate, propagate & spread their mission of peace & tranquility.

So this book is an effort towards this end. Although with its small volume & limited boundaries it can just be called a symbol & indicator for the researchers & a guideline for them to proceed ahead & discover the genuine & natural phenomenon of the metaphysics & the highway to the Divine Light leading to eternal prosperity.

It contains 560 Hadiths which covers many dimensions of the human life & for those seeking solution to the today's world problems, it is a guide. Yet there is need to probe into the rest of the Hadiths through strenuous efforts.

As already mentioned this knowledge is 'a beneficence, & benevolence equally for those in the East or west whether they are white or black, yellow or red.

I earnestly pray to Almighty Allah to give us the courage, strength & sincerity to gather up the gems from

the heritage of Muhammad (S) & his Household (as).

And to put that into practice.

I have put in sincere effort to do the job of translating these Hadiths.

But it was not an easy thing to do since:

*The speech of the leader (Imam) is the Imam (leader) of all speeches.*

## كلام الامام امام الكلام

But only with their help & affection could this job be completed.

Any help suggesting an improvement in the short comings of this translation including Islamic terminology will be appreciated.

**Javed Iqbal Qazilbash**

**Seminary of Qum**

## Foreword

Please pay attention to the following few points which are briefly described for the sake of studying this book with a greater & broader vision.

### **1. Essentiality of heedfulness to the rich culture of Islam**

We are aware that the base & foundation of the completion, maturity & progress of human beings is a school & culture which must be constructive, rich & affluent & may be capable to guide man in variant dimensions towards the total & multi-dimensional completion & prosperity.

Such a school of thought & culture must definitely come from the Almighty Allah of humanity who is All Knowing. On this account, the only school & culture having grown & produced from the origin of revelation can be advantageous, & conducive particularly the school & culture which has reached us from the arena & sphere of the last & final ambassador of Allah' the Prophet of Islam (S) & the last guardians from God & their successors, the infallible Imams & Hazrat Zahra (sa) & this must certainly be possessing all the excellences of gnosis, cognition & completion & will be the eminent of all the other

culture's & schools.

On this basis it is essential & definitely necessary for us to pay deep & multi-dimensional attention & concentrate upon this rich & man constructing culture & school while proceeding on the way of guidance, progress & elevation.

And we considering it the practical program of our life 'must embrace the prosperity of world & Here after in its light, since we will definitely not find such a rich, plentiful, exuberant' & movement creating school of thought & culture anywhere in the World. And one can never at all reach the peak of real completion & attain the open & obvious prosperity through other cultures.

On this basis the Prophet of Islam (S) said:

*Confer. & meet & talk to each other because Hadith polishes the hearts. No doubt hearts get rusted like the swords & Hadith is their polish. 1*

تذاكرو وتلاقوا وتحدثوا فان الحديث جلاءُ القلوب، ان القلوب لترين كما يرين  
السيف وجلاؤها الحديث.

Essa (removal of that rust).<sup>1</sup> Essa (Christ) (as) at the height & summit of his speech told the Bani Israel (sons of Israel):

*Do not inform ignorant about the word of wisdom so that you may have committed excess (injustice) to those subjects & do not refuse & conceal them from the sage & wise ones so that you may have committed injustice & excess upon them.2*

لا تحدثوا لجهال بالحكمة فتظلموها ولا تمنعوها أهلها فتظلموهم

Imam Ali (as) as per his well-known saying said.

*These hearts are just like utensils so that the best utensil is the one which secures & retains more (than others). Therefore do secure & memorize what I tell you.*

ان هذه القلوب اوعية فخيرها اوعاها فاحفظ عنى ما اقول لك

## الناس ثلاثة فعالم رباني، وملتعم على سبيل النجاة وهمج رعاع

People are divided in three groups: 1. The Godly scholars 2. The knowledge seekers (students) who move on the way towards salvation. 3. Silly rabble, mob.

It is understood from these interesting & attractive traditions that the culture of Islam should not be confined & bonded rather it should be propagated, & the people of the world be given to learn it's facts by divulging it through meditation, consideration & conference., to polish the hearts out of their rusty condition.

Thus if we do not carry it to those capable we would have done injustice to them', since we will have deprived them of the most supreme & sublime gifts & presents of the life completion.<sup>3</sup>

This also becomes clear that best of the men are those who welcome & greet the rich & exuberant Islamic culture, which is mixed up with deep & profound wisdoms, with an open & absorbent mind, & make it a pattern for themselves.

As a whole mankind can be divided into three categories 1. Godly scholar 2. Student 3. Silly rabble 4 & mob.

The divine scholar is like an upstanding tree which has raised & upheld his head towards the sky of completion. The student is like the plant of lily lotus which shows its face leaning along that firmly up standing tree & moves upwards.

But the third form of man is like the weeds growing mere the root & base of that tree having no course to move on. And it stays along with the dirt of earth sometimes under that stinking dirt & gets drowned into the black mud of the pond.

## **2. The Emphasis of the leaders of Islam about broad casting traditions**

The propagation & broad casting of Islamic learning & culture has an elevated & lofty place from the Islamic view.

Imam Muhammad Baqir (as) said. "The alms giving of knowledge is this that you teach it to the servants of God."

Moawiyah Bin Ammar says I submitted to Imam Ja'far Sadiq (as), "One of your states great number of traditions & propagates them among the people & makes them firm & steady into the hearts of people & your Shias.

And on the other hand, there is a worshiper among your followers (Shias) who is not active in propagating your traditions amid the people like that (other) man, so which one of them is better?"

Imam Sadiq (as) said:

*"That person who propagates our sayings (traditions) & makes the hearts of our shias steady & firm (with our culture) is better than a thousand adorers" 5.*

الرواية لحديثنا يشدد به قلوب شيعتنا، أفضل من ألف عابدٍ

Imam Ali Ridha' (as) said ", Allah may have mercy upon the person who revives & establishes our affair." A man asked him ", how must one revive it?"

He replied.

يتعلم علومنا ويعلمها الناس

"He may learn our knowledge's & teach others" 6

### 3. A brief consideration of learning Forty Hadiths

The Prophet of Allah (S) said":

*"The one from among my ummah who learns by heart forty Hadiths, which they need for their religion, Allah will resurge & resurrect him (as) a wise jurisprudent on the dooms day".7*

من حفظ امتي ... اربعين حديثاً تحتاجون اليه من امر دينهم بعثه الله يوم  
القيامة فقيهاً عالماً

Four points must be taken into view a about this Hadith:

1. This tradition has been much narrated with a little amount of difference & variation both by the Shia & Sunni traditionalists. And even some say this is a "Mutawatir" widely transmitted tradition. That is to say it has been so very much narrated that the sure knowledge of its being soundly narrated from the infallible Imam (as) is achieved.8

2. Allama Majlisi (may God have mercy on him) says about the word "memorizing of tradition", mentioned in the above stated Hadith, "As a matter of right, memorizing (learning Hadith by heart has many grades. The rewards of them granted are according to the same grades.

One of its grades & stages is securing & learning the text of the Hadith, whether that securing comes about in the memory securing it from getting perished like preserving it on papers & correction of its words & reproducing it.

The second grade is learning the text & meanings of forty Hadiths & contemplation of their minute points & deduction of religious injunctions & Islamic learnings from them. The third stage is that the text of those forty hadiths may be implemented, practiced upon & secured.

It is quite clear that each of these carry a reward but if all the three of them are owned by a person<sup>1</sup> then it will result in getting the complete reward. There by he says "Getting resurrected as a wise jurisprudent on the resurrection day takes place when all the three grades or at least two of the later ones are observed<sup>9</sup>.

3. In many cases, the title of forty is the final limit & border of completion of those matters. Allama Haj Mirza Hussain Norri reflects<sup>1</sup>, By benefitting from correct & true traditions it becomes evident that in the process of preserving practice for progress from a stage to a higher one, forty days or years have an effective & total effect. There by, he pointed out forty cases of the completed affairs & matters within the border of forty.<sup>10</sup>

4. Supplementary, it may not remain unsaid that forty Hadiths means the Hadiths which are a requirement & need on the course of guidance such as the problems of beliefs, jurisprudence, politics, & ethics. As already mentioned a wise & complete jurisprudent is the one who gets benefitted & saturated in variant dimensions of religion from the knowledge & practice.

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1. Usul al-Kafi, vol. 1, p. 41, Chapter: Questioning the Scholar and his answers, hadith 8.

2. Usul al-Kafi, vol. 42, Chapter: Dissemination of Knowledge, hadith 4.

3. Nahjul Balaghah, Hikmat 147.

4. Usul al-Kafi, vol. 1, p. 42.

5. Usul al-Kafi, p. 33.

6. Wasa'il ul-Shia, vol. 18, p. 102.

7. Safinat ul-Bihar, vol. 1, p. 504, Usul al-Kafi, vol. 1, p. 49.

8. Bihar al-Anwar, vol.2, p. 156.

9. Quotation from Bihar al-Anwar, vol.2, p. 157.

10. Goodlysaying, the outline of it, p. 175-181.

# The Present Book

The text of this book has been compiled under the title of 'Forty Hadiths from each of the fourteen infallibles (as), by the Islamic Propagation organization, the International relations, Turkish Dept. And published & circulated in 320 pages' of the Rukkai size, in the year 1360 (S.H).

The compilation of this book by the said organization has taken place, with the co-operation & co-working of two dear excellent brothers Aqai Fakharuddin Altan & Aqai Mujahidi who are respectable students of the Qum's seminary, as under:

Following the preface, firstly the particulars of each of the fourteen infallibles are described & then comes the Arabic text of the forty traditions from each infallible with their references. Thereafter, those have been translated into Turkish language in the Latin scripture.

And this method is quite interesting, attractive & initiative in its form, that forty sayings of each infallible concerning various affairs & dispositions, be narrated.

And since its translation into Persian was quite beneficial in making us aware & acquainted with the rich, wealth & vast moral, ethical, political, credence, belief social & economical culture of the family & household of the Prophet hood (S) was a guide to the healthy & sound way of Islamic life, so steps were taken to get it done.

It has been endeavored that the translation be in the form of sentence to sentence although on a few occasions it became inevitable for us to translate freely.

This book consists of 560 Hadiths, arranged in a manner that their Arabic text & then Persian translation has been put forward.

We hope that all of us shall learn constructive, positive & beneficial lessons from these profound, deep, lofty & dignified words, & take useful, & positive steps in life to bring about the purity & betterment of our souls & the society, by putting them into practice.

Seminary of Qum. Muhammad Muhammadi Ishtehardi.

Summer 1371 (S.H).

# The First Infallible: The Prophet of Allah and his forty discourses

## The First Infallible: The Prophet Of Allah The Messenger Of Islam

Name: Muhammad, Ahmed (S)

Famous Title Apostle of Allah. Sub Title: AbulQasim.

Father and Mother: Abdullah, Amina

Time & Place of Birth: Dawn of Friday the 17th of Rabi ul awwal year 571 A.D (forty years before the mission of prophet hood), in Mecca.

Time & place of Death & holy shrine: Passed away on Monday 28th of the month of Safar, the rear, 11th Hijrah, In Medina at the age of 63 years. His Holy shrine, is situated besides the Prophet's mosque, in Medina.

Life Duration Three Phases:

1. before Prophethood (40 years).
2. after Prophethood in Mecca. (13 years)
3. Post migration from Mecca to Medina & the 'foundation laying of Islamic state (approx. 10 years).

## Forty Traditions from the Holy Prophet

أربعون حديثاً

عن النبي الأكرم صلى الله عليه وآله وسلم

1. Oh servants of Allah! You are like patients & the lord of mortals is like a physician. So the rectitude & well-being of the ailment of patients lies in the rule (formula) which the physician knows & administers with that rule, not in that one which the patient desires. Therefore, obey the commands of Allah so that you get to become among the attainers & victorious ones. 1

1- يا عِبَادَ اللَّهِ أَنْتُمْ كَالْمَرْضَى وَرَبُّ الْعَالَمِينَ كَالطَّبِيبِ، فَصَلِّحُ الْمَرْضَى فِيمَا يَعْلَمُهُ الطَّبِيبُ وَتَدْبِيرُهُ بِهِ، لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَيَقْتَرِحُهُ، أَلَا فَسَلِّمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ. (مجموعة ورام ج 2 ص 117)

2. One who starts a morning in a condition that he does not make effort about the affairs of the Muslims is not one of the Muslims.

And a person who hears the voice of a man who calls the Muslims to his help but he does not respond him, is not a Muslim.2

2- مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ يَسْمَعُ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ . (بحار الانوار ج 74 ص 339)

3. The Prophet of Islam (S) sent a group of Muslims to the battle front against the enemies. When they returned to the court of Apostle of Allah he said to them 'Well done, bravo, the group who performed the small jihad (holy war) & the big jihad has (yet) to be performed by them.' They said 'oh Prophet of Allah what is the great jihad?'

The Prophet replied, 'jihad & war against the passions. (Of ego).' 3

3- إِنْ النَّبِيِّ بَعَثَ سَرِيَّةً، فَلَمَّا رَجَعُوا قَالَ: مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ . فَقِيلَ: يَا رَسُولَ اللَّهِ مَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ. (وسائل الشيعة ج 11 ص 122)

4. When the innovations & heretical practices become evident in my ummah it is necessary for the scholar to make his knowledge manifested & open (with regards to making the innovations public) so, curse of Allah be upon the scholar who does not do it.' 4

4- إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. (اصول کافی ج 1 ص 54)

5. Jurisprudents are the trustees of the Prophets (trust worthy & dependable representatives) till such

time they have not entered the world (affairs)? One of those present asked ' , what is their entry into the world (affairs)? The Prophet said in response to him, 'Following the king, so when they do that beware of them about your religion (guard your religion from them). 5

5- أَلْفُقَهَاءُ أُمْنَاءُ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا، قِيلَ يَا رَسُولَ اللَّهِ : وَمَا دُخُولُهُمْ فِي الدُّنْيَا؟ قَالَ: اتَّبَاعُ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُوهُمْ عَلَى دِينِكُمْ. كَنْزُ الْعَمَالِ، الْحَدِيثُ 28952 (اصول الكافي ج 1 ص 46)

6. I do not have the fear of neither the faithful nor polytheist about my ummah. However, the faith of the faithful refrains him from harming the ummah, more over the infidelity of the polytheist will become the cause of his abjectness & repression. But I am afraid about you (being harmed) from the glib tongued hypocrite. He utters by his tongue what you believe is good & practically he does what you consider bad (vices). (BIHARUL ANWAR. VOL 2, P 110),

6- إِنِّي لَا أَتَخَوَّفُ عَلَى أُمَّتِي مُؤْمِنًا وَلَا مُشْرِكًا، فَأَمَّا الْمُؤْمِنُ فَيَحْجُزُهُ إِيْمَانُهُ وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ كُفْرُهُ، وَلَكِنْ أَتَخَوَّفُ عَلَيْكُمْ مُنَافِقًا عَلِيمَ اللِّسَانِ يَقُولُ مَا تَعْرِفُونَ وَيَعْمَلُ مَا تُنْكُرُونَ. ( بحار الانوار ج 2 ص 110)

7. When the resurrection day sets in, a herald (of Allah) calls out, Where are the cruel ones, where are the friends of the cruel ones? And those who put a flake of cotton in their inkpots or tied up a bag for them or mended their pen. So, resurrect them all, together with the tyrants.' 6

7- إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الظَّالِمَةُ وَأَعْوَانُهُمْ؟ مَنْ لَاقَ لَهُمْ دَوَاءً، أَوْ رِبَطًا لَهُمْ كَيْسًا، أَوْ مَدَّةً لَهُمْ مَدَّةَ قَلَمٍ، فَاحْشَرُوهُمْ مَعَهُمْ. ( بحار الانوار ج 75 ص 372)

8. There is a good deed above each good deed, to the extent that a man is slain on the way of Allah. so when he is slain on the way of Allah then there is no good deed above (better than) it. 7

8- فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ. ( بحار الانوار ج 100 ص 10)

9. The worst of all men is the one who sells his hereafter (dooms day) for his world (life), & worse than him is the one who sells (bargains) his resurrection day for the world (benefits) of the others. 8

9- شَرُّ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ، وَ شَرُّ مَنْ ذَلِكَ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. ( بحار الانوار ج 77 ص 46 )

10. The one who pleases a ruler with something which is the cause of Allah's fury has gone out of Allah's religion. 9

10- مَنْ أَرْضَى سُلْطَانًا بِمَا يُسْخِطُ اللَّهَ خَرَجَ مِنْ دِينِ اللَّهِ. (تحف العقول ص 57)

11. One who comes to a rich man & shows humbleness to him (for the sake of his wealth has lost two third of his religion. 10

11- مَنْ أَتَى غَنِيًّا فَتَضَعَّعَ لَهُ ذَهَبَ ثُلُثَا دِينِهِ. (تحف العقول ص 8)

12. Indeed, there are ten signs of the pious. 1. He makes friend for the sake of Allah (pleasure). 2. He makes enemy for the Almighty Allah. 3. He enters companionship for Allah. 4. He gets separated for Allah. 5. He becomes angry for the sake of Allah. 6. He gets happy for Allah. 7. He acts for the sake of lord. 8. He asks Allah for the fulfillment of his need. 9. He shows humility & humbleness for Allah, whereas, he possesses the virtues of fear from Almighty & has sincerity modesty, vigilance & carefulness. 10. He performs good deeds for Allah. 11

12- أَمَّا عَلَامَةُ الْبَارِّ فَعَشْرَةٌ : يُحِبُّ فِي اللَّهِ وَيُبْغِضُ فِي اللَّهِ وَيُصَاحِبُ فِي اللَّهِ وَيُفَارِقُ فِي اللَّهِ وَيَغْضِبُ فِي اللَّهِ. وَيَرْضَى فِي اللَّهِ وَيَعْمَلُ لِلَّهِ، وَيَطْلُبُ إِلَيْهِ وَيَخْشَعُ لِلَّهِ خَائِفًا، مَخُوفًا، طَاهِرًا، مُخْلِصًا، مُسْتَحْيِيًّا، مُرَاقِبًا، وَيُحْسِنُ فِي اللَّهِ. (تحف العقول ص 21)

13. A time will come upon my ummah so that people will not recognize the scholar but those wearing beautiful dress, & will not recognize the Quran but when recited in a melodious tone & will not serve

Allah except in the month of Ramadan. So when the condition of people will become such, Allah will appoint & set a ruler over them who shall not have knowledge, forbearance & mercy. 12

13- سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي لَا يَعْرِفُونَ الْعُلَمَاءَ إِلَّا بِثَوْبِ حَسَنٍ، وَلَا يَعْرِفُونَ الْقُرْآنَ إِلَّا بِصَوْتِ حَسَنٍ، وَلَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ رَمَضَانَ. فَإِذَا كَانَ كَذَلِكَ سَلَّطَ اللَّهُ سُلْطَانًا لَا عِلْمَ لَهُ وَلَا حِلْمَ لَهُ وَلَا رَحْمَ لَهُ. ( بحار الانوار ج 22 ص 454 )

14. When the resurrection day will come, the ink of the pen of scholars will be weighed against the blood of martyrs, so as a result of weighing the ink of the pen of scholars will get superiority over the bloods of the martyrs. 13

14- إِذَا كَانَ يَوْمُ الْقِيَامَةِ وُزِنَ مِدَادَ الْعُلَمَاءِ بِدِمَاءِ الشُّهَدَاءِ فَيَرْجُحُ مِدَادُ الْعُلَمَاءِ عَلَى دِمَاءِ الشُّهَدَاءِ. ( لثالي الاخبار ج 2 ص 272 )

15. The example of my house hold (Hazrat Zahra (sa)) & the twelve Imams (as)) is like that of the Noah's (as) ship. Who so ever boards it will get rescued (salvation) & the one who opposes the boarding of it, gets drowned. 14

15- مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ. ( جامع الصغير ج 2 ص 533 حديث 8162 )

16. Cursed is the one who puts the load of his life responsibilities upon the shoulders of the people. 15

16- مَلْعُونٌ مَنْ ألقى كُلَّهُ عَلَى النَّاسِ.

( تحف العقول 37 )

17. When the dooms day will come about, man will not move one step from his place till he is questioned about four things.

1. The way how he spent his life? 2. As to how did he wear out his youth? 3. About the wealth, as to where he got it from & in what way he spent it? 4. And about the love of us the house hold of Prophet. 16

17- إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ تَزَلْ قَدَمًا عَبْدًا حَتَّى يُسْأَلَ عَنِ أَرْبَعٍ: عَنِ عُمُرِهِ فِيْمَ أَفْنَاهُ. وَعَنِ شَبَابِهِ فِيْمَ أَبْلَاهُ، وَعَمَّا اكْتَسَبَهُ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ. وَعَنِ حُبِّنَا أَهْلَ الْبَيْتِ. (تحف العقول / ص56)

18. Shamoon (the grandson of Judah. one of the disciples of Essa (Christ) (as) submitted to the Prophet of God (S): Describe to me the signs of ignorant?'

The Prophet (S) said:

1. If you become his companion he will offend & grieve you. 2. And if you avoid him he will revile & vilify you. 3. And if he gives something to you he will hold you under obligation. 4. If you give him something he will be ungrateful. 5. If you tell him a secret he will commit dishonesty with you (by revealing & opening it). 6. And if he tells you a secret he will blame you (about its opening). 7. And if he becomes wealthy he will get proud & show insolence & petulance. 8. And if he becomes poor he will refuse the blessings of Allah & will not care about committing sin.

9. And if he gets glad & happy he commits insolence & inordinacy. 10. And if he is grieved he gets disappointed. 11. And if he laughs his laughter is a burst (loud laughter). 12. And if he cries he laments & wails. 13. Attacks & assaults the pious ones. 14. He does not love Allah & does not observe His law. 15. And he does not feel ashamed before Allah. 16. He does not remember Allah. 17. If you please him he admires you & exaggerates in admiring you & falsely attributes the things (virtues) which you do not possess. 18. If he gets angry with you all his admiration (for you) finishes up, & he attributes unworthy things to you. This is the program of the ignorant. 17

18- قَالَ شَمْعُونُ : فَأَخْبَرَنِي عَنْ أَعْلَامِ الْجَاهِلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنْ صَحَبْتَهُ عَنَّاكَ، وَإِنْ اعْتَزَلْتَهُ شَتَمَكَ، وَإِنْ أَعْطَاكَ مِنْ عَلَيْكَ، وَإِنْ أَعْطَيْتَهُ كَفَرَكَ، وَإِنْ أَسْرَرْتَ إِلَيْهِ خَانَكَ وَإِنْ أَسْرَأَ إِلَيْكَ اتَّهَمَكَ وَإِنْ اسْتَغْنَى بَطَرَ، وَكَانَ فَظًّا غَلِيظًا وَإِنْ افْتَقَرَ جَدَّ نِعْمَةَ اللَّهِ وَ لَمْ يَتَحَرَّجْ، وَإِنْ فَرِحَ أُسْرِفَ وَطَغَى، وَإِنْ حَزَنَ أَيْسَ، وَإِنْ ضَحِكَ فَهَقَّ، وَإِنْ بَكَى خَارَ، يَقَعُ فِي الْأَبْرَارِ، وَلَا يُحِبُّ اللَّهُ وَلَا يُرَاقِبُهُ، وَلَا يَسْتَحْيِي مِنَ اللَّهِ وَلَا يَذْكُرُهُ، إِنْ أَرْضَيْتَهُ مَدَحَكَ، وَقَالَ فِيكَ مِنَ الْحَسَنَةِ مَا لَيْسَ فِيكَ، وَإِنْ سَخِطَ عَلَيْكَ ذَهَبَتْ مِدْحَتُهُ، وَوَقَعَ فِيكَ مِنَ السُّوءِ مَا لَيْسَ فِيكَ، فَهَذَا مَجْرَى الْجَاهِلِ. (تحف العقول ص18-19)

19. The Prophet of Allah (S) said to Ali (as) 'Oh Ali do you want six hundred thousand sheep or six hundred thousand dinars or six hundred thousand words (of admonition).

Ali (as) submitted 'O' Prophet of Allah I want six hundred thousands of words.' 1. The Prophet (S) said I gather all the six hundred thousands of words into six words. O' Ali When you see that the people are busy with recommended & desirable good deeds, you get busy with the completing of obligatory (services). 2. And at a time when you see the people busy with the worldly activities, you get busy with the deeds for the hereafter. 3. And when you see people mentioning ill of others (slandering & back biting) you get busy with your own faults (In rectifying them). 4. And at times when you see that the people are busy in decorating of world, get busy with decorating & beautifying your' resurrection day. 5. While you see people getting busy with (procuring) abundance & plentiful of practice get busy in achieving (outstanding place) the purity of practice Concentrate upon the quality of Practice). 6. When you see people imploring creature (people) for help, supplicate to Allah. 18

19- قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ تُرِيدُ سِتِّ مِئَةِ أَلْفِ شَاةٍ أَوْ سِتِّ مِئَةِ أَلْفِ دِينَارٍ أَوْ سِتِّ مِئَةِ أَلْفِ كَلِمَةٍ؟ قَالَ يَا رَسُولَ اللَّهِ سِتِّ مِئَةِ أَلْفِ كَلِمَةٍ فَقَالَ: أَجْمَعُ سِتِّ مِئَةِ أَلْفِ كَلِمَةٍ فِي سِتِّ كَلِمَاتٍ يَا عَلِيُّ: إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِالْفَضَائِلِ فَاشْتَغِلْ أَنْتَ بِإِتْمَامِ الْفَرَائِضِ، وَإِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِعَمَلِ الدُّنْيَا فَاشْتَغِلْ أَنْتَ بِعَمَلِ الْآخِرَةِ، وَإِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِعُيُوبِ النَّاسِ فَاشْتَغِلْ أَنْتَ بِعُيُوبِ نَفْسِكَ، وَإِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِتَزْيِينِ الدُّنْيَا فَاشْتَغِلْ أَنْتَ بِتَزْيِينِ الْآخِرَةِ، وَإِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِكَثْرَةِ الْعَمَلِ فَاشْتَغِلْ أَنْتَ بِصَفْوَةِ الْعَمَلِ، وَإِذَا رَأَيْتَ النَّاسَ يَتَوَسَّلُونَ بِالْخَلْقِ فَتَوَسَّلْ أَنْتَ بِالْخَالِقِ. (المواعظ العديدة، الباب 6 الفصل 4 الحديث 1)

20. Why do who I see that the love of World has overwhelmed most of the people to such an extent as if death has been written (made binding) only for the others? And as if the observing of right has only been made obligatory for others than them? Far from it, Far from it, why do the next ones not take lesson from those in the past? (Generations) 19

20- مَالِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ، حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ، وَكَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجِبَ ... هَيْهَاتَ هَيْهَاتَ أَمَا يَتَعَزُّ آخِرُهُمْ بِأَوْلِهِمْ؟ (تحف العقول ص 29)

21. The Lord has recommended nine things to me:

1. Sincerity, secretly and apparently (both in solitude & public).2. Observing of justice & equity in contentment, consent & anger. 3. Acting moderately in poverty & wealthy condition. 4. Forgiving the one who committed excess upon me. 5. Granting that person who deprived me. 6. And to join & connect with the one who got separated & denounced relations with me.7. And meditating while silent. 8. And remembrance of Allah while conferring. 9. And taking lesson while seeing. 20

21-أوصاني رَبِّي بِتِسْعٍ: أَوْ صَانِي بِالْأَخْلَاصِ فِي السَّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْغَضَبِ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَى، وَ أَنْ أَعْفُو عَمَّنْ ظَلَمَنِي، وَأَعْطِيَ مَنْ حَرَمَنِي وَ أَصِلَ مَنْ قَطَعَنِي، وَ أَنْ يَكُونَ صَمْتِي فِكْرًا وَ مَنْطِقِي ذِكْرًا وَ نَظْرِي عِبْرًا. (تحف العقول ص 36)

22. Oh Ali! Do not get furious & when you (happen to) be enraged then sit down & meditate about the power (authority) of Allah over His slaves & His fore forbearance about them.21

22-يَا عَلِيُّ لَا تَغْضَبْ، فَإِذَا غَضِبْتَ فَاقْعُدْ، وَتَفَكَّرْ فِي قُدْرَةِ الرَّبِّ عَلَى الْعِبَادِ، وَحِلْمِهِ عَنْهُمْ. (تحف العقول ص 14)

23. There is no servant who practices sincerely forty days for Allah, but the springs of wisdom get apparent (now) from his heart over his tongue. 22

23- مَا مِنْ عَبْدٍ يُخْلِصُ الْعَمَلَ لِلَّهِ تَعَالَى أَرْبَعِينَ يَوْمًا إِلَّا ظَهَرَتْ يَنْبِغُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ. (جامع السادات ج 2 ص 404)

24. Oh Ali! All the eyes will weep on the resurrection day except three eyes. (1) The eye which remained waking in the night till morning on the way of Allah (for the defense of Islamic system). & the eye which refrained from seeing the things Prohibited by Allah, the eye which shed tear from the fear of Allah. 23

24- يَا عَلِيُّ كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ أَعْيُنٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ مُحَارِمِ اللَّهِ، وَ عَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ. (تحف العقول

25. I am the city of knowledge & Ali is its gate so who so ever intends to acquire knowledge must come through the gate. 24

25- أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيُّ بَابِهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ. (جامع الصغير ج 1 ص 415 حديث 2705)

26. Oh Abazar! Do value & esteem five things before five others (to happen).

1. Your youth before your old age. 2. Your health before your ailment. 3. Your wealth before your poverty. 4. Your leisure time before getting busy. 5. Your life before your death. 25

26- يَا أَبَاذَرٍّ، إِيغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتِكَ قَبْلَ مَوْتِكَ.  
(بحار الانوار ج 7 ص 75)

27. Allah does not look at (value) your faces & nor your wealth's but He looks at your hearts & your practices. 26

27- إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ. (بحار الانوار ح 77 ص 88)

28. Oh people! I have left among you something which if you get (hold of) it, you will not go astray: The book of Allah (Quran) & my progeny, household. 27

28- يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَنْ [مَا] إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي. (سنن الترمذي، الحديث: 4036)

29. The Prophet of Allah (S) said that Isa' (Christ) (as) said to his disciples sit with someone (keep

company with) the seeing of whom makes you remember (mention) Allah & his logic (learning) adds to your knowledge & his practice makes you keen (inclined toward) for the hereafter. 28

29- قَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): قَالَ عَيْسَى بْنُ مَرْيَمَ لِلْحَوَارِيِّينَ: [جَالِسُوا] مَنْ يُذَكِّرُكُمْ اللهُ رُؤْيَيْتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ. (تحف العقول ص44)

30. There are four dispositions & Peculiarities, who so ever has got those in him is a hypocrite. And if he has one of those four he has got one peculiarity of hypocrisy in him till such time that he removes it from himself. (Those four are) 1. Whoever lies while talking 2. Promises & goes back upon his word. 3. When makes an agreement (pact) deceives the other side. (Breaks & breaches the pact). 4. When he has enmity with someone, he commits, inequity & immorality. 29

30- أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهَوَ مُنَافِقٌ، وَإِنْ كَانَتْ وَاحِدَةً مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. (خصال الصدوق ج1 ص254)

31. Beware, indeed the worst of my ummah are those persons who are respected due to the fear of their evil.

31- أَلَا إِنَّ شَرَّ أُمَّتِي الَّذِينَ يُكْرَمُونَ مَخَافَةَ شَرِّهِمْ، أَلَا وَمَنْ أَكْرَمَهُ النَّاسُ إِتِّقَاءَ شَرِّهِ فَلَيْسَ مِنِّي. (تحف العقول ص58)

32. Beware one who is respected by the people for the sake of securing & saving themselves from his evil (harm) is not from me. 30

32- لَا يُلَدِّغُ الْمُؤْمِنَ مِنْ جُحْرِ مَرَّتَيْنِ. (مسند احمد ابن حنبل ج2 ص115)

33. Oh community of Muslims! Definitely avoid committing adultery because it has six peculiarities three (will emerge) in this world & three in the hereafter. Moreover, those three which appear in this world (consist of): 1. This becomes the cause of getting dishonored. 2. Causes to bring poverty. 3. Causes the

shortening of age.

And those which take place in the hereafter are: 1. It causes the anger of Allah. 2. It causes the severances & graveness of accounting. 3. It causes the eternity & perpetuity (of man) in the hell fire. 31

33- [يا] مَعَشَرَ الْمُسْلِمِينَ إِيَّاكُمْ وَالزَّانَا فَإِنَّ فِيهِ سِتَّ خِصَالٍ، ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي الْآخِرَةِ، فَأَمَّا الَّتِي فِي الدُّنْيَا: فَإِنَّهُ يَذْهَبُ بِالْبَهَاءِ، وَيُورِثُ الْفَقْرَ وَيُنْقِصُ الْعُمُرَ، وَأَمَّا الَّتِي فِي الْآخِرَةِ فَإِنَّهُ يُوجِبُ سُخْطَ الرَّبِّ وَسُوءَ الْحِسَابِ وَالْخُلُودَ فِي النَّارِ. (كتاب الخصال للصدوق ج 1 ص 320)

34. Oh Ali there are three qualities so that who so ever does not possess these none of his practices will remain constant & firm for him. (His practice will not bring fruit & result)

1. The power of piety which refrains him from committing sin. 2. And the knowledge with which he may repulse the ignorance of the witless (foolish) persons. 3. Intellect with which he gets along courteously & moderately with the people. 32

34- يَا عَلِيُّ: ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ: وَرَعَ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّوَجَلَّ وَ عِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ وَعَقْلٌ يُدَارِي بِهِ النَّاسَ. (تحف العقول ص 7)

35. Whoever of you observes an evil (in society) must change it (object over it) physically with his hand so if he does not have the power of it then he must object over it by his tongue & if he does not have the strength of that, he must object upon it in his heart. (He must not remain indifferent to it) And this is the lowest status of faith. 33

35- مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَوْعَفُ الْإِيمَانِ. (مسند احمد ابن حنبل ج 3 ص 49)

36. Beware! One who died having the love of house hold of Muhammad (S) has died as a martyr. Take heed! One who died with the love of household of prophet has died exonerated & forgiven.

Beware! One who died with the love of Prophet (S) has died, having repented.

Beware! One who died with the love of house hold of Prophet (S) has died as a faithful, having a

complete faith.

Beware! One who died along with the love of children of Prophet (firstly) the angel of death (Izrael) has given him the glad lidding about Paradise, thereafter, (two angels) Munkar & Nakeer.

Beware! One who died with the love of the house hold of Prophet (S) has been sent to paradise like the bride is sent to the house of the bridegroom. 34

36- وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَرَهُ مَلِكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَنَكِيرٌ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُزَفُّ إِلَى الْجَنَّةِ كَمَا تُزَفُّ الْعَرُوسُ إِلَى بَيْتِ زَوْجِهَا. (تفسير الكاشف ج4 ص220).

37. Drinker is similar to the idolater. Oh Ali Allah does not accept the service of the drinker (up to) forty days. And if he dies within forty days, he has died as an infidel. 35

37- شَارِبُ الْخَمْرِ كَعَابِدٍ وَتَنْ يَاعَلِيُّ شَارِبُ الْخَمْرِ لَا يَقْبَلُ اللَّهُ عَزَّوَجَلَّ صَلَاتَهُ أَرْبَعِينَ يَوْماً، فَإِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ كَافِراً. (بحار الانوار ج77 ص47)

38. Allah has not (written) ordained the monasticism for us (Muslims) Indeed monasticism of my ummah is jihad (holy war) on the course of Allah. (Jihad holy war is the monasticism of Muslims). 36

38- ... إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَكْتُبْ عَلَيْنَا الرُّهْبَانِيَّةَ، إِنَّمَا رُهْبَانِيَّةُ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ ... (بحار الانوار ج70 ص115/ج82 ص114)

39. One who postpones & delays the performing of Hajj (having got its capacity) till the time he dies. Allah will resurrect him as a Jew or Christian on the justice day. 37

39- مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

## (بحار الانوار ج 77 ص 58)

40. Sighting (at stranger men, women) is a poisonous arrow out of the arrows of Satan. So one who overlooks & omits that due to the fear of Allah, Allah bestows upon him a faith, the sweetness of which he will find in his heart. 38

40- النَّظْرَةُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ، فَمَنْ تَرَكَهَا خَوْفًا مِنَ اللَّهِ تَعَالَى  
أَعْطَاهُ اللَّهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ. (جامع السادات ج 2 ص 12)

Foot Note:

Looking of the Namehram, a stranger man towards a women & vice versa has been prohibited by Islam.

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1. Majmoo-a-warram, Vol. 2, P 117
  2. Bihar ul-Anwar Vol. 74, P 339
  3. Wasail ul Shia, Vol, P 122
  4. Usool e Kafi Vol, P 544
  5. Kanzal Amal al Hadith 28952, Usul e Kafi Vol, P 46
  6. Bihar ul-Anwar, Vol. 75. P .327
  7. Bihar ul-Anwar, Vol. 100, P 10
  8. Bihar ul-Anwar, Vol. 77, P 46
  9. Tuhaf al-Uqul, P 57
  10. Tuhaf al-Uqul, P 8
  11. Tuhaf al-Uqul. P21
  12. Bihar ul-Anwar. Vol. 22. P 454
  13. Lyali al Ekhbar. Vol. 2. P 272
  14. Jamiasaghir Vol. 2. P 533 Hadith, 8162
  15. Tuhaf al-Uqul P37
  16. Tuhaf al-Uqul-Aqook P56
  17. Tuhaf al-Uqul, P 18/19
  18. Al Mawaiz ul-Adadiia,Albab,6, alfasl, 4 Al Hadith, 1
  19. Tuhaf al-Uqul, P. 29
  20. Tuhaf al-Uqul, P .36
  21. Tuhaf al-Uqul, P 14
  22. Jamia Smdat, Vol. 2, P 404
  23. Tuhaf al-Uqul, P 8
  24. Jamia Saghir Vol. 1, P 415, Hadith 2705
  25. Bihar ul-Anwar, Vol. 77. P 75
  26. Bihar ul-Anwar, Vol. 77. P 88.
  27. Sunnan At Trimzi AlHadith 4036
  28. Tuhaf al-Uqul, P 44
  29. Khisal Sadook, Vol. 1. P 254

30. Tuhaf al-Uqul. P 54, Vol. 2, P 115
31. Kitab ul-Khisal Lissaduk Vol. 1, P 320
32. Tuhaf al-Uqul, Vol. 7.
33. Masnad Ahmed Bin Hanbal, Vol. 3, P 49
34. Tafseer ul-Kashaf, Vol4, P 2~0
35. Bihar ul-Anwar, Vol. 77, P 47
36. Bihar ul-Anwar Vol. 70, P 115, & Vol. 82, P 114
37. Bihar ul-Anwar, Vol. 77, P 58
38. JamiaSaadat, Vol. 2, P 12

# The Second Infallible: Hazrat Zahra (sa) and her forty discourses

## The Second Infallible: The unique Lady of Both Worlds Hazrat Zahra (sa)

Name: Fatima (sa)

Renowned Titles: Zahra, Saddiqa Kubra, Tahira, Raazia, Marziyya, Insiyya, Batool, Hooriyya, Mohaddisa etc.

Sub Title: Umul Hassanain, Ume Abeeha and Umul Aiyyma.

Father and mother: Muhammad the Prophet' of Allah (S), Khadija Kubra (as)

Time & Place of birth: At the threshold of dawn, Friday the 20th of Jamadi us sani, 5th year of Prophetic mission, Born in Mecca.

Time of migration & marriage: At the age of nearly 8 years Migrated along with Ali (as) to Medina & in the second year of the migration, & beginning of the month of zul hijja was married to Ali (as) and bore five children by the Names of Hassan, Hussain, Zainub, Ume Kulsoom, and Mohsin.

Time & Place of martyrdom: Was Martyred between the prayer times of Maghrib & Esha on the 15th or 13 of the month of Jamadi ul Awal or 3rd of Jamadi us sani 11th year of Hijrah. At the age of 18 years, in Medina.

## Forty Traditions from Hazrat Zahra (sa)

اربعون حديثاً عن فاطمة الزهراء عليها السلام

1. Praise & Eulogy Is for Allah for the blessing & bounties which He has bestowed. And thanks to Him upon what He revealed (to His servants) And Praise Is for Him upon the common boons & blessings which He bestowed upon His servants without their request And upon the comprehensive & complete blessings which He granted to all & sundry & gave It to us, consecutively. Those graces & favors which are uncountable.

And are Irredeemable & not compensable due to their plentiful-ness of number. And the Imagination of their end is out of the reach of human mind.

He invited the servant to thankfulness for the sake of the consecutive & continuous enhancement of blessings. And opened the door of eulogy & Praise (of Allah) upon them so that He may make his favors & beneficences great & plentiful for them.' 1

1- الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَالثَّنَاءُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمٍ إِبْتَدَأَهَا وَسُبُوغِ آلاءِ أَسَدَاهَا، وَتَمَامِ نِعَمٍ وَالْأَهَاءِ، جَمَّ عَنِ الْإِحْصَاءِ عَدْدُهَا، وَنَأَى عَنِ الْجَزَاءِ أَمْدُهَا، وَتَفَاوَتْ عَنِ الدَّرَاكِ أَبْدُهَا، وَنَدَبَهُمْ لَاسْتِزَادَتِهَا بِاشْكُرِ لَا تَصَالِهَا، وَاسْتَحَمَدَ إِلَى الْخَلَائِقِ بِإِجْزَالِهَا وَتَنَّى بِالنَّدْبِ إِلَى أَمْثَالِهَا. (أعيان الشيعه -الطبع الجديد- ج 1 ص 315)

2. I testify that there is no Deity (Lord) except the sole & matchless Allah. And the testification of the singleness of Allah is a word that Allah has declared sincerity (as) its reality, & made the hearts the center of its contact & union. And has made the specifications & research of the oneness of Allah's station obvious & evident In the light of meditation. The Allah Who cannot be seen by the eyes & tongues are unable & baffled to describe His virtues & attributes. And the intelligence & apprehension of man is helpless & destitute from the imagination of his lowness. 2

2- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَلِمَةً جُعِلَ الْإِخْلَاصُ تَأْوِيلَهَا، وَضُمِّنَ الْقُلُوبُ مَوْصُولَهَا، وَأَنَارَ فِي التَّفَكِيرِ مَعْقُولَهَا، الْمُمْتَنِعُ مِنَ الْأَبْصَارِ رُؤْيُهَا، وَمِنَ الْأَلْسُنِ صِفَتُهَا، وَمِنَ الْأَوْهَامِ كَيْفِيَّتُهَا. (أعيان الشيعه -الطبع الجديد- ج 1 ص 315)

3. Allah made all the beings without previous matter & sample & shape & pattern. And made them wear the dress of life by His main & might's & created them according to His divine will & Intention, short of it that He might have needed their creation, or have wished any benefit for Himself from their shaping &

sketching, except this that he wanted to give a proof of His wisdom & make the people (creations) aware about His obedience & submission, & Invited them to his servitude & worship & make His Invitation grand & ostentatious. 3

3- اِبْتَدَعَ (الله) الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَأَنْشَأَهَا بِلَا احْتِذَاءٍ أُمَّثَلَةً اِمْتَثَلَهَا، وَكَوَّنَهَا بِقُدْرَتِهِ، وَذَرَأَهَا بِمَشِيئَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا وَلَا فَائِدَةٍ لَهُ فِي تَصْوِيرِهَا، إِلَّا تَثْبِيثًا لِحُكْمَتِهِ وَتَنْبِيهًا عَلَى طَاعَتِهِ وَإِظْهَارًا لِقُدْرَتِهِ وَتَعَبُّدًا لِبَرِيَّتِهِ، وَإِعْزَازًا لِدَعْوَتِهِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

4. Allah fixed the reward for His obedience & torment for His Insubordination & disobedience, so that He may restrain His servants from His wrath & fury & lead them to His paradise. 4

4- ... جَعَلَ (الله) الثَّوَابَ عَلَى طَاعَتِهِ وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَنْ نَقْمَتِهِ، وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

5. And I testify that my father Muhammad (S) is the apostle & the servant of Allah. And Allah' selected & chose him before appointing him at the post of Prophethood. And He named him before choosing & selecting him. And chose him before everything & delegating him. Then all the creations were hidden & covered in the covers of unseen & were hidden amid the screen & curtain of fear & fright & stayed near the last & final border of non-entity (nothingness), for, Allah was aware of & knew the end of matters & because of His encompassing the incidents of times & ages, & His knowledge of the predestinates.

Allah appointed him (as apostle) so that he may complete all His matter & Implement His order & materialize His decrees & predestinates. 5

5- وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا (ص) عَبْدُهُ وَرَسُولُهُ، اخْتَارَهُ وَانْتَجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَسَمَّاهُ قَبْلَ أَنْ اجْتَبَلَهُ، وَأَصْطَفَاهُ قَبْلَ أَنْ ابْتَعَنَهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَيَسْتَرُ الْأَهَاوِيلَ مَصُونَةٌ، وَبَيْنَاهِ الْعَدَمَ مَقْرُونَةٌ، عِلْمًا مِنَ اللَّهِ تَعَالَى بِمَالِ الْأُمُورِ، وَإِحَاطَةً بِحَوَادِثِ الدُّهُورِ وَمَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ. ابْتَعَنَهُ اللَّهُ تَعَالَى إِتْمَامًا لِأَمْرِهِ، وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَإِنْفَاذًا لِمَقَادِيرِ حَتْمِهِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

6. Allah saw nations & groups had various different sects in their religion & scattered & staying on the verge of the fires of differences, busy with their idol worshipping. They denied God with all the signs and symbols of him. (Irfan) So Allah illuminated the darkness's through my father Muhammad (S) and removed the darkness's from their hearts, removed (cured) the blindness of the eyes. 6

6- فرأى (الله) الأمم فرقا في أديانها، عكفاً على نيرانها، عابدة لأوثانها، منكرة لله مع عرفانها فأنازل الله تعالى بأبي محمد (ص) ظلمها، وكشف عن القلوب بهمها، وجلى عن الأبصار غممها. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

7. My father Muhammad (S) stood up with (his) guidance among the people. And saved them from perversion & aberration, and turned their blindness into enlightenment and guided them towards the firm religion. And called (invited) them to the straight way. 7

7- قام (أبي محمد) في الناس بالهداية، وأنقذهم من الغواية، وبصرهم من العمية، وهداهم إلى الدين القويم، ودعاهم إلى الصراط المستقيم. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

8. You the servants of Allah, are the ones to maintain His injunctions & prohibitions, & the carriers of His religion, & His revelation, & the trustees of Allah upon your souls, & the propagators of His religion among the other nations. 8

8- أنتم عباد الله نصب أمره ونهيه، وحملة دينه ووحيه، وأمناء الله على أنفسكم، ويلغاؤه إلى الأمم. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

9. Oh the servants of Allah! (Beware) the real leader from Allah, is present among you and the commitment has previously been made to you and the remaining & left over of the prophet hood has been appointed for your guidance.

That is the speaking book of Allah the truthful Quran, & a beaming & gleaming light, in which all the secrets & facts about the completion of man & his prosperity have been exhibited & illuminated. It guides from darkness towards light of guidance. Its followers are the subject of envoy of others. 9

9- أَنْتُمْ عِبَادُ اللَّهِ... زَعِيمٌ حَقٌّ لَهُ فِيكُمْ، وَعَهْدٌ قَدَمَهُ إِلَيْكُمْ، وَيَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَالْقُرْآنُ الصَّادِقُ وَالنُّورُ السَّاطِعُ، وَالضِّيَاءُ اللَّامِعُ، بَيِّنَةٌ بَصَائِرُهُ، مَنكَشِفَةٌ سَرَائِرُهُ، مُتَجَلِّيَّةٌ ظَوَاهِرُهُ، مُغْتَبَطٌ بِهِ أَشْيَاعُهُ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

10. The book of Allah is the guide of its followers towards the pleasure of Allah. Listening (carefully) to it leads to the salvation. The enlightened & conspicuous evidences & proofs of Allah can be obtained through it. And (also the knowledge) of His interpreted intentions & fear invoking constraining prohibitions & His sufficing testimonies & conspicuous arguments, & desired virtues & allowed endowments & gifts & obligatory divine laws. (Can be obtained from it) 10

10- كِتَابُ اللَّهِ ... قَائِدٌ إِلَى الرِّضْوَانِ اتِّبَاعُهُ، مُوَدِّ إِلَى النِّجَاتِ اسْتِمَاعُهُ. بِهِ تُنَالُ حُجُجُ اللَّهِ الْمُنَوَّرَةُ، وَعَزَائِمُهُ الْمَفْسَّرَةُ، وَمَحَارِمُهُ الْمَحْذَرَةُ، وَبَيِّنَاتُهُ الْجَالِيَّةُ، وَبَرَاهِينُهُ الْكَافِيَّةُ، وَفَضَائِلُهُ الْمَنْدُوبَةُ، وَرُخَصُهُ الْمَوْهُوبَةُ، وَشَرَائِعُهُ الْمَكْتُوبَةُ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

11. Allah made the faith for you as a purity from polytheism (& infidelity). 11

11- فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشَّرْكِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

12. And (made) service the cause of your getting distant (purification) from pride (egoism). 12

12- وَ [جَعَلَ اللَّهُ] الصَّلَاةَ تَنْزِيلاً لَكُمْ عَنِ الْكِبْرِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

13. And rendered alms for the purity of your soul & nourishment & expansion of your sustenance. 13

13- وَ [جَعَلَ اللَّهُ] الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَنَمَاءً فِي الرِّزْقِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

الجديد- ج 1 ص 316)

14. And rendered fasting for the maintenance & firmness of your sincerity. 14...

14- وَ [جَعَلَ اللَّهُ]... الصِّيَامَ تَثْبِيثاً لِلِإِخْلَاصِ. (أعيان الشيعة- الطبع الجديد-  
ج 1 ص 316)

15. And Allah set hajj for the consolidation & reinforcement of the religion. 15

15- وَ [جَعَلَ اللَّهُ] الْحَجَّ تَشْيِيداً لِلدِّينِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص  
316)

16. Allah executed & rendered justice (for the sake of putting together & harmonization of the hearts; 16

16- وَ [جَعَلَ اللَّهُ] الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ. (أعيان الشيعة- الطبع الجديد- ج 1  
ص 316)

17. And (Allah set) the subordination & obedience of us (the household of the Prophet (S) for the security of Society's system & our Imamate as a safety from Segregation & disunity). 17

17- وَ [جَعَلَ اللَّهُ] طَاعَتَنَا نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً مِنَ الْفِرْقَةِ. (أعيان  
الشيعة- الطبع الجديد- ج 1 ص 316)

18. And (Allah made) Jihad (holy war), the honor & glory for Islam & abjectness & humbleness for the infidels & hypocrites. 18

18- وَ [جَعَلَ اللَّهُ] الْجِهَادَ عِزّاً لِلْإِسْلَامِ وَذُلّاً لِأَهْلِ الْكُفْرِ وَالنَّفَاقِ. (أعيان  
الشيعة- الطبع الجديد- ج 1 ص 316)

19. Arid (Allah rendered) patience as a help for getting reward. 19

19- وَ [جَعَلَ اللَّهُ] الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

20. And (Allah caused) commanding goodness & forbidding to do evil for the amendment & correction of society & the common folks (public). 20

20- وَ [جَعَلَ اللَّهُ] الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مُصْلِحَةً لِلْعَامَّةِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

21. And (Allah made) the kindness to parents as a protection (shield) to His wrath & displeasure. 21

21- وَ [جَعَلَ اللَّهُ] بِرَّ الْوَالِدَيْنِ وَقَايَةً مِنَ السَّخَطِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

22. And Allah made joining & connecting with the kinship & cognation, the cause of lengthening of life. 22

22- وَ [جَعَلَ اللَّهُ] صِلَةَ الْأَرْحَامِ مِسْنَةً فِي الْعُمُرِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

23. And Allah made law of retaliation (revenge for homicide) as the security of blood (from being shed). 23

23- وَ [جَعَلَ اللَّهُ] الْقِصَاصَ حِقْنَاً لِلدِّمَاءِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

24. And Allah executed the vow performing as a medium for forgiveness. 24

24- وَ [جَعَلَ اللَّهُ] الْوَفَاءَ بِالنَّذْرِ تَعْرِضاً لِلْمَغْفِرَةِ. (أعيان الشيعة- الطبع  
الجديد- ج 1 ص 316)

25. And (Allah rendered) the correct use of weight & measure (units) a medium for stopping from selling less (than actual). 25

25- وَ [جَعَلَ اللَّهُ] تَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينَ تَغْيِيراً لِلْبَخْسِ. (أعيان الشيعة-  
الطبع الجديد- ج 1 ص 316)

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations, (evils). 26

26- وَ [جَعَلَ اللَّهُ] النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرَّجْسِ. (أعيان الشيعة-  
الطبع الجديد- ج 1 ص 316)

27. And Allah made the prohibition to accuse someone of adultery a protection (shield) for avoiding (His) curse. 27

27- وَ [جَعَلَ اللَّهُ] اجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ. (أعيان الشيعة- الطبع  
الجديد- ج 1 ص 316)

28. And (Allah made) refraining from theft for the sake of positivity & affirmation for modesty. 28

28- وَ [جَعَلَ اللَّهُ] تَرَكَ السَّرْقَةِ إِجَاباً لِلْعَفَّةِ. (أعيان الشيعة- الطبع الجديد-  
ج 1 ص 316)

29. And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) adoration & worship, 29

29- وَحَرَّمَ اللَّهُ الشَّرْكَ إِخْلَاصاً لَهُ بِالرُّبُوبِيَّةِ. (أعيان الشيعة- الطبع الجديد-  
ج 1 ص 316)

30. Certainly, an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.

So if you assay & recognize him you will find he is my father not the father of your women & the brother of my cousin, (Ali (as)) not that of your men. And how nice a relation I have to him. So he propagated his prophetic (mission). He always used to turn his face from the polytheists.

And fought against them till he beat them up. He would invite people towards Allah by wisdom, & beautiful admonition. He broke the idols & scattered the aggregation of polytheists in a way that they ran away (from the battle fields), so that finally the hidden secret of oneness of Allah became manifested by him.

And he made the logic of religion reach the ears ( of the people) & settled down the foam of the camels of Satan & turned the slogan yelling of those devils silent. And downed the agents of hypocrisy & mutual commitments of the infidels got dissolved till such time that, you (people) spoke to a group of enlightened & modest men with the words of oneness of Allah & sincerity.30)

30- ... ( ( لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ)).

فَإِنْ تُعْزَوْهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَ أَخَا بَنِ عَمِي دُونَ رِجَالِكُمْ، وَلَنْعَمَ الْمُعْزِي إِلَيْهِ فَبَلَّغَ الرِّسَالَةَ صَادِعاً بَانْدَارَةً، مَاثِلاً عَن مَدْرَجَةِ الْمُشْرِكِينَ ضَارِباً تَبْجَهُمْ آخِذاً بِكُظْمِهِمْ دَاعِياً إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، يُكْسِرُ الْأَصْنَامَ، وَيَنْكُتُ الْهَامَ حَتَّى انْهَزَمَ الْجَمْعُ وَوَلَّوْا الدُّبْرَ حَتَّى تَفْرَى اللَّيْلُ عَن صُبْحِهِ وَاسْفَرَ الْحَقُّ عَن مَحْضِهِ، وَنَطَقَ زَعِيمُ الدِّينِ، وَخَرَسَتْ شَقَاشِقُ الشَّيَاطِينِ، وَطَاحَ وَشَيْظُ النَّفَاقِ وَانْحَلَّتْ عُقْدَةُ الْكُفْرِ وَالشَّقَاقِ وَفَهَتُمْ بِكَلِمَةِ الْإِخْلَاصِ، فِي نَفْرِ مِنَ الْبَيْضِ الْخَمَاصِ. (أعيان الشيعة- الطبع الجديد- ج 1  
ص 316)

31. You were on the edge of a fire ditch, and were a cup of drink & the morsel of a greedy one & a

firebrand of every hasty one & were being trampled on (by other nations) & drank from the contaminated waters gathered over in ditches & your energy (food) was (secured by) the leaves of trees & desert grass. And for your abjectness & abasement you were always afraid that those around you might abduct you in the winking of an eye. So, Allah liberated you (of these misfortunes) through my father *Mohammed (S)*. In spite of it that *he (S)* was involved & at war against the intrepid & the hungry wolves of Arab & the stubborn refractories of the people of the books (Jews & Christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. 31

31- وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ مَذْفَقَةَ الشَّارِبِ وَنُهْزَةَ الطَّامِعِ، وَقُبْسَةَ الْعَجْلَانِ وَ مُوْطِيءَ الْأَقْدَامِ تَشْرِبُونَ الطَّرِيقَ، وَتَقْتَاتُونَ الْقَدَّ أذَلَّةً خَاسِئِينَ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْقَذَكُمُ اللَّهُ تَبَارَكَ وَتَعَالَى بِأَبِي مُحَمَّدٍ (ص) بَعْدَ اللَّتْيَا وَالَّتِي وَبَعْدَ أَنْ مَنِي بِهِمُ الرَّجَالُ وَ ذُؤْبَانَ الْعَرَبِ وَمَرْدَةَ أَهْلِ الْكِتَابِ «كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ» (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

32. Imam Hassan (as) said, "on the Friday night I saw my, mother (Fatima (sa)) standing in her arch of prayer. She was continuously kneeling & performing prostration till the dawn broke. I would hear her pray for the faithful men & Women, but she did not at all pray for herself. I said, "Oh mother why did you not pray for yourself like you prayed for others?" so she replied, 'Oh my son, first thy neighbor & there after your own house."

32- قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: رَأَيْتُ أُمَّيْ فَاطِمَةَ عَلَيْهَا السَّلَامُ قَامَتْ فِي مِحْرَابِهَا لَيْلَةً جُمِعَتْهَا فَلَمْ تَزَلْ رَاكِعَةً سَاجِدَةً حَتَّى اتَّضَحَ عَمُودُ الصُّبْحِ، وَسَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَتُسَمِّيهِمْ وَتُكَثِّرُ الدُّعَاءَ لَهُمْ، وَلَا تَدْعُو لِنَفْسِهَا بِشَيْءٍ قُلْتُ لَهَا: يَا أُمَّاهُ لِمَ لَا تَدْعِينَ لِنَفْسِكَ كَمَا تَدْعِينَ لِغَيْرِكَ؟ فَقَالَتْ: يَا بُنَيَّ، الْجَارِئُ الدَّارُ. (بيت الاحزان - ص 22)

33. The Prophet (S) said to Fatima (sa), 'what is, the thing which is a blessing for woman?'

She said that, 'she must not see a man (stranger & not be intimate) & a man must not see her.' 32

33- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَهَا: أَيُّ شَيْءٍ خَيْرٌ لِلْمَرْأَةِ؟ قَالَتْ: «أَنْ لَا تَرَى رَجُلًا وَلَا يَرَاهَا رَجُلٌ» (بيت الاحزان - ص 22)

34. One day a lady came to Fatima (sa) & said 'I have a weak old mother who does not know a few problems about her Service (prayers). She has sent me towards you to question you (about them). Thus Fatima answered her (questions). And the number of her queries reached to ten & Fatima (sa) replied to all her questions. Then she (the woman) got a shamed because of the high number of her questions. And said, 'Oh daughter of the Prophet (S) 'I do 'not put you to more inconvenience than this.

Fatima (sa) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars (nearly a hundred thousand miskal (unit of weight) of gold) & he may feel himself tired. She said "No". Fatima (sa) said, 'I have been hired by Allah to get a wages which if the space between the earth & sky is filled up with pearls still (That wages) would be more than it for each of the questions I may answer you. Therefore, I deserve it that I must not feel tired "& exhausted.' 33

34- حَضَرَتْ إِمْرَأَةً عِنْدَ الصَّدِيقَةِ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَقَالَتْ: إِنَّ لِي وَالِدَةً ضَعِيفَةً وَقَدْ لَبَسَ عَلَيْهَا فِي أَمْرِ صَلَاتِهَا شَيْءٌ، وَقَدْ بَعَثْتَنِي إِلَيْكَ أَسْأَلُكَ، فَأَجَابَتْهَا فَاطِمَةُ عَلَيْهَا السَّلَامُ عَنْ ذَلِكَ، فَتَنَّتْ فَاجَابَتْ ثُمَّ ثَلَّثَتْ إِلَى أَنْ عَشَّرَتْ فَأَجَابَتْ ثُمَّ خَجَلَتْ مِنَ الْكَثْرَةِ فَقَالَتْ لَا أَشُقُّ عَلَيْكَ يَا ابْنَةَ رَسُولِ اللَّهِ، قَالَتْ فَاطِمَةُ: هَاتِي وَسَلِّي عَمَّا بَدَا لَكَ، أَرَأَيْتِ مَنْ أَكْثَرِي يَوْمًا يَصْعَدُ إِلَى سَطْحٍ بِحَمَلٍ ثَقِيلٍ وَكِرَاهُ مِنْهُ أَلْفَ دِينَارٍ يَثْقُلُ عَلَيْهِ؟ فَقَالَتْ: لَا. قَالَتْ: أَكْثَرَيْتُ أُنَا لِكُلِّ مَسْأَلَةٍ بِأَكْثَرٍ مِنْ مِائَةٍ مَا بَيْنَ الثَّرِيِّ إِلَى الْعَرْشِ لَوْلَا فَأَحْرَى أَنْ لَا يَثْقُلَ عَلَيَّ. (بحار الأنوار - ج 2 ص 3)

35. 'Oh Allah! Belittle me in my eyes & glorify & magnify your station to me. And inspire me (about) Your obedience & the practice which may cause Your pleasure & the shunning & evading from things (matters) which are the cause of Your wrath, oh the most merciful of all!' 34

35- اللَّهُمَّ ذَلِّلْ نَفْسِي فِي نَفْسِي وَعَظِّمْ شَأْنَكَ فِي نَفْسِي وَأَلْهَمْنِي طَاعَتَكَ وَالْعَمَلَ بِمَا يُرْضِيكَ وَالتَّجَنَّبَ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ. (أعيان الشيعة - الطبع الجديد - ج 1 ص 323)

36. 'Oh Allah! Content me with the sustenance you have granted me. And till such time that you keep me alive, hide me & make me sound & prosperous. And forgive me & take pity upon me when I die. (During death process). Oh Allah! Do not help me in something that you have not predestined for me. And

facilitate the achievement of that thing which you have predestined for me.' 35

36- اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَاسْتُرْنِيْ وَعَافِنِيْ اَبَدًا مَا اَبْقَيْتَنِيْ وَارْحَمْنِيْ  
اِذَا تَوَفَّيْتَنِيْ اَللّٰهُمَّ لَا تَعْنِيْ فِيْ طَلَبِ مَا لَمْ تُقَدِّرْ لِيْ، وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيَسَّرًا  
سَهْلًا. (أعيان الشيعة- الطبع الجديد- ج 1 ص 323)

37. Oh Allah! Bestow upon my parents and all those persons who have rights of their blessings & beneficences upon me, the best of your rewards. Oh my Allah, spare me the leisure & respite for the object for which you have created me. And do not let me be busy & involved (absolutely) in my commitments. And do not torment me when I ask forgiveness. And do not deprive me of what I yearn & question you for. 36

37- اَللّٰهُمَّ كَافِ عَنِّيْ وَالِدَيَّ وَكُلِّ مَنْ لَّهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَاةِكَ، اَللّٰهُمَّ فَرِّغْنِيْ  
لِمَا خَلَقْتَنِيْ لَهُ وَلَا تُشْغِلْنِيْ بِمَا تَكَفَّلْتَ لِيْ بِهِ وَلَا تُعَذِّبْنِيْ وَاَنَا اَسْتَغْفِرُكَ وَلَا  
تُرْحِمْنِيْ وَاَنَا اَسْأَلُكَ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 323)

38. Underlying are the rhymes which Hazrat Zahra (sa) recited upon the mourning of Prophet's (S) demise.

'The person who smells the sweet fragrance of the grave of the Prophet (S) so what if he does not smell any other fragrance for long times to come?

Agonies & anguishes & griefs poured upon me in such a way that had they poured upon days those would have turned into nights. (Bleak, dark & bewildering). 37

38- ما انشدتهُ (ع) في رثاء الرسولِ صلى الله عليه وآله:

ماذا على من شمَّ تربةَ أحمد

أن لا يشمَّ مدى الزمانِ غواليا

## صَبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا

### صَبَّتْ عَلَى الْأَيَّامِ صِرْنَ لِيَا لِيَا (اعلام النساء - ج 4 ص 113)

39. The dust of sorrow covered the space of sky & the sun has faded & the bright day turned bleak. The earth has become dark & gloomy after the death of the *Prophet (S)* woe! Alas! What the earth will have much of Jolting upon being separated & parted from *him (S)*?

It is meritorious & befitting that the east & west of the world may weep upon the parting of Prophet (S) & the persons of Muzzir tribe & all of the rest of the men tribes shed tears;

And the great magnificent mountain of the existence & the hidden & covered Kabaah (House of Allah) & its pillars should shed tears.

Oh the terminator & finalize of the (series of) prophets! The light of whom is the source of blessing for the world's inhabitants, Be the salutation & blessings of Allah the descended of Holy Quran upon you. 38

### 39- ايضاً:

أَغْبِرَ آفَاقُ السَّمَاءِ وَكُوِّرَتِ شَمْسُ النَّهَارِ وَأُظْلِمَ الْعَصْرَانِ  
فَالْأَرْضُ مِنْ بَعْدِ النَّبِيِّ كَثِيبَةٌ أَسْفَا عَلَيْهِ كَثِيرَةَ الرَّجْفَانِ  
فَلْيَبْكِهِ شَرْقُ الْبِلَادِ وَغَرْبُهَا وَلْتَبْكِهِ مَضْرُوكِلَ يَمَانِ  
وَلْيَبْكِهِ الطُّودُ الْعَظِيمُ جُودَهُ وَالْبَيْتُ ذُو الْأَسْتَارِ وَالْأَرْكَانِ  
يَا خَاتَمَ الرُّسُلِ الْمُبَارَكِ ضَوْؤُهُ صَلَّى عَلَيْكَ مُنْزِلُ الْقُرْآنِ

### (اعلام النساء - ج 4 ص 113)

40. Following you (Prophet (S)) inequities (intrigues & revolts) took shape & variant voices were raised so that if you were present & supervising (things) all these differences & deviations would not have taken place.

You set off (on the journey of eternity) from among us & now our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order & discipline of matters. So be a witness & do not let their matter get out of your sight. 39

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكْثُرِ الْخَطْبُ

إِنَّا فَقَدْنَاكَ فَقَدَ الْأَرْضِ وَأَبْلَاهَا وَاخْتَلَّ قَوْمُكَ فَأَشْهَدُ هُمْ وَلَا تَغِبْ

(اعلام النساء- ج 4 ص 113)

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1. Ayan ush-Shia Ataba Al Jadeed Vol. I, P 315
  2. Ayan ush-Shia Ataba Al Jadeed Vol. I, P315
  3. Ayan ush-Shia Ataba al Jadeed Vol. 1. P 315-316
  4. Ayan ush-Shia Ataba Al Jadeed, Taha Al Jadeed. Vol. -1. P.'516
  5. Ayan ush-Shia Ataba Al Jadeed Vol. 1. P 316
  6. Ayun ush-Shia Ataba Al Jadeed Vol. I, P 316
  7. Ayan ush-Shia Ataba Al Jadeed Vol. I, P 316
  8. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  9. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  10. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
  11. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
  12. Ayan ush-Shia Ataba Al Jadeed Vol. 1. P316
  13. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P 316
  14. Ayan ush-Shia Ataba Al Jadeed, Vol. 1. P 316
  15. Ayan ush-Shia Ataba Al Jadeed, Vol. I. P316
  16. Ayan ush-Shia Ataba Al Jadeed. Vol. I, P 316
  17. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
  18. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  19. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P316
  20. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P316
  21. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  22. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  23. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  24. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
  25. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
  26. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
  27. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P316
  28. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316

29. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
30. Ayan ush-Shia Ataba Al Jadeed. Vol. I. P316
31. Ayan ush-Shia Ataba Al Jadeed. Vol. I. P 316
32. Bait ul-Ahzan. P 22
33. Bihar ul-Anwar. Vol. 2, f 3
34. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
35. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
36. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
37. Malam un-Nisa, Vol. 4, P 11.3
38. Malam un-Nisa, Vol. 4. r 113
39. Malam un-Nisa, Vol. 4. P 122

# The Third Infallible: First Imam Hazrat Ali and his Forty Discourses

## **Third Infallible: Imam Ali (as)**

Name Ali (as)

Renowned Title: “Ameer Al Momineen”

Sub Title: Abul Hassan

Father and Mother: Abu Talib (as) and Fatima Bint e Asad (as)

Time & Place of birth: 13th of Rajab ten years before the raising of Prophet. Born inside kabah.

Duration of Caliphate: 30 years

Time & Place of martyrdom: Morning of 19th Ramadan–40th hijrah was injured by Abdul rehman Ibn muijim and passed away on the 21st of Ramadan at the age of 63 years. Tomb in Najaf Ashraf (Iraq)

Duration of age four stages:

1. Childhood, duration nearly ten years.
2. Duration in the service of prophet (S) Nearly 23 years.
3. Duration of avoiding the Government machinery approx. 25 years.
4. Duration of Apparent caliphate 4 years nine months.

I.note: He was forced & obliged to avoid the interference in the caliphate machine. Although he was nominated openly by Allah & the Prophet (S) on various occasions including the feast of Zul Ashira. \* Upon the day of Ghadeer khumm in the presence of nearly one hundred thousand pilgrim companions of the Prophet (S), unfortunately after the sad demise of the Prophet (S), Muslims turned down the ordain of Allah (SWT)'s Prophet by rejecting his caliphate creating a split and Ideologkal difference with the true school of Islamic Ideology presumed by the holy Prophe (S).

## Forty Traditions of Ameer Al Momineen (as)

### أربعون حديثاً

#### عن اميرالمؤمنين علي عليه السلام

1. The one who recognized himself (self-cognition) has recognized his Allah. 1

1- مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ. (غررالحكم، الفصل 77 الحديث 301)

2. Indeed, Allah raised Muhammad (S) upon the righteousness so that he may move His servants out of the (state of) adoration of servants towards His own adoration, & from the commitment of His slaves towards His own commitment & from the obedience of His slaves towards His own obedience & from the guardian ship of his servants to His own guardian ship. 2

2- فَإِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ، وَمِنْ عُهُودِ عِبَادِهِ إِلَى عُهُودِهِ، وَمِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ، وَمِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ. (فروع الكافي، ج 8 ص 386)

3. There is nobody who sits with (acquires the company) of Quran except that when he stands up from it (move away) with addition or loss. Addition to his guidance & loss of his blindness. (Aberration)

And know it there is no Poverty & adversity for anyone after having' Quran (with him) & nobody has any wealth & needlessness before having the Holy Quran (with him). 3

3- مَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ زِيَادَةٍ فِي هُدًى،  
وَنُقْصَانٍ مِنْ عَمَى، وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ  
الْقُرْآنِ مِنْ غِنَى. (الحياة ج2 ص101)

4. The one who is pleased & satisfied with the deed of a nation (group) is like the one who has shared that with it. And for all those entering into a falsehood there are two sins; the sin of practice & the sin of being pleased with it.4

4- الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّخِيلِ فِيهِ مَعَهُمْ، وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانِ إِثْمُ  
الْعَمَلِ بِهِ وَإِثْمُ الرِّضَا بِهِ. (نهج البلاغه لصبحي الصالح، قصار الحكم 154،  
ص499)

5. Ali (as) was questioned about faith. So he replied: Faith rests upon four pillars.

1. Patience 2. Certitude 3. Justice 4. Jihad (holy war). And patience out of those, has four branches.  
Keeness & eagerness (2) fear (3) Piety (4) wait.

The one who is keen & eager for Heaven steps aside the passionate temptations & the one who has the fear of hell fire abstains & refrains from the forbidden deeds & the one who has asceticism in the world takes the calamities & anguishes (of life) easy & the person who is looking forward to & waiting for death makes haste & hurry towards the good deeds.

And Jihad (holy war) is based upon four branches. 1. The ordering of good deeds.

2. Stopping from the bad deeds.

3. & truthfulness on the battle front of struggle & combat. 4. & the enmity with transgressors.

So, the one who orders the good deeds strengthens the backs of faithful's. And the one who stops people from bad deeds has rubbed the noses of the infidels upon dust (belittled & weakened them). And the one who truth fully stands up in the battle field has discharged an obligatory practice. And the one who gets enraged & furious with the transgressors & gets angry for Allah, Allah too becomes enraged & angry for his sake & will please him on the resurrection day. 5

5- سُئِلَ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ، فَقَالَ: الْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى الصَّبْرِ  
وَالْيَقِينِ وَالْعَدْلِ الْجِهَادِ. وَالصَّبْرُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالشَّفَقِ

وَالزُّهْدَ وَالتَّرَقُّبَ: فَمَنْ اشْتَقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ  
اجْتَنَبَ الْمُحَرَّمَاتِ، وَ مَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالمُصِيبَاتِ، وَ مَنْ ارْتَقَبَ  
المَوْتَ سَارَعَ إِلَى الخَيْرَاتِ...

وَالجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الأَمْرِ بِالمَعْرُوفِ، وَالنَّهْيِ عَنِ المُنْكَرِ،  
وَالصِّدْقِ فِي المَوَاطِنِ وَشَنَانِ الفَاسِقِينَ، فَمَنْ أَمَرَ بِالمَعْرُوفِ شَدَّ ظُهُورَ  
المُؤْمِنِينَ، وَ مَنْ نَهَى عَنِ المُنْكَرِ أَرْغَمَ أُتُوفَ الكَافِرِينَ، وَ مَنْ صَدَقَ فِي المَوَاطِنِ  
قَضَى مَا عَلَيْهِ، وَ مَنْ شَنِى الفَاسِقِينَ وَغَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ  
القِيَامَةِ. (نهج البلاغة لصباحي الصالح، قصار الحكم 31، ص 473)

6. So indeed, Jihad (holy war) is a door out of the doors of Heaven. Allah has opened it upon His special friends (saints). And that (Jihad) is the dress of piety & the firm & securing armored Jacket of Allah & His dependable shield & the one who abandons it because of being uninclined to it, Allah makes him put on the dress of humility. 6

6- فَاِنَّ الجِهَادَ بَابٌ مِنْ أَبْوَابِ الجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِبَاسُ  
التَّقْوَى وَدَرَعُ اللَّهِ الحَصِينَةُ وَجَنَّتُهُ الوَثِيقَةُ فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ  
الذُّلِّ. (نهج البلاغة لصباحي الصالح، الخطبة 27، ص 69)

7. Indeed, the erupting of sedition & iniquity is due to the following of lustful desires & the artificial laws & rules, those orders & laws which are against the book of Allah. And a group of men stands up to defend those as against the religion & constitution of Allah.

If falsehood had completely segregated from the righteousness, it would not have remained concealed & hidden from those who are in the search of truth.

And if the righteousness had been purified from the falsehood the tongues of the enemies & rivals would have shortened from it. But they fetch a piece of right & a piece & part of falsehood & mix them up. This is where Satan overwhelms his friends. And only those who are the object of the beneficence of Allah get salvation. 7

7- إِنَّمَا بَدَأُ وَقُوعِ الفِتَنِ أَهْوَاءُ تُتَّبَعُ وَأَحْكَامُ تُبَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَيَتَوَلَّى

عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللَّهِ فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخَفَ عَلَى مُرْتَادِينَ، وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ السُّنُّ الْمُعَانِدِينَ، وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْتٌ وَمِنْ هَذَا ضِغْتٌ فَيُمَزَّجَانِ فَهُنَالِكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَيَنْجُو الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى. (نهج البلاغة لصبحي الصالح، الخطبة 50، ص 88)

8. Indeed the religion of Allah is not identified through persons, instead, it is recognized by the sign of Rights. Therefore, do identify the light so as to identify people of the right. 8

8- إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرِّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفِ أَهْلَهُ.  
(البحار/ج 68/ص 120)

9. Do not be the slave of another person, since, Allah has made you a free person. 9

9- لَا تَكُونَنَّ عَبْدَ غَيْرِكَ فَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا. (غررالحكم، الفصل 85، ا  
لحديث 219)

10. Verily, ordering the good deed & stopping from the evil doings do neither draw the death closer nor diminishes & decreases the sustenance.

Instead these increase the reward & turn it into a great one. And the superior of the two is uttering the word of justice before the tyrant & oppressive ruler. 10

10- إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ، وَلَا يُنَاقِصَانِ مِنْ رِزْقٍ وَلَكِنْ يُضَاعِفَانِ الثَّوَابَ وَيُعْظِمَانِ الْأَجْرَ، وَأَفْضَلُ مِنْهُمَا كَلِمَةٌ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ. (غررالحكم، الفصل 8، الحديث 272)

11. The one who is not rectified & corrected by soft & nice conduct is corrected by a good punishment.

11- مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَةِ يُصْلِحْهُ حُسْنُ الْمُكَافَاةِ. (غررالحكم،  
الفصل 77، الحديث 547)

12. Two person broke my back in the world. 1. A glib tongued transgressor.

2. A bleak hearted ignorant adorer.

And the first one stops & constrains others from reaching for his transgression. While the other one blocks the way to the finishing of his ignorance, by his adoration. Thus be afraid of transgressor scholar & the ignorant adorer because these (two) are the test (ordeal) for all those who get enchanted.

I heard the Prophet of Allah saying, 'the destruction & annihilation of (people of) my ummah is at the hands of all the glib tongued hypocrites (Allem ullisan means a person who knows how to exactly use his tongue to his benefit). 12

12- قَطَعَ ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا رَجُلٌ عَلِيمٌ اللِّسَانِ فَاسِقٌ، وَرَجُلٌ جَاهِلٌ الْقَلْبِ نَاسِكٌ. هَذَا يَصُدُّ بِلِسَانِهِ عَن فِسْقِهِ، وَهَذَا بِنُسْكِهِ عَن جَهْلِهِ. فَاتَّقُوا الْفَاسِقَ مِنَ الْعُلَمَاءِ، وَالْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ. أَوْلَيْكَ فِتْنَةٌ كُلُّ مَفْتُونٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: يَا عَلِيُّ هَلَاكُ أُمَّتِي عَلَى يَدَي كُلِّ مُنَافِقٍ عَلِيمٍ اللِّسَانِ. (روضة الواعظين ص6) (الحياة ج2 ص337)

13. Absolutely must never the good doer & the evil doer be equal in your eyes, since, this thing becomes the reason of the inclination of those performing good deeds in their performance of good deeds & the encouragement & incentive, of the evil doer upon doing bad deeds. 13

13- وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَزْهِيداً لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ، وَتَدْرِيباً لِأَهْلِ الْإِسَاءَةِ عَلَى الْإِسَاءَةِ (نهج البلاغة لصبحي الصالح، الكتاب 53، ص430)

14. People do not abandon anything from the affair of their religion for the rectification (progress) of their world (life) except that Allah opens the (vistas of) more harmful thing for them (than that). 14

14- لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا افْتَحَ اللَّهُ عَلَيْهِمْ مَا

هُوَ أَضْرْمِنُهُ. (نهج البلاغة لصبحي الصالح، قصار الحكم 106، ص 487)

15. Indeed world (matter) is the extreme end of the vision of a blind (hearted person). He does not see anything beyond that. But the one having vision looks at it with deep & profound (Penetrating) eye sight & knows that the (permanent) home is beyond that. So the visions is prepared to march off from it. But the blind hearted has pinned up & fixed his gaze upon it. The visions picks up his provision of journey from it But the blind one makes provision for it. 15

15- وَإِنَّمَا الدُّنْيَا مُنْتَهَى بَصَرِ الأَعْمَى، لِأَبْصِرُ مِمَّا وَرَاءَهَا شَيْئاً، وَالبَصِيرُ يَنْفِذُهَا بَصْرَهُ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالبَصِيرُ مِنْهَا شَاخِصٌ وَالأَعْمَى إِلَيْهَا شَاخِصٌ، وَالبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالأَعْمَى لَهَا مُتَزَوِّدٌ. (نهج البلاغة لصبحي الصالح، الخطبة 133، ص 191)

16. Make your own self the standard in social conduct between yourself & the other person. Thus do like the same for other person which you love for your own self. And dislike for others what you dislike & hate for yourself. Do not commit excess upon anyone just as you like it that no one must commit aggression against your own self. And do favor others just as you like others doing favor to you. And what you regard bad for others do regard that bad for yourself as well.

It what you like to do with the people is done to you then do love it. (For yourself).

And do not say what you do not know, instead even do not say all that you know.

And do not utter a word which you dislike other's saying it to you. 16

16- وَاجْعَلْ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأَحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَآكِرْهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ، وَلَا تَظْلِمْ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ وَالسَّتَقْبِحْ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُ مِنْ غَيْرِكَ، وَأَرْضَ مِنَ النَّاسِ لَكَ مَا تَرْضَى بِهِ لَهُمْ مِنْكَ، وَلَا تَقُلْ بِمَا لَا تَعْلَمُ، بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ، وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ. (تحف العقول ص 74)

17. Your friends are three, & your enemies are three. So your friends are: your (own) friend, & the friend of your friend & the enemy of your enemy. And your enemies are: your (own) enemy & the enemy of your friend & friend of your enemy. 17

17- أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ ثَلَاثَةٌ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ  
وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ، وَصَدِيقُ عَدُوِّكَ. (نهج البلاغة  
لصبي الصالح، قصاذا الحكم، 295، ص 527)

18. The one whose conversation & speech becomes large in quantity his faults become plenty in number. And the one whose faults become great in number his modesty, & shame decreases. And that one whose modesty lessens his piety decreases. And the person whose piety decreases his heart dies. And the one whose heart dies he enters the hell fire. 18

18- مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَمَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ  
وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ. (تحف العقول  
ص 89)

19. Do not look at who speaks & look at what he speaks. 19

19- لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانظُرْ إِلَى مَا قَالَ. (غرا الحكم، الفصل 85، الحديث 40)

20. All the beneficences have been gathered in three qualities: sighting 2. Silence 3. Speech. All the sighting & viewing which do not take place for learning lesson are forgetfulness & all the silences which are devoid of mediation are forgetfulness. And all the speeches & talks which lack the remembrance of Allah are null & void. So heaven you be for the one who's sighting & viewing is for taking lesson & silence is meditation & conversation is the remembrance of Allah. And he weeps upon his sins (repenting) & people are safe & secure from his harm. 20

20- جُمِعَ الْخَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ: النَّظْرُ وَالسُّكُوتُ وَالْكَلامُ: فَكُلُّ نَظْرٍ لَيْسَ  
فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ، وَكُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ: وَكُلُّ كَلَامٍ لَيْسَ فِيهِ  
ذِكْرٌ فَهُوَ لَغْوٌ. فَطُوبَى لِمَنْ كَانَ نَظْرُهُ عِبْرَةً وَسُكُوتُهُ فِكْرَةً وَكَلَامُهُ ذِكْرًا وَبَكَى عَلَى  
خَطِيئَتِهِ وَأَمِنَ النَّاسُ مِنْ شَرِّهِ. (تحف العقول ص 215)

21. Indeed the son has a right over his father & the father (too) certainly has a right upon his son so the right of father upon the son is this that he obeys him in all the things except the sins forbidden by Allah.

And the son's right upon his father is that he gives him a good name & good training & make him learn the Quran. 21

21- إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ، إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُحَسِّنَ آدَبَهُ، وَيُعَلِّمَهُ الْقُرْآنَ. (نهج البلاغة لصبحي الصالح، قصار الحكم 399، ص 546)

22. The world is a house of truth for the one who deals it with truth & a house of safety for the one who understands (something) from it & a house of wealth for the one who wishes to take provision (for journey) from it. The world is the mosque & place of prostration of the Prophets & the descending place of Allah's revelation And the service place of the angels. And the market of His friends, those who achieved & got the mercy (of Allah) & earned paradise in it. So who denounces it? Whereas it has announced its separation & called aloud (regarding) its departure & parting. And informed about its death. So it has made them attentive by its happiness toward felicities (joys & comforts) & by its anguishes & calamities toward the afflictions. Sometime it scares & sometime it warns. (And at times) it persuades & incites & terrifies. So oh you who mentions ill of the world, where as you are yourself fascinated & charmed by the deceptions of the world. When has it ever deceived you?

Was it when it handed over your fore fathers to perishing, annihilation & decay? Or when it made your mothers disappear under the dust? 22

22- الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَّقَهَا وَدَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا، وَدَارُ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا . مَسْجِدُ الْأَنْبِيَاءِ اللَّهِ، وَمَهَبَطُ وَحْيِهِ، وَمُصَلَّى مَلَائِكَتِهِ وَمَتَجَرُّ أَوْلِيَائِهِ، اِكْتَسَبُوا فِيهَا الرَّحْمَةَ، وَرَبِحُوا فِيهَا الْجَنَّةَ، فَمَنْ ذَايَدُمُهَا؟ وَقَدَّازَنْتَ بَيْنَهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتَ نَفْسَهَا، فَشَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ، وَحَذَرَتْ بِبَلَائِهَا إِلَى الْبَلَاءِ، تَخْوِيفًا وَتَحْذِيرًا، وَتَرْغِيبًا وَتَرْهِيْبًا فَيَا أَيُّهَا الدُّنْيَا وَالْمُغْتَرُّ بِتَغْرِيرِهَا مَتَى غَرَّتْكَ؟ أِبِمَصَارِعِ آبَائِكَ مِنَ الْبَلَى؟ أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الثَّرَى؟ (بحار 77 ص 418)

23. O, people, the most frightening things regarding which I am afraid about you are two things: The following of passions & desires, and the longevity of hopes & aspirations. So the following of passions constrains & stops one from reaching the way of righteousness (Allah's path) & as for the longevity

(abundance) of hopes & aspirations that makes one forget the Hereafter. 23

23- أَيُّهَا النَّاسُ إِنَّ أَخُوفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ: اتَّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ، فَأَمَّا اتَّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ. (نهج البلاغة لصبحي الصالح، الخطبة 42، ص 83)

24. The person who corrects & rectifies his interior, Allah rectifies his exterior (obvious & apparent affairs) and the person who practices for his religions, Allah suffices & completes his worldly affairs. And the one who rectifies & beautifies what is between him & Allah. Allah beautifies & improves what goes between him & the people (relations). 24

24- مِنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمِنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ. (نهج البلاغة لصبحي الصالح، قصار الحكم 423، ص 551)

25. Do not make the most of your work & business pertinent & associated to your wife & children's (bread & butter) since, if they are the friends of Allah, Allah does not waste (destroy) His friends and if they be the enemies of Allah so then why do you spend all your energies for the sake of enemies of Allah.

25

25- لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟ (نهج البلاغة لصبحي الصالح، قصار الحكم 352، ص 536)

26. The worth of all the men is in the good deeds that they perform. 26

26- قِيَمَةُ كُلِّ امْرِءٍ مَا يُحْسِنُ. (بحار الانوار ج 78 ص 37)

27. The water of your face (your honor & respect) is solid, questioning & begging liquefies it. So see to it

that before whom are you dropping & draining it. 27

27- ماءٌ وَجْهَكَ جَامِدٌ يُقَطِرُهُ السُّؤَالَ فَانظُرْ عِنْدَ مَنْ تُقَطِرُهُ. (نهج البلاغة  
لصبحي الصالح، قصار الحكم 346، ص 535)

28. What has the son of Adam (as) got to do with pride (since) he begins as a semen & ends as a corpse? (Both being unclean dirt & contamination). 28

28- ما لِابْنِ آدَمَ وَالْفَخْرِ أَوَّلُهُ نُطْفَةٌ وَآخِرُهُ جِيفَةٌ... (نهج البلاغة لصبحي  
الصالح، قصار الحكم 454، ص 555)

29. Beware! Shall I not inform you about the jurisprudent the right & real jurisprudent? The real jurisprudent is the one who does not permit & allow the people to commit sins. And does not make the people be disappointed with the mercy of Allah & does neither make the people think they are safe from the plan of Allah. And does not abandon & leave aside the Quran for the inclination & attraction toward anything else than it.

The service which is devoid of religious understanding & insight has no beneficence in it. And there is no beneficence in the knowledge which lacks pondering & contemplation and no beneficence in recitation of Quran without meditation & thought. 29

29- أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقِّ الْفَقِيهِ مِنْ لَمْ يُرَخِّصِ النَّاسَ فِي مَعَاصِي اللَّهِ وَلَمْ يُقْنَطَهُمْ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُؤْمِنَهُمْ مِنْ مَكْرِ اللَّهِ وَلَمْ يَدْعِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى مَا سِوَاهُ، وَلَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَقُّهُ، وَلَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَكُّرٌ وَلَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ. (بحار الانوار ج 78 ص 41)

30. An ardent (honorable) one never at all commits adultery.30

30- ما زَنَى غَيُورٌ قَطُّ. (نهج البلاغة لصبحي الصالح، قصار الحكم 105، ص 529)

31. Verily, the pious ones take share from the swiftly passing world as well as the soon approaching

here after. So they share the people of the world in their world (materials & resources) but they (sons of the world) do not take any share from their resurrection day. 31

31- إِنَّ الْمُتَّقِينَ زَهَبُوا بِعَاجِلِ الدُّنْيَا وَأَجَلَ الْآخِرَةِ فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي الْآخِرَتِهِمْ. (نهج البلاغة لصبحي الصالح، الكتاب 27، ص 383)

32. A servant (of Allah) does not taste the faith till such time that he abandons telling lie both seriously & as joke. 32

32- لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكُذْبَ هَزْلُهُ وَجِدَّةً. (اصول الكافي ج 2 ص 340)

33. If you made your religion (faith) follow & stay under hand of your world, you perished both your religion & the world. And you would be from the losers on the dooms day. And if you made your world (life) stay under the hand of religion then you achieved both your religion & world & would be among the successful ones in the Hereafter. 33

33- إِنْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهَلَكْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ. (غررالحكم، الفصل 10، الحديث 44\_45)

34. The world's example is that of a snake which is soft to touch but it has a perilous poison in its body cavity. The ignorant one forms an attachment with it but the sage & sane person guards himself from it. 34

34- مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، لَيِّنٌ مَسُّهَا وَالسُّمُّ النَّاقِعُ فِي جَوْفِهَا، يَهْوَى إِلَيْهَا الْغَرُّ

الجاهلُ، وَيَحْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ. (نهج البلاغة لصبحي الصالح،  
قصار الحكم 119، ص 489)

35. Oh Kumail the hearts are similar to utensils, taking things in. The best of them are those which take in more. So take in what I say to you.

People are of three categories:

1. The Godly scholars.
2. The students on the way to salvation.
3. The silly & stupid ones who run after every call, & move too & fro with each wind that blows. They are the same (people) who have not been illuminated by the light of knowledge, & have not taken refuge in a strong & firm pillar. 35

35- يَا كُمْيلُ بَنَ زِيَادٍ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا، فَاحْفَظْ عَنِّي مَا  
أَقُولُ لَكَ: النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَ مُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَ هَمَّجٌ رَعَاعٌ أَتْبَاعُ  
كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَ لَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ

(نهج البلاغة لصبحي الصالح، قصار الحكم 147، ص 495)

36. I recommend you five things for obtaining which if you have to move around on the camel backs in the deserts even then it is worthwhile & befitting.

1. Do not have hope in anyone except Allah. 2. Do not be afraid of anything except your sins. 3. If one of you is questioned about something which he does not know. He must not be shy & must say I do not know.
4. When one of you does not know a thing he must not feel shame & shy in learning it.
5. Exercise patience & forbearance in every work, since, the patience does not have any example with regards to faith except that of body with the head. The body without head does not have any good & beneficence, (similarly) faith without patience does not have any beneficence in it. 36

36- أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُهُمْ إِلَيْهَا آبَاطُ الْإِبِلِ لَكَانَتْ لِدَالِكِ أَهْلًا: لَا يَرْجُونَ أَحَدًا مِنْكُمْ إِلَّا رَبَّهُ، وَلَا يَخَافَنَّ إِلَّا ذَنْبَهُ، وَلَا يَسْتَحِينَنَّ أَحَدٌ مِنْكُمْ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ، وَلَا يَسْتَحِينَنَّ أَحَدٌ إِذَا لَمْ يَعْلَمْ الشَّيْءَ أَنْ يَتَعَلَّمَهُ، وَعَلَيْكُمْ بِاصْبِرٍ، فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ، وَلَا خَيْرَ فِي جَسَدٍ لَارَأْسَ مَعَهُ، وَلَا فِي إِيْمَانٍ لَا صَبْرَ مَعَهُ. (نهج البلاغه لصبحي الصالح، قصار الحكم 82، ص 482)

37. Mix up with the people (have such a social conduct) so that if you die with it they weep upon you & if you remain alive, they may love you. 37

37- خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّم مَعَهَا بَكَوْا عَلَيْكُمْ، وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ. (نهج البلاغه لصبحي الصالح، قصار الحكم 10، ص 470)

38. The person calling & inviting others without himself practicing is just like an arrow man with a bow without a string (cord). (An arrow cannot be thrown by the help of a string less or cord less bow) 38

38- أَلْدَّاعِي بِلَاعْمَلٍ كَالرَّامِي بِلَاوَتَرٍ. (نهج البلاغه لصبحي الصالح، قصار الحكم 337، ص 534)

39. Paradise is gained by practice not by aspiration. 39

39- بِالْعَمَلِ تَحْصُلُ الْجَنَّةُ لَا بِالْأَمَلِ. (غرر الحكم، الفصل 18، الحديث 119)

40. How plenty in number are the lessons to be taken & how less in number are those who learn lesson. 40

40- مَا أَكْثَرَ الْعِبَرِ وَأَقَلَّ الْأَعْتِبَارِ. (نهج البلاغه لصبحي الصالح، قصار الحكم 297، ص 529)

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1. Ghurar Al Hikam, Chapter77, Hadith 301.
  2. Farroo Al Kafi, Vol. 8, P 386
  3. Al HayatVol2, P 101
  4. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam. 154 P 499
  5. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 31. P 473
  6. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, sennan, 27, P 69
  7. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam SERMON 50, P 88
  8. A'lbihar Vol. 68. P 120
  9. Ghurar Al Hikam Chapter 85, Hadith 219
  10. Ghurar Al Hikam Chapter 8, Hadith 272
  11. Ghurar Al Hikam Chapter 77, Hadith 547
  12. Raoza tul waizeen, P 6 Alhayat Vol. 2, P 337
  13. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, chapter 35, P 430
  14. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 106, P 487
  15. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, Sermon 133, P 191
  16. Tuhaf al-Uqul, P 74
  17. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, 295,P 527
  18. Tuhaf al-Uqul, P 89
  19. Ghurar ul-Hikam, chapter 85, Hadith 40
  20. Tuhaf al-Uqul, P 215
  21. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 399, P 546
  22. Bihar ul-Anwar Vol. 77, P 418
  23. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Sermon 42,P 82
  24. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 423, P 551
  25. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 325. P 536
  26. Bihar ul-Anwar Vol. 78. P 37
  27. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 346. P 535
  28. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 454, P535
  29. Bihar ul-Anwar Vol. 78. P 41
  30. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 305. P 529
  31. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Chapter 27, P 358
  32. Usool al-Kafi, Vol. 2, P 340
  33. Ghurar ul-Hikam Alfasl 10, ALHadith 44-45
  34. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 119, P484
  35. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 47, P495
  36. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Vol. 10, P 470
  37. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam B337 P534
  38. Nahjul Balagha
  39. Ghurar Al-Hikam, chapter IB, Hadith 119
  40. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 297, P 529

# The Fourth Infallible: Second Imam Hassan Mujtaba (as) and his forty discourses

## Fourth Infallible: Imam Hassan (as)

Name: Imam Hassan (as)

Renowned Titles: Mujtaba.

Sub title: Abu Mohammed.

Father and Mother: Ali (as) & Fatima (sa)

Time & Place of Birth: Mid of Ramadan Third year of Hijrah in Medina.

Time & Place of martyrdom: 28th of Safar 50th Hijrah, at the age of approximately 47 years.

Was poisoned & martyred by order of Moawiyah through his wife Jadaah, in Medina.

Grave: In the graveyard of Baqi situated in Medina.

Duration of life: Three parts

1. The age of Prophet (S) (nearly 8 years)
2. At the service of his father (37 year approx.)
3. The period of Imamate 10 years.

## Forty Traditions from Imam Hassan Mujtaba (as)

أربعون حديثاً عن

الامام الحسين عليه السلام

1. Praise & Eulogy is for Allah who hears the conversation of who so ever talks and if he remains silent (then) He knows whatever is there in his interior (soul). And who ever lives, his sustenance is upon Allah

& who so ever dies his resurrection is with Allah. 1

1- الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَكَلَّمَ سَمِعَ كَلَامَهُ، وَمَنْ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ، وَمَنْ مَاتَ فِإِلَيْهِ مَعَادُهُ... (بحار الانوار ج 78 ص 112)

2. Oh my son! Do not become the companion of anyone (& don't befriend) but when you come to know about the places he comes & goes to (visits). And after you have minutely observed (his character) & got pleased with his association & social conduct then acquire his company, on the basis of forgiving the faults & (extending) consolation during the hardships. 2

2- يَا بُنَيَّ لَا تُؤَاخِ أَحَدًا حَتَّى تَعْرِفَ مَوَارِدَهُ وَمَصَادِرَهُ فَإِذَا اسْتَنْبَطْتَ الْخَبْرَةَ وَرَضَيْتَ الْعِشْرَةَ فَآخِهِ عَلَى إِقَالَةِ الْعَثْرَةِ وَالْمُوَاسَاةِ فِي الْعُسْرَةِ. (تحف العقول ص 233)

3. the most sighting eye is the one which penetrates (views) into the blessings & beneficences, and the most auditory ear is the one which takes in (comprehends & retains) admonition, & gets benefitted by it. The healthiest of hearts is the heart which is pure from doubts. 3

3- إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ مَذْهَبُهُ وَأَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّنْذِيرَ وَانْتَفَعَ بِهِ، أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنَ الشُّبُهَاتِ. (تحف العقول ص 235)

4. A person asked him "what is fear?" He said, 'to have courage upon friend & recoiling from the enemy.'

4

4- قِيلَ فَمَا الْجُبْنُ قَالَ الْجُرْأَةُ عَلَى الصَّدِيقِ وَالنُّكُولُ عَنِ الْعَدُوِّ. (تحف العقول ص 225)

5. Do not make haste in punishing the sinner for his sin & let a way (passage) between the two (fault & punishment) excuse & apology. 5

5- لا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ وَاجْعَلْ بَيْنَهُمَا لِلْإِعْتِزَالِ طَرِيقاً. (بحار الانوار ج78 ص113)

6. All the beneficences of both the worlds come to the hand & are achieved by the mind (wits). 6

6- بِالْعَقْلِ تُدْرِكُ الدَّارَانَ جَمِيعاً. (بحار الانوار ج78 ص111)

7. There is no poverty like the ignorance.

7- لا فِقْرَ مِثْلُ الْجَهْلِ. (بحار الانوار ج78 ص111)

8. Teach others your knowledge & learn the knowledge of others so you will bring your knowledge to perfection and learn something which you do not know. 7

8- عِلْمُ النَّاسِ عِلْمَكَ وَتَعَلَّمَ عِلْمَ غَيْرِكَ فَتَكُونُ قَدْ أَتَقَنْتَ عِلْمَكَ أَوْ عَلِمْتَ مَا لَمْ تَعَلَّمْ. (بحار الانوار ج78 ص111)

9. A person asked him, 'What is generosity & magnanimity' He replied, 'To secure & protect the religion, & respecting one's soul, (self-respect) and softness of conduct (gentleness in behavior) & permanency of favor & kindness & the discharging of rights8

9- قِيلَ فَمَا الْمُرُوَّةُ؟ قَالَ حِفْظُ الدِّينِ، وَاعْزَازُ النَّفْسِ وَلِينُ الْكَنْفِ، وَتَعَهُدُ الصَّنِيعَةَ، وَأَدَاءُ الْحُقُوقِ. (بحار الانوار ج78 ص102)

10. I have not seen a cruel one more similar & resembling with an oppressed & wronged one than the jealous. 9

10- مَا رَأَيْتُ ظَالِماً أَشْبَهَ بِمَظْلُومٍ مِنْ حَاسِدٍ. (بحار الانوار ج78 ص111)

11. Nice conduct & behavior with people is the height of intelligence & wits. 10

11- رَأْسُ الْعَقْلِ مُعَاشِرَةُ النَّاسِ بِالْجَمِيلِ. (بحار الانوار ج78 ص111)

12. Brotherhood is loyalty in hardship & comfort. 11

12- الْأَخَاءُ الْوَفَاءُ فِي شِدَّةِ وَالرَّخَاءِ. (بحار الانوار ج78 ص114)

13. Deprivation is abandoning your share which has been offered to you. 12

13- الْحَرِمَانُ تَرَكُ حَظِّكَ وَقَدْ عُرِضَ عَلَيْكَ. (بحار الانوار ج78 ص115)

14. A man asked him, 'what is munificence & bounty?' He replied, 'to begin with granting before being asked for.' 13

14- قِيلَ فَمَا الْكَرَمُ؟ قَالَ الْإِبْتِدَاءُ بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ. (تحف العقول ص225)

15. There is a distance of four fingers between the rights & false hood (eyes & ears). What you saw with your eyes that is right. And you have heard plenty number of false & untrue things through your ears. 14

15- بَيْنَ الْحَقِّ وَالْبَاطِلِ أَرْبَعُ أَصَابِعَ، مَا رَأَيْتَ بِعَيْنَيْكَ فَهُوَ الْحَقُّ وَقَدْ تَسْمَعُ بِأُذُنَيْكَ بَاطِلًا كَثِيرًا. (تحف العقول ص229)

16. Do not struggle hard like a successful (searcher) of material and do not depend upon destiny like those who surrender to it (Neither greed nor laziness). Because seeking the grace (of God) is a Sunnah (tradition) & not being greedy in seeking sustenance is piety & modesty. Neither modesty is the cause of sustenance repulsion nor does greed attract grace (plentifulness & wealth). (Adopt the middle one of the two ways.) 15

16- لَا تُجَاهِدِ الطَّلَبَ جِهَادَ الْغَالِبِ، وَلَا تَتَّكِلْ عَلَى الْقَدَرِ اتِّكَالَ الْمُسْتَسْلِمِ، فَإِنَّ

ابْتِغَاءَ الْفَضْلِ مِنَ السُّنَّةِ، وَالْإِجْمَالَ فِي الطَّلَبِ مِنَ الْعِفَّةِ، وَلَيْسَتْ الْعِفَّةُ بِدَافِعَةٍ  
رِزْقاً وَلَا الْحِرْصُ بِجَالِبٍ فَضْلاً. (تحف العقول ص 233)

17. No nation counselled but that they were guided toward their progress. (Aims of achieving prosperity affluence, success, & maturity & copulation.) 16

17- ما تَشَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَى رُشْدِهِمْ. (تحف العقول، ص 223)

18. He Describing the virtues of a pious companion said ' , He was greater than the other people in my eyes. The loftiest virtue which had made him great in my eyes (opinion, view) is that the world was small (valueless) in his eyes.

He had attained freedom from the domination of ignorance. And never begged from anyone, except the trust worthy person, for a benefit.

He did not complain & did not get enraged & furious & was not put out of patience. (By weariness or annoyance). Most of the times he remained silent but when he opened up his lips to talk he would be at the zenith of all the speakers. He was weak & feeble but when it came to struggle & strife he was a fierce lion. He was more inclined to lend ear in the gathering of scholars than talk.

If someone overcame him in speech, no one could overcome him in silence. He never said what he did not practice (but) practiced what he did not say. When he was confronted with two matters that he did not know which one of those was nearer to Allah, then he would see which of those was nearer to his desire so he would oppose it.

He did not blame anyone for the works where in there was room for excuse, in similar cases. 17

18- وقال عليه السلام في وصف أخ كان له صالح:

كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَكَانَ رَأْسُ مَا عَظُمَ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجاً مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يُمْدِيدُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ، كَانَ لَا يَشْتَكِي، وَلَا يَتَسَخَّطُ، وَلَا يَتَبَرَّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَامِتاً فَإِذَا قَالَ بَدَّ الْقَائِلِينَ، كَانَ ضَعِيفاً مُسْتَضْعَفاً فَإِذَا جَاءَ الْجِدُّ فَهُوَ اللَّيْثُ عَادِيّاً، كَانَ إِذَا جَامَعَ الْعُلَمَاءَ عَلَى

أَنْ يَسْتَمِعَ أَحْرَصَ مِنْهُ عَلَى أَنْ يَقُولَ كَانَ إِذَا غَلَبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى  
السَّكُوتِ كَانَ لَا يَقُولُ مَا لَا يَفْعَلُ وَيَفْعَلُ مَا لَا يَقُولُ. كَانَ إِذَا عُرِضَ لَهُ أَمْرَانِ لَا  
يَدْرِي أَيُّهُمَا أَقْرَبُ إِلَى رَبِّهِ نَظَرَ أَقْرَبَهُمَا مِنْ هَوَاهُ فَخَالَفَهُ، كَانَ لَا يَلُومُ أَحَدًا عَلَى  
مَا قَدْ يَقَعُ الْعُذْرُ فِي مِثْلِهِ. (تحف العقول 234)

19. Janada bin umaiyyah says I visited Imam Hassan bin Ali bin Abu talib during the ailment which caused his death. I said "Oh lord why do you not get yourself treated? He said 'O Abdullah with what may I treat the death? I said "انا لله وانا اليه راجعون" (Indeed, we are for Allah & toward HIM shall we go back) then he turned to me & said 'By Allah, the Prophet of Allah (S) got us committed that twelve Imams would be the owners of this matter (Imamate) from the sons of Ali (as) & Fatima (sa) There is none of us but that he would be poisoned or slain. And then he (S) admonished me.'

He said 'yes, get ready for your journey (towards resurrection day) & get your provisions before your death arrival. And know it that you seek the world (material sources) & death is seeking you. Do not load the worry of the day which has not yet come, upon your present day. And beware that you do not achieve & attain a wealth above your energy but you are a trustee of it (wealth) for another person. And do know that there is account in it's lawful & permitted, & in it's prohibited lies punishment & retribution, & in it's paradox & doubtful there is reproof. So, suppose the world as if it is a dead corpse (dirt).

Take out of it which is sufficient for you. So if it is halal (lawful & legal) you have adopted piety & asceticism. And if it (sustenance) is (from) prohibited there would be no load (upon you) since you took out of it just as you took out of a dead corpse. And if there is a reproof that reproof is easy (soft one). And work for your world as if you would live here for ever & work for your resurrection day & here after as if you have to die tomorrow. And if you intend to achieve honour without a tribe & appalling presence & majesty without a ruler ship then move out of the abjectness & disgrace of committing sin forbidden by Allah, towards the honour of the obedience of Allah. 18

19- عَنْ جُنَادَةَ ابْنِ أَبِي أُمَيَّةَ قَالَ دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ  
السَّلَامُ فِي مَرَضِهِ الَّذِي تُوفِّي فِيهِ... فَقُلْتُ يَا مَوْلَايَ مَا لَكَ لَا تُعَالِجُ نَفْسَكَ؟ فَقَالَ  
يَا عَبْدَ اللَّهِ بِمَاذَا أُعَالِجُ الْمَوْتَ؟ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ التَفَتَ إِلَيَّ  
فَقَالَ: وَاللَّهِ لَقَدْ عَهَدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ هَذَا الْأَمْرُ مِلْكُهُ إِنَّا  
عَشْرَ إِمَامًا مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ، مَا مِنَّا إِلَّا مَسْمُومٌ أَوْ مَفْتُولٌ،... وَبِكِي صَلَوَاتِ  
اللَّهِ عَلَيْهِ وَآلِهِ قَالَ فَقُلْتُ لَهُ عِظْنِي يَا ابْنَ رَسُولِ اللَّهِ، قَالَ: نَعَمْ اسْتَعِدَّ لِسَفَرِكَ  
وَاحْصَلْ زَادَكَ قَبْلَ حُلُولِ أَجَلِكَ وَاعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَالْمَوْتَ يُطَلِّبُكَ، وَلَا  
تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِ عَلَى يَوْمِكَ الَّذِي لَمْ أَنْتَ فِيهِ، وَاعْلَمْ أَنَّكَ لَا

تَكْسِبُ مِنَ الْمَالِ شَيْئاً فَوْقَ قُوَّتِكَ إِلَّا كُنْتَ فِيهِ خَازِناً لِغَيْرِكَ، وَأَعْلَمُ أَنَّ فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ، وَفِي الشُّبُهَاتِ عِتَابٌ، فَأَنْزَلَ الدُّنْيَا بِمَنْزِلَةِ الْمَيْتَةِ، خُدْمَتُهَا مَا يَكْفِيكَ فَإِنَّ كَانَ ذَلِكَ حَلَالاً كُنْتَ قَدْ زَهَدْتَ فِيهَا، وَإِنْ كَانَ حَرَاماً لَمْ يَكُنْ فِيهِ وَزْرٌ، فَأَخَذْتَ كَمَا أَخَذْتَ مِنَ الْمَيْتَةِ، وَإِنْ كَانَ الْعِتَابُ فَإِنَّ الْعِتَابَ يَسِيرٌ. وَاعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَداً، وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَداً، وَإِذَا أَرَدْتَ عِزّاً بِلا عَشِيرَةٍ وَهَيْبَةً بِلا سُلْطَانٍ، فَاخْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَةِ اللَّهِ عَزَّوَجَلَّ. (بحار الانوار 44 ص 138-139)

20. Whoever loves the world (material) the fear of here after gets out (finishes) from his heart? 19

20- مَنْ أَحَبَّ الدُّنْيَا نَهَبَ خَوْفُ الآخِرَةِ عَنْ قَلْبِهِ... (لثالى الخبر ج 1 ص 51)

21. Ignorant is the one who is foolish about his wealth. (Regarding spending it). Who is slack & negligent about his honor, when he is abused & reviled, he does not respond. 20

21- السَّفِيهُ: الأحمق في ماله، المتهاون في عرضه يشتتم فلا يجيب.  
(بحار الانوار ج 78 ص 115)

22. Good deed is the one before which there is no evading & delaying & there is no boasting of favor, after it. 21

22- المَعْرُوفُ ما لم يتقدمه مَطْلٌ ولا يتبعه مَنْ. (بحار الانوار ج 78 ص 113)

23. Shame & disgrace is better than the fire (of Hell).<sup>1</sup> 22

23- أَلْعَارُ هَوْنٌ مِنَ النَّارِ. (تحف العقول ص 234)

24. Indeed the faithful takes provision of journey (from the worldly sources) & the infidel gets benefits. (As a lasting share). 23

24- فَإِنَّ الْمُؤْمِنَ يَتَزَوَّدُ وَالْكَافِرَ يَتَمَتَّعُ. (بحار الانوار ج 78 ص 112)

25. Ignorance is the submission to the vile & base, & the company of perverted & misled. 24

25- أَلَسَفَةُ اتِّبَاعُ الدُّنَاةِ وَمُصَاحَبَةُ الْغُوَاةِ. (بحار الانوار ج 78 ص 115)

26. Between you & admonition stays the curtain of respect. (Respect which is more of pride, egoism, arrogance of refraining one to accept advice or admonition) 25

26- بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابُ الْعِزَّةِ. (بحار الانوار ج 78 ص 109)

27. The annihilation of people lies in three things Arrogance, & greed & jealousy. 26

27- هَلَاكُ النَّاسِ فِي ثَلَاثٍ: الْكِبْرُ وَالْحِرْصُ وَالْحَسَدُ. (بحار الانوار ج 78 ص 111)

28. Arrogance is the cause of destruction & annihilation of religion & Satan was cursed due to it. And greed is the enemy of soul & Adam was expelled by it from the paradise & jealousy is the guide to wickedness for the same reason Qabil (Cain) killed Abel. 27

It is better to face the shame of simple life, devoid of accepting the domination of taghoot than leading such luxurious life which results in entering the Hellfire.

28- الْكِبْرُ هَلَاكُ الدِّينِ وَبِهِ لُعِنَ إِبْلِيسُ، وَالْحِرْصُ عَدُوُّ النَّفْسِ وَبِهِ أُخْرِجَ آدَمُ مِنَ الْجَنَّةِ، وَالْحَسَدُ رَأْسُ السُّوءِ وَمِنْهُ قَتَلَ قَابِيلُ هَابِيلَ. (بحار الانوار ج 78 ص 111)

29. It is for you to ponder because it is the (source of the) life of visionist's heart. 28

29- عَلَيْكُمْ بِالْفِكْرِ فَإِنَّهُ حَيَاةُ قَلْبِ الْبَصِيرِ. بحار ج 78 ص 115

30. The one who does not have wits & intelligence does not have decorum & decency & the one who lacks fortitude, does not have generosity & magnanimity & that one who does not possess shame & modesty, does not have religion. 29

30- لَا أَدَبَ لِمَنْ لَا عَقْلَ لَهُ، وَلَا مُرُوَّةَ لِمَنْ لَا هِمَّةَ لَهُ وَلَا حَيَاءَ لِمَنْ لَا دِينَ لَهُ.

(كشَفُ الغَمَةِ ( طَبَعُ بِيروُت )) ج 2 ص 197

31. The best wealth is contentment & the worst poverty is humility (before the rich ones). 30

31- خَيْرُ الغِنَى أَلْقُنُوعٌ وَشَرُّ الفَقْرِ الخُضُوعُ. (بحار الانوار ج 78 ص 113)

32. Humor eats up (finishes), the appalling appearance (majesty) the silent person has got much of appalling appearance. 31

32- المِزَاحُ يَأْكُلُ الهَيْبَةَ، وَقَدْ أَكْثَرَ مِنَ الهَيْبَةِ الصَّامِتُ. (بحار الانوار ج 78 ص 113)

33. Leisure swiftly passes on & the return to it is very slow. 32

33- أَلْفُرْصَةُ سَرِيعَةٌ الفَوْتُ بِطِيبَةِ العَوْدِ. (بحار الانوار ج 78 ص 113)

34. Proximate (relative) is the one who is be neared by love & affection although he is a distant relation. 33

34- أَلْقَرِيبُ مِنْ قَرَبَتِهِ المَوَدَّةُ وَإِنْ بَعْدَ نَسْبِهِ. (تحف العقول 234)

35. Abjectness is, not thanking for the beneficence. 34

35- أَلَلُّومُ أَنْ لَا تَشْكُرَ النِّعْمَةَ. (تحف العقول ص233)

36. Associate with & treat the people in a way as you like to get associated & treated by them. 35

36- صَاحِبِ النَّاسِ مِثْلَ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ. (بحار الانوار ج78  
ص116)

37. The one who continues his visits (going & coming) to the mosque does lay his hand upon one of eight benefits:

1. (Getting to know) one of the decisive verses.
2. Finding a beneficial brother.
3. Fresh knowledge.
4. A mercy waiting for him.
5. A word leading to the guidance.
6. An admonition averting from sin.
7. Not committing sin out of shame.
8. Not committing sin for the feat of Allah. 36

37- مَنْ أَدَامَ الْإِخْتِلَافَ إِلَى الْمَسْجِدِ أَصَابَ إِحْدَى ثَمَانِ آيَةٍ مُحْكَمَةٍ وَأَخَا  
مُسْتَفَادًا وَعِلْمًا مُسْتَطَرَفًا وَرَحْمَةً مُنْتَظَرَةً وَكَلِمَةً تَدُلُّهُ عَلَى الْهُدَى أَوْ تَرُدُّهُ عَنِ  
رَدَىٍّ وَتَرَكَ الذُّنُوبَ حَيَاءً أَوْ خَشْيَةً. (تحف العقول ص235)

38. I am surprised over the person who thinks about the things he eats (so that those are hygienic & clean) how does he not think & ponder about his spiritual (matters) so he avoids the harmful foods to enter his stomachs but his chest (mind) becomes the rendezvous of deviational, low meanings. 37

38- عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مَأْكُولِهِ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ فَيُجَنَّبُ بَطْنَهُ مَا

يُؤذِيهِ، وَيُؤَدِّعُ صَدْرَهُ مَا يُرِيدِهِ. (سفينة البحار ج 2 ص 84)

39. When the desirable & commendable services damage & harm the obligatory services, abandon them. 38

39- إِذَا أَضْرَّتِ النَّوَافِلُ بِالْفَرِيضَةِ فَارْفُضُوهَا. (بحار الانوار ج 78 ص 109)

40. And know it that indeed whoever fears Allah (adopts piety) Allah paves his way of salvation out of the inequities. And makes him firm in his matter. And provides him (the path of) guidance. And makes his proof & arguments successful & enlightens his face and grants him what he desires. He is with those upon whom Allah has bestowed His beneficences & boons from among the Prophets & the truthful & the martyrs & pious ones. 39

40- وَاعْلَمُوا أَنَّهُ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً مِنَ الْفِتَنِ وَيُسَدِّدْهُ فِي أَمْرِهِ وَيَهَيِّئْ لَهُ رُشْدَهُ وَيُفَلِّجْهُ بِحُجَّتِهِ وَيَبَيِّضْ وَجْهَهُ وَيُعْطِهِ رَغْبَتَهُ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ... (تحف العقول ص 232)

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1. Bihar ul-Anwar, Vol. 78, P 112
  2. Tuhaf al-Uqul, P 233
  3. Tuhaf al-Uqul, P 225
  4. Tuhaf al-Uqul, P 225
  5. Bihar ul-Anwar Vol. 78, P 113
  6. Bihar ul-Anwar Vol. 78, PIII
  7. Bihar ul-Anwar Vol. 78. PIII
  8. Bihar ul-Anwar Vol. 78. P 102
  9. Bihar ul-Anwar Vol. 78, PIII
  10. Bihar ul-Anwar Vol. 78, PIII
  11. Bihar ul-Anwar Vol. 78, P 114
  12. Bihar ul-Anwar Vol. 78, P 115
  13. Tuhaf al-Uqul, P 225
  14. Tuhaf al-Uqul, P 229
  15. Tuhaf al-Uqul, P 233
  16. Tuhaf al-Uqul P 233
  17. Tuhaf al-Uqul P 234
  18. Bihar ul-Anwar Vol. 44, P 1.38/1.39
  19. Lyal Al Ekhbari Vol. 1, P 51

20. Bihar ul–Anwar Vol. 78, P 115
21. Bihar ul–Anwar Vol. 78, P 113
22. Tuhaf al–Uqul, P 234
23. Bihar ul–Anwar Vol. 78, P 112
24. Bihar ul–Anwar Vol78,PI 15
25. Bihar ul–Anwar Vol. 78, P 109
26. Bihar ul–Anwar Vol. 78, PIII
27. Bihar ul–Anwar Vol. 78, PIII
28. Bihar ul–Anwar Vol. 78. P 1 15
29. Kashrul Ghumma print of Beirut Vol. 2. P 197
30. Bihar ul–Anwar Vol. 78. P 113
31. Bihar ul–Anwar Vol. 78. P 113
32. Bihar ul–Anwar Vol. 78. 113
33. Tuhaf al–Uqul. P 234
34. Tuhaf al–Uqul P 233
35. Bihar ul–Anwar Vol. 78, P 116
36. Tuhaf al–Uqul, P 235
37. Safina Tul Bihar Vol. 2, P 84
38. Bihar ul–Anwar Vol. 78, P 109
39. Tuhaf al–Uqul P 232

# **The Fifth Infallible Third Imam: Imam Hussain the Chief of the Martyrs and his forty discourses**

## **The fifth Infallible: Imam Hussain (as)**

Name: Hussain

Renowned title: Syed u shuhada (The chief of martyrs)

Subtitle: Aba Abdullah

Father and mother: Imam Ali (as) and Fatima (sa)

Time and Place of birth: 3rd of Shaban 4th Hijrah in Medina

Time and Place of Martyrdom: Ashura 10th of Moharram ul Haram year 61 Hijrah in Karbala at the age of 57.

Holy Shrine: in Karbala.

Duration of life: four parts

1. The age of prophet of Allah (S) Nearly 6 years.
2. At the Service of his father (approx. 30 years).
3. Along with his brother Imam Hassan (10 years)
4. Period of Imamate 10 years.

## Forty Traditions from Imam Hussain (as)

### أربعون حديثاً

### عن الامام الحسين عليه لسلام

1. (Oh Allah) How could an argument be given about your Existence by a thing whose total & complete existence is in need of you?

Is it that the advent of other than you is such that the like (advent) is not present in you, so that the one other than you becomes a. clear evidence (expression) of your presence? When did you ever disappear so that you might need an evidence & logic to lead (the people) towards you? And when did you ever become away & take distance so that your signs & effects make the people get, in touch with you?

Blind be the eye which does not see you (Whereas) you are observing him. (Prayer of Arafaa day i.e 9th of Zilhaaj). 1

1- كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ إِلَيْكَ؟ أَيْكُونُ لِغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهَرُ لَكَ؟ مَتَى غَبْتَ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ؟ وَمَتَى بَعُدْتَ حَتَّى تَكُونَ الْآثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْكَ؟ عَمَتَ عَيْنٌ لَا تَرَاكَ عَلَيْهَا رَقِيباً.. (دعاء عرفه، بحار الانوار ج 98 ص 226)

2. The one who lacked & missed you what did he find? And what is it that he lacks, the one who finds you? Certainly, the one who got pleased & inclined toward other than you, came to nothingness (failed).2

2- ماذا وَجَدَ مَنْ فَقَدَكَ؟ وما الذى فَقَدَ مَنْ وَجَدَكَ؟ لَقَدْ خَابَ مَنْ رَضِيَ ذُنُوكَ  
بَدَلًا. (دعاء عرفه، بحار الانوار ج 98 ص 228)

3. A nation which buys the pleasures of the living beings in exchange for the wrath of the creator does not get salvation. 3

3- لا أَفْلَحَ قَوْمٌ اشْتَرَوْا مَرْضَاةَ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ. (مقتل خوارزمي ج 1  
ص 239)

4. None is in peace on the resurrection day except the one who fears Allah in the world. 4

4- لا يَأْمَنُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ خَافَ اللَّهَ فِي الدُّنْيَا. (بحار الانوار ج 44 ص 192)

5. Allah, firstly mentioned, 'command for good & forbid to do evil' as one of His obligatory services, since, He knew that if these two obligatory are performed & established, all the obligatory services out of easy & hard will get performed & established. Because, 'command for good & forbid to do evil' invites to Islam, along with giving out the right of those having right & opposing of the tyrants & oppressors. 5

5- فَبَدَأَ اللَّهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ، لِعِلْمِهِ بِأَنَّهَا إِذَا  
أُدِّيَتْ وَأُقِيمَتِ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيْئًا وَصَعْبًا، وَذَلِكَ أَنَّ الْأَمْرَ  
بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَمُخَالَفَةِ  
الظَّالِمِ... (تحف العقول ص 237)

6. O, people! the Prophet of Allah (S) said the person who sees that a tyrant & unjust king has made the things forbidden by Allah legal & allowed, broken & breached His promise & perjure opposed the sunnah & tradition of prophet of Allah, acted among the servants of lord with sin & tyranny. So when he does not act against him (the king) through practice or speech. It is Allah's right to make him enter into his (kings) place of entry (Hell). 6

6- أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحَرَامِ اللَّهِ

ناكثاً عهده مُخالفاً لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعَدْوَانِ فَلَمْ يُغَيِّرْ  
عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. (مقتل خوارزمي ج1  
ص234)

7. Indeed people are the servants of world & the religion is (like) saliva upon their tongues, they churn it around their tongues till they are living. And when they are faced with a test, the religious ones are only rare. 7

7- إِنَّ النَّاسَ عَبِيدُ الدُّنْيَا، وَالدِّينُ لَعَقُّ السِّنِّهِمْ، يَحُوطُونَهُ مَا دَرَّتْ مَعَائِشُهُمْ فَإِذَا  
مُحْصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ. (تحف العقول ص245)

8. One who wishes to reach a goal & aim through the sin & transgression, the way to that aim would get blocked & sooner he would get into danger. 8

8- مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتَ لِمَا يَرْجُو وَأَسْرَعَ لِمَا يَحْذَرُ. (تحف  
العقول ص248)

9. Do you not see that the right is not being put into practice & distance is not being taken from the falsehood? (In this situation) the faithful is inclined to it (it suits him) that he meets Allah. 9

9- أَلَا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ، وَأَنَّ الْبَاطِلَ لَا يُنْهَى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي  
لِقَاءِ اللَّهِ مُحِقًّا. (تحف العقول ص245)

10. I do not see (consider) death except prosperity and do not consider life along with oppressors & tyrants except affliction & anguish. 10

10- فَإِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلَا الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرْمًا. (تحف  
العقول ص245)

11. And your calamity is greater than all the people because the stations of scholars have been

snatched off from you (the rulers have forcibly occupied the stations of ulema & scholars & you are following the occupiers blindly). Wish, you knew this since, (from Islamic point of view) the implantation & exercising of the ordinances & matters should be in the hands of God recognizing scholars who are the trustees of His legal & forbidden. But you have been deprived of that post. And that you have not been deprived of that but for the reason that you have detached yourselves from the right &, of your differences in the Sunnah (tradition) after the appearance of conspicuous arguments. Had you been patient upon the torture (of enemy) & had endured & borne the expenditure on Allah's course the matters of Allah (the management of Muslim affairs) would have come to your hands & those would have originated from you & returned to you but, you got the tyrants imposed at your place & surrendered the affairs of Allah to them. They practice upon doubtful (ambiguous) & move on the course of lustful desires. Your running away from the death & attachment with the life, which must part from you, made them imposed upon that (mentioned above). 11

11- وَأَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا غُلِبْتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَشْعُرُونَ ذَلِكَ بِأَنَّ مَجَارِي الْأُمُورِ وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأَمْنَاءِ عَلَى حَالِهِ وَحَرَامِهِ فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَمَا سُلِبْتُمْ ذَلِكَ إِلَّا بِتَفَرُّقِكُمْ عَنِ الْحَقِّ وَاخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ، وَلَوْ صَبَرْتُمْ عَلَى الْأَذَى وَتَحَمَّلْتُمُ الْمَوْؤَنَةَ فِي ذَاتِ اللَّهِ، كَانَتْ أُمُورُ اللَّهِ، عَلَيْكُمْ تَرْدٌ وَعَنْكُمْ تَصْدُرٌ، وَالْيَكْمُ تَرْجِعُ، وَلَكِنَّكُمْ مَكَّنْتُمُ الظُّلْمَةَ مِنْ مَنَزَلَتِكُمْ، وَأَسَلَّمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ، وَيَسْرُونَ فِي الشَّهَوَاتِ، سَلَطَهُمْ عَلَى ذَلِكَ فِرَارُكُمْ مِنَ الْمَوْتِ، وَاعْجَابُكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتُكُمْ... (تحف العقول ص 238)

12. Oh Allah, You know all that took place at our hand (struggle, movement against evils) was neither for the lust of kingship (power) nor to gain wealth but it was for manifesting the signs & symbols of Your religion & to bring about & implement amendment & correction (reform) in Your cities & make the oppressed & afflicted ones out of Your servants peaceful & that Your obligatory & desirable services & commands be put into practice. 12

12- اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُسًا فِي سُلْطَانٍ، وَلَا التِّمَاسًا مِنْ فُضُولِ الحُطَامِ، وَلَكِنْ لِنُرِي الْمَعَالِمَ مِنْ دِينِكَ وَنُظْهَرَ الْإِصْلَاحَ فِي بِلَادِكَ، وَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَيُعْمَلَ بِفِرَائِضِكَ وَسُنَنِكَ وَأَحْكَامِكَ... (تحف العقول ص 239)

13. I have not stood up upon the incentive & provocation of self-conceit & arrogance & not as a chaos creator & oppressor and indeed I have come out (stood up) wishing the rectification of my grandfather Mohammed (S) ummah. I want to order the good deed & forbid the evil & put into practice the character & morale of my grandfather Muhammad (S) & father Ali Ibn Abi talib (as) &13

13- إِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ أَطْلُبُ  
الإِصْلَاحَ فِي أُمَّةِ جَدِّي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ  
وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي مُحَمَّدٍ، وَسِيرَةِ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ.  
(مقتل خوارزمي ج 1 ص 188)

14. If the world is taken to be a superb & decent house then the house of Allah's reward is more superior & sublime. And if the bodies have been created for death, then being slain with sword on the way of Allah would be better.

And if the substances have been distributed according to the divine destinies then the lesser greed of man for drawing sustenance is more beautiful.

And if the wealth's are collected & gathered for being left over (passing away without carrying the wealth along to the next world) why does then the free man become stingy & miser about the things to be left behind. 14

14- فَإِن تَكُن الدُّنْيَا تُعَدُّ نَفِيسَةً

فَدَارُ ثَوَابِ اللَّهِ أَعْلَى وَأَنْبَلُ

وَإِن تَكُنُ الأَبْدَانُ لِلْمُوتِ أَنْشِئَتْ

فَقَتْلُ آمِرٍ بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ

وَأَنْ تَكُنُ الْأَرْزَاقُ قَسَمًا مَقْدَرًا

فَقَلَّةٌ حِرْصِ الْمَرْءِ فِي الرِّزْقِ أَجْمَلُ

وَأَنْ تَكُنُ الْأَمْوَالُ لِلتَّرِكِ جَمْعُهَا

فَمَا بِالْمَتْرُوكِ بِهِ الْحُرُّ يَبْخَلُ

(بحار الانوار ج44 ص374)

15. 'Oh followers of the Abu Sufian family if you do not have religion & you are not afraid of the resurrection day then be free in your world. (At least behave freely in your worldly affairs.) 15

15- يَا شَيْعَةَ آلِ أَبِي سُفْيَانَ إِنْ لَمْ يَكُنْ لَكُمْ دِينٌ وَكُنْتُمْ لَا تَخَافُونَ الْمَعَادَ فَكُونُوا  
أَحْرَارًا فِي دُنْيَاكُمْ. (مقتل خوارزمي ج2 ص374)

16. A group worships Allah for the avidity (reward of paradise) this is the service of traders & a group worships Allah due to fear (from hell & the torment of Allah) this is the service of slaves (who obey their masters being afraid of them). And a group worships Allah as thanksgiving, so this is the service of free men & is the superior most service. 16

16- إِنْ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنْ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً  
فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنْ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ  
الْعِبَادَةِ. (تحف العقول ص246)

17. Do know that the people's being needy towards you is a beneficence of Allah upon you so do not get

17- وَأَعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمَلُّوا النِّعَمَ فَتَحُورَ

(بحار الانوار ج 7 ص 121)

18. Oh people! take lesson from what Allah has admonished His friends, wherein He negatively defined (rebuked) the people of the book (Jew) scholars & said, 'Why do the scholars of Jews & Christian not forbid & refrain people from sinful talks (or deviational beliefs) & also said ', Those among the sons of Israel who became infidels were cursed through the tongue of Daud (as) (David) & Essa (as) Christ. What an evil did they commit?

Allah rebuked those scholars because they saw the evils & corruptions in the society before their eyes & did not forbid them from that, for, their inclination towards the material gains which they received from them & for the fear from what they were harassed of.

Although Allah says "And do not be harassed by the people & have the fear of Me. 18

And again says "the faithful men & women are friends & helpers of each other. And order (each other) the good deeds & stop from evil doings'. 19

18- إَعْتَبَرُوا أَيُّهَا النَّاسُ بِمَا وَعَظَ اللَّهُ بِهِ أَوْلِيَاءَهُ مِنْ سُوءِ ثَنَائِهِ عَلَى الْأَحْبَارِ، إِذْ يَقُولُ: لَوْلَا يَنْهِيهِمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ، وَقَالَ: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ- إِلَى قَوْلِهِ - لِبئس ما كانوا يفعلون، وَإِنَّمَا عَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ لِأَنَّهُمْ كَانُوا يَرُونَ مِنَ الظُّلْمَةِ الَّذِينَ بَيْنَ أَظْهُرِهِمُ الْمُنْكَرَ وَالْفَسَادَ فَلَا يَنْهَوْنَهُمْ عَنْ ذَلِكَ رَغْبَةً فِيمَا كَانُوا يِنَالُونَ مِنْهُمْ، وَرَهْبَةً مِمَّا يَحْذَرُونَ، وَاللَّهُ يَقُولُ: ( فَلَا تَخْشَوْا النَّاسَ وَاخْشَوْا اللَّهَ )، وَقَالَ ( الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ) . ( تحف العقول ص 237 )

19. One who seeks the pleasure of people by displeasing Allah (SWT). Allah makes him over to the people. 20

19- مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ. (بحار الانوار ج 78

(ص118)

20. Take care not to maltreat (commit excess upon) anyone who does not have any helper except Allah.  
21

20- إِيَّاكَ وَظُلْمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ جَلَّ وَعَزَّ. (بحار ج78 ص118)

21. The one who loves you forbids you (from committing evil) & the one who has enmity with you entices & allures you; (to commit evil). 22

21- مِنْ أَحَبَّكَ نَهَاكَ وَمَنْ أَبْغَضَكَ أَغْرَاكَ. (بحار الانوار ج78 ص128)

22. The intellect does not achieve completion except by observance & following of the right. 23

22- لَا يَكْمُلُ الْعَقْلُ إِلَّا بِاتِّبَاعِ الْحَقِّ. (بحار الانوار ج78 ص128)

23. The company & social intercourse with the people committing transgression is (causes) blame & incredibility. 24

23- مُجَالَسَةُ أَهْلِ الْفِسْقِ رَيْبَةٌ. (بحار الانوار ج78 ص122)

24. Weeping for the fear of Allah is (causes) salvation from the fire (Hell). 25

24- أَلْبُكَاءٌ مِنْ خَشْيَةِ اللَّهِ نَجَاةٌ مِنَ النَّارِ. (مستدرک الوسائل 294/2)

25. A man came to the chief of martyrs Imam Hussain (A.S) & said " I am a man who commits sin & do not have patience & constraining power against sin & wrongs, so admonish me with a (piece of) admonition.

Thus he (S) said Do five things & commit any sin you may wish. First is that do not eat the sustenance of Allah & do commit any sin you wish. And secondly, get out of the dominion of Allah & do perform any sin you like to & thirdly seek a place where Allah does not see you & commit any sin you please & fourthly when the angel of death come to take your soul, repel him from yourself & do any sin you may please. And fifthly when Malik (the in charge of the Hell) makes you enter the fire do not enter the fire (hell) & do any sin which you may please. 26

25- جَاءَ رَجُلٌ إِلَى سَيِّدِ الشُّهَدَاءِ وَقَالَ: أَنَارَ رَجُلٌ عَاصٍ، وَلَا أَصْبِرُ عَنِ الْمَعْصِيَةِ فَعِظَنِي بِمَوْعِظَةٍ فَقَالَ عَلَيْهِ السَّلَامُ: إِفْعَلْ خَمْسَةَ أَشْيَاءٍ وَأَذْنِبْ مَا شِئْتَ، فَأَوَّلُ ذَلِكَ لَا تَأْكُلْ رِزْقَ اللَّهِ وَأَذْنِبْ مَا شِئْتَ، وَالثَّانِي أُخْرَجَ مِنْ وِلَايَةِ اللَّهِ وَأَذْنِبْ مَا شِئْتَ، وَالثَّلَاثُ أُطْلَبَ مَوْضِعًا لَا يَرَاكَ اللَّهُ وَأَذْنِبْ مَا شِئْتَ، وَالرَّابِعُ إِذَا جَاءَكَ مَلِكُ الْمَوْتِ لِيَقْبِضَ رُوحَكَ فَادْفَعْهُ عَنِ نَفْسِكَ وَأَذْنِبْ مَا شِئْتَ، الْخَامِسُ إِذَا أَدَخَلَكَ مَالِكٌ فِي النَّارِ فَلَا تَدْخُلْ فِي النَّارِ وَأَذْنِبْ مَا شِئْتَ. (بحار الانوار ج 78 ص 126)

26. Take care, not to do anything for which you have to apologize. Because the faithful does not commit wrong (sin) & does not apologize & the hypocrite commits sin all the days & (then) extends apologies. 27

26- إِيَّاكَ وَمَا تَعْتَذِرُ مِنْهُ، فَإِنَّ الْمُؤْمِنَ لَا يُسِيءُ وَلَا يَعْتَذِرُ، وَالْمُنَافِقُ كُلَّ يَوْمٍ يُسِيءُ وَيَعْتَذِرُ. (تحف العقول ص 248)

27. Hurrying & making haste is witlessness, & insanity. 28

27- أَلْعَجَلَةُ سَفَاهَةٌ. (بحار الانوار ج 78 ص 122)

28. Do not allow anyone to enter & (walk in) till he has saluted. 29

28- لَا تَأْذِنُوا لِأَحَدٍ حَتَّى يُسَلِّمَ. (بحار ج 78 ص 117)

29. It is from the signs of ignorance to enter into dispute with those not having thought & meditation. 30

29- مِنْ عَلَامَاتِ أَسْبَابِ الْجَهْلِ الْمُمَارَاةُ لِغَيْرِ أَهْلِ الْفِكْرِ. (بحار ج 78 ص 119)

30. One of the signs of the scholar is his criticism upon his (own) speech & his awareness & knowledge pertaining to the facts about the forms of views. 31

30- مِنْ دَلَائِلِ الْعَالِمِ انْتِقَادُهُ لِحَدِيثِهِ وَعِلْمُهُ بِحَقَائِقِ فُنُونِ النَّظْرِ. (بحار الانوار ج 78 ص 119)

31. Emulate & compete each other in achieving the human values & rush & hasten to get the spiritual treasures. 32

31- نَافِسُوا الْمَكَارِمَ، وَسَارِعُوا فِي الْمَغَانِمِ. (بحار الانوار ج 78 ص 121)

32. Whoso ever has generosity becomes the chief & that one who commits parsimony & stinginess becomes degraded & objected. 33

32- مِنْ جَادٍ سَادَ، وَمَنْ بَخِلَ رَذِلَ. (بحار ج 78 ص 121)

33. Most generous of the people is the one who grants to the person who does not have any expectation from him. 34

33- إِنَّ أَجْوَدَ النَّاسِ: مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ. (بحار ج 78 ص 121)

34. One who removes an anguish & sorrow of a faithful, Allah grants him the deliverance from the sorrows & dejections of world & the hereafter. 35

34- مَنْ نَفَّسَ كُرْبَةَ مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْهُ كُرْبَ الدُّنْيَا وَالْآخِرَةِ. (بحار ج 78 ص 121)

35. Whenever you hear that a person reaches for the honor of the people & endeavor to dishonor the people, try hard that he does not come to know you. 36

35- إِذَا سَمِعْتَ أَحَدًا يَتَنَاوَلُ أَعْرَاضَ النَّاسِ فَاجْتَهِدْ أَنْ لَا يَعْرِفَكَ. (بلاغة الحسين/الكلمات القصار 45)

36. A person asked him "what is needlessness (wealth)?" He replied ' , the fewer & lesser number of your desires & your satisfaction over what can be sufficient for your life.' 37

36- قِيلَ مَا الْغِنَى قَالَ قَلَّةُ أَمَائِكَ وَالرِّضَا بِمَا يَكْفِيكَ. (معانى الاخبار ص 401)

37- لَا تَرْفَعْ حَاجَتَكَ إِلَّا إِلَى أَحَدٍ ثَلَاثَةً: إِلَى ذِي دِينَ أَوْ مُرُوءَةٍ أَوْ حَسَبٍ. (بحار ج 78 ص 118)

38. Do practice like the person who knows that he would be seized & held for committing crime & rewarded for good deed. 38

38- إِعْمَلْ عَمَلَ رَجُلٍ يَعْلَمُ أَنَّهُ مَأْخُوذٌ بِالْإِجْرَامِ مَجْزِيٌّ بِالْإِحْسَانِ. (بحار الانوار ج 78 ص 127)

39. There are seventy benefactions & rewards for saluting sixty nine are for the one who initiates it & one for the replier. 39

39- لِلسَّلَامِ سَبْعُونَ حَسَنَةً تِسْعٌ وَسِتُّونَ لِلْمُبْتَدِي وَوَاحِدَةٌ لِلرَّادِّ. (بحار الانوار ج 78 ص 120)

40. Do not say a word about your brother in his absence which you would not like him to say during your absence. 40

40- لَا تَقُولَنَّ فِي أَخِيكَ إِذَا تَوَارَى عَنْكَ إِلَّا مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ  
عَنْهُ. (بحار الانوار ج 78 ص 127)

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1. Bihar ul-Anwar Vol. 98, P 226
  2. Prayer of Arafaa Day, Bihar ul-Anwar, Vol. 98, P 228
  3. Maqatal Khawarzami, Vol. 1, P 239
  4. Bihar ul-Anwar Vol. 449 P 192
  5. Tuhaf al-Uqul. P 237
  6. Maqatal Khawarzami, Vol. I. P 234
  7. Tuhaf al-Uqul. P 245)
  8. Tuhaf al-Uqul. P 248)
  9. Tuhaf al-Uqul. P 245
  10. Tuhaf al-Uqul. P 245
  11. Tuhaf al-Uqul, P 2.38
  12. Tuhaf al-Uqul, P 2.39
  13. Maqatal Khawarzami, Vol. I, P 188
  14. Bihar Al Anwar Vol. 44, P 374
  15. Maqatal Khwarzami Vol. 2, P .33
  16. Tuhaf al-Uqul, P 24
  17. Bihar ul-Anwar, Vol. 78, P 121
  18. Surah Maida 46
  19. Tuhaf al-Uqul, P 237
  20. Bihar ul-Anwar Vol. 78. P 126
  21. Bihar ul-Anwar Vol. 78. P 118
  22. Bihar ul-Anwar Vol. 78, P 128
  23. Bihar ul-Anwar Vol. 78, P 127
  24. Bihar ul-Anwar Vol78, P 122
  25. Mustadrak ul-Wasail, Vol. 2, P 294
  26. Bihar ul-Anwar Vol. 78, P 126
  27. Tuhaf al-Uqul, P 248
  28. Bihar ul-Anwar Vol. 78, P 122
  29. Bihar ul-Anwar Vol. 78, P 117
  30. Bihar ul-Anwar Vol. 78, P 119
  31. Bihar ul-Anwar Vol. 78, P 119
  32. Bihar ul-Anwar Vol. 78. P 121
  33. Bihar ul-Anwar Vol. 78. P 121
  34. Bihar ul-Anwar Vol. 78. P 121
  35. Bihar ul-Anwar Vol. 78. P 121
  36. (Balaghat Al Hussain Alkalimatul Qisar. 45)
  37. Maani Al Ikhbar P 401
  38. Bihar ul-Anwar Vol. 78. P 127
  39. Bihar ul-Anwar Vol. 78. P 120
  40. Bihar ul-Anwar Vol. 78. P 127

# The Sixth Infallible: Forth Imam Sajjad (as) and forty discourses from him

## The Sixth Infallible Imam Sajjad (as)

Name: Ali (as)

Renowned titles: Sajjad, Zain Ul Abideen.

Father & Mother Imam Hussain (as) and Sheher Bano Daughter of Yazdgard the third.

Time & Place of Birth: 5th day of Shaaban, year 38th Hijrat. Or 15th of Jamadiul ula the same year.

Time & place of Martyrdom: 12th or 18th or more well-known on the 25th of Moharram 95th Hijrah.

Was poisoned in Medina on the instigation of Hasham Bin Abdul Malik & martyred at the age of 57 years.

The holy grave in the grave yard of Baqi, in Medina.

Duration of life two parts

1. Twenty two years with his father.
2. Thirty five year's period of his own Imamate

The tyrant rulers of his age: Nine persons from Yazeed up to Hasham bin Abdul Malik the Tenth caliph of Bani Ommaides.

أربعون حديثاً عن

## Forty Traditions from Imam Sajjad (as)

الامام زين العابدين عليه السلام

1. Glory be to Allah who made (declared) the acknowledgment of His beneficence as His praise & Eulogy. Glory be to the one who made (declared) the confession of man's inability to thank him as a

thank giving. 1

1 سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالنِّعْمَةِ لَهُ حَمْدًا، سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ  
بِالْعَجْزِ عَنِ الشُّكْرِ شُكْرًا. (بحار الانوار ج78 ص142)

2. (Oh people) contemplate, meditate, & practice for the (place, thing) that you have been created for, Allah did not at all create you in vain & useless. 2

2- تَفَكَّرُوا وَعَمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا. (تحف العقول 274)

3. Be careful not to acquire the company of sinners & help the oppressors & tyrants & become the neighbor of transgressors. Be careful keep & look out their sedition & commotion & keep away from their area. And be aware that the one who opposes the friends & saints of Allah & follows a religion other than the religion of Allah & self willingly makes his own view as the basis of his matter than that of the saint of Allah (omits the command of saints) will get into roaring fire which eats up the bodies, the bodies, which were overwhelmed by their wretchedness & villainy. So take lesson, oh those having eyes & visions & do praise Allah upon His guiding you & do know that you cannot go out of the (sphere of) Allah's power towards the power of other than him. And Allah is watching your practices & then you would get resurrected towards him. Therefore, get benefitted by the admonition (of Allah) & get trained & chastised with the civility (decorum) of those pious. 3

3- وَإِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ، وَمَعُونَةَ الظَّالِمِينَ، وَمُجَاوِرَةَ الْفَاسِقِينَ احذَرُوا  
فِتْنَتَهُمْ، وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ، وَعَلِّمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَدَانَ بِغَيْرِ دِينِ  
اللَّهِ، وَسَتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ، فِي نَارٍ تَلْتَهُبُ، تَأْكُلُ أَيْدِنًا [قَدْ عَابَتْ عَنْهَا  
أَرْوَاحُهَا] غَلَبَتْ عَلَيْهَا شِقْوَتُهَا [قَهُمْ مَوْتِي لَا يَجِدُونَ حَرَّ النَّارِ] فَاعْتَبِرُوا يَا أَوْلِي  
الْأَبْصَارِ وَاحْمَدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَعَلِّمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى  
غَيْرِ قُدْرَتِهِ وَسَيَّرَ اللَّهُ عَمَلَكُمْ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَتَأَدَّبُوا بِأَدَابِ  
الصَّالِحِينَ. (تحف العقول ص254)

4. Imam Sajjad wrote in a letter to Mohammed Ibne Muslim azzahari one of the court scholars of that age:

Allah took a commitment from the scholars in his book, where in, He said 'manifest them to the people & do not hide them (the facts of the Holy Books). 4

And know it, that the least & minimum of that You hide & the lowest (degree) of weight of responsibility which you will carry (on this way) is that you calmed down & soothed up the fear & harassment of the tyrant & (paved & planned) made the way of his error & enticement, easy for him by your getting closer to him.

Is it not that by their inviting you they wish to make you like axis of a water mill, the pivot & center of their oppressions & get those things managed through you?

And make you a bridge to (safely) cross over & avoid their nuisances & evils, & make you a stair towards their deviations & aberrations, a caller & inviter towards their way of enticement & error i & the traverser of their way & make the people doubtful about the scholars through yourself. And attract the hearts of the ignorant public towards themselves through you. The work which they get from you is neither accessible to the most expert of their ministers & nor their most powerful & energetic co-workers & helpers.

So how little is it that they give you for the worth of what they take from you & how worthless is that which they flourish for you as compared to what they ruin for you?

So see into your soul & think about yourself because no one else will see to it & think about it. (You are a responsible person & will be brought to account & undergo question on the resurrection day). 5

4- في كتاب له الى محمد ابن مسلم الزهري... أَخَذَ عَلَى الْعُلَمَاءِ فِي كِتَابِهِ إِذْ قَالَ لَتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ.. وَاعْلَمْ أَنَّ أَدْنَى مَا كَتَمْتَ وَأَخَفَّ مَا احْتَمَلْتَ أَنْ أَنْتَ وَحِشَّةَ الظَّالِمِ وَسَهَّلْتَ لَهُ طَرِيقَ الْغَىِّ بِدُنُوكَ مِنْهُ حِينَ دَنَوْتَ... أَوْلَيْسَ بِدُعَائِهِ إِيَّاكَ حِينَ دَعَاكَ جَعَلُوكَ قُطْباً أَدَارُوا بِكَ رَحَى مَظَالِمِهِمْ وَجَسراً يَعْبرُونَ عَلَيْكَ إِلَى بِلَايَاهُمْ وَسَلماً إِلَى ضَلَالَتِهِمْ دَاعِياً إِلَى غِيهِمْ سَالِكاً سَبِيلَهُمْ يُدْخِلُونَ بِكَشِّ الشُّكِّ عَلَى الْعُلَمَاءِ وَيَقْتَادُونَ بِكَ قُلُوبَ الْجُهَّالِ إِلَيْهِمْ فَلَمْ يَبْلُغْ أَخْصَ وُزْرَائِهِمْ وَلَا أَقْوَى أَعْوَانِهِمِ الْآدُونَ مَا بَلَغْتَ مِنْ إِصْلَاحِ فِسَادِهِمْ وَاخْتِلَافِ الْخَاصَّةِ وَالْعَامَّةِ إِلَيْهِمْ فَمَا أَقَلَّ مَا أَعْطُوكَ فِي قَدْرِ مَا أَخَذُوا مِنْكَ وَمَا أَيْسَرَمَا عَمَّرُوا لَكَ فَكَيْفَ مَا خَرَبُوا عَلَيْكَ فَانظُرْ لِنَفْسِكَ فَإِنَّهُ لَا يَنْظُرُ لَهَا غَيْرُكَ...

(تحف العقول ص276)

5. There is no drop which is dearer to Allah more than two drops: The drop of blood (which drips out) on

the course of Allah (Jihad) & the drop of tear in the darkness of night by which a servant does not want anything except (pleasing & loving) Allah. 6

5- ما مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ قَطْرَتَيْنِ: قَطْرَةٌ دَمٍ فِي سَبِيلِ اللَّهِ وَقَطْرَةٌ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا عَبْدٌ إِلَّا اللَّهَ عَزَّوَجَلَّ. (بحار ج 100 ص 10)

6. There are three (things) which are refuges & shelters for a faithful; to refrain his tongue from the people & their back biting, and keeping himself busy with things (matters) which are beneficial for his futurity, here after & the world; protracted & lengthy weeping upon his sin. 7

6- ثَلَاثٌ مُنْجِيَاتٌ لِلْمُؤْمِنِ : كَفُّ لِسَانِهِ عَنِ النَّاسِ وَاغْتِيَابِهِمْ، وَإِشْغَالُهُ نَفْسَهُ بِمَا يَنْفَعُهُ لِأَخْرَجَتِهِ وَدُنْيَاهُ، وَطُولُ الْبُكَاءِ عَلَى خَطِيئَتِهِ. (تحف العقول ص 282)

7. There are three (qualities) which if present in a faithful, he is supported & backed by Allah, & Allah provides him the shade of His celestial throne & secures him from the great horror of the dooms day: the one who gives those rights to the others which he wishes & looks forwards to from the others.

And the man who does not extend his hand & does not take a step ahead till he knows (for sure) that his step is in the (direction of) obedience of Allah or in his sin.

And the person who does not find fault with his brother till he abandons that fault himself. 8

7- ثَلَاثٌ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ كَانَ فِي كَفِّ اللَّهِ، وَأَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِهِ وَأَمْنَهُ مِنْ فَزَعِ الْيَوْمِ الْأَكْبَرِ: مَنْ أَعْطَى مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ لِنَفْسِهِ، وَرَجُلٌ لَمْ يُقَدِّمِ يَدًا وَلَا رَجُلًا حَتَّى يَعْلَمَ أَنَّهُ فِي طَاعَةِ اللَّهِ قَدَّمَهَا أَوْ فِي مَعْصِيَتِهِ، وَرَجُلٌ لَمْ يَعْصِ أَخَاهُ بِعَيْبٍ حَتَّى يَتْرُكَ ذَلِكَ الْعَيْبَ مِنْ نَفْسِهِ. (بحار الأنوار ج 78 ص 141)

8. Do not make anyone your enemy although you may guess & think that he will not harm you & do not shirk & avoid anyone's friendship even though you may think he will not benefit you. 9

8- لَا تُعَادِينَ أَحَدًا وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ، وَلَا تَزْهَدَنَّ فِي صِدَاقَةِ أَحَدٍ وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ. (بحار الانوار ج78 ص160)

9. Indeed, the inner knowledge & gnosis & the zenith of the religion of a Muslim is abandoning such talk which is meaningless & futile, & the scarcity of his dispute & argument, & his forbearance & his patience & fortitude & his politeness & good conduct. 10

9- إِنَّ الْمَعْرِفَةَ وَكَمَالَ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ، وَقِلَّةُ مِرَائِهِ، وَحِلْمُهُ وَصَبْرُهُ، وَحُسْنُ خُلُقِهِ. (تحف العقول ص279)

10. To lessen the demands regarding needs from others is the cash needlessness & wealth. 11

10- قِلَّةُ طَلَبِ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ. (تحف العقول ص279)

11. The assemblies of the pious men are the invitations to righteousness & piety. 12

11- مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ. (تحف العقول ص283)

12. Take care, avoid the companionship of transgressor because he sells you for a morsel (of food) or less then that. 13

12- إِيَّاكَ وَمُصَاحَبَةَ الْفَاسِقِ، فَإِنَّهُ بَايَعَكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ. (تحف العقول ص279)

13. Take care, not to acquire the company of foolish & witless since he wants to benefit you but harms you. (Due to his stupidity). 14

13- إِيَّاكَ وَمُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. (تحف العقول ص279)

14. Take care, not to acquire the companionship of the parsimonious & miser because he will deprive you of his wealth while you will extremely need it. 15

14- إِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. (تحف العقول ص279)

15. Take care, not to acquire the companionship of the liar for he is like a mirage (deceiving). He shows you the near one as distant & the distant thing as nearby. 16

15- إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبَعِّدُ لَكَ الْقَرِيبَ. (تحف العقول ص279)

16. If someone abuses you (standing) on the sight side & then apologizes coming over to your left side, do accept his apologies. 17

16- إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ وَاعْتَذَرَ إِلَيْكَ، فَاقْبَلْ عُذْرَهُ. (تحف العقول ص282)

17. The seeing of a faithful at the face of his brother, for the sake of (his) love & affection, is a service. 18

17- نَظَرُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ الْمُؤْمِنِ لِلْمُودَةِ وَالْمَحَبَةِ لَهُ عِبَادَةٌ. (تحف العقول ص282)

18. Never the less, the right of your neighbor is this that you save & defend his (honor) during his absence & honor him in his presence & assist him when he gets oppressed & do not be after finding his fault. So if you get informed regarding anything bad & ugly about him then conceal it. And if you know that he will accept your admonition then admonish him in the matter which is between you & him. And do not let him alone at the time of hardship & calamity & overlook his slips & forgive his fault. (Sin) And have a good conduct & munificent social intercourse with him. 19

18- أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِباً وَإِكْرَامُهُ شَاهِداً، وَنَصْرَتُهُ إِذَا كَانَ مَظْلُوماً وَلَا تَتَّبِعْ لَهُ عَوْرَةً، فَإِنْ عَلِمْتَ عَلَيْهِ سُوءَ سَتْرَتِهِ عَلَيْهِ، وَإِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيمَا بَيْنَكَ وَبَيْنَهُ، وَلَا تُسَلِّمَهُ عِنْدَ شَدِيدَةٍ، وَتُقِيلُ عَثْرَتَهُ، وَتَغْفِرُ ذَنْبَهُ، وَتُعَاشِرُهُ مُعَاشِرُهُ كَرِيمَةً. (بحار الانوار 74 ص 7)

19. Oh Allah save me from it that I may think that the poor stays at a low & objected place or I think that the rich & wealthy has a superior station. Because, noble is the one, who is honored & sublimated by your obedience & respected in the one who is made respect worthy by your service. 20

19- وَاعْصِمْنِي مِنْ أَنْ أَظُنَّ بِذِي عَدَمِ خَسَاسَةً أَوْ أَظُنَّ بِصَاحِبِ ثَرْوَةٍ فَضْلاً فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ. (الصحيفة السجادية الدعاء: 35)

20. And the faithful, his practice is intermingled with forbearance & clemency, he sits at a place to learn; & keeps silent to remain sound; does not speak out a word trusted to him, among his friends; & he does not conceal a witness about the strangers & does not practice anything from the righteousness out of pomp & show & does not abandon it out of shame & shyness. If he is praised he gets afraid from it that the conversation of those praising him (would put him in a state of pride) & (so) he repents over his sins which they are unaware of & the ignorance of ignorant ones does not harm him. 21

20- وَالْمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلْمِهِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْصِتُ لِيَسْلَمَ، لَا يُحَدِّثُ بِالْأَمَانَةِ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ الشَّهَادَةَ لِلْبُعْدَاءِ، وَلَا يَعْمَلُ شَيْئاً مِنَ الْحَقِّ أَرِئَاءَ، وَلَا يَتْرُكُهُ حَيَاءً، أَنْ زُكِيَ خَافَ مِمَّا يَقُولُونَ، وَيَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ، وَلَا يَضُرُّهُ جَهْلٌ مِنْ جَهْلِهِ. (تحف العقول ص 280)

21.1. However, the right of the beneficent upon you is this that you thank him;

2. Mention his beneficence (to the people): 3. and propagate decent & nice words about him. 4. And pray sincerely for him in that which is between you & Allah. And if you do so, then you have thanked him secretly & openly. Then if it is possible do practically compensate for his favors or otherwise remain waiting for a chance divine aid to compensate him.22

21- أَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ : فَأَنْ تَشْكُرَهُ، وَتَذْكُرَ مَعْرُوفَهُ، وَتَنْشُرَ لَهُ  
الْمَقَالَةَ الْحَسَنَةَ، وَتَخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ، فَإِنَّكَ إِذَا فَعَلْتَ  
ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلَانِيَةً، ثُمَّ إِنْ أَمَكَنَ مُكَافَأَتُهُ بِالْفِعْلِ كَافَأَتُهُ، وَإِلَّا كُنْتَ  
مُرْصِداً لَهُ، مُوْطِئاً نَفْسَكَ عَلَيْهَا. (تحف العقول ص 265)

22. Indeed, dearer one to Allah among you is the one whose practice is better. (The better the practice the dearer to Allah). And the practice of that one is greater before Allah whose keenness & eagerness for the reward of Allah is greater.

And doubtlessly that one among you whose fear from Allah is greater, his salvation & security from the wrath of Allah is easier.

And the nearest one to Allah among you is the one whose morality is the best.

And Allah is most pleased with the one among you who gives the most of the vast sustenance to his family. And the most honorable & respect worthy among you in the Allah's view is the most pious one among you.<sup>23</sup>

22- إِنْ أَحَبَّكُمْ إِلَى اللَّهِ أَحْسَنَكُمْ عَمَلًا، وَإِنْ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمَكُمْ  
فِيمَا عِنْدَ اللَّهِ رَغْبَةً، وَإِنْ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدَّكُمْ خَشْيَةً لِلَّهِ، وَإِنْ أَقْرَبَكُمْ  
مِنَ اللَّهِ أَوْسَعَكُمْ خُلُقًا، وَإِنْ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عَلَى عِيَالِهِ، وَإِنْ أَكْرَمَكُمْ  
عَلَى اللَّهِ أَتَقَاكُمْ لِلَّهِ. (تحف العقول ص 265)

23. If people knew what (brilliant result) lies in seeking knowledge they would have definitely sought it even by shedding the blood of their hearts & plunging into the depth of oceans. <sup>24</sup>

23- لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهْجِ وَخَوْضِ اللَّجَجِ.

(بحار الانوار ج 1 ص 185)

24. One day Imam Sajjad (as) saw a patient who had recovered. He said to him " congratulations to you over the purifier from sins (ailment) Indeed Allah has mentioned you, so you mention Him-And He has

forgiven your sins, so do thank him. 25

24- وَرَأَى عَلِيًّا قَدْ بَرِيءٌ فَقَالَ عَلَيْهِ السَّلَامُ لَهُ يَهْنُوكَ الطَّهْرُ مِنَ الذُّنُوبِ، إِنَّ اللَّهَ قَدْ ذَكَرَكَ فَأَذْكُرُهُ وَأَقَالَكَ فَأَشْكُرُهُ. (تحف العقول ص280)

25. Guard against lies, both small of it & big, in all conditions, both in seriousness & joke. 26

25- اتَّقُوا الْكُذْبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَهَزَلٍ. (تحف العقول ص278)

26. And the sins which are the cause of rejection of prayers are:

1. Bad intention & (2) the wickedness of interior (3) & hypocrisy with the (religious) brothers (4) & disbelieving in the prayers being granted (5) & delaying the obligatory services till their time is passed. (6) & abandoning the achievement of proximity of Allah through favor (to people) & alm giving (7) & using obscene language & abusing during conversation. 27

26- وَالذُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ: سُوءُ النِّيَّةِ، وَخُبْتُ السَّرِيرَةَ، وَالنِّفَاقُ مَعَ الْإِخْوَانِ، وَتَرَكَ التَّصَدِيقَ بِالْإِجَابَةِ، وَتَأَخَّرَ الصَّلَوَاتِ الْمَفْرُوضَاتِ حَتَّى تَذْهَبَ أَوْقَاتُهَا، وَتَرَكَ التَّقَرُّبَ إِلَى اللَّهِ عَزَّوَجَلَّ بِالْبِرِّ وَالصَّدَقَةِ، وَاسْتِعْمَالَ الْبَدَاءِ وَالْفُحْشِ فِي الْقَوْلِ. (معاني الاخبار ص271)

27. A person said to Ali Ibn al Hussain (as) "Oh son of the Prophet (S) how did you commence your morning?" He replied "I commenced the morning with eight peculiarities being demanded from me. Allah (swt) demands the obligatory (services), & the Prophet (S) demands (his) sunnah (traditions) the family asks for sustenance & the soul demands the lust (desires), & Satan demands (me to commit) sin & the protectors (two angels who write down both good & bad deeds of man while they also protect & defend him against mishaps) demand the sincerity of practice, & the angel of death demands the soul, & the grave demands (my) body, & I have got stationed among such affairs, being demanded from.28

27- قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ؟

قال (ع): أَصْبَحْتُ مَطْلُوباً بِثَمَانِي خِصَالٍ: اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ، وَالنَّبِيُّ  
(ص) بِالسُّنَّةِ، وَالْعِيَالُ بِالْقُوتِ، وَالنَّفْسُ بِالشَّهْوَةِ، وَالشَّيْطَانُ بِالمَعْصِيَةِ،  
وَالْحَافِضَانِ بِصِدْقِ العَمَلِ، وَمَلِكُ المَوْتِ بِالرُّوحِ، وَالقَبْرُ بِالجَسَدِ، فَأَنَا بَيْنَ هَذِهِ  
الخِصَالِ مَطْلُوبٌ. (بحار ج76 ص15)

28. The one who has the fear of (Hell) fire hastens & rushes away from sin with repentance towards Allah, & reverts back & refrains from (committing) forbidden acts. 29

28- مَنْ أَشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَةِ إِلَى اللَّهِ مِنْ ذُنُوبِهِ وَرَاجَعَ عَنِ المَحَارِمِ.  
(تحف القول ص281)

29. be careful, about committing sin along with joy (avoid it) since the felicity of committing sin is itself a bigger sin (than the actual sin). 30

29- إِيَّاكَ وَالِإِبْتِهَاجَ بِالدُّنْبِ فَإِنَّ الإِبْتِهَاجَ بِهِ أَعْظَمُ مِنْ رُكُوبِهِ. (بحار الانوار ج78  
ص159)

30. The sins & transgressions which become the reason & cause for the changing & termination of benediction & beneficence's are:

(1) oppression & wrongs to the people (2) Abandoning the piety & ordering the good deed (3) and ingratitude for beneficence & favor & (4) discontinuing thank giving. 31

30- الذُّنُوبُ الَّتِي تَغَيِّرُ النِّعَمَ: البَغْيُ عَلَى النَّاسِ، وَالزَّوَالُ عَنِ العَادَةِ فِي الخَيْرِ  
وَاصْطِنَاعِ المَعْرُوفِ، وَكُفْرَانُ النِّعَمِ، وَتَرْكُ الشُّكْرِ. (معاني الأخبار ص270)

31. Do not step aside from abandoning the evil although you may have been recognized with it.32

31- لَا تَمْتَنِعْ مِنْ تَرْكِ القَبِيحِ وَإِنْ كُنْتَ قَدْ عُرِفْتَ بِهِ. (بحار الانوار ج78  
ص161)

32. There is nothing dearer & lovelier to Allah, following His cognition, than the modesty & purity of belly & the private parts (of human body). 33

32- مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ مَعْرِفَتِهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ. (تحف القول ص282)

33. What a number of those enchanted by the words (praise) of people about him & what a number of those who get proud & insolent by Allah's nice hiding (of their faults & sins) & what a number of those who get neglectful & heedless by the favor & kindness of Allah. 34

33- كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ، وَكَمْ مِنْ مَغْرُورٍ بِحُسْنِ السَّتْرِ عَلَيْهِ، وَكَمْ مِنْ مُسْتَرْجٍ بِالْإِحْسَانِ إِلَيْهِ. (تحف القول ص281)

34. The person whose soul is worthy & respectable in his eyes, the world is humble & despised in his view. 35

34- مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا. (تحف القول ص278)

35. The best keys to the matters is truth & the best termination & finalization of the matters is faithfulness, loyalty & fidelity. 36

35- خَيْرُ مَفَاتِيحِ الْأُمُورِ الصِّدْقُ، وَخَيْرُ خَوَاتِيمِهَا الْوَفَاءُ. (بحار ج78 ص161)

36. Consentaneousness & contentment upon the unpleasant divine decree is the loftiest grade of belief. 37

36- أَلْرِّضَا بِمَكْرُوهِ الْقَضَاءِ أَرْفَعُ دَرَجَاتِ الْيَقِينِ. (بحار الانوار ج78 ص135)

37. He (S) was asked " Who is most in danger?' so he said " The one who does not regard the world dangerous for himself.' 38

37- قِيلَ لَهُ: مَنْ أَعْظَمُ النَّاسِ خَطَرًا؟ فَقَالَ عَلَيْهِ السَّلَامُ: مَنْ لَمْ يَرَ الدُّنْيَا خَطَرًا  
لِنَفْسِهِ. (بحار الانوار ج 78 ص 135)

38. 'Oh people have fear of Allah & know it (that) you will revert back towards him. And every soul will find his good deeds what so ever present over there.

And whatever be his bad deeds he would wish a vast distance between himself & those deeds.

And Allah cautions you from himself (His chastisement) oh inadvertent & unmindful sons of Adam! Woe be upon you & but they are not unmindful of him (The waking eyes of the universe is watching him). Indeed your death is the most swift & quickest thing moving towards you. Very soon it will catch hold of you. When the cup of your life would have turned brimful then the angle of death would take out your soul & you would arrive your grave all alone.

Then your soul will be turned back towards you and two angles Munkir & Nakeer will come to you for questioning & the severed & arduous examination. Beware! Their first question from you will be as to 'Who is your lord, the one you had been worshipping?' And (question) about who is your prophet that was sent to you.' And about your religion the one you had been believing in? And about you're Imam (religious leader) after the Prophet, in whose guardian ship you believed! And about your life as in what sort of activities you spent it.

And about your wealth, as to where you earned & achieved it from & in what way you spent it? 39

38- أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ رَاجِعُونَ فَتَجِدُ كُلَّ نَفْسٍ مَّا عَمَلَتْ  
مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمَلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ  
اللَّهُ نَفْسَهُ، وَيَحْكُ يَا بَنَ آدَمَ الْغَافِلَ وَآلَيْسَ مَغْفُولًا عَنْهُ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ  
إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَتَّىٰ يَطْلُبُكَ وَيُوشِكُ أَنْ يُدْرِكَكَ فَكَانَ قَدْ أُوفِيَتْ أَجَلَكَ  
وَقَدْ قَبِضَ الْمَلِكُ رُوحَكَ وَصَيَّرْتَ إِلَى قَبْرِكَ وَحِيدًا. فَرَدَّ إِلَيْكَ رُوحَكَ، وَاقْتَحَمَ  
عَلَيْكَ مَلَكَاكَ مُنْكَرٌ وَنَكِيرٌ لِمَسَاءِ لَتِكَ وَشَدِيدِ امْتِحَانِكَ، أَلَا وَإِنَّ أَوَّلَ مَا يَسْأَلُ  
نِكَ عَنْ رَبِّكَ، الَّذِي كُنْتَ تَعْبُدُهُ، وَعَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ، وَعَنْ دِينِكَ الَّذِي  
كُنْتَ تَدِينُ بِهِ، وَعَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ، وَعَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ،  
وَعَنْ عُمُرِكَ فِيمَا أَفْنَيْتَ، وَعَنْ مَالِكَ مِنْ آيِنِ الْكُتْسَبَتِهِ، وَفِيمَا أَنْفَقْتَهُ. (تحف  
العقول ص 249)

39. The right of your mother is that you know she has carried you (in her womb) in a manner that nobody

has carried the other. And fed you from the fruit of her heart in a way that nobody has fed the other. She safe guarded & preserved you with (extreme) pleasure by her ears, & eyes & hands & feet & hair & skin & all of her body parts with joy & felicity, bearing in it all the odds pains, agonies, discomforts, & burdens till such time the hand of Allah detached & expelled you from her to the earth. Then she got contented & pleased that she remains hungry & feeds you & dresses you up remaining herself nude & quenches your thirst while she is thirsty & she puts you in the shade & while herself remains under the sun & brings you up with the extreme blandishment & delicacy while herself (remaining) in hardship.

And makes you enjoy the sweet sleep while herself waking. And her womb was a container (utensil) for you & her lap was a soothing & comforting place for you. And her breasts were a means of quenching your thirst. And her existence was a shield for protecting you.

She endured the hot & cold (thick & thin) of the world for your sake.

Therefore, you must also thank her at the same scale & standard. And you do not have the capability & power of doing it but with the aid & help of Allah & his succor & grace. 40

39- فَحَقُّ أُمَّكَ أَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا، وَاطْعَمَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَّتْكَ بِسَمْعِهَا، وَبَصَرِهَا، وَيَدَيْهَا، وَرِجْلِهَا وَشَعْرِهَا، وَبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبْشِرَةً بِذَلِكَ، فَرِحَةً، مُوَابِلَةً مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُهَا وَأَلْمُهَا وَثِقَلُهَا وَغَمُّهَا حَتَّى دَفَعَتْهَا عَنْكَ يَدُ الْقُدْرَةِ وَأَخْرَجَتْكَ إِلَى الْأَرْضِ، فَرَضِيَتْ أَنْ تَشْبَعَ وَتَجُوعَ هِيَ، وَتَكْسُوكَ وَتَعْرَى، وَتَرَوِيكَ وَتَظْمَأَ، وَتُظْلِكَ وَتَضْحَى، وَتُنْعِمَكَ بِبُؤْسِهَا، وَتُلَذِّذَكَ بِالنَّوْمِ بِأَرْقِهَا، وَكَانَ بَطْنُهَا لَكَ وَعَاءً، وَحِجْرُهَا لَكَ حَوَاءً وَثَدْيُهَا لَكَ سِقَاءً وَنَفْسُهَا لَكَ وَقَاءً، تَبَاشِرُ حَرَّ الدُّنْيَا وَبَرْدَهَا لَكَ وَدُونِكَ، فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ، وَلَا تَقْدِرُ عَلَيْهِ إِلَّا الْبَعُونَ اللَّهُ وَتَوْفِيقَهُ  
(تحف العقول ص 263)

40. Provide yourself with the medium of your defense & contemplate about yourself. And prepare the answer before the examination & cross questioning & experiencing conversance. So if you are a faithful & knowledge able & visions about your religion, follower of the truthful, friend & lover of the friends, & saint of Allah, Allah will inspire & reveal ate to your argument & your tongue shall utter the correct & suitable answer & you shall give a decent response & answer.

And you will be given the glad tidings of paradise & good pleasure (of Allah). And the angels will greet & welcome you with happiness, bounty and fragrance (of paradise).

And if you were not like that your tongue will stammer & your argument will become forfeited & false &

you will get unable & incapable to reply & will get the news of fire & the angels of chastisement & torment will receive you with the boiling hot water & the fuming & flaming hell. 41

40- فَخُذْ حِذْرَكَ، وَانظُرْ لِنَفْسِكَ، وَأَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ، وَالْمُسَاءَ لَةَ  
وَالِإِخْتِيَارِ، فَإِنْ تَكُ مُؤْمِنًا عَارِفًا بِدِينِكَ، مُتَّبِعًا لِلصَّادِقِينَ، مُوَالِيًا لِلْأَيَّامِ اللَّهُ لَقَّاقَ  
اللَّهُ حُجَّتَكَ وَأَنْطَقَ لِسَانَكَ بِالصَّوَابِ فَأَحْسَنْتَ الْجَوَابَ وَبُشِّرْتَ بِالْجَنَّةِ  
وَالرِّضْوَانِ مِنَ اللَّهِ، وَاسْتَقْبَلْتِكَ الْمَلَائِكَةُ بِالرُّوحِ وَالرِّيحَانِ، وَإِنْ لَمْ تَكُنْ كَذَلِكَ  
تَلْجُلُجَ لِسَانَكَ، وَدَحَضْتَ حُجَّتَكَ وَعَيَّيْتَ عَنِ الْجَوَابِ وَبُشِّرْتَ  
بِالنَّارِ، وَاسْتَقْبَلْتِكَ مَلَائِكَةُ الْعَذَابِ بِنَزْلِ مِنْ حَمِيمٍ وَتَصْلِيَةِ جَحِيمٍ. (تحف العقول  
ص249-250)

1. Bihar ul-Anwar Vol. 78, P 142
2. Tuhaf al-Uqul, P 274
3. Tuhaf al-Uqul, P 254
4. Ale Imran. 187
5. Tuhaf al-Uqul, P 276
6. Bihar ul-Anwar Vol. 100, P 10
7. Tuhaf al-Uqul P 282
8. Bihar ul-Anwar Vol. 78, P 141
9. Bihar ul-Anwar Vol. 78, P 160
10. Tuhaf al-Uqul, P 279
11. Tuhaf al-Uqul, P 279
12. Tuhaf al-Uqul, P 28.3
13. Tuhaf al-Uqul, P 279
14. Tuhaf al-Uqul, P 279
15. Tuhaf al-Uqul, P 279
16. Tuhaf al-Uqul, P 279
17. Tuhaf al-Uqul, P 282
18. Tuhaf al-Uqul, P 282
19. Bihar ul-Anwar Vol. 74, P 7)
20. As Saheefa Sajjadiya Prayer. .35
21. Tuhaf al-Uqul. P 280
22. Tuhaf al-Uqul. P256
23. Tuhaf al-Uqul. P 279
24. Bihar ul-Anwar Vol. I, P 185
25. Tuhaf al-Uqul, P 280
26. Tuhaf al-Uqul, P 278
27. Manni Al Ikhbar, P 271
28. Bihar ul-Anwar Vol. 76, P 15
29. Tuhaf al-Uqul, P 281

30. Bihar ul-Anwar Vol. 78, P 159
31. Maani Al Ikhbar P 270
32. Bihar ul-Anwar Vol. 78, P 161
33. Tuhaf al-Uqul. P 282
34. Tuhaf al-Uqul. P 281
35. Tuhaf al-Uqul, P 288
36. Bihar ul-Anwar Vol. 78, P 161
37. Bihar ul-Anwar Vol. 78, P 135
38. Bihar ul-Anwar Vol. 78, P 1.35
39. Tuhaf al-Uqul, P 249
40. Tuhaf al Uqul P 263
41. Tuhaf al-Uqul P 249-250

# **The Seventh Infallible: Fifth Imam Baqir (as) and his forty discourses**

## **The Seventh Infallible Imam Mohammad Baqir (as)**

Name: Mohammed Ibn Ali (as)

Title: Baqir

Sub Title: Abu Ja'far (as)

Father: Imam Zain Ul Abideen (as)

Mother: Fatima Bint Hassan (as) Thus he is the descendent of Bani Hashim both from the paternal & maternal sides.

Time & Place of birth: The 1st of Rajab or the 3rd of Safar, 57th Hijrah, in Medina.

Time & Place of martyrdom: Monday the 7th of zilhijah 114 Hijrah at the age of 57 years. Was poisoned & martyred, at behest & order of Hasham bin Abdul Malik, in Medina.

Holy Grave In Janat ul Baqi, graveyard of Medina.

The Duration of life: three years, six months & ten day .along with his grandfather Imam Hussain (as)

(2) Thirty four years & fifteen days at the service of his father Imam Sajjad (as)

(3) Period of his own Imamate was Nineteen years, ten months & twelve days he, During this age in

which the Bani Omaiyed & Bani Abbas were at war & confrontation, he made good of the chance to the maximum in connection with training of pupils & students & the consolidation & expansion of Shiite school & bringing about cultural revolution.

## Forty Traditions from Imam Mohammad Baqir (as)

### أربعون حديثاً

#### عن الامام محمد الباقر عليه السلام

1. The one who goes to an oppressor & tyrant ruler & instructs him to acquire piety & scares him & admonishes, preaches, & exhorts him he would have a reward similar & equivalent to both weighty beings the mankind & the Jinn & the similar (quantity) of their good deeds. 1

1- مَنْ مَشَى إِلَى سُلْطَانٍ جَائِرٍ فَأَمَرَهُ بِتَقْوَى اللَّهِ وَخَوَّفَهُ وَوَعَّظَهُ، كَانَ لَهُ مِثْلُ أَجْرِ الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ وَمِثْلُ أَعْمَالِهِمْ. (بحار الانوار ج 75 ص 375)

2. Islam is founded & based upon five things the maintaining of services & the giving out of alms & the Hajj of the House of Allah (kaabah) & the fasting of Ramadan month & the guardianship of us the Ahle bait (Household of the Prophet (S)) So in four of those there exists excuse (leave & permission) But in (accepting & believing) guardianship no room for excuse or allowance has been given. And for the person who does not possess wealth, there exists no Zakat (alms giving) & the one who is devoid of wealth, does not have to perform Hajj.

And the one who is ill offers his prayers sitting & may not observe fast. Nonetheless, the guardianships is binding & obligatory while he is healthy or ill or whether he is rich & wealthy or possessing no wealth.

2

2- بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ شَهْرِ الرَّمْضَانَ، وَالْوَلَايَةِ لَنَا أَهْلِ الْبَيْتِ، فَجُعِلَ فِي أَرْبَعٍ مِنْهَا رُخْصَةٌ، وَلَمْ يُجْعَلْ فِي الْوَلَايَةِ رُخْصَةٌ، مَنْ لَمْ يَكُنْ لَهُ مَالٌ لَمْ تَكُنْ عَلَيْهِ الزَّكَاةُ، وَمَنْ لَمْ يَكُنْ لَهُ مَالٌ فَلَيْسَ عَلَيْهِ حَجٌّ، وَمَنْ كَانَ مَرِيضاً صَلَّى قَاعِداً، وَأَفْطَرَ شَهْرَ رَمَضَانَ وَالْوَلَايَةَ

صَحِيحاً كَانَ أَوْ مَرِيضاً أَوْ ذَامَالٍ أَلَامَالٍ لَهُ فَهِيَ لَا زَمَةَ. (وسائل الشيعة ج 1  
ص 14)

3. Allah revealed to Shuaib (as) I will chastise one hundred thousand persons out of your community, forty thousand of their evil & wicked ones & sixty thousands from the pious ones among them.'

So he said 'Oh lord, these (forty thousands) are the evil ones so what for these pious (are to be tormented)?

Thus Allah (SWT) revealed to him saying, 'for the reason that those pious ones coaxed & blandished the people of sin during their social inter courses they showed adaptability & sociability to the sinners And did not become angry with them for the sake of My anger & displeasure i.e. (they did not perform the duty of ordering the good deeds & forbidding the evils doings.) 3

3- أَوْحَى اللَّهُ إِلَى شُعَيْبٍ إِنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِئَةَ أَلْفٍ: أَرْبَعِينَ أَلْفًا مِنْ  
شِرَارِهِمْ وَسِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ، فَقَالَ: يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بِالْ  
الْأَخْبَارِ؟ فَأَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَيْهِ: دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِغَضْبِي.  
(مشكوة الانوار ص 51)

4. The obedience of Imam following His recognition is the loftiest apex & peak & the most worthy of stations & the key to the religion, & gate way & door to the affairs & pleasure of the merciful (Allah).

Moreover, if a man keeps standing whole night for prayers & keeps on fasting during the day & gives out all his wealth as alms & perform Hajj all the years of his life and does not recognize the guardianship of the saint of Allah so as to love him & perform all his practices under his guidance & leadership, he does not have any right out of His rewards & he is not from among the faithfuls. 4

4- ذَرُورَةُ الْأَمْرِ وَسَنَامُهُ، وَيَابُ الْأَشْيَاءِ، وَرَضِيَ الرَّحْمَنُ، الطَّاعَةَ لِلْإِمَامِ بَعْدَ  
مَعْرِفَتِهِ أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلُهُ وَصَامَ نَهَارَهُ، وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ  
دَهْرِهِ، وَلَمْ يَعْرِفْ وَلايَةَ وَلِيِّ اللَّهِ فَيُؤَى إِلَيْهِ وَيَكُونُ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ  
لَهُ عَلَى اللَّهِ حَقٌّ فِي ثَوَابِهِ وَلَا كَانَ مِنْ أَهْلِ الْإِيمَانِ. (وسائل الشيعة ج 1 ص 91)

5. And do know that you will not become our friend until (such time) that if all the inhabitants of your city collectively form this opinion about you & say 'Indeed you are a bad person'. This saying of them does

not make you sorrowful & if they say ' , Indeed you are a pious man' this does not make you glad. And but you compare yourself with the book of Allah.

So if you are the traverser of its way, pious in its pieties (wherever you are demanded & required to be pious), prone & inclined towards its persuasion, afraid of its Intimidation & threatening, so remain firm. And glad tiding for you because what they (people) say about you shall not harm you. 5

5- وَاعْلَمْ بِأَنَّكَ لَا تَكُونُ لَنَا وَلِيًّا حَتَّىٰ لَوْ اجْتَمَعَ عَلَيْكَ أَهْلُ مِصْرِكَ وَقَالُوا: إِنَّكَ رَجُلٌ سَوْءٍ لَّمْ يَحْزُنْكَ ذَلِكَ، وَلَوْ قَالُوا: إِنَّكَ رَجُلٌ صَالِحٌ لَّمْ يَسُرَّكَ ذَلِكَ وَلَكِنْ أَعْرَضَ نَفْسَكَ عَلَىٰ كِتَابِ اللَّهِ، فَإِنْ كُنْتَ سَالِكًا سَبِيلَهُ زَاهِدًا فِي تَزْهِيدِهِ رَاغِبًا فِي تَرْغِيدِهِ خَائِفًا مِنْ تَخْوِيفِهِ فَاتَّبِعْ وَأَبْشِرْ، فَإِنَّهُ لَا يَضُرُّكَ مَا قِيلَ فِيكَ. (تحف العقول ص284)

6. Suleman bin Khalid narrates Abi Jaffar Imam Mohammed Baqir said "May I not inform you about the Islam's principle, its derivative & its summit, apex & hump?' I said 'yes why not, I may lay my life for you.'

He said "However, its principle is service & its derivative is alm giving & its peak & summit is Jihad (holy war). Then he said', If you please I may inform you regarding the doors of beneficence.'

I said 'yes, I may lay my life for you.' He said ' , Fasting is a shield against (hell) fire & charity & dole removes & finishes sin, & so does the remembrance of Allah in the mid of night.6

6- عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ: أَلَا أَخْبَرُكَ بِالْإِسْلَامِ أَصْلُهُ وَفَرْعُهُ وَذِرْوَةٌ سَنَامِهِ؟ قُلْتُ: بَلَىٰ جُعِلْتُ فِدَاكَ. قَالَ: أَمَّا أَصْلُهُ فَالصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ: الصَّوْمُ جُنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ. (اصول الكافي ج2 ص23)

7. The person who serves Allah according to a religion so putting himself in great inconvenience & hardship for it & does not have (submit to) an Imam fixed by Allah then his endeavor is unaccepted (rejected). And he is a lost and gone astray, & wondering person in (a state of) perplexity. And Allah is the enemy of his practices. And his example is that of a sheep which has lost her shepherd & herd & remains wandering hither & tither, all the day long. Thereafter, when night falls she mistakenly joins a (different) herd whose shepherd is other than the shepherd of her own herd. After (the night) when the

shepherd drives the herd she again gets astonished & perplexed not finding her own shepherd & herd & again starts the search for her own shepherd & herd. And (again) finds a shepherd with a herd (only) to mistakenly join it & the shepherd having seen her shouts at her asking her to go & join it's own herd since, she has lost her shepherd & herd. And she is amazed & at a loss to know what to do. She being afraid of the wolf is running this way & that way. She does not have her shepherd to lead her to her meadow or turn her back. In the mean while. The wolf valuing & esteeming the opportunity eats her up.

And oh Mohammed, by Allah similarly, anybody in this ummah &, community too, who starts a morning in a condition that he does not believe in the Imam appointed by Allah, an Imam who is evident apparent, just, & equitable he will start the morning in a condition that he is gone astray & perplexed.

And if he dies in this (very) condition he will die a death of infidelity & hypocrisy. 7

7- كُلُّ مَنْ دَانَ لِلَّهِ بِعِبَادَةٍ يَجْهَدُ فِيهَا نَفْسَهُ وَلَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيَهُ غَيْرُ مَقْبُولٍ، وَهُوَ ضَالٌّ مُتَحِيرٌ وَاللَّهُ شَانِيٌّ لِأَعْمَالِهِ وَمَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَقَطِيعِهَا، فَهَجَمَتْ ذَاهِبَةً وَجَائِيَةً يَوْمَهَا، فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعٍ مَعَ غَيْرِ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا، فَبَاتَتْ مَعَهَا فِي رِبْضَتِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيهَا وَقَطِيعِهَا، فَهَجَمَتْ مُتَحِيرَةً تَطْلُبُ رَاعِيهَا وَقَطِيعِهَا، فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا، فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَقَطِيعِكَ، فَإِنَّكَ تَأْتِيهِ مُتَحِيرَةً عَنْ رَاعِيكَ وَقَطِيعِكَ فَهَجَمَتْ ذَعْرَةَ مُتَحِيرَةً نَادَةً لَا رَاعِي لَهَا يُرْسِدُهَا إِلَى مَرَعَاها أَوْ يَرُدُّهَا، فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَيْعَتَهَا فَأَكَلَهَا، وَكَذَلِكَ وَاللَّهِ يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ جَلًّا وَعَزًّا ظَاهِرًا عَادِلًا أَصْبَحَ ضَالًّا تَائِبًا وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالِ مَاتَ مَيِّتَةً كُفْرًا وَنِفَاقًا. (اصول الكافي ج2 ص375)

8. The person who loves for the sake of Allah & detests & despises for the sake of Allah & gives for the sake of Allah is among those whose faith has achieved completion. 8

8- مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَّلَ إِيْمَانَهُ. (اصول الكافي ج2 ص124)

9. Jabir Marrates that Imam Abi Jaffar said to me ' , Oh Jabir does it suffice that a person claims to be Shia & that he says he loves us, the Ahle bait, house hold of the Prophet?'

By Allah, no one is our Shia except that he has piety for Allah (guard himself against sin) & obeys HIM.

They (shias) are not known & recognized except for their humility, modesty, fear of Allah. & submission trust worthiness, & trust ability, abundance & plenty of remembrance of Allah. Fasting, service, kindness to the parents. Looking after the poor neighbors & afflicted people & the indebted ones & the orphans & speaking truth & reciting the holy Quran & restraining of the tongue about people except mentioning them with goodness & beneficence. And they are the trustees for their tribes in all the affairs. 9

9- عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا جَابِرُ أَيَكْتَفِي مَنْ يَنْتَحِلُ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ؟ فَوَاللَّهِ مَا شِيعْتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَاضُّعِ، وَالتَّخَشُّعِ، وَالأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللَّهِ، وَالصَّوْمِ، وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدَيْنِ، وَالتَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكَنَةِ وَالْغَارِمِينَ وَالْأَيْتَامَ، وَصِدْقِ الْحَدِيثِ، وَتِلَاوَةِ الْقُرْآنِ، وَكَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَكَانُوا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ. (اصول الكافي ج 2 ص 74)

10. Indeed faithful is the one who when pleased & glad his pleasure does not make him enter into sin & falsehood (He does not commit any sin while happy). And when unhappy & angry his anger does not oust him from the word of righteousness. (He does not abandon the right course) And when he gains power his power does not make him commit excess & oppression & make him go for a thing upon which he does not have any right. 10

10- إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي إِثْمٍ وَلَا بَاطِلٍ وَإِذَا سَخَطَ لَمْ يَخْرُجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ، وَالَّذِي إِذَا قَدَّرْهُ تَخْرُجُهُ قَدْرَتُهُ إِلَى التَّعَدْيِ إِلَى مَا لَيْسَ لَهُ بِحَقٍّ. (اصول الكافي ج 2 ص 234)

11. There is no servant except that there exists a white spot upon his heart. So when he commits a sin a black spot arises into that white spot. So when he repents this black spot moves away. And if he continues on committing sins the blackness of this spot increases till such time it overwhelms & overrides the whiteness. When the whiteness is covered over (by the blackness) the owner of it (heart) does never at all return to wards beneficence & goodness. And this is what Allah means when he says:

**Nay! Rather, what they used to do has become like a rust upon their hearts (83: 1).<sup>1</sup> 11**

11- ما من عبد إلا وفي قلبه نُكْتَةٌ بِيضَاءُ، فَإِذَا أُذْنِبَ ذَنْبًا خَرَجَتْ فِي النُّكْتَةِ نُكْتَةٌ سَوْدَاءُ، فَإِنْ تَابَ ذَهَبَ تِلْكَ السَّوَادُ، وَإِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السَّوَادَ حَتَّى يُغَطِّيَ الْبَيَاضَ، فَإِذَا غَطَّى الْبَيَاضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا، وَهُوَ قَوْلُ اللَّهِ عَزَّوَجَلَّ: ( كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )) . (بحار الانوار ج73 ص332)

12. Indeed, when a man earns the wealth from Haram (prohibited) sources, no Hajj & no umrah & no strengthening of his blood kinship is never at all accepted & approved. (By Almighty God). 12

12- إِنَّ الرَّجُلَ إِذَا أَصَابَ مَالًا مِنْ حَرَامٍ لَمْ يُقْبَلْ مِنْهُ حَجٌّ وَلَا عُمْرَةٌ وَلَا صَلَاةٌ رَحِمَ... (بحار الانوار ج99 ص125)

13. The completion, entire completion of a man lies in understanding & appreciating the religion (the necessary laws of & principles of jurisprudence), the patience & forbearance upon the occurrence of incidents & the appraisalment & assessment of (his) economy. 13

13- أَلْكَامُلُ كُلِّ الْكَامِلِ التَّفَقُّهُ فِي الدِّينِ وَالصَّبْرُ عَلَى النَّائِبَةِ وَتَقْدِيرُ الْمَعِيشَةِ. (تحف العقول ص292)

14. There are three things out of the completions & worth's & values of the world & there after: 1. forgiving the one who has committed excess & aggression against you. 2. Joining the one who cuts off relations & ties with you. 3. Forbearance & tolerance for the one who committed a folly & showed insane behaviour & conduct towards you. 14

14- ثَلَاثَةٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ: أَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ. وَتَصِلَ مَنْ قَطَعَكَ. وَتَحْلُمَ إِذَا جُهِلَ عَلَيْكَ. (تحف العقول ص293)

15. Allah dislikes & hates the importunately soliciting & urging of men to the other men for some problems (needs, wants, desires) & He approves & loves it for Himself. 15

15- إِنَّ اللَّهَ كَرِهَ إِيحَاحَ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَأَحَبَّ ذَلِكَ لِنَفْسِهِ. (تحف العقول ص293)

16. The scholar whose knowledge is made use of & benefitted from, is worthier & more virtuous than seventy thousand worshippers & adorers. 16

16- عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ. (تحف العقول ص294)

17. I recommend you to have five virtues. 1. If you have undergone oppression & tyranny, you do not oppress. 2. If a dishonesty has been committed with you, do not commit dishonesty. 3. If you have been falsified & contradicted do not get annoyed & vexed. 4. If you have been praised do not get pleased & glad. 5. And if you are vilified & disparaged do not be impatient & apprehensive.

And do contemplate & ponder about what is said about you. So if you observe & come to know about something which exists in you (vice) then do know that to lose your honor & falling down in Allah's view for a right & just thing is much more of a greater & graver calamity than losing respect in the eyes of people. And if your condition is contrary to what has been said about you, then you have earned a reward & recompense short of any physical strain. 17

17- أَوْصِيكَ بِخَمْسٍ: إِنْ ظَلِمْتَ فَلَا تَظْلِمْ وَإِنْ خَانُوكَ فَلَا تَخُنْ وَإِنْ كُذِّبْتَ فَلَا تَغْضَبْ وَإِنْ مُدِحَتْ فَلَا تَفْرَحْ وَإِنْ ذُمِمْتَ فَلَا تَجْزَعْ وَفَكَّرْ فِيمَا قِيلَ فَيْكَ فَإِنْ عَرَفْتَ مِنْ نَفْسِكَ مَا قِيلَ فَيْكَ فَسُقُوطُكَ مِنْ عَيْنِ اللَّهِ جَلٌّ وَعَزَّ عِنْدَ غَضَبِكَ مِنَ الْحَقِّ أَعْظَمُ عَلَيْكَ مُصِيبَةً مِمَّا خِفْتَ مِنْ سُقُوطِكَ مِنْ أَعْيُنِ النَّاسِ وَإِنْ كُنْتَ عَلَى خِلَافٍ مَا قِيلَ فَيْكَ فَتَوَابٌ اِكْتَسَبْتَهُ مِنْ غَيْرِ أَنْ يَتَعَبَ بِدُنُوكِ. (تحف العقول ص284)

18. Certainly, Allah grants this material world to the one whom he loves & the one whom he despises. And he does not bestow his religion to anyone except whom He loves. 18

18- إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ. (تحف العقول ص300)

19. Beware! Caution! Do not acquire enmity because it rots & turns the heart evil & causes to develop hypocrisy. 19

19- إِيَّاكَ وَالْخُسُومَةَ فَإِنَّهَا تُفْسِدُ الْقَلْبَ وَتُورِثُ النَّفَاقَ. (اثمتنا ج 1 ص365) نقل عن كتاب حلية الاولياء.

20. Indeed, the most terrifically sorry of all the people on the resurrection day will be the servant who defines & shows the way of justice to the people & himself opposes it. 20

20- إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ عَبْدٌ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ. (تحف العقول ص298)

21. be careful, do not put off & evade (the obligatory actions because this is an ocean in which, all those perished, get drowned. And beware of neglectfulness, since, it causes the hardening & Stiffening of heart. And be careful of slackness & sluggishness, unless you have an excuse & Reason for it, since, those who repent take refuge in it. And revert back the past sins committed, by intensity of shamefulness, repentance & abundance of penitence & imploring forgiveness. And attract the mercy & forgiveness of Allah through nicety & beauty of reference (purity of prayers) And to lay hands upon decency of reference get the help of pure prayers & sublimation in the darkness of night.

And get the purification of thankfulness by considering the small amount of sustenance as great & thinking great amount of (your) services as meagre & small. And attract the abundance of benevolences & beneficence's through greatness of thanksgiving. 21

21- إِيَّاكَ وَالتَّسْوِيفَ فَإِنَّهُ بَحْرٌ يَغْرُقُ فِيهِ الْهَلْكَى وَإِيَّاكَ وَالْغَفْلَةَ فَفِيهَا تَكُونُ قَسَاوَةُ الْقَلْبِ وَإِيَّاكَ وَالتَّوَانِي فِيمَا لَا عُدْرَكَ فِيهِ فَإِلَيْهِ يَلْجَأُ النَّادِمُونَ وَاسْتَرْجِعْ سَالِفَ الذُّنُوبِ بِشِدَّةِ النَّدَمِ وَكَثْرِهِ الْإِسْتِغْفَارِ وَتَعَرَّضْ لِلرَّحْمَةِ وَعَفْوِ اللَّهِ بِحُسْنِ الْمُرَاجَعَةِ وَاسْتَعْنِ عَلَى حُسْنِ الْمُرَاجَعَةِ بِخَالِصِ الدُّعَاءِ وَالْمُنَاجَاةِ فِي الظُّلَمِ وَتَخَلَّصْ إِلَى عَظِيمِ الشُّكْرِ بِاسْتِكْتَارِ قَلِيلِ الرِّزْقِ وَاسْتِقْلَالِ كَثِيرِ الطَّاعَةِ وَاسْتَجْلِبْ زِيَادَةَ النِّعَمِ بِعَظِيمِ الشُّكْرِ... (تحف العقول ص285)

22. There are three things the owner (committer) of whom does not die until he finds & reaches their

punishment.

1. Oppression & cruelty.
2. Rupture & desertion of one's blood kinship.
3. False oath, which is a war against Allah.

And connecting & joining the kinship is an act which gets the quickest of rewards & indeed there is a community which consists of transgressors but their wealth gets exuberant & increased & they become rich & wealthy by virtue of joining the kinship. And the false oath & desertion of blood kinship turns the cities along with their inhabitants vacated & deserted (by the death) of their inhabitants & dwellers. 22

22- ثَلَاثُ خِصَالٍ لَيَمُوتُ صَاحِبُهُنَّ أَبَدًا حَتَّى يَرَى وَبِأَلْهِنَّ: الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ. وَالْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا. وَإِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا لَصِلَةَ الرَّحِمِ وَإِنَّ الْقَوْمَ لَيَكُونُونَ فُجَّارًا فَيَتَوَاصِلُونَ فَتَنَمَى أَمْوَالُهُمْ وَيَثْرُونَ. وَإِنَّ الْيَمِينَ الْكَاذِبَةَ وَقَطِيعَةَ الرَّحِمِ لَيَذْرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا. (تحف العقول ص 294)

23. Whosoever's tongue utters the truth, his practice becomes purified & the one whose intention is decent & good, his sustenance boosts up & increases. And who ever adopts a decent & nice attitude & behavior with his family his life be lengthens. 23

23- مَنْ صَدَقَ لِسَانُهُ زَكَرَ عَمَلُهُ. وَمَنْ حَسَنَتِ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَمَنْ حَسَنَ بَرَّهُ بِأَهْلِهِ زِيدَ فِي عُمُرِهِ. (تحف العقول ص 295)

24. Beware of sluggishness, annoyance & impatience since these are the keys to all the evils.

The person who commits sluggishness & slackness never at all discharges any right & the one who gets impatient & restless, does never at all remain patient over the right. 24

24- إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَإِنَّهُمَا مِفْتَاحُ كُلِّ شَرٍّ، مَنْ كَسِلَ لَمْ يُؤَدِّ حَقًّا وَ مَنْ ضَجَرَ لَمْ يَصْبِرْ عَلَى حَقٍّ. (تحف العقول ص 295)

25. Humility & humbleness (means) is to be pleased & contented with sitting in, an assembly at a place

lower than ones status & honor, & saluting anybody one meets & abandoning dispute even if one is right. 25

25- أَلْتَوَاضَعُ الرِّضَا بِالْمَجْلِسِ دُونَ شَرَفِهِ، وَأَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ، وَأَنْ تَتْرُكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقًّا. (تحف العقول ص296)

26. Indeed, faithful is the brother of faithful. He does not abuse him & does not deprive him & does not mistrust & develop a bad opinion about him.26

26- إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لَا يَشْتِمُهُ وَلَا يَحْرِمُهُ وَلَا يُسِيءُ بِهِ الظَّنَّ. (تحف العقول ص296)

27. Nobody remains safe from sin unless he guards his tongue. 27

27- لَا يَسْلَمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّى يَخْزِنَ لِسَانَهُ. (تحف العقول ص298)

28. Indeed, Allah hates & despises the curser, rebuke & sarcastic of faithful's (those who curse, rebuke & give sarcastic remarks about the faithful's.) 28

28- فَإِنَّ اللَّهَ يَبْغِضُ اللَّعَانَ السَّبَّابَ الطَّعَانَ عَلَى الْمُؤْمِنِينَ.. (تحف العقول ص300)

29. Mohammed Bin Muslim says Imam Mohammed Baqir (as) said to me, Oh Mohammed know it that the oppressive leaders (rulers) & their followers are ousted & portaged from the religion of Allah. They have gone astray, distracted & made the people go astray. So their practices are like ashes which are dispersed & blown up by winds on a stormy & squally day. They cannot lay hands upon what they have achieved, this is the same ((ضلال البعيد)) remote & distanced deviation & aberration. 29

29- وَعَلِمَ يَا مُحَمَّدُ أَنَّ أُمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعَزُولُونَ عَنِ دِينِ اللَّهِ قَدْ ضَلُّوا وَأَضَلُّوا، فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا

يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ. (اصول الكافي ج1  
ص375)

30. Indeed, Allah has hidden three things in three others. His pleasure in his obedience. So of course, do not belittle anything from his obedience, since His pleasure may be in the same one.

And Allah has concealed his wrath & anger in His sin. So of course do not belittle & count any sin as small. May be the wrath of Allah is in it. And he has concealed His friends & saints among the people, so do not belittle & look down upon anyone perhaps he may be the friend & saint of Allah. 30

30- إِنَّ اللَّهَ خَبَاءٌ ثَلَاثَةً فِي ثَلَاثَةِ خَبَاءٍ رِضَاهُ فِي طَاعَتِهِ فَلَا تَحْقِرَنَّ مِنَ الطَّاعَةِ شَيْئًا فَلَعَلَّ رِضَاهُ فِيهِ وَخَبَاءٌ سَخَطُهُ فِي

مَعْصِيَتِهِ فَلَا تَحْقِرَنَّ مِنَ الْمَعْصِيَةِ شَيْئًا فَلَعَلَّ سَخَطُهُ فِيهِ وَخَبَاءٌ أَوْلِيَائِهِ فِي خَلْقِهِ فَلَا تَحْقِرَنَّ أَحَدًا فَلَعَلَّهُ الْوَلِيُّ. (بحار الانوار ج78 ص188)

31. Consider the world as an abode where in you have dropped down for an hour & then you have got to leave it & go ahead or (suppose it) like the wealth which you lay hands upon in the dream & get overjoyed & glad. Then you wake up to find yourself empty handed. 31

31- فَأَنْزَلَ نَفْسَكَ مِنَ الدُّنْيَا كَمَا نَزَلَ مَنْزِلُ مَنْزِلِ نَزَلَتْهُ سَاعَةً ثُمَّ ارْتَحَلْتَ عَنْهُ أَوْ كَمَا نَزَلَ مَالٌ اسْتَفَدْتَهُ فِي مَنَامِكَ فَفَرِحْتَ بِهِ وَسَرَرْتَ ثُمَّ انْتَبَهْتَ مِنْ رَقَدَتِكَ وَلَيْسَ فِي يَدِكَ شَيْءٌ. (تحف العقول ص287)

32. Three things are back breaking:

1. A person who considers his practice as exuberant.
2. A person who forgets his sins.
3. A person who is pleased with his opinion & view (considering it superior). 32

32- ثَلَاثُ قَاصِمَاتُ الظَّهْرِ: رَجُلٌ اسْتَكْتَرَ عَمَلُهُ وَنَسِيَ ذَنْبَهُ وَأَعْجِبَ بِرَأْيِهِ.  
(كتاب الخصال ج 1 ص 112)

33. The one whose appearance & apparent looks are better than his interior condition his scale of practice is light (weightless). 33

33- مَنْ كَانَ ظَاهِرُهُ أَرْجَعَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ. (تحف العقول ص 294)

34. Indeed, Allah made the beneficence heavy for (material seeking) people of the world just as the weight of it in their scales on the dooms day. And doubtlessly Allah has made the evil light (easy) for the (material seeking) world people just as He would make their scales of practices light & weightless on the resurrection day. 34

34- إِنَّ اللَّهَ ثَقَّلَ الْخَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثَقْلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَأَنَّ اللَّهَ عَزَّوَجَلَّ خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخَفِّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ. (اصول الكافي، ج 2 ص 143) باب تعجيل فعل الخير

35. So hold the present day in esteem & tomorrow, it is not known to whom it belongs. 35

35- فَإِنَّ الْيَوْمَ غَنِيمَةٌ وَغَدًا لَا تَدْرِي لِمَنْ هُوَ. (تحف العقول ص 299)

36. Heaven is surrounded by unpleasantness & patience. So, the one who remains patient over it's, unpleasantness in the world, enters the paradise. And the hell is surrounded by pleasures & lusts. So the one who allows (gives) himself its' pleasures & lustful desires enters the hell fire. 36

36- الْجَنَّةُ مُحْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرِ، فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ. وَجَهَنَّمَ مُحْفُوفَةٌ بِالذَّاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطَى نَفْسَهُ لَذَّتَهَا وَشَهَوَاتَهَا دَخَلَ النَّارَ. (اصول الكافي، ج 2 ص 89)

37. The ugliest & most evil of the earnings is the gaining of interest. 37

37- أَخْبَثُ الْمَكَاسِبِ كَسْبُ الرَّبِّاءِ. (فروع الكافي ج5 ص147، باب الربا  
حديث 12)

38. The one who teaches one chapter of guidance to the people will have the reward similar to all those who would act upon it & nothing would be lessened & subtracted from the reward of those who practice it. And the one who teaches a chapter of misguidance, he will have the burden (wrath) similar to each one who acts upon it & nothing will be lessened from their burden of sin (wrath of Allah). 38

38- مَنْ عَلَّمَ بَابَ هُدًى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَجُورِهِمْ شَيْئاً، وَ مَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَوْزَارِهِمْ شَيْئاً. (تحف العقول ص297)

39. Allah has devised locks to the evil & the keys to these locks is wine, & lying is worse than the wine (alcoholic beverages). 39

39- إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالاً وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَّابَ. وَالْكَذِبُ شَرُّ مِنَ الشَّرَّابِ. (بحار الانوار ج2 ص237)

40. If people come to know what (evil) lies in begging, No one will beg from the other & if the one who is begged from knows the evil of rejecting the one who begs, nobody will turn down anyone's request. 40

40- لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا وَلَوْ يَعْلَمُ الْمَسْتُورُ مَا فِي الْمَنَعِ مَا مَنَعَ أَحَدٌ أَحَدًا. (تحف العقول ص300)

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1. Bihar ul-Anwar Vol. 75, P 375
  2. Wasail ul-Shia Vol. 1, P 14
  3. Mishkat ul-Anwar, P 51
  4. Wasail ul-Shia. Vol. 1. P 91
  5. Tuhaf al-Uqul. P 284
  6. Usool al Kafi. Vol. 2. P 23
  7. Usool al Kafi. Vol. 1, P 375
  8. Usool al Kafi. Vol. 2. P 124

9. Usool al Kafi Vol. 2. P 84
10. Usool al Kafi. Vol. 2. P 234
11. Surah Mutafafin –Verse: 14, Bihar ul–Anwar, Vol. 73, P 332
12. Bihar ul–Anwar. Vol. 99. P 125
13. Tuhaf al–Uqul. P 292
14. Tuhaf al–Uqul, P 293
15. Tuhaf al–Uqul. P293
16. Tuhaf al–Uqul, P 294
17. Tuhaf al–Uqul. P 284
18. Tuhaf al–Uqul, P 300
19. Aimatanaa, Vol. I, P 365, Narrated from the book Hilyat ul–Aulia
20. Tuhaf al–Uqul, P 298
21. Tuhaf al–Uqul, P 285
22. Tuhaf al–Uqul, P 294
23. Tuhaf al–Uqul, P 295
24. Tuhaf al–Uqul, P 295
25. Tuhaf al–Uqul, P 296
26. Tuhaf al–Uqul, P296
27. Tuhaf al–Uqul, P 298
28. Tuhaf al–Uqul, P 300
29. Usool e Kafi, Vol. 1, P 375
30. Bihar ul–AnwarVol. 78, P 188
31. Tuhaf al–Uqul, P 287
32. Kitab ul–Khisal Vol. 1, P 112
33. Tuhuf al–Uqul, P 294
34. Usool e Kafi Vol. 2. P 14.3) (chapter Hurry, about the good deeds
35. Tuhuf al–Uqul, P 299)
36. Usool e Kafi Vol. 2, P 89)
37. Furoo ul Kafi Vol. 5. P 147) (chapter pomp & show Hadith, 12)
38. Tuhuf al–Uqul, P 297
39. Bihar Al Anwar Vol. 72. P 2.37
40. Tuhuf al–Uqul. P .300

# **The Eighth Infallible: Imam Ja’far Sadiq (as) and his forty discourses**

## **Eighth Infallible the Sixth Imam Ja’far Sadiq (as)**

Name: Jafer

Title: Sadiq

Subtitle: Abu Abdullah

Father: Imam Mohammed Baqir (as)

Mother: Omme Farwah Bint Qasim bin Mohammed Bin Abibakr.

Date of Birth: 17th of Rabiul Awal, 83 Hijrah.

Place of birth: Madina

Date of Martyrdom: 25th, of Shawwal.

Place of Martyrdom: Madina

Year of Martyrdom: 148 Hijrah

AGE: 65 years.

Grave: Baqi grave yard in Medina.

Cause of martyrdom: Poisoned by the order of Mansoor Dwanaki.

Age Duration can be divided into two parts.

1. Forty one years before the Imamate era i.e. 83 Hijrah to 114 Hijrah.
2. Imamate period 34 year up to the martyrdom from 114 Hijrah to 148 Hijrah.

This was the very youth of the age of Shi'ism. He like his father took benefit and made good of the chance of war between Bani omayyads & Bani Abbas. And founded a seminary & theological center upon a vast & profound scale, which contained & consisted upon four thousand students. And so he developed & expanded the pure Islam of Prophet (S) & Hazrat Ali (as) which was hidden amongst & behind the curtains of Islam of bani ommayyads.

## **Forty Traditions from Imam Ja'far Sadiq (as)**

أربعون حديثاً عن

الامام جعفر الصادق عليه السلام

1. However, the prohibited form of guardianship: So the ruler ship of the tyrant ruler & the ruler ship of his governors, their chief, the followers of the rulers, so besides them the sub rulers under the rule of the main ruler, right down to the smallest one, is a door out of the doors of ruler ship upon whom he is a ruler. And working for them & having business & trade relations with them (as an acceptance of their rule) is prohibited & unlawful

Whosoever does it, whether more of it or less of it, will get tormented & chastised. Because all that done (as an assistance to them) is a big sin among the big sins.

And this is because during the ruler ship of the tyrant all the righteousness gets wiped off. & all that is falsehood will be revived in the ruler ship of the oppressor & tyrant ruler. And the cruelty & brutality & corruption manifested & the heavenly books will get falsified & forfeited. And the Prophets & faithful's will be killed. And the mosques will get dislodged & dismantled. And the Sunnah & ordinances & religious laws of Allah be changed. This is the reason why co working with them, helping, & assisting them except where there exists a necessity like eating (haram & prohibited) blood & corpse (deal body) for saving of life etc.) is prohibited. 1

1- وَأَمَّا وَجْهُ الْحَرَامِ مِنَ الْوَلَايَةِ: فَوَلَايَةُ الْوَالِي الْجَائِرِ، وَوَلَايَةُ الرَّئِيسِ مِنْهُمْ وَاتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوَلَاةِ، إِلَى أَدْنَاهُمْ بَاباً مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالِ عَلَيْهِ، وَالْعَمَلُ لَهُمْ وَالْكَسْبُ مَعَهُمْ - بَجَهَةِ الْوَلَايَةِ لَهُمْ - حَرَامٌ وَمُحَرَّمٌ، مُعَذَّبٌ مَنْ فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فِعْلِهِ أَوْ كَثِيرٍ، لِأَنَّ كُلَّ شَيْءٍ - مِنْ جِهَةِ الْمَعُونَةِ - مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ، وَذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِي الْجَائِرِ دَوَسَ (دَرَسَ) الْحَقَّ كُلَّهُ، وَإِحْيَاءَ الْبَاطِلِ كُلِّهِ، وَإِظْهَارَ الظُّلْمِ وَالْجَوْرِ وَالْفِسَادِ، وَإِبْطَالَ الْكُتُبِ وَقَتْلَ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ، وَهَدْمَ الْمَسَاجِدِ وَتَبْدِيلَ سُنَّةِ اللَّهِ وَشَرَائِعِهِ فَلِذَلِكَ حَرَّمَ الْعَمَلَ مَعَهُمْ وَمَعُونَتَهُمْ وَالْكَسْبَ مَعَهُمْ إِلَّا بِجَهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِّ وَالْمَيْمَنَةِ. (تحف العقول ص 332)

2. Indeed the cognition & knowing of Allah provides comfort in all terrors & frights. And it is the companion in all solitudes & loneliness's & the light in all darkness's & energy in all weaknesses & feebleness's & the cure of all diseases & ailments. 2

2- ... إِنَّ مَعْرِفَةَ اللَّهِ عَزَّوَجَلَّ أَنْسٌ مِنْ كُلِّ وَحْشَةٍ، وَصَاحِبٌ مِنْ كُلِّ وَحْدَةٍ، وَنُورٌ مِنْ كُلِّ ظُلْمَةٍ، وَقُوَّةٌ مِنْ كُلِّ ضَعْفٍ، وَشِفَاءٌ مِنْ كُلِّ سُقِيمٍ. (فروع الكافي ج 8 ص 247)

3. Umer bin Hazala says I enquired from Imam Ja'far Sadiq (as) "Two men out of us have a dispute about a debt or a heritage & proceed toward the king & the judges of the age (appointed by the king) to get their affair settled. Is this act of theirs lawful?"

Imam Sadiq said, 'Anyone who refers to them for Judgment of whether something right or false, so truly he has referred to Taghut (Satan, Devil). And what so ever judgment the (satanic institution,) executes for him (should that even be a right one) is getting (haram) Prohibited wealth, because, he gets it upon the order of false deity, (Satan). Whereas, Allah has commanded in the Holy Quran to deny the Satan & devil. Allah said 'they desire to undergo the rulership of Satan (Taghoot) & ' They have already been ordained to disbelieve it.'

I said 'so how do they settle their dispute?' He replied ',They should look for the one among you who narrates our hadith (traditions) & sees into (Probes) our licit (lawful) & our forbidden & knows our legal provisions & ordinances so they must get contented with his judgment (mediation). Truly, I have already made them the rulers over you. 3

3- عَنْ عَمْرٍو بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ، فَتَحَاكَمَا إِلَى السُّلْطَانِ وَإِلَى الْقُضَاةِ أَيَحِلُّ ذَلِكَ؟ قَالَ: مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتًا، وَإِن كَانَ حَقًّا ثَابِتًا لَهُ، لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ وَمَا أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ، قَالَ اللَّهُ تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ، قُلْتُ فَكَيْفَ يَصْنَعَانِ؟ قَالَ يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلَالِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا فَلْيَرْضَوْا بِهِ حَكْمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا. (الوسائل ج 18 ص 99)

4. The Judges are four (categories). Three of them are to enter the hell fire & a single one into the heaven. 1, the one who makes Judgment cruelly & by injustice & he is aware of it. 2. The one who makes judgments cruelly & tyrannically (unjustly) but unknowingly, he is in the fire of hell. .3. And a man who makes Judgment according to justice & rightly & he does not know it, so he is in the hell fire. 4. And a person who makes judgment rightly & justly & he knows it, so he will enter the paradise. 4

4- الْقُضَاةُ أَرْبَعَةٌ: ثَلَاثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجُورٍ وَهُوَ يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِجُورٍ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ يَعْلَمُ فَهُوَ فِي الْجَنَّةِ. (تحف

## العقول (365)

5. The person who sees his brother (religious) involved (in a problem) which is the cause of his trouble & dislikeness & he does not remove it from him although he can do that, has committed a dishonesty with him. 5

5- مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ وَلَا يَرُدُّهُ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ. (امالى  
صدوق ص162)

6. Nothing follows a person after his death except three virtues & qualities.

1. The alms & charity that he may have executed by the grace of Allah in his life & which continues on after his death. (i.e.) (Like schools, hospitals, social welfare institutions, books, wells, bridges, roads etc.)
2. And a decent & good tradition (left over by him) which is put into practice (after his death). 3. A pious son who prays for him. 6

6- لَا يَتَّبِعُ الرَّجُلَ بَعْدَ مَوْتِهِ إِلَّا ثَلَاثُ خِصَالٍ: صَدَقَةٌ أَجْرَهَا اللَّهُ لَهُ فِي حَيَاتِهِ فَهِيَ تَجْرِي لَهُ بَعْدَ مَوْتِهِ، وَسُنَّةٌ هُدًى يُعْمَلُ بِهَا، وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ. (تحف العقول  
ص363)

7. Some of the rights of a Muslim upon his Muslim brother are that he salutes him when he meets him. And visits him when he becomes ill, & when he is absent he wishes him his benevolence & beneficence i.e., defends him in his absence). & prays for him when he seeks, (saying الله يرحمك (God take pity on you) & accepts his invitation when he invites him & escorts his funeral when he dies.' 7

(Chapter: 'Faithful's rights upon his brother')

7- لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتُهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَتَّبَعُهُ إِذَا مَاتَ. (اصول كافي ج2 باب اخوة المؤمن على هخيه ص171)

8. Faithful is the brother of faithful just like one single body, (so that) if one part of it has a complaint the

entire body feels & receives the pain & trouble. And their souls are from a single soul. And indeed the tie & connection of the faithful's soul to the soul of Allah is more powerful & strengthen than the connection of the rays of sun with it. 8

8- الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، كَالْجَسَدِ الْوَاحِدِ، إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ، وَإِنَّ رُوحَ الْمُؤْمِنِ لِأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا. (اصول كافي ج2 باب اخوة المؤمن ص166)

9. The Muslims' right upon (another) Muslim is that he must not be full & satiated & his brother remains hungry. And he must not get his thirst quenched & his brother remains thirsty. And he must not dress himself up when his brother is naked. So how great & exuberant is the right of a Muslim upon his Muslim brother. And he (as) said do wish for your Muslim brother the same which you want for yourself. 9

9- حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا يَرُوى وَيَعْطَشَ أَخُوهُ، وَلَا يَكْتَسِي وَيَعْرِى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ، وَقَالَ : أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ. (اصول كافي ج2 باب حق المؤمن على اخية ص170)

10. Faithful is the brother of faithful, his eye & his guide. He does not commit any dishonesty & does not execute aggression upon him nor treachery & deception and when he commits & gives him a word, does not go back upon it. 10

10- الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، عَيْنُهُ وَدَلِيلُهُ لَا يَخُونُهُ وَلَا يَظْلِمُهُ وَلَا يَغْشَاهُ وَلَا يَعِدُهُ عِدَةً فَيُخْلِفُهَا. (اصول كافي ج2 باب اخوة المومنين ص166)

11. The smallest thing which turns a man out of faith (renders him faithless) is that he keeps counting the faults, lapses missteps & fauxes of his brother in faith so that one day he may reprimand him. (By those weaknesses).

his death. So Muslims must assess and evaluate their practices according to this standard.

11- أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يُؤَاخِي الرَّجُلَ عَلَى دِينِهِ فَبُحِصِي عَلَيْهِ عَثْرَاتِهِ وَزَلَّاتِهِ لِيُعِنْفَهُ بِهَا يَوْمًا [ما] (معاني الاخبار ص394)

12. The one who is pious in the world, Allah places wisdom in his heart & makes his tongue reproduce it (He utters the words of wisdom). And makes him aware & knowledgeable about the faults & short comings of the world & its diseases & ailments & their cures. And transfers him out of the world in a pure & perfect condition toward the house of peace (i.e. the next world).

12

12- مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ وَبَصَّرَهُ عُيُوبَ الدُّنْيَا، دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَرِ السَّلَامِ.  
(بحار الانوار ج73 ص48)

13. There would be many categories & classes of the people crossing over the path... And the path would be thinner than a hair & sharper than a sword. 1. Some people would cross over creeping upon their bellies & hands. 2. Some would cross over walking. 3. And some would cross it in hanging condition, so that, the hell fire would be burning some parts of their bodies & some parts will be left over (safe). 13

13- النَّاسُ يَمْرُونَ عَلَى الصِّرَاطِ طَبَقَاتٍ، وَالصِّرَاطُ أَدَقُّ مِنَ الشَّعْرِ وَأَحَدٌ مِنَ السَّيْفِ... فَمِنْهُمْ مَنْ يَمُرُّ حَبْوًا، وَمِنْهُمْ مَنْ يَمُرُّ مَشِيًّا، وَمِنْهُمْ مَنْ يَمُرُّ مُتَعَلِّقًا، قَدْ تَأَخَذَ النَّارُ مِنْهُ شَيْئًا وَتَتْرَكَ مِنْهُ شَيْئًا. (روضة الواعظين ص499)

14. It is from the disposition & manners of the ignorant that he answers before listening, & quarrels before understanding & gives judgment upon what he is unaware of. 14

14- مِنْ أَخْلَاقِ الْجَاهِلِ الْإِجَابَةُ قَبْلَ أَنْ يَسْمَعَ وَالْمُعَارَضَةُ قَبْلَ أَنْ يَفْهَمَ وَالْحُكْمُ بِمَا لَا يَعْلَمُ. (بحار الانوار ج78 ص278)

15. The person who acts & practices short of vision is similar to the traverser & traveler of a wrong avenue. So the speed of his Journey would not but only increase his distance (from the destination). 15

15- الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ فَلَا تَزِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بُعْدًا. (تحف العقول ص362)

16. the most beloved of the brothers to me is the one who presents & indicates to me my faults & shortcomings. 16

16- أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي. (تحف العقول ص366)

17. Be the inviters & callers of people towards beneficence without (using) your tongues, so that they may observe your endeavor & efforts, & truth & piety. 17

1. According to Islamic belief a path (bridge) will be placed over the hell roars the people to cross to the paradise. Those pious would cross over to the heaven just as the lightning & the arrogant infidels, hypocrites, faithless, would stagger and stammer & fall down into the fire or hell.

17- كُونُوا دُعَاءَ لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ. (اصول كافي ج2 باب الصدق واداء الامانة ص105)

18. The one who did not spend his earning upon himself certainly he collected it up for a person other than himself. And the one who followed & obeyed his passions & lust has obeyed his enemy. The person who depended upon Allah, Allah will adequate & fulfill the vital needs (affairs) of his world & here after, and secure him from the thing unseen by him. (Allah guards the pious ones against all sorts of calamities, down falls, pains, and discomforts & deviations of faith provided they depend upon Him.) And the one who does not observe patience over the calamities & mishaps & express thankfulness & gratitude for all the benevolences & beneficence's & does not find & search a way out of all the difficulties is an unable, & confounded person. And make it a habit to be patient in wake of all kinds of calamities & afflictions should those be of children or wealth or one's own self.

Since, Allah takes back his loan & takes back his endowments so as to test your patience & gratitude in those things. And have hope from Allah the kind of hope & aspiration which may not invoke & make you dauntless & brave in committing his sins & prohibited acts. And be afraid & fear Allah, a kind of fear that

may not disappoint you from His mercy. And do neither get betrayed & deceived by the word of ignorant & nor by his praise lest you should become proud & obstinate & refractory & give yourself airs & become proud about your practices & acts. Thus the best & superb of the practices is performing services & humility & humbleness. So do not squander & waste your wealth & rectify the wealth of other than you, for those you collect to leave back. And be contented with the (sustenance) Allah has provisioned & destined for you. And do not look towards the wealth except than that one you possess. And do not long & aspire for the thing which you cannot achieve. Because, the one who gets contented, gets full up & the one who does not get contented never satiates & saturates. And get your share from the hereafter. 18

18- مَنْ حَرَمَ نَفْسَهُ كَسْبَهُ فَإِنَّمَا يَجْمَعُ لِغَيْرِهِ، وَمَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ، مَنْ يَتَّقِ بِاللَّهِ يَكْفِهِ مَا أَهَمُّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَيَحْفَظُ لَهُ مَا غَابَ عَنْهُ، وَقَدْ عَجَزَ مَنْ لَمْ يُعِدْ لِكُلِّ بَلَاءٍ صَبْرًا، وَلِكُلِّ نِعْمَةٍ شُكْرًا، وَلِكُلِّ عُسْرٍ يُسْرًا، صَبْرًا نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وِلْدَانِ أَوْ مَالٍ أَوْ رِزْقٍ، فَإِنَّمَا يَقْبِضُ عَارِيَتَهُ، وَيَأْخُذُ هِبَتَهُ، لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَشُكْرَكَ، وَأَرْجُ اللَّهَ رَجَاءً لَا يُجَرِّبُكَ عَلَى مَعْصِيَتِهِ، وَخَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ، وَلَا تَغْتَرَّ بِقَوْلِ الْجَاهِلِ وَلَا بِمَدْحِهِ فَتَكْبِرَ وَتَجَبَّرَ وَتُعْجَبَ بِعَمَلِكَ، فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَالتَّوَاضُعَ، فَلَا تُضَيِّعْ مَالَكَ وَتُصْلِحْ مَالَ غَيْرِكَ مَا خَلْفَتَهُ وَرَاءَ ظَهْرِكَ، وَاقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ، وَلَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ، وَلَا تَتَمَنَّ مَالًا سِوَا تَنَالَهُ، فَإِنَّ مَنْ قَنَعَ شَبَعًا، وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ، وَخَذَ حَظَّكَ مِنْ آخِرَتِكَ. (تحف العقول ص 304)

19. It is required for the faithful to have eight qualities in him.

1. being gracious during the hardship & calamities. 2. Being patient in wake of affliction. 3. being thankful at the time of comfort & abundance. 4. Being contented with sustenance granted by Allah. 5. Not committing excess & aggression upon enemies. 6. Not loading his own load (responsibilities) upon the shoulders of his friends. 7. His body remains troubled by him (due to services). B. And the people remain comfortable & at ease from him. (He does not bother & trouble others). 19

19- يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ، وَقُورًا عِنْدَ الْهَزَاهِزِ، صَبُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرَّخَاءِ، قَانِعًا بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامِلُ لِلْأَصْدِقَاءِ، بَدْنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ... (اصول كافي باب خصال المؤمن ج 2/ ص 47)

20. Seventy sins of ignorant are forgiven before one sin of a scholar is forgiven.. 20

Because the scholar by virtue of his knowledge knows all the pros & cons & consequences of committing a sin, whereas, an unaware & ignorant person does not know them. But this is not a justification for committing sin by those ignorant or that one should not become educated & learned in the field of religious ethics & Islamic code of conduct.)

20- يُغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْباً قَبْلَ أَنْ يُغْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ. (اصول كافي ج 1 ص 47)

21. And do not become arrogant & vain (ungrateful) when rich & wealthy, & do not grumble & complain in poverty. And do not become an ill-tempered & stone hearted one so that people might dislike your company & proximity. And do not become meek & feeble, so that anybody who knows you may insult & belittle you. And do not fight the one who is above (superior to) you. And do not mock anyone inferior to yourself. And do not have controversy & tussle against those suitable for the affairs. And do not obey the stupid & silly ones & do not accept the subordination of everybody (every other person) and do not depend upon the competence & thrift of anyone. And do stop & wait (contemplate) prior to setting your hand at an affair till such time you get to distinguish the entry way from the exit of it before you repent upon starting it. (Do know the way of exit from it. Should you decide to abandon that work?) And consider your heart (conscience) a close associate who is your partner.

And consider your practice a father whom you follow up. And regard your ego as your enemy with whom you combat (fight a holy war), & a thing lent to you which must be taken back. Thus you have been made to be a physician of your own self & you have been taught & made conversant to the signs of health, & the ailment (too) has been made exhibited & evident to you & you have been guided to the medicine. So (now) very cautiously guard & look after your soul. 21

21- وَلَا تَكُنْ بَطِراً فِي الْغِنَى وَلَا جَزَعاً فِي الْفَقْرِ، وَلَا تَكُنْ فَظاً غَلِيظاً يَكْرَهُ النَّاسُ قُرْبَكَ، وَلَا تَكُنْ وَاهِناً يُحَقِّرُكَ مَنْ عَرَفَكَ، وَلَا تُشَارَّ مَنْ فَوْقَكَ، وَلَا تَسْخَرَ بِمَنْ هُوَ دُونَكَ، وَلَا تُنَازِعِ الْأَمْرَ أَهْلَهُ، وَلَا تُطِعِ السُّفَهَاءَ، وَلَا تَكُنْ مَهِيناً تَحْتَ كُلِّ أَحَدٍ، وَلَا تَتَّكِلَنَّ عَلَى كِفَايَةِ أَحَدٍ، وَقِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فَتَنْدَمَ، وَاجْعَلْ قَلْبَكَ قَرِيباً تُشَارِكُهُ، وَاجْعَلْ عَمَلَكَ وَالِداً تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوّاً تُجَاهِدُهُ، وَعَارِيَةً تَرُدُّهَا، فَإِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَعُرِفْتَ آيَةَ الصِّحَّةِ، وَبَيَّنَّ لَكَ الدَّاءُ، وَدَلَّتْ عَلَى الدَّوَاءِ، فَانظُرْ قِيَامَكَ عَلَى نَفْسِكَ. (تحف العقول ص 304)

22. Who so ever starts a morning in a condition that he is worried & apprehensive for something else than getting his neck free (from the Hell fire) so he has taken a great & magnanimous thing easy & light. And he has shown inclination & asked his lord something insignificant & vile. (Worldly material) And the one who cheats & beguiles his brother & belittles him & has hostility towards him Allah will make the hell to be his abode. And the person who is jealous of a faithful, faith will dissolve & disappear from his heart just as salt dissolves into the water. 22

22- مَنْ أَصْبَحَ مَهْمُومًا لِسِوَى فِكَاكِ رَقَبَتِهِ فَقَدْ هَوَّنَ عَلَيْهِ الْجَلِيلَ، وَرَغِبَ مِنْ رَبِّهِ فِي الرِّيحِ الْحَقِيرِ، وَمَنْ غَشَّ أَخَاهُ وَحَقَّرَهُ وَنَاوَاهُ جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ، وَمَنْ حَسَدَ مُؤْمِنًا انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ. (تحف العقول ص302)

23. Do not give away alms when the people are witnessing & watching so that they may consider you a pious one so if you did that you have received your reward.

But if you gave it away (in a manner) that your left hand does not become aware of it when you give it by your right hand. So then the one (Allah) for whom you have given it away secretly, will give you it's reward & remuneration in the presence of witnesses & evidences on the day when not being aware of the people about your almsgiving will not harm you. (Resurrection day). 23

23- لَا تَتَّصَدَّقْ عَلَى أَعْيُنِ النَّاسِ لِيُزَكَّوْكَ، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ، وَلَكِنْ إِذَا أَعْطَيْتَ بِيَمِينِكَ فَلَا تُطْلِعْ عَلَيْهَا شِمَالَكَ، فَإِنَّ الَّذِي تَتَّصَدَّقُ لَهُ سِرًّا يُجْزِيكَ عَلَانِيَةً عَلَى رُؤُوسِ الْأَشْهَادِ، فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا يُطْلِعَ النَّاسَ عَلَى صَدَقَتِكَ. (تحف العقول ص305)

24. Some of the admonitions of Luqman (as) to his son say: 'Oh son, always be sober & gracious. And observe serenity & grace in your life affairs.

And be firm & stabilize yourself in the affairs of your brothers (helping & assisting them). So if you decide to achieve the honor & glory of the world then shorten your avarice & allurement from whatever is in the hands of the people, for, certainly the stations & posts which the prophets & the truthful came to achieve were on account of shortening & cutting off their avarice & temptations. 24

24- من مواعظ لقمان لابنه:

... يَا بُنَيَّ الزَّمِ نَفْسَكَ التُّؤَدَةَ فِي أُمُورِكَ وَصَبِّرْ عَلَى مَوْئِنَاتِ الْإِخْوَانِ نَفْسَكَ  
فَإِنْ أَرَدْتَ أَنْ تَجْمَعَ عِزَّ الدُّنْيَا فَاقْطَعْ طَمَعَكَ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّمَا بَلَغَ  
الْأَنْبِيَاءُ وَالصَّادِقُونَ مَا بَلَغُوا بِقَطْعِ طَمَعِهِمْ. بحار الانوار ج13 ص419-420

25. It is the obligatory right for all the Muslims who know us that each one of them presents his practices of the day & night to himself (gets it checked by himself) & becomes an accountant & checker for himself. So if he sees a good deed he must increase & boost it up and if he sees a sin he must repent upon it, & ask forgiveness from Allah, lest he should get disgraced & dishonored on the judgment day. 25

25- حَقُّ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْضَرَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَى نَفْسِهِ،  
فَيَكُونَ مُحَاسِبَ نَفْسِهِ، فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا، وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ  
مِنْهَا، لِنَلَّا يَخْزَى يَوْمَ الْقِيَامَةِ. (تحف العقول ص301)

26. The one who deals with the people & does not commit excess upon them & talks to them & does not tell lie. And makes promise & does not break it, he is one of those whose slandering & back biting is prohibited & his forbearance & fortitude is completed & his justice & equity is exhibited & evident one & his brotherhood is obligatory & binding upon others. 26

26- مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَحَدَّ ثَمَّهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، كَانَ  
مِمَّنْ حَرُمَتْ غَيْبَتُهُ وَكَمُلَتْ مُرُوءَتُهُ وَظَهَرَ عَدْلُهُ وَوَجِبَتْ أُخُوَّتُهُ. (اصول كافي  
ج2 باب المؤمن وعلاماته ص239)

27. Days are of three forms. There is a day which has passed on & will never again, be sorted out & found. And there is a day for the people which is required & appropriate to be valued & esteemed.

And tomorrow, about which certainly they have hope & aspiration. 27

27- الْأَيَّامُ ثَلَاثَةٌ: فَيَوْمٌ مَضَى لَا يُدْرِكُ، وَيَوْمٌ النَّاسُ فِيهِ فَيَنْبَغِي أَنْ يَغْتَنِمُوهُ، وَغَدًا  
إِنَّمَا فِي أَيْدِيهِمْ أَمْلُهُ. (تحف العقول ص324)

28. 'Oh son of jundab! The one who depends & trusts upon his practice gets perished. And the one who

dares to co mitt sins having surety & certainty about the commiseration & blessing of Allah does not get salvation. I said 'then who gets salvation?'

He said': The people who remain placed between hope & fear as if their hearts are in the claws of bird, with solicitude of reward & the fear of chastisement. 28

28- يا ابن جُنْدَبِ يَهْلِكُ الْمُتَكَلِّفُ عَلَى عَمَلِهِ وَلَا يَنْجُو الْمُجْتَرِيُّ عَلَى الذُّنُوبِ  
الْوَائِقُ بِرَحْمَةِ اللَّهِ. قُلْتُ: فَمَنْ يَنْجُو؟ قَالَ الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ وَالْخَوْفِ، كَأَنَّ  
قُلُوبَهُمْ فِي مِخْلَبِ طَائِرٍ شَوْقًا إِلَى الثَّوَابِ وَخَوْفًا مِنَ الْعَذَابِ. (تحف العقول  
ص302)

29. Goodness is just like its name (good, & excellent) & there is nothing superior & superb than the goodness except its reward & remuneration. And excellence & virtue is a gift from Allah to His servant. And it is not that who so ever loves to be fair & good to people does it (as well). And it does not happen that all those inclined & prone to it get the power & succeed in doing it. And it is not so that all those who have the power & limitation to practice & perform it get permitted & leave to perform it. So when Allah does a favor to a servant he gathers for him the inclination & tendency of doing good & the capacity & power & the permission. So then the prosperity & magnanimity gets completed for the goodness & its doer... 29

29- الْمَعْرُوفُ كَأَسْمِهِ، وَلَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا ثَوَابُهُ، وَالْمَعْرُوفُ  
هَدِيَّةٌ مِنَ اللَّهِ إِلَى عَبْدِهِ، وَلَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ  
يَصْنَعُهُ، وَلَا كُلُّ مَنْ رَغِبَ فِيهِ يَقْدَرُ عَلَيْهِ، وَلَا كُلُّ مَنْ يَقْدَرُ عَلَيْهِ يُؤْذَنُ لَهُ فِيهِ، فَإِذَا  
مَنَّ اللَّهُ عَلَى الْعَبْدِ جَمَعَ لَهُ الرَّغْبَةَ فِي الْمَعْرُوفِ وَالْقُدْرَةَ وَالْإِذْنَ، فَهُنَاكَ تَمَّتِ  
السَّعَادَةُ وَالْكَرَامَةُ لِلطَّالِبِ وَالْمَطْلُوبِ إِلَيْهِ. (بحار ج78 ص246)

30. The person who moves to fulfill the need of his brother (in faith) is similar to the runner between SAFA & MARWA. And the one who fulfills (materializes) his need is like the person who wallowed & rolled in to his (own) blood on the way & course of Allah, on the day of Bader & uhud (battles). 30

30- أَلَمَّا شِئِي فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَاضِي حَاجَتِهِ  
كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَأُحُدٍ. (تحف العقول ص303)

31. Allah bestowed His boons & beneficence's upon a nation as generosity & gifts. Then they did not thank him for those, so, those turned into curse & evil for them.

And He involved & entangled (as a test) a nation into afflictions & calamities & they exercised patience so those (calamities) turned for them into beneficence's. 31

31- إِنَّ اللَّهَ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوهُ فَصَارَتْ عَلَيْهِمْ وَيَالاً، وَابْتَلَى قَوْمًا بِالْمَصَائِبِ فَصَبَرُوا فَكَانَتْ عَلَيْهِمْ نِعْمَةً. (بحار الانوار ج78 ص241)

32. Indeed when the sin is committed by a servant secretly, it does not harm but the one who commits it. Whereas, if it is committed openly & conspicuously & a restraints is not put upon it then it harms the general public. 32

32- إِنَّ الْمَصِيئَةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَإِذَا عَمِلَ بِهَا عَلَانِيَةً وَلَمْ يُغَيَّرْ عَلَيْهِ أَضُرَّتْ بِالْعَامَّةِ. (قرب الاسناد ص26)

33. A man does not become proud hearted & arrogant but for the self-abjection which he finds in his soul. 33

33- مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدَلَّةٍ وَجَدَهَا فِي نَفْسِهِ. (اصول كافي ج2 ص312)

34. Be kind & affectionate to your fathers (ancestors) your sons will treat you kindly & nicely & exhibit (be) modest to the women of other (people) they will treat your woman with modesty & chastity. 34

1. Running seven times between two Hill of Safwa & Marwa in Mecca is a part of Hajj & umra rituals this is also known as Sayee or the Effort.

34- بَرُّوا آبَاءَكُمْ يَبْرِكُمْ أَبْنَاؤُكُمْ، وَعَفُّوا عَنِ نِسَاءِ النَّاسِ تَعْفُ نِسَاؤُكُمْ. (بحار الانوار ج78 ص242)

35. Connect the blood kinship relations with the one who disconnect & cuts off ties with you. And do

grant to the one who deprives you. And do well to the person who does treat you bad. And salute to the one who abuses you. And treat him with justice the one who is cruel & oppressive to you, just as you like to be forgiven. So keep the forgiveness & remission of Allah in view. Do you not see that his sun shines (equally) over the pious one & the transgressors, & that his rain showers & pours down upon the pious ones & the evil doers (equally)? 35

35- صِلْ مِنْ قَطْعِكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَأَحْسِنِ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَسَلِّمْ عَلَى مَنْ سَبَّكَ وَأَنْصِفِ مَنْ خَاصَمَكَ، وَأَعْفُ عَمَّنْ ظَلَمَكَ، كَمَا أَنَّكَ تُحِبُّ أَنْ يُعْفَى عَنْكَ، فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ، أَلَا تَرَى أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْأَبْرَارِ وَالْفُجَّارِ، وَأَنَّ مَطَرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ. (تحف العقول ص305)

36. Beware of three (kinds of) people. The dishonest & the zaloom<sup>36</sup> (the most oppressor, tyrant cruel) & telltale. Because the dishonest (who) is committing dishonesty to your benefit will (tomorrow) commit dishonesty with you & the one who is being cruel for your benefit will (tomorrow) commit excess & oppression against you & the person who culminates people, tells tales & back bites people before you, will (tomorrow) back bite you. 37

36- إِحْذَرِ مِنَ النَّاسِ ثَلَاثَةً: الْخَائِنَ وَالظَّالِمَ وَالنَّمَامَ لِأَنَّ مَنْ خَانَ لَكَ خَانَكَ، وَمَنْ ظَلَمَ لَكَ سَيَظْلِمُكَ، وَمَنْ نَمَّ إِلَيْكَ سَيَنْمُ عَلَيْكَ. (تحف العقول ص316)

37. when the resurrection day will come Allah will resurrect a religious scholar & a worshipper (devotee, votary) so when they (both) will stand before Allah it would be said to the adorer to start off toward the paradise & to the scholar it would be said ' , stop! Intercessor & mediate for the people for the best training which you imparted upon them. '38

37- إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ الْعَالِمَ وَالْعَابِدَ، فَإِذَا وَقَفَا بَيْنَ يَدَيِ اللَّهِ عَزَّوَجَلَّ قِيلَ لِلْعَابِدِ: انْطَلِقْ إِلَى الْجَنَّةِ وَقِيلَ لِلْعَالِمِ قِفْ تَشْفَعْ لِلنَّاسِ بِحُسْنِ تَأْدِيبِكَ لَهُمْ. (بحار ج8 ص56)

38. Two units of service offered by a married person is superior to seventy cycles of service offered by an unmarried one. 39

38- رَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيْهَا غَيْرُ مُتَزَوِّجٍ.  
(بحار الانوار ج103 ص219)

39. Toiling & laboring hard for one's family (wife & children & dependent) is like becoming the warrior of a holy war on the course of Allah. 40

39- الكَادُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. ( وسائل الشيعة ج12 ص43)

40. Our intercession & mediation will not be won & attained by that person who depreciates & undervalues the services (prayers a Muslim offers five times a bay.) 41

40- لَا يَنَالُ شَفَاعَتَنَا مَنْ اسْتَخَفَّ بِالصَّلَاةِ. (فروع كافي ج3 ص270)

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1. Tuhaf al-Uqul. P .3.32
  2. Faroo Al Kafi Vol. 8. P 247
  3. Al Wasail Vol. 18, P 99
  4. Tuhaf al-Uqul, P .365
  5. Amali Sadduk, P 162
  6. Tuhaf al-Uqul, P .36.3
  7. Usool e Kafi Vol. 2. P 171
  8. Usool e Kafi Vol. 2. P 166
  9. Usool e Kafi Vol. 2, P 170 Faithful's right upon his brother.'
  10. Usool e Kafi Vol. 2, P 166, chapter: Brother hood of faithful's
  11. Maanj Al Ekhbar. P .394
  12. Bihar ul-Anwar. Vol. 73. P 48
  13. Raozatal Waizeen. P 499
  14. Bihar ul-Anwar Vol. 78. P 278
  15. Tuhaf al-Uqul. P 362
  16. Tuhaf al-Uqul. P 366
  17. Usool e Kafi Vol. 2. P 105
  18. Tuhaf al-Uqul, P 304
  19. Usool e Kafi Vol. 2, P 47, The qualities of the faithful.
  20. Usool e Kafi Vol. I. P 47
  21. Tuhaf al-Uqul P 304
  22. Tuhaf al-Uqul P302
  23. Tuhaf al-Uqul. P 305
  24. Bihar ul-Anwar Vol. 13, P419/420
  25. Tuhaf al-Uqul, P 301

26. Usool e Kafi Vol. 2, P 239, (chapter: The faithful & his signs)
27. Tuhaf al-Uqul P 324
28. Tuhaf al-Uqul P 302
29. Bihar ul-Anwar Vol. 78, P 246
30. Tuhaf al-Uqul, P 303
31. Bihar ul-Anwar, Vol. 78, P 241
32. Qarb ul-Asnad, P 26
33. Usul-Al Kafi, Vol. 2, P 312
34. Bihar ul-Anwar, Vol. 27, P 242
35. Tuhaf al-Uqul. P 305
36. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.' The terrifically tyrant & cruel would be named zaloom in Arabic language, whereas any ordinal cruel person would be known zalim (cruel). Almosid, the Arabian-English dictionary, not finding a proper term against zaloom (the tyrant most) has referred it to zalim (the ordinal' cruel).
37. Tuhaf al-Uqul P 316
38. Bihar ul-Anwar Vol. 8. P 56
39. Bihar ul-Anwar Vol. 103, P 219
40. Wasail ul-Shia Vol. 12, P 23
41. Undervaluing & degrading the prayers would range from not offering it to offering it sluggishly, slackly, out of its time & developing indifferent & careless attitude towards it. And not showing promptness, vigil & suitable care in its performance.

# **The Ninth Infallible: Seventh Imam Musa Ibn Ja'far (as) and his forty discourses**

## **The Seventh Imam: Imam Musa Kazim (as)**

Name: Musa

Renowned Titles: Abd e Saleh, Kazim Babul Hawaij (The gateway of fulfilment of needs)

Sub Title: Abul Hassan, Abu Ibrahim

Father: Imam Ja'far Sadiq (as)

Mother: Hameeda Khatoon

Time of Birth: Sunday morning

Date of Birth: 7th of Safar Year of Birth: 128 Hijrah

Place of Birth: 'Abwa' a place between Mecca & Medina.

Date of Martyrdom: 25th of Rajab

Year of Martyrdom: 18.3 Hijrah

Place of Martyrdom: The Prison of Haroon Rashid in Baghdad (Iraq).

Age: 55 years

Cause of Martyrdom: Poisoned by the order of Haroon.

Tomb: Kazemain, Near Baghdad.

The life duration:

The First era before Imamate spread out from 128 to 148 Hijrah (20 Years).

The Second period following his Imamate from 148 to 183 Hijrah coincident with the ruler's hip periods of Mansoor Duwanaqi, Mahdi Abbasi Hadi Abbasi & Haroon Ur Rashid. The most of his Imamate period was coincident with the era of Haroon, which stretched as long as 23 year, 2 month & 17 days. And Haroon was the fifth caliph of the Abbasade Dynasty during whose period of rule the Imam mostly remained imprisoned.

## Forty Traditions from Imam Musa Kazim (as)

### أربعون حديثاً

#### عن الامام موسى الكاظم عليه السلام

1. I found the knowledge of people in four (things) firstly, that you know your lord (recognition of Allah) & secondly that you know it as to what factors He made use of in creating you, & thirdly that you know as to what does he want & intend from you & fourthly that you learn what is it that will expell you from your religion. 1

1- وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَالثَّانِيَةُ أَنْ تَعْرِفَ مَا صَنَعَ بِكَ، وَالثَّلَاثَةُ، أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ، وَالرَّابِعَةُ أَنْ تَعْرِفَ مَا يُخْرِجُكَ عَن دِينِكَ.  
(اعيان الشيعة (الطبع الجديد) ج2 ص9)

2. Indeed, there are two arguments & proofs from Allah for the people.

1. The conspicuous & apparent arguments.

2. The esoteric & intrinsic argument (proof) Nonetheless, apparent authorities are the Prophets, apostles & messengers & the Imams (as) However, the esoteric (ones) so these are the (human) intellects (minds). 2

2- إِنْ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ: حُجَّةٌ ظَاهِرَةٌ، وَحُجَّةٌ بَاطِنَةٌ، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَئِمَّةُ عَلَيْهِمُ السَّلَامُ: وَأَمَّا البَاطِنَةُ فَالعُقُولُ. (بحار الانوار ج1 ص 137)

3. O, Hisham! Verily, Luqman said to his son ', adopt humility & humbleness for the right (Allah) you will become the intellectual most of the people, Oh son! World is a deep & profound ocean. Already lot many of the world creations have immersed & sunk into it. So make Piety your ship in it (to sail out safely) & make the faith it's cargo & putting trust in Allah it's sails & intellect (mind & wits) it's sailor (guide & captain) & knowledge it's guide & patience it's passengers (on board). 3

3- يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ: «تَوَاضَعَ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ. يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهَ وَحَشْوُهَا الْإِيمَانَ وَشِرَاعُهَا التَّوَكُّلَ وَقَيْمُهَا الْعَقْلَ. وَدَلِيلُهَا الْعِلْمَ وَسُكَّانُهَا الصَّبْرَ». (تحف العقول ص 386)

4. Comprehend & understand the religion of Allah, for jurisprudence is the key to vision & the completion of worship & the cause of reaching the lofty grades & magnanimous stations in the world & here after.

And the superiority & magnanimity of jurisprudent over the adorer & worshiper is like that of the superiority of sun to the stars. And Allah does not get pleased with (accept) any practice of that person who does not achieve the comprehension & understanding of his religion. 4

4- تَفَقَّهُوا فِي دِينِ اللَّهِ فَإِنَّ الفِقْهَ مِفْتَاحُ البَصِيرَةِ وَتَمَامُ العِبَادَةِ وَالسَّبَبُ إِلَى المَنَازِلِ الرَّفِيعَةِ وَالرُّتَبِ الجَلِيلَةِ فِي الدِّينِ وَالدُّنْيَا. وَفَضْلُ الفَقِيهِ عَلَى العَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الكَوَاكِبِ. وَمَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا. (بحار الانوار ج78 ص 321)

5. Put in endeavor & exercise effort that your time is scheduled into four hours (parts). An hour (part of it) for the supplication to Allah & an hour (another part) of it for the affairs of economy & livelihood & still another hour (part of it) for social contacts with the brothers & the persons of confidence who may let you learn your short comings & faults & they have a sincere interior (heart) for you.

And a part of it in which you enjoy the unforbidden & lawful entertainments. And with this part of time you get the strength & vigor for the (rest of) three other (parts of) times. 5

5- اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ: سَاعَةً لِمُنَاجَاةِ اللَّهِ، وَسَاعَةً لِأَمْرِ الْمَعَاشِ، وَسَاعَةً لِمُعَاشَرَةِ الْإِخْوَانِ وَالثَّقَاتِ الَّذِينَ يَعْرِفُونَكُمْ عِيُوبَكُمْ وَيُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ، وَسَاعَةً تَخْلُونَ فِيهَا لِذَاتِكُمْ فِي غَيْرِ مُحَرَّمٍ وَبِهَذِهِ السَّاعَةِ تَقْدِرُونَ عَلَى الثَّلَاثِ سَاعَاتٍ. (تحف العقول ص 409)

6. Oh Hisham! A man is not faithful till such time that he gets fearful, (&) hopeful. And he will not become fearful (&) hopeful unless & until he becomes the conjuror & doer of that which he fears & hopes i.e. (He practices according to the requirement & needs of the fear & hope). 6

6- يَا هِشَامُ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا. وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو. (تحف العقول ص 395)

7. A man asked Imam Musa Kazim (as), “the holy war & combat against which one of the enemies & foes is more obligatory?”

The Imam (as) reflected 'The nearest of them to you & those who are the most enemy & doing most of harm to you & their enmity be greatest & severest of all And their existence & is with their closeness & proximity to you, is most hidden & concealed from you. 7

7- ... فَأَيُّ الْأَعْدَاءِ أَوْجِبُهُمْ مُجَاهَدَةً؟ قَالَ عَلَيْهِ السَّلَامُ: أَقْرَبُهُمْ إِلَيْكَ وَأَعْدَاؤُهُمْ لَكَ وَأَضْرُهُمْ بِكَ وَأَعْظَمُهُمْ لَكَ عَدَاوَةً وَأَخْفَاهُمْ لَكَ شَخْصًا مَعَ دُنُوهِ مِنْكَ...

(بحار الانوار ج 78 ص 315)

8. Indeed, the greatest & biggest of all the people in worth & value is the person who does not consider the world a station & abode for himself moreover, there is no price & worth of your bodies except the paradise, so, do not sell them without (achieving) it. 8

8- إِنَّ أَعْظَمَ النَّاسِ قَدْرًا: الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَرًا، أَمَا إِنَّ أَبْدَانَكُمْ لَيْسَ لَهَا ثَمَنٌ إِلَّا الْجَنَّةَ، فَلَا تَبِيعُوهَا بِغَيْرِهَا. (تحف العقول ص389)

9. Oh Hisham! Indeed the intelligent & witty one does not converse with the person who, he is afraid, would contradict & falsify him. And does not ask anything from a person who, he is afraid, would refuse him And he does not promise anyone a thing which he does not have the strength for, & does not desire & wish & hope for a thing over which he may be reprimanded & rebuked. And does not take steps towards anything about which he may be afraid that he would fail & become feeble, from achieving it. 9

9- يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ. وَلَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ. وَلَا يَعِدُّ مَا لَا يَقْدِرُ عَلَيْهِ. وَلَا يَرْجُو مَا يُعَنَّفُ بِرَجَائِهِ. وَلَا يَتَقَدَّمُ عَلَى مَا يَخَافُ الْعَجْزَ عَنْهُ. (تحف العقول ص390)

10. Bad is the person who has two faces & two tongues (double cross & hypocrite). He praises & commends his brother (in faith) in his presence & when he is absent him back bites & slanders him. If he achieves (something) he gets jealous of him & if he is afflicted he leaves & abandons him. (Does not help him) 10

10- بئس العبدُ عبدٌ يكونُ ذا وجهين وذا لسانين يُطرى أخاهُ إذا شاهدهُ ويأكلهُ إذا غابَ عنه إن أُعطِيَ حسدَهُ وإنِ ابتلى خذلهُ. (تحف العقول ص395) (بحار الانوار ج78 ص310)

11. And faithful is the real brother of faithful although his parents may not have given birth to him (Biologically). Cursed is the one who accuses his brother, cursed is the one who plays trickery & treachery with his brother. Cursed is the one who does not admonish & advise his brother. Cursed is that one who back bites his brother. 11

11- ... وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأُمِّهِ وَأَبِيهِ وَإِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مَنْ اتَّهَمَ

أَخَاهُ، مَلْعُونٌ مِّنْ غَشٍّ أَخَاهُ، مَلْعُونٌ مِّنْ لَّمْ يَنْصَحْ أَخَاهُ، مَلْعُونٌ مِّنْ اِغْتَابِ أَخَاهُ.  
(بحار الانوار ج78 ص333)

12. The one whose two days are equal is a loser. And the one whose last one of the two days is the evil one of those (two days) is a cursed person. And the person who does not observe any progress & development in himself is a loser & the one who is loser; death is better for him than life. 12

12- مَن اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ، وَمَن كَانَ آخِرُ يَوْمِيهِ شَرَّهُمَا فَهُوَ مَلْعُونٌ،  
وَمَن لَّمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ فِي نُقْصَانٍ، وَمَن كَانَ إِلَى النُّقْصَانِ فَالْمَوْتُ  
خَيْرٌ لَهُ مِنَ الْحَيَاةِ. (بحار الانوار ج78 ص327)

13. The one who turns the light of his meditation & thought, dark through the longevity & plentifulness of hopes, & evades & erases the words of wisdom with his futile & useless talks & extinguishes & puts off the light of lesson taking by the lustful desires of his ego (soul) so, it is like helping his passions in ruining his mind & intellect. And that one whose wits & mind get dislodged both his religion & world get corrupted & ruined. 13

13- مَن أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَمَا طَرَأَتْ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ، وَأَطْفَأَ  
نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَمِن هَدْمِ عَقْلِهِ أَفْسَدَ  
دِينَهُ وَدُنْيَاهُ. (تحف العقول ص386)

14. The more people commit variant sins which were not in practice before (novel sins) the more Allah creates calamities & catastrophe's which they did not know before.

14- كُلَّمَا أَحْدَثَ النَّاسُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْلَمُونَ، أَحْدَثَ اللَّهُ لَهُمْ مِنَ  
الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْدُونَ. (بحار الانوار ج78 ص322)

15. Oh Hisham! If there be a walnut in your hand & the people say it is a pearl (in your hand) this (saying of theirs) will not provide you any benefit where as you know that, that is a walnut.

And if there is a pearl in your hand & people say 'it is a walnut', there would be no harm to you while you know that, that is a pearl. 14

15- يا هِشامُ لو كانَ في يَدِكَ جَوْزَةٌ وَقَالَ النَّاسُ [في يَدِكَ] لُؤْلُؤَةٌ ما كانَ يَنْفَعُكَ  
وَأَنْتَ تَعْلَمُ أَنَّها جَوْزَةٌ. وَلَوْ كانَ في يَدِكَ لُؤْلُؤَةٌ وَقَالَ النَّاسُ: إِنَّها جَوْزَةٌ ما ضَرَّكَ  
وَأَنْتَ تَعْلَمُ أَنَّها لُؤْلُؤَةٌ. (تحف العقول ص386)

16. I inform you that the obligatory most right of your brother (in faith) is that you do not hide & conceal anything, which is beneficial & useful for his worldly affairs or affairs of the hereafter, from him. 15

16- أُخْبِرُكَ أَنَّ مِنْ أَوْجَبِ حَقِّ أَخِيكَ أَنْ لا تَكْتُمَهُ شَيْئاً يَنْفَعُهُ لِأَمْرِ دُنْيَاهُ وَلِأَمْرِ  
آخِرَتِهِ. (بحار الانوار ج78 ص329)

17. be cautious! Never at all be arrogant, for, the one who has a Misqal (unit of quantity) smallest amount of arrogance in his heart, will not enter the paradise. 16

17- إِيَّاكَ وَالْكِبْرَ، فَإِنَّهُ لا يَدْخُلُ الْجَنَّةَ مَنْ كانَ في قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ...  
(تحف العقول ص396)

18. Oh Hisham! There is a proof & logic for everything & the proof of the intelligent person is his meditation & the proof of meditation is quietness. 17

1. History is an evidence to the fact that human races have been practicing variant & different kinds of sins & opposing Allah's law in many ways. Quran describes the deviations of many nations & the punishment awarded to them. Such as the nations of lotus, Hood & SALEH etc. Presently, even in this era, the different famines, diseases like aids. etc., earth quakes, floods, wars & different shapes of tyranny in practice in many parts of the world is certainly a chastisement & warning to humanity.

18- يا هِشامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَدَلِيلُ الْعَاقِلِ التَّفَكُّرُ، وَدَلِيلُ التَّفَكُّرِ الصَّمْتُ.  
(تحف العقول ص386)

19. Oh Hisham! Christ Essa (as) said to his disciples 'And the small & little sins are among the deceits & trickeries of Satan. He makes them insignificant for you & belittles them in your eyes.

So those (sins) get accumulated & multiplied & plenty in number thus encompassing & surrounding you.

19- يا هِشامُ إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ قَالَ لِلْحَوَارِيِّينَ: ... وَإِنَّ صِغَارَ الذُّنُوبِ  
وَمُحَقَّرَاتِهَا مِنْ مَكَائِدِ إبْلِيسَ يُحَقِّرُهَا لَكُمْ وَيُصَغِّرُهَا فِي أَعْيُنِكُمْ فَتَجْتَمِعُ وَتَكْتُمُ  
فَتُحِيطُ بِكُمْ..)) (تحف العقول ص392)

20. Allah has prohibited heaven for all the users of abusive & obscene language. The shameless person, who does neither care about what he says & nor what is said about him. (Tuhaf al-Uqul P 394)

20- إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدِيٍّ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَلَا مَا  
قِيلَ فِيهِ. (حَفَّ الْعُقُولِ ص394)

21. O Hisham! The wise person becomes contented with a little (share) from the world along with wisdom. And does not become satisfied & contented with small portion of wisdom with whole of the world. 19

21- يا هِشامُ إِنَّ الْعَاقِلَ رَضِيَ بِالْدُّونِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ، وَلَمْ يَرْضَ بِالْدُّونِ  
مِنَ الْحِكْمَةِ مَعَ الدُّنْيَا. (تحف العقول /ص375)

22. And so combat & fight a holy war) against your ego so as to move it away from it's lust & passions. Because indeed it is obligatory for you like waging holy war against your enemy. 20

22- وَجَاهِدِ نَفْسَكَ لِتَرُدَّهَا عَنْ هَوَاهَا، فَإِنَّهُ وَاجِبٌ عَلَيْكَ كَجِهَادِ عَدُوِّكَ. (بحار  
الانوار ج78 ص315)

23. The one who restrains his anger from reaching people Allah stops chastisement from getting him on the dooms day. 21

23- مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ. (وسائل  
الشيعة، ج11 ص289)

24. O, Hisham! Indeed cultivation & growth takes shape in a soft, even land & not in a rocky (barren)

land. So similarly, wisdom grows & develops in a humble heart & does not grow in a proud, vain & arrogant heart. 22

24- يَا هِشَامُ إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ وَلَا يَنْبُتُ فِي الصَّفَا. فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ. (تحف العقول ص396)

25. Do neither tell (promise) your soul about poverty nor longevity of age for the one who promises his soul about poverty commits stinginess & miserliness & the one who tells himself he would live long becomes greedy? 23

25- لَا تُحَدِّثُوا أَنْفُسَكُمْ بِفَقْرٍ وَلَا بِطُولِ عُمُرٍ، فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَخِلَ، وَمَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ يَحْرِصُ. (تحف العقول ص410)

26. Oh Hisham! If that (sustenance) which is sufficient for you renders you needless then the most meagre & little of what is in the world can be sufficient for you. And if the limitations of sufficiency does not make you needless & independent then there is nothing in the world which could make you needless. 24

26- يَا هِشَامُ إِنْ كَانَ يُغْنِيكَ مَا يَكْفِيكَ فَأَدْنَى مَا فِي الدُّنْيَا يَكْفِيكَ، وَإِنْ كَانَ لَا يُغْنِيكَ مَا يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنَ الدُّنْيَا يُغْنِيكَ. (تحف العقول ص387)

27. be careful & cautious of joke, for, indeed that takes away the light of your faith. 25

27- إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ. (بحار الانوار ج78 ص321)

28. Oh Hisham! Patience upon isolation is the sign of mental powers. So who ever gets wits & intellect from Allah withdraws from people of the world & those inclined to & loving it. And he gets attached & inclined toward what lies with his lord. And Allah cheers him up & puts him at ease in desolation & becomes his companion.

And becomes the source of his wealth in poverty & adversity & that of his honor & reverence without his

28- يا هُشامُ الصَّبْرُ عَلَى الوَحْدَةِ عَلامَةٌ قُوَّةُ العَقْلِ فَمَنْ عَقَلَ عَنِ اللّهِ تَعَالَى  
اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ فِيمَا عِنْدَ رَبِّهِ وَكَانَ اللّهُ أَنَسَهُ فِي  
الْوَحْشَةِ وَصَاحِبَهُ فِي الوَحْدَةِ وَغِنَاهُ فِي العَيْلَةِ وَمُعَزَّهُ فِي غَيْرِ عَشِيرَةٍ. (بحار  
الانوار ج78 ص301)

29. The one who has not met inequity, oppression, anguish & affliction would not have any room for practicing favor. (He cannot be expected to favor the afflicted ones) 27

29- مَنْ لَمْ يَجِدْ لِلإِسَاءَةِ مَضْمَنًا لَمْ يَكُنْ عِنْدَهُ لِلإِحْسَانِ مَوْعِدٌ. (بحار الانوار  
ج78 ص333)

30. There is nothing, seen by your eye. But it has a lesson in it. 28

30- مَا مِنْ شَيْءٍ تَرَاهُ عَيْنَاكَ إِلَّا وَفِيهِ مَوْعِظَةٌ. (بحار الانوار ج78 ص319)

31. Oh Hisham! The one who intends. to achieve self-sufficiency & needlessness short of wealth, & the comfort of heart from jealousy, & the security of religion, so he must humbly supplicate to Allah to complete & mature his mind & intellect, for, the one who becomes intellectual & witful gets contented upon what (sustenance) suffices him. And the one who gets contented upon what is sufficient for him becomes needless & self-sufficient.

The one who does not get contented upon what suffices him can definitely & absolutely not reach the (state of) needlessness & self-sufficiency. 29

31- يا هُشامُ مَنْ أَرَادَ الغِنَى بِإِمالٍ، وَرَاحَةَ القَلْبِ مِنَ الحَسَدِ، وَالسَّلَامَةَ فِي  
الدِّينِ، فَلْيَتَضَرَّعْ إِلَى اللّهِ عَزَّوَجَلَّ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ، فَمَنْ عَقَلَ قَنَعَ بِمَا  
يَكْفِيهِ، وَمَنْ قَنَعَ بِمَا يَكْفِيهِ اسْتَغْنَى، وَمَنْ لَمْ يَغْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الغِنَى أَبَدًا.  
(اصول الكافي ج1 ص18)

32. Beware of not spending in (the course of) Allah's obedience otherwise, you spend twice on the way of Allah's disobedience (sin, transgression) 30

32- إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتُنْفِقَ مِثْلِيهِ فِي مَعْصِيَةِ اللَّهِ. (بحار الانوار ج78 ص320)

33. Oh Hisham! Indeed all the people see the stars & but no one gets guided by them except those who know their (star's) courses & stations.

And similarly you teach wisdom but nobody among you gets guided by it except the one who puts it into practice. 31

33- يَا هِشَامُ إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ وَلَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيهَا وَمَنَازِلَهَا وَكَذَلِكَ أَنْتُمْ تَدْرُسُونَ الْحِكْمَةَ وَلَكِنْ لَا يَهْتَدِي بِهَا مِنْكُمْ إِلَّا مَنْ عَمَلَ بِهَا. (تحف العقول ص392)

34. Kill in yourself the avarice & temptation of achievement from creatures (people), since, avarice is the key to humility & disgrace. 32

34- وَأَمِتِ الطَّمَعِ مِنَ الْمَخْلُوقِينَ، فَإِنَّ الطَّمَعِ مِفْتَاحُ لِلذُّلِّ... (بحار الانوار ج78 ص315)

35. And know it that the word of wisdom is the lost thing of a faithful, so, it is binding upon, & necessary for you to achieve knowledge & learning. 33

35- وَاعْلَمُوا أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ... (بحار الانوار ج78 ص309)

36. The worst of the servants of Allah are those whose company is undesirable due to their obscene & filthy language (false, futile & dirty conversation) 34

36- وَإِنَّ شَرَّ عِبَادِ اللَّهِ مَنْ تَكَرَّهُ مُجَالَسَتَهُ لِفُحْشِهِ. (بحار الانوار ج 78 ص 310)

37. The best things following knowing Allah which proximate & nears a servant to Allah are service (prayers) & nicety & kindness to parents & abandoning jealousy & self-conceit, self-applause, pride, & boasting. 35

37- أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ: الصَّلَاةُ وَبِرُّ الْوَالِدَيْنِ وَتَرْكُ الْحَسَدِ وَالْعُجْبِ وَالْفَخْرِ. (تحف العقول ص 391)

38. O' Ishaml the one whose tongue becomes truthful his practice purifies. 36

38- يَا هِشَامُ مَنْ صَدَقَ لِسَانُهُ زَكَاَ عَمَلُهُ. (تحف العقول ص 388)

39. And the person who seeks power & leadership gets perished & that one who enters into self-conceit & self-applause gets annihilated. 37

39-... وَمَنْ طَلَبَ الرَّئِيسَةَ هَلَكَ وَمَنْ دَخَلَهُ الْعُجْبُ هَلَكَ. (تحف العقول ص 409)

40. The one who squanders, wastes & spends lavishly, the beneficence's & blessings are abated, terminated & cease to exist with him. 38

40- مَنْ بَدَّرَ وَاسْرَفَ زَالَتْ عَنْهُ أَنْعَمَةٌ. (بحار الانوار ج 78 ص 327)

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1. Ayan ush-Shia (the modern print) Vol. 2. P 9
  2. Bihar ul-Anwar Vol. 1. P 137
  3. Tuhful-Aqool P 386
  4. Bihar ul-Anwar Vol. 78. P 321
  5. Tuhful-Aqool. P 409
  6. Tuhful-Aqool. P 395
  7. Bihar ul-Anwar Vol. 78, P 315

8. Tuhfool Aqool, P .389
9. Tuhful–Aqool, P .390
10. Tuhful–Aqool, P .395. Bihar ul–Anwar Vol. 78, P .310
11. Bihar ul–Anwar Vol. 78, P .3.3.3
12. Bihar ul–Anwar Vol. 78, P .327
13. Tuhful–Aqool, P 386)
14. Tuhful–Aqool, P 386
15. Bihar ul–Anwar Vol. 78, P 329
16. Tuhful–Aqool, P 396
17. Tuhful–Aqool, P 386
18. Tuhaf al–Uqul, P 392
19. Tuhaf al–Uqul P 387
20. Bihar ul–Anwar Vol. 78, P 315
21. Wasail ul–Shia, Vol. 11, P 289)
22. Tuhaf al–Uqul P 396
23. Tuhaf al–Uqul P 410
24. Tuhaf al–Uqul P 387
25. Bihar ul–Anwar Vol. 78, P 310
26. Bihar ul–Anwar Vol. 78. P 301
27. Bihar ul–Anwar Vol. 78. P 332
28. Bihar ul–Anwar Vol. 78, P 319
29. Usool e Kafi. Vol. 1, P 18
30. Bihar ul–Anwar Vol. 78, P 320
31. Tuhaf al–Uqul P 392
32. Tuhaf al–Uqul P 315
33. Bihar ul–Anwar Vol. 78, P 309
34. Bihar ul–Anwar Vol. 78, P 310
35. Tuhaf al–Uqul P 391
36. Tuhaf al–Uqul P 388
37. Tufaf al–Uqul P 409
38. Bihar ul–Anwar Vol. 78, P 327

## **The Tenth Infallible: The Eighth Imam Ridha' (as) and his forty discourses**

**The Tenth Infallible: Imam Ridha' (as)**

Name: Ali Ibn Musa (as)

Renowned Title: Ridha'

Father and Mother: Imam Musa Ibn Ja'far (as) and Najma (as)

Time & Place of Birth: 11th of Zilqaad year 148 Hijrah, in Medina.

Time & Place of Martyrdom: End of Safar, 203 Hijrah at the age of 55 Years was martyred through poisoning of mamoon (Abbassade caliph) in Sana bad nauqan (a Mohallah today & site at Mashad Muqadas, (Islamic Republic of Iran.)

Shrine: Mashad Muqaddas.

.Life duration: in three segments.

1. before Imamate (35 Years), From 148 to 183 Hijrah.
2. after Imamate, 17 Years Residence in Medina.
3. And Three Years in Khorasan, the most Sensitive part of his political life was in this period.

He had only a single son Imam Jawad Who was seven years of age at the time of his martyrdom.

## Forty Traditions from Imam Ridha' (as)

### أربعون حديثاً

### عن الامام علي الرضا عليه السلام

1. He who compares & likens Allah to his creations is a polytheist & the one who attributes something which has been forbidden for him is an infidel. 1

1- مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ، وَمَنْ نَسَبَ إِلَيْهِ مَا نَهَى عَنْهُ فَهُوَ كَافِرٌ.  
(وسائل الشيعة ج 18 ص 557)

2. Faith is to one grade superior & sublime to Islam & piety is one degree superior to faith & certitude & certainty is one step superior to faith & nothing more elegant & excellent than certitude has been bestowed upon the sons of Adam (as) 2

2- إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ،

وَالْيَقِينِ أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ وَلَمْ يُعْطَ بَنُو آدَمَ أَفْضَلَ مِنَ الْيَقِينِ.  
(بحار الانوار ج 78 ص 338)

3. Faith has four pillars: Trusting & relying upon Allah, & contentment & pleasure with the divine will, & submittance to the ordain & ordinance of Allah, & delegation & turning over (the affairs) to Allah. i.e. (Total submission & reassignment to Allah). 3

3- الْإِيمَانُ أَرْبَعَةٌ أَرْكَانٌ: التَّوَكُّلُ عَلَى اللَّهِ، وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّسْلِيمُ  
لِأَمْرِ اللَّهِ، وَالتَّفْوِيضُ إِلَى اللَّهِ. (بحار الانوار ج 78 ص 338)

4. And faith means performing & discharging the obligatory duties & avoiding the committing of forbidden acts & faith, is the recognition & knowing (Allah) through the heart & admitting & confessing through the tongue & practicing through the parts of body (Physically). 4

4- وَالْإِيمَانُ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ. وَالْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ  
بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ. (تحف العقول ص 442)

5. One day Imam Ridha' (as) mentioned Quran & so he described the magnanimity & glory of it's authority & it's miracles saying, That is the firm cable of Allah & firmest handhold & the ideal & model path, it guides & leads toward paradise & is the savior from the fire (of Hell). It does not corrode & wear out by the passage & flow of time. Moreover, it's continuous repetition & recitation through the tongue does not devalue & depreciate it. Since, it is not made to exist for a certain age & period apart from other ages & periods. Instead, it has been made a proof & logic for all human beings. Falsehood does nether find passage in the front & afore of it nor from it's back side. It has been descended (revealed) by Allah, the all wise, all praise worthy. 5

5- ذَكَرَ الرَّضَا (ع) يَوْمًا الْقُرْآنَ فَعَظَّمَ الْحُجَّةَ فِيهِ وَالْآيَةَ الْمُعْجِزَةَ فِي نَظْمِهِ،  
فَقَالَ:

هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَعُرْوَتُهُ الْوُثْقَى، وَطَرِيقَتُهُ الْمُتَلَى، الْمُوَدَّى إِلَى الْجَنَّةِ،

وَالْمُنْجِي مِنَ النَّارِ، لَا يَخْلُقُ مِنَ الْأَزْمِنَةِ، وَلَا يَغْتَبُّ عَلَى الْأَلْسِنَةِ، لِأَنَّهُ لَمْ يُجْعَلْ لِزَمَانٍ دُونَ زَمَانٍ، بَلْ جُعِلَ دَلِيلَ الْبُرْهَانِ، وَحُجَّةً عَلَى كُلِّ إِنْسَانٍ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ، وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ. (بحار الانوار ج 92 ص 14)

6. Rayyan says I said to Imam Ridha' (as), what do you say about Quran?' So he replied ' It is the speech of Allah, do not exceed & move ahead of it & do not seek guidance from other than it. Otherwise, you would go astray.' 6

6- قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ، وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوْا. (بحار الانوار ج 92 ص 117)

7. 'Indeed Imamate is the rein of religion & the system of Muslims & the righteousness & welfare of the world & the honor & glory of faithful's. Verily, Imamate is the growing & ongoing root of Islam & its elevated & sublime branch. Services, alms, fasting, Hajj & Jihad (the holy war) attain completion & perfection & the booty (tributes) & alms gets plentiful & abundant, & the Allah's bounds, sanctions, & ordinances get executed, & the frontiers & boundaries (of Islamic lands) get safe & secure, through Imam. 7

7- إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ، وَنِظَامُ الْمُسْلِمِينَ، وَصَلَاحُ الدُّنْيَا، وَعِزُّ الْمُؤْمِنِينَ، إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي، وَفَرْعُهُ السَّامِي، بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ، وَتَوْفِيرُ الْفِيءِ، وَالصَّدَقَاتِ، وَامْضَاءُ الْحُدُودِ وَالْأَحْكَامِ، وَمَنْعُ الثُّغُورِ وَالْأَطْرَافِ. (اصول الكافي ج 1 ص 200)

8. about the workers & officials of sultan (king, ruler). Becoming a part of the officials of them & providing of help & assistance to them & putting in endeavor to fulfill their needs & requirements is the equivalent to infidelity. And looking intentionally & purposely at them is one of the great sins which deems one fit to deserve the hell fire. 8

8- « ... فِي أَعْمَالِ السُّلْطَانِ »...: الدُّخُولُ فِي أَعْمَالِهِمْ، وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ، وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمَدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا النَّارُ. (بحار الانوار ج 75 ص 374)

9. Allah may take pity & be merciful to the servant who resurrects & revives our affair so I said ' , and how is it that your affair gets revived?' He responded ' , by learning our know ledges & teaching them to the people.'9

1. The slightest thing or contact is looking intentionally at a person, even this is one of the great sins not to talk about helping the tyrants practically. So, those Muslims who strengthen & solidify the foundations of their aggression & tyranny & make their abode in the hell, must as per this tradition avoid such activities.

9- رَحِمَ اللهُ عَبْدًا أَحْيَاءَ أَمْرَنَا (قُلْتُ): وَكَيْفَ يُحْيِي أَمْرَكُمْ؟ قَالَ: يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ. (وسائل الشيعة ج18 ص102)

10. A faithful will not become (real) faithful till such time he acquires three qualities: A way of Allah's treatment (sunnah Allah) a prophet's rule & a rule of his saint. However, the Allah's treatment is the concealing of his secret. Allah said

عالم الغيب... فلا يظهر على غيبه احداً الا من ارتضى من رسول.

The knower of the unseen! So he does not reveal his secret to any. Except to him whom he chooses as an apostle.' Moreover, the Sunnah & rule of the Prophet (S) is conciliation with the people. So Allah commanded the Prophet (S) to conciliate with the masses saying.

خذ العفو و امر بالمعروف

Take to forgiveness & enjoin good.' Never the less, the rule of his saint is 'Exercising patience & endurance in (the times of) adversities poverty & apprehensions.' 10

10- لا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سَنَةٌ مِنْ رَبِّهِ وَسَنَةٌ مِنْ نَبِيِّهِ، وَسَنَةٌ مِنْ وَلِيِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكِتْمَانُ سِرِّهِ، قَالَ اللهُ عَزَّوَجَلَّ ( ) (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا\* إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ)) وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللهُ عَزَّوَجَلَّ أَمَرَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمُدَارَاةِ النَّاسِ، فَقَالَ: ( خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ )) وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي

## البأساء والضراء.

### (اصول الكافي ج 2 ص 241)

11. The intellect of a Muslim man does not mature & complete till he has ten qualities: 1. Benevolence & benefaction be expected & hoped from him. 2. And people be secure & peaceful from his evil doing. 3. He considers the small amount of benefaction from others as abundant & plentiful. 4. And takes plenty of his own benevolence & goodness to be a meagre amount of it. 5. He does not get tired & exhausted by the demands & requirement asked to be fulfilled. 6. He does not get fatigued & restless from seeking knowledge for all the length of his life. 7. He loves poverty more than the plentifulness & affluence, on the course of Allah. 8. And he loves disgrace & abjectness on the way of Allah more than the honour on the course of His enemy. 9. And anonymity is more liked by him than fame.

Then he (S) said. ' , The tenth one & what is the tenth? The person asked him (S) what that is?' Imam (as) reflected ' , He does not see a person but that he says 'He is better & more pious than myself.' 11

11- لا يَتِمُّ عَقْلُ امْرِئٍ مُسْلِمٍ حَتَّى تَكُونَ فِيهِ عَشْرُ خِصَالٍ: الْخَيْرُ مِنْهُ مَأْمُولٌ وَالشَّرُّ مِنْهُ مَأْمُونٌ، يَسْتَكْتَرُ قَلِيلَ الْخَيْرِ مِنَ الْخَيْرِ مِنْ غَيْرِهِ، وَيَسْتَقِلُّ كَثِيرَ الْخَيْرِ مِنْ نَفْسِهِ، لَا يَسْأَمُ مِنْ طَلَبِ الْحَوَائِجِ إِلَيْهِ، وَلَا يَمَلُّ مِنْ طَلَبِ الْعِلْمِ طَوْلَ دَهْرِهِ، الْفَقْرُ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى، وَالذُّلُّ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ فِي عَدُوِّهِ، وَالْخُمُولُ أَشْهَى إِلَيْهِ مِنَ الشُّهْرَةِ، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: الْعَاشِرَةُ، قِيلَ لَهُ: مَا هِيَ؟ قَالَ عَلَيْهِ السَّلَامُ: لَا يَرَى أَحَدًا إِلَّا قَالَ: هُوَ خَيْرٌ مِنِّي وَأَتَقَى. (بحار الانوار ج 78 ص 336)

12. He who takes himself to account gets benefitted & the one who gets negligent & careless about himself bears loss. And the one who fears (Allah) becomes peaceful. And that one who takes lesson becomes most clear sighted & discerning. And he who becomes most clear sighted understands & he who understands & comprehends becomes knowledgeable & informed. 12

12- مَنْ حَاسَبَ نَفْسَهُ رِيحًا، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ أَمِنَ، وَمَنْ اعْتَبَرَ أَبْصَرَ وَمَنْ أَبْصَرَ فَهَمَّ، وَمَنْ فَهَمَّ عَلِمَ. (بحار الانوار ج 78 ص 352)

13. A person asked Imam Ridha' (as) ', who are the best of servants?'

So he responded ',Those men that when they perform good deed they become glad & when they perform a bad deed they ask the forgiveness (of Allah) & when they are granted they thank (for it). And while they get afflicted & grieved they exercise patience. And when they get enraged & angry they forgive. (Overlook. other faults). 13

13- وَسُئِلَ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ (ع): الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا آسَاءُوا اسْتَغْفَرُوا: وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا بَتُّوا صَبَرُوا، وَإِذَا غَضِبُوا عَفُوا. (تحف العقول ص445)

14. And avoiding the cardinal & grave sins & these are murdering & killing the soul that Allah has forbidden And committing adultery, & stealing & drinking (wine) & opposing (annoying) the parents, & running away fleeing the battle front (in Jihad). & misappropriating & eating the wealth of orphan oppressively & excessively, & eating the carrion (flesh of dead creature) & drinking blood & taking meat of pig (pork) & unnecessarily eating the meat of animals which are slaughtered without Allah's name being taken at the time of slaughtering them.

And eating (taking) interest after the clear cut ordain & the illicit & forbidden (wealth), & the arrow shuffling & gambling, & diminishing reducing in measures & weights & accusing the chaste (virtuous) women & sodomy & giving of false witness & disappointment with the commiseration of Allah & considering oneself safe from the plan of Allah. (Fearlessness from Allah's plan) & dismay from the blessing & commiseration of Allah & helping & assisting the aggressors & tyrants & reliance & trust upon them. And I taking false oath & retention of rights without being hard up & telling lie. And pride & arrogance & spending lavishly & wasting & squandering (of resources) & dishonesty & depreciating & belittling Hajj & combating & standing up against the saints of Allah. And involvement & remaining busy with diversion & play (sensuality & libidinous pleasures) and insisting upon committing sins. 14

14- ... وَاجْتِنَابُ الْكِبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ تَعَالَى. وَالزَّيْنُ وَالسَّرِقَةُ وَشُرْبُ الْخَمْرِ، وَعُقُوقُ الْوَالِدِينَ، وَالْفِرَارُ مِنَ الزَّحْفِ وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَأَكْلُ الْمَيْتَةِ وَالذَّمَّ وَلَحْمِ الْخِنْزِيرِ وَمَا أَهْلٌ لِغَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيْئَةِ، وَالسُّحْتِ، وَالْمَيْسِرُ وَالْقِمَارُ، وَالْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ، وَقَذْفُ الْمُحْصَنَاتِ وَاللِّوَاطِ، وَشَهَادَةُ الزُّورِ وَالْيَأْسُ مِنْ رُوحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمَعُونَةُ الظَّالِمِينَ وَالرُّكُونُ إِلَيْهِمْ وَالْيَمِينُ الْغَمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ الْعُسْرَةِ، وَالْكَذِبُ وَالْكِبْرُ وَالْإِسْرَافُ

والتَّبْذِيرُ، وَالْخِيَانَةُ، وَالْإِسْتِخَافُ بِالْحَجِّ، وَالْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ تَعَالَى وَالْإِسْتِغَالُ  
بِالْمَلَاهِي، وَالْإِصْرَارُ عَلَى الذُّنُوبِ. (عيون الخبر الرضا (ع) ج 2 ص 127)

15. There are some grades of self-conceit. One among them is that the evil acts of a servant gets decorated to him & he takes them for good deeds & boasts & gluts about them & considers them as nice acts performed by him. And one of them is that a servant acquires faith & belief upon Allah & then boasts of a favor conferred upon Allah, whereas, Allah has done him a favor in it. 15

15- لِلْعُجْبِ دَرَجَاتٌ: مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعْجِبُهُ  
وَيَحْسِبُ أَنَّهُ يُحْسِنُ صُنْعًا. وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَى اللَّهِ وَلِلَّهِ الْمِنَّةُ  
عَلَيْهِ فِيهِ. (بحار الانوار ج 78 ص 336)

16. Had Allah not frightened people by paradise & hell even then it would have been obligatory for them to obey Him & not commit His disobedience because of His favors & kindnesses upon them. And His granting them the beneficence's to start with, without any of their rights.

16- لَوْ لَمْ يَخَوْفِ اللَّهُ النَّاسَ بَجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلَا  
يَعْصُوهُ لِتَفَضُّلِهِ عَلَيْهِمْ وَإِحْسَانِهِ إِلَيْهِمْ، وَمَا بَدَأَهُمْ بِهِ مِنْ أَنْعَامِهِ الَّذِي مَا  
أَسْتَحَقُّوهُ.

(بحار الانوار ج 71 ص 174)

17. If it is asked why people were ordered to fast? It would be answered so that they may know the trouble of hunger & thirst & thus get the idea about the poverty (hunger and thirst) of the Hereafter. And the fast keeper may get humbled, belittled, humiliated, destitute, indigent (More over) they may get the reward of Allah & be patient & forbearing in the wake of the (trouble) they face from hunger & thirst with knowing of Allah & sincerity. So fasting will be the cause of their getting reward. Moreover, this will bring about the control of lustful desires and become the admonition in this world.

And make them submit to the performance & offering of what has been made obligatory for them & guides them to (the affairs of) Here after.

None the less, they by keeping fast do understand & comprehend the severances & extremity & the amount of hardships & miseries that the poor & afflicted ones have to bear in this world. So they give away the obligatory amounts which Allah has made obligation for them to payout of their wealth. 16

17- فَإِن قَالَ ظِمَّ أُمْرُوا بِالصَّوْمِ؟ قِيلَ: لِكَيْ يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَدَلُّوا عَلَى فَقْرِ الْآخِرَةِ، وَلِيَكُونَ الصَّائِمُ خَاشِعًا، ذَلِيلًا مُسْتَكِينًا مَأْجُورًا مُحْتَسِبًا عَارِفًا صَابِرًا لِمَا أَصَابَهُ مِنَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَوْجِبُ الثَّوَابَ. مَعَ مَا فِيهِ مِنَ الْإِكْسَارِ عَنِ الشَّهَوَاتِ، وَلِيَكُونَ ذَلِكَ وَاعِظًا لَهُمْ فِي الْعَاجِلِ وَرَائِضًا لَهُمْ عَلَى آدَاءِ كَلْفِهِمْ وَدَلِيلًا فِي الْأَجْلِ، وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَى أَهْلِ الْفَقْرِ وَالْمَسْكِنَةِ فِي الدُّنْيَا، فَيُؤَدُّوا إِلَيْهِمْ مَا افْتَرَضَ اللَّهُ تَعَالَى لَهُمْ فِي أَمْوَالِهِمْ... (بحار الانوار ج96 ص370)

18. The Jamat prayers (the collective & assembly prayers) have only been made so that the sincerity, oneness of Allah & the adoring & worshipping of Allah gets obvious, known, apparent & common. Because, the show of it will complete the proof of the oneness of Allah to the people of East & west. And will make the hypocrite & the one who has disrespecting attitude, humble & respectful to something which is the cause of admitting & acknowledging the apparent of Islam & the submission to it. And to the effect that the witnesses of people upon the Islam (being Muslim) of each other becomes lawful & possible. Moreover, it becomes the (cause of) cooperation & co. working of them upon good acts & piety & their taking distance from plenty number of evil acts forbidden by Allah. 17

18- إِنَّمَا جُعِلَتِ الْجَمَاعَةُ لِئَلَّا يَكُونَ الْإِخْلَاصُ وَالتَّوْحِيدُ وَالْإِسْلَامُ وَالْعِبَادَةُ لِلَّهِ إِلَّا ظَاهِرًا مَكشُوفًا مَشْهُورًا. لِأَنَّ فِي إِظْهَارِهِ حُجَّةً عَلَى أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ وَحْدَهُ. وَلِيَكُونَ الْمُنَافِقُ وَالْمُسْتَخْفُ مُؤَدِّيًا لِمَا أَقْرَبَهُ بِظَاهِرِ الْإِسْلَامِ وَالْمُرَاقِبَةُ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً، مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالْتَّقْوَى، وَالزَّجْرِ عَنِ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّوَجَلَّ.  
(عيون الخبر الرضا ج2 ص109) الحياة ج1 ص233

19. Indeed Allah has commanded three things (in Quran) which are in proximate with three others. He ordered the prayers & alms. So the one who offers prayer & does not pay alms, his service is not accepted from him.

And He ordered His thanks giving with that of the parents. So the one who does not thank his parent has

not thanked Allah. And He commanded fear of Allah & connecting with the kinship. So the one who does not connect with the blood relations is not afraid of Allah. 18

19- إِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ بِثَلَاثَةٍ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى، أَمَرَ بِالصَّلَاةِ وَالزُّكُوفِ، فَمَنْ صَلَّى وَلَمْ يُزَكَّ لَمْ يَقْبَلْ مِنْهُ صَلَوَاتُهُ، وَأَمَرَ بِالشُّكْرِ لِلْوَالِدَيْنِ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرْ اللَّهَ، وَأَمَرَ بِاتِّقَاءِ اللَّهِ وَصِلَةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّوَجَلَّ. (عيون الخبر الرضا (ع) ج 1 ص 258)

20. Do not let the good deeds & Ijتهاد & endeavor in worship go, depending & trusting upon the love of the Muhammad (S) house hold. 19

20- لَا تَدَعُوا الْعَمَلَ الصَّالِحَ وَالْإِجْتِهَادَ فِي الْعِبَادَةِ اتِّكَالًا لِأَعْلَى حُبِّ آلِ مُحَمَّدٍ (ص). (بحار الانوار ج 78 ص 347)

21. Be careful of greed & jealousy, since, these (vices) have perished the previous nations. And beware of stinginess because it is a calamity which will not be found in a free man & a faithful.

This (vice) is against & controversial to faith. 20

21- إِيَّاكُمْ وَالْحِرْصَ وَالْحَسَدَ فَإِنَّهَا أَهْلَكَ الْأُمَّمَ السَّالِفَةَ، وَإِيَّاكُمْ وَالْبُخْلَ فَإِنَّهَا عَاهَةٌ لَا تَكُونُ فِي حُرٍّ وَلَا مُؤْمِنٍ، إِنَّهَا خِلَافُ الْإِيمَانِ. (بحار الانوار ج 78 ص 346)

22. Silence is a door among the doors of wisdom. Indeed, silence begets & attracts love it is the proof of all the beneficence's. 21

22- الصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ، إِنَّ الصَّمْتَ يُكْسِبُ الْمَحَبَّةَ، إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ. (بحار الانوار ج 78 ص 335)

23. Behave with the friend humbly & with the enemy carefully & the general people, with smiling & blooming face. 22

23- إِصْحَابٌ... الصَّادِقَ بِالتَّوَاضُّعِ، وَالْعَدُوَّ بِالتَّحَرُّزِ، وَالْعَامَّةَ بِالبِشْرِ.  
(بحار الانوار ج 78 ص 355)

24. Allah dislikes futile (useless) talk & squandering the wealth & much begging (asking things). 23

24- إِنَّ اللَّهَ يَبْقِضُ القَيْلَ وَالْقَالَ وَإِضَاعَةَ المَالِ وَكَثْرَةَ السُّؤَالِ. (بحار الانوار  
ج 78 ص 335)

25. The miser does not have any comfort & so does the jealous not have any joy & felicity & the (kings) (rulers) do not have faithfulness & trust worthiness & the liar does not have any manhood (forbearance).  
24

25- أَيْسَ لِبَخِيلٍ رَاحَةً. وَلَا لِحَسُودٍ لَذَّةً وَلَا لِمُلُوكٍ وِفَاءً، وَلَا لِكَذُوبٍ مُرُوءَةً.

(بحار الانوار ج 78 ص 345)

26. The secret & cause of service's (prayers) is that prayer is the confession of the lordship of Allah & negating all kinds of partners & plurality for him. And standing before the omnipotent, with humility, humbleness, & the confession (of sins) & begging forgiveness of the previous sins. And placing the face on dust five times a day as (sign of) honoring & confession of His greatness. And service's (prayers) is the cause of remembering Him & taking distance from the arrogance & neglectfulness. Prayers become the cause of humility, submissiveness & humbleness (toward Allah) & the eagerness, heedfulness & enthusiasm regarding the desire of enhancement of material & spiritual progress (both in the world & here after). Moreover, prayers makes a man engaged constantly in the remembrance of Allah both day & night so that he must not forget his lord, master, Administrator & creator, since, forgetfulness will become the cause of rebellion. Man while offering prayer stays in the presence of his lord & in the state of His remembrance & this very condition constrains & stops him from sins and constrains & refrains him from many kinds of corruptions. 25

26- عَلَّةُ الصَّلَاةِ أَنَّهَا إِقْرَارٌ بِالرُّبُوبِيَّةِ لِلَّهِ عَزَّوَجَلَّ، وَخَلْعُ الأَنْدَادِ، وَقِيَامٌ بَيْنَ يَدَيِ  
الجَبَّارِ جَلَّ لَهُ بِالدُّلِّ وَالْمَسْكَنَةِ وَالخُضُوعِ وَالْإِعْتِرَافِ، وَالطَّلْبُ لِلْإِقَالَةِ مِنْ سَالِفِ

الذُّنُوبُ ، وَوَضَعُ الْوَجْهَ عَلَى الْأَرْضِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ اعْظَاماً لِلَّهِ  
عَزَّوَجَلَّ، وَأَنْ يَكُونَ ذَاكِرًا غَيْرَ نَاسٍ وَلَا بَطْرٍ، وَيَكُونَ خَاشِعًا مُتَذَلِّلًا رَاغِبًا طَالِبًا  
لِلزِّيَادَةِ فِي الدِّينِ وَالدُّنْيَا مَعَ مَا فِيهِ مِنَ الْإِنْجَارِ وَالْمُدَاوِمَةِ عَلَى ذِكْرِ اللَّهِ  
عَزَّوَجَلَّ بِاللَّيْلِ وَالنَّهَارِ لِئَلَّا يَنْسِيَ الْعَبْدُ سَيِّدَهُ وَمُدَبِّرَهُ وَخَالِقَهُ فَيَبْطُرَ وَيَطْغَى وَيَكُونَ  
فِي ذِكْرِهِ لِرَبِّهِ وَقِيَامِهِ بَيْنَ يَدَيْهِ زَاجِرًا لَهُ مِنَ الْمَعَاصِي وَمَائِعًا مِنْ أَنْوَاعِ الْفَسَادِ .  
(بحار الانوار ج 82 ص 261)

27. And parsimony & avarice makes the honor (of man) spotted (dishonors & disgraces him) & the love of (worldly materials) causes grief's & involvements in problems. And the best & most value able of virtues is doing good (to others) & providing shelter & refuge to those afflicted & fulfilling the hope of the person having hope from you. 26

27- ... وَالْبُخْلُ يُمَزِّقُ الْعَرِضَ، وَالْحُبُّ دَاعِي الْمَكَارِهِ، وَأَجَلُ الْخَلَائِقِ وَأَكْرَمُهَا  
اصْطِنَاعُ الْمَعْرُوفِ، وَإِغَاثَةُ الْمَلْهُوفِ، وَتَحْقِيقُ أَمَلِ الْآمِلِ. (بحار الانوار ج 78  
ص 357)

28. Do not acquire & adopt the company of drinker & do not salute him. 27

28- لَا تُجَالِسَ شَارِبَ الْخَمْرِ وَلَا تُسَلِّمْ عَلَيْهِ. (بحار الانوار ج 66 ص 491)

29. Allah forbade the drinking of wine, since, it causes corruption, disturbance, & intoxication of the minds of its drinker & this becomes the cause of his refusing & denying of Allah & uttering obnoxious language about HIM & His Prophets. And becomes the cause of all the sins including murdering & accusing falsely chaste woman of adultery & committing adultery & lessening of abstinence & refraining from forbidden deeds (sins). So this is the reason of it that all the drinks which intoxicate are prohibited & forbidden. Since these drinks too have the same negative results which the wine has got. 28

29- حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِ عُقُولِ شَارِبِيهَا وَحَمَلِهَا  
إِيَّاهُمْ عَلَى انْكَارِ اللَّهِ عَزَّوَجَلَّ وَالْفِرْيَةِ عَلَيْهِ وَعَلَى رُسُلِهِ وَسَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ  
الْفِسَادِ وَالْقَتْلِ وَالْقَذْفِ وَالزَّانَا وَقَلَّةِ الْإِحْتِجَازِ مِنْ شَيْءٍ مِنَ الْمَحَارِمِ فَبِذَلِكَ  
قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِنَ عَاقِبَتِهَا مَا يَأْتِي

## مِن عَاقِبَةِ الخَمْرِ... (وسائل الشيعة ج 17 ص 262)

30. Seven things short of seven other things are making (as if) a mockery. The one who repents through his tongue but he is not ashamed at his heart, has cut a joke with himself. And the one who asks Allah succor & does not put in effort has mocked himself. And the person who asks for foresightedness & does not be careful so he has made a mockery with himself. And the one who asks paradise from Allah & does not be patient over the hardships & calamities has made a fun of himself. And the man who ask the refuge of Allah from hell fire & does not abandon the lusts of the world has made a joke with himself. And the one who exercises remembrance of Allah does not get prepared set his foot ahead towards meeting HIM has cut a joke with himself. 29

30- سَبْعَةُ أَشْيَاءٍ بغيرِ سَبْعَةِ أَشْيَاءٍ مِنَ الإِسْتِهْزَاءِ: مَنْ اسْتَغْفَرَ بِلِسَانِهِ وَلَمْ يَنْدَمْ بِقَلْبِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ التَّوْفِيقَ وَلَمْ يَجْتَهِدْ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ اسْتَحْزَمَ وَلَمْ يَحْذَرَ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ الْجَنَّةَ وَلَمْ يَصْبِرْ عَلَى الشَّدَائِدِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ وَلَمْ يَتْرُكْ شَهَوَاتِ الدُّنْيَا فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ ذَكَرَ اللَّهَ وَلَمْ يَسْتَبِقْ إِلَى لِقَائِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ.  
(بحار الانوار ج 78 ص 356)

31. Get connected to your kinship although it may be means of a drinking water. And the supreme & superb kind of connecting with the kinship is to avoid annoying them. 30

31- صِلِ رَحِمَكَ وَلَوْ بِشَرْبَةِ مِ مِّن مَّاءٍ، وَ أَفْضَلُ مَا تُوصِلُ بِهِ الرَّحِمَ كَفُّ الأَذَى عَنْهَا. (بحار الانوار ج 78 ص 338)

32. Give alms although with a small amount of a thing because indeed all that is intended for the sake of Allah; although those may be meagre & small yet becomes great, & magnanimous by virtue of the righteousness & purity of intention. 31

32- تَصَدَّقْ بِالشَّيْءِ وَإِنْ قَلَّ، فَإِنَّ كُلَّ شَيْءٍ يُرَادُ بِهِ اللَّهُ، وَإِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ النَّبِيَّةُ فِيهِ عَظِيمٌ... (وسائل الشيعة ج 1 ص 87)

33. The one who happens to meet a poor Muslim & salutes him against the way he salutes a wealthy person shall meet Allah on the resurrection day in a way that He will be angry with him. 32

33- مَنْ لَقِيَ فَقِيرًا مُسْلِمًا فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَى الْغَنِيِّ لَقِيَ اللَّهَ عَزَّوَجَلَّ  
يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضَبَانٌ. (وسائل الشيعة ج 8 ص 442)

34. Meet & see each other so that you get friendlier with each other. 33

34- تَزَاوَرُوا تَحَابُّوا.... (بحار الانوار ج 78 ص 347)

35. The one who repents upon the sins is like the one who does not have a sin. 34

35- أَلْتَائِبٌ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. (بحار الانوار ج 6 ص 21)

36. Cleanliness is from the morality & character of Prophets. 35

36- مِنْ أَخْلَاقِ الْأَنْبِيَاءِ التَّنَظُّفُ. (بحار الانوار ج 780 ص 335)

37. The best wealth is the one by which the honor of man is protected. 36

37- أَفْضَلُ الْمَالِ مَا يُقِي بِهِ الْعِرْضُ. (بحار الانوار ج 78 ص 352)

38. The weapon of the Prophets is essential for you. When asked 'What is the weapon of Prophets'. He said 'supplication!' 37

38- عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ «فَقِيلَ: وَمَا سِلَاحُ الْأَنْبِيَاءِ؟» قَالَ: الدُّعَاءُ. (اصول الكافي  
ج 2 ص 468)

39. Be the mercy of Allah upon you, know it that Allah has forbidden all (forms of) gambling & ordained

the servants to avoid it & named it dirt (contamination) (in His Book, Quran).

And said, 'The dirt (filth) is the activity of satan so avoid it. Such as playing with chess & Back gammons & other forms of gambling. And backgammons is worse than chess. 38

39- وَأَعْلَمُ يَرْحَمُكَ اللَّهُ تَبَارَكَ وَتَعَالَى نَهَى عَنْ جَمِيعِ الْقِمَارِ وَأَمَرَ الْعِبَادَ  
بِالْإِجْتِنَابِ مِنْهَا وَسَمَّاهَا رَجْسًا فَقَالَ «رَجِسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ» مِثْلُ  
اللَّعْبِ بِالشَّطْرَنْجِ وَالنَّرْدِ وَغَيْرِهِمَا مِنَ الْقِمَارِ وَالنَّرْدِ أَشْرَمُ مِنَ الشَّطْرَنْجِ. (متدرک  
الوسائل ج 2 ص 436)

40. The superior most mind is the man's recognition of his self. 39

40- أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ. (بحار الانوار ج 78 ص 352)

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1. Wasail ul-Shia, Vol. 18, P 557
  2. Bihar ul-Anwar Vol. 78, P 338
  3. Bihar ul-Anwar Vol. 78, P 338
  4. Tuhaf al-Uqul P422
  5. Bihar ul-Anwar Vol. 92, P 14
  6. Bihar ul-Anwar Vol. 92, P 117
  7. Usool al-Kafi , Vol. 1 , P 200
  8. Bihar ul-Anwar Vol. 75, P 374
  9. Wasail ul-Shia, Vol. 18, P 102
  10. Usool al-Kafi. Vol. 2, P 241
  11. Bihar ul-Anwar Vol. 78, P 336
  12. Bihar ul-Anwar Vol. 78, P 352
  13. Tuhful-Aqool, P 445
  14. Aoyun Akhbar Ur Reza (as) Vol. 2, P 127
  15. Bihar ul-Anwar Vol. 78, P 336
  16. Bihar ul-Anwar Vol. 96, P 370
  17. Ayan Akhbar Er Reza, Vol. 2, P 109, Alhayat Vol. I. P 233
  18. Ayan Akhbar Er Reza Vol. 1, P 258)
  19. Bihar ul-Anwar Vol. 78. P 347
  20. Bihar ul-Anwar Vol. 78. P 346
  21. Bihar ul-Anwar Vol. 78. P 335
  22. Bihar ul-Anwar Vol. 78, P 355
  23. Bihar ul-Anwar Vol. 78. P 335
  24. Bihar ul-Anwar Vol. 78. P 345

25. Bihar ul-Anwar Vol. 82, P 261
26. Bihar ul-Anwar Vol. 78, P 375
27. Bihar ul-Anwar Vol. 66, P 491
28. Wasail ush-Shia, Vol. 17, P 22
29. Bihar ul-Anwar Vol. 78, P 356, Note: Six objects have been mentioned here instead of seven.
30. Bihar ul-Anwar Vol. 78, P 338
31. Wasail ush-Shia, Vol. 1, P 87
32. Wasail ush-Shia, Vol. 8, P 442
33. Bihar ul-Anwar Vol. 78, P 347
34. Bihar ul-Anwar Vol. 6, P 21
35. Bihar ul-Anwar Vol. 78, P 335
36. Bihar ul-Anwar Vol. 78, P 352
37. Usool al-Kafi, Vol. 1, P 468
38. Mustadral Al Wasail Vol. 2, P 436
39. Bihar ul-Anwar Vol. 78, P 352

## **The Eleventh Infallible: The Ninth Imam Jawad (as) and his forty discourses**

### **Eleventh Infallible Imam Jawad (as)**

Name: Mohammed

Renowned Title: Jawad, Taqi (as)

Sub Title: Abu Ja'far

Father and Mother: Imam Ridha' (as) and Khaizrun (as)

Time & Place of Birth: 10th of Rajab 193 Hijrah in Medina Time & Place of: End of Ziqadah

Martyrdom: Year 220 lunar Hijrah at the age of 25 years by the effect of Poison given to him by the order of Motasim Abbasi through Umul Fazl (his wife) & the daughter of Mamoon.

Martyred at Baghdad.

Tomb: City of Kazmain near Baghdad. Life Duration: Two parts

1. Seven years before Imaate
2. 17 Years after commencments of Imamate coincident with the Government of two Taghoots (devils) Mamoon & Motasim the seventh & Eight Abbasade caliphs.

His active Imamate Started at the age of seven & he was martyred at 25.

## Forty Discourses from Imam Muhammad Taqi (as)

اربعون حديثاً

عن الامام محمد التقي عليه السلام

1- The one who trusts upon Allah, He shows him pleasure & felicity (makes him happy). And the one who depends upon Allah, He suffices the matters of his life. And the trust upon Allah is a fort where in nobody except a trustworthy faithful gets accommodated & placed.

And trust in Allah is the salvation from all evils & safety from all the enemies. And religion is the source of honor, & knowledge is treasure. And silence is a light. And the apex & climax of abstinence is avoiding sin. & temperance and fear of God.

And there is no destruction for religion such as innovation (heresy).

And there is nothing most spoiling & decaying for man than greed. And the people (matters) are corrected & set right by the ruler. And the supplication moves away (deviates) the calamities & disasters.

1

1- مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ، وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْأُمُورَ، وَالثِّقَةُ بِاللَّهِ حِصْنٌ لَا يَتَحَصَّنُ فِيهِ إِلَّا مُؤْمِنٌ أَمِينٌ وَالتَّوَكُّلُ عَلَى اللَّهِ نَجَاةٌ مِنْ كُلِّ سُوءٍ وَحِرْزٌ مِنْ كُلِّ عَدُوٍّ، وَالدِّينُ عِزٌّ، وَالْعِلْمُ كَنْزٌ، وَالصَّمْتُ نُورٌ، وَغَايَةُ الزُّهْدِ الْوَرَعُ، وَلَا هَدَمَ لِلدِّينِ مِثْلَ الْبِدْعِ، وَلَا أَفْسَدَ لِلرَّجْلِ مِنَ الطَّمَعِ، وَبِالرَّاعِي تَصْلَحُ الرَّعِيَّةُ وَبِالدُّعَاءِ تُصْرَفُ الْبَلِيَّةُ... (اعيان الشيعة طبع الجديد ج2 ص35)

2. The one who makes a transgressor hopeful, the least of his punishment is deprivation. 2

2- مَنْ أَمَّلَ فَاجِرًا كَانَ أَدْنَى عُقُوبَتِهِ الْحَرَمَانُ. (إحقاق الحق ج12 ص436)

3. Allah revealed to some of the Prophets: Nevertheless, your piety in the World makes you easy & comfortable.

Moreover, you're disconnecting from the world & turning toward me makes you honorable by me. But have you ever made anyone your enemy for me. And made a friend for me? (I.e. for my sake)? 3

3- أَوْحَى اللَّهُ إِلَى بَعْضِ الْأَنْبِيَاءِ: أَمَا زُهِدَكَ فِي الدُّنْيَا فَتُعْجَلُكَ الرَّاحَةَ، وَأَمَا انْقِطَاعَكَ إِلَيَّ فَيُعَزِّزُكَ بِي، وَلَكِنْ هَلْ عَادَيْتَ لِي عَدُوًّا وَوَالَيْتَ لِي وَلِيًّا؟ (تحف العقول ص456)

4. The person who is present (sees) witnesses a matter & dislikes it is like the one who is absent about it (hasn't witnessed it) & the person who is absent (at the occurrence) of a matter & is pleased & approves it is like someone who has witnessed. (Was present while it occurred). 4

4- مَنْ شَهِدَ أَمْرًا فَكَرِهَهُ كَانَ كَمَنْ غَابَ عَنْهُ، وَمَنْ غَابَ عَنِ أَمْرٍ فَرَضِيَهُ كَانَ كَمَنْ شَهِدَهُ. (تحف العقول ص456)

5. If the ignorant keeps silent, people would not differ. 5

5- لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ. (احقاق الحق ج2 ص432)

6. It is sufficient for a man's being dishonest that he becomes the trustee of dishonest ones. 6

6- كَفَى بِالْمَرْءِ خِيَانَةً أَنْ يَكُونَ أَمِينًا لِلْخَوَانَةِ. (اعيان الشيعة (الطبع الجديد) ج2 ص36)

7. The one who lends ear to a speaker he has worshiped him. So if the speaker is from Allah's side (speaks the word of Allah) then he has adorned Allah and if the speaker is speaking from the tongue of Satan then he has worshiped Satan. 7

7- مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ، فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عَبَدَ اللَّهَ، وَإِنْ كَانَ النَّاطِقُ يَنْطِقُ عَنِ لِسَانِ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ. (تحف العقول ص456)

8. Delaying repentance is a deception & prolonging the period before making repentance is an amazingly wandering. And adducing pretexts & making excuses before Allah is an annihilation. And insisting upon sin is being (considering oneself) safe from the scheme of Allah. And no one ever thinks himself safe from the scheme of Allah except the community of losers. 8

8- تَأْخِيرُ التَّوْبَةِ اغْتِرَارٌ. وَطُولُ التَّسْوِيفِ حَيْرَةٌ. وَالْإِعْتِلَالُ عَلَى اللَّهِ هَلَكَةٌ،  
وَالْإِصْرَارُ عَلَى الذَّنْبِ أَمْنٌ لِمَكْرِ اللَّهِ «وَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ».  
(تحف العقول ص456)

9. The beneficence's & benevolences of Allah do not become great (abundant) for a person except it that the needs of the people toward him become greater (in number) so the one who does not bear (the burden of) those needs, puts his beneficence's into annihilation. 9

9- مَا عَظُمَتْ نِعْمُ اللَّهِ عَلَى أَحَدٍ إِلَّا عَظُمَتْ إِلَيْهِ حَوَائِجُ النَّاسِ، فَمَنْ لَمْ يَحْتَمِلْ  
تِلْكَ الْمَوْؤَنَةَ عَرَّضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ. (احقاق الحق ج12 ص428)

10. Four qualities assist one upon practicing, health & wealth & knowledge & divine grace. 10

10- أَرْبَعُ خِصَالٍ تُعِينُ الْمَرْءَ عَلَى الْعَمَلِ: الصِّحَّةُ وَالْغِنَى وَالْعِلْمُ وَالتَّوْفِيقُ.  
(احقاق الحق ج12 ص436)

11. Do know that you are not away from the sight of Allah, So see to it that in what condition you are living (sinfulness or piety). 11

11- وَاعْلَمْ أَنَّكَ لَنْ تَخْلُومِنَ عَيْنِ اللَّهِ، فَانظُرْ كَيْفَ تَكُونُ. (تحف العقول  
ص455)

12. The one who commits aggression & tyranny & the one who helps him upon it & the one who is pleased over it, are all party & participants in it. 12

12- أَلْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ عَلَيْهِ وَالرَّاضِي شُرَكَاءُ. (احقاق الحق ج12 ص432)

13. The person who gets wealthy by Allah's (help) people will be needy towards him & the one who guards himself against Allah's forbidden acts people will love him. 13

13- مَنْ اسْتَعْنَى بِاللَّهِ افْتَقَرَ النَّاسُ إِلَيْهِ، وَمَنْ اتَّقَى اللَّهَ أَحَبَّهُ النَّاسُ. (احقاق الحق ج12 ص429)

14- ثَوَابُ النَّاسِ بَعْدَ الثَّوَابِ لِلَّهِ، وَرِضَا النَّاسِ بَعْدَ رِضَا اللَّهِ. (بحار الانوار ج78 ص360)

15. Trust in Allah is the price of every valuable commodity & the stairs to every lofty place. 14

15- أَلْتَيْقَةُ بِاللَّهِ تَعَالَى ثَمَنٌ لِكُلِّ عَالٍ، وَسُلْمٌ إِلَى كُلِّ عَالٍ. (بحار الانوار ج78 ص364)

16. How does he, whose guardian is Allah, get perished? And how can he, who is being pursued by Allah, get salvation. 15

16- كَيْفَ يُضَيِّعُ مِنَ اللَّهِ كَافِلُهُ؟ وَكَيْفَ يَنْجُو مِنَ اللَّهِ طَالِبُهُ؟ (احقاق الحق ج12 ص436)

17. Indeed, we do not find access to the love of Allah except by facing the enmity of lot many people. 16

17- إِنَّا لَا تَنَالُ مَحَبَّةَ اللَّهِ إِلَّا بِبُغْضِ كَثِيرٍ مِنَ النَّاسِ. (بحار الانوار ج78 ص363)

18. And forbearance is the dress of scholar so do not get yourself dressed off, it. 17

## 18 - وَالْحِلْمُ لِبَاسُ الْعَالِمِ فَلَا تَعْرَيْنَنَّ مِنْهُ. (بحار الانوار ج 78 ص 363)

19. And if the scholars conceal & hide their admonition inside themselves & seeing the spiritually dead & gone astray they do not revive & give life & guide them then they are dishonest in their interiors. 18

## 19 - وَالْعُلَمَاءُ فِي أَنْفُسِهِمْ خَانَةٌ إِنْ كَتَمُوا النَّصِيحَةَ، إِنْ رَأَوَاتَاهَا ضَالًّا لَا يَهْدُونَهُ، أَوْ مَيِّتًا لَا يُحْيُونَهُ. (بحار الانوار ج 78 ص 361)

20. So I commend you to have fear of Allah (guarding against sins) since, there lies in it the safety & security from perishing & annihilation. And it is beneficial in confrontation & change of circumstances. Allah (SWT) sustains that thing for man in which he is driven away by his mind through his virtue of piety. And enlightens the darkness, blindness, & ignorance of His servant's mind by his piety. And saved Noah & his companions in the arc (ship) by & through piety. And saved Saleh & his companions from the lightening & those having patience are saved & secured by piety. 19

## 20 - ...فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ، فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلَفِ، وَالْغَنِيمَةَ فِي الْمُنْقَلَبِ، إِنَّ اللَّهَ عَزَّوَجَلَّ يَتَّقِي بِالتَّقْوَى عَنِ الْعَبْدِهَا عَزَبَ عَنْهُ عَقْلُهُ، وَيُجْلِي بِالتَّقْوَى عَنْهُ عَمَاهُ وَجَهْلُهُ وَيَاتَّقِي نَجَاهُ نُوحٍ وَمَنْ مَعَهُ فِي السَّفِينَةِ، وَصَالِحٍ وَمَنْ مَعَهُ مِنَ الصَّاعِقَةِ، وَبِالتَّقْوَى فَازَ الصَّابِرُونَ... (بحار الانوار ج 78 ص 358)

21. Beware of the company of evil person since he is like a sword which is apparently beautiful looking & it's effect is bad (in spilling blood on the way of falsehood.) 20

## 21 - إِيَّاكَ وَمُصَاحَبَةَ الشَّرِيرِ، فَإِنَّهُ كَالسَّيْفِ يَحْسُنُ مَنَظَرَهُ وَيَقْبِحُ أَثَرَهُ. (بحار ج 78 ص 364)

22. The one who conceals the (way of) prosperity & progress from you has done enmity to you. 21

## 22 - قَدْ عَادَاكَ مَنْ سَتَرَ عَنكَ الرُّشْدَ اتِّبَاعًا لِمَا تَهْوَاهُ. (بحار ج 78 ص 364)

23. The honor of faithful lies in his needlessness from the people. 22

23- عَزُّ الْمُؤْمِنِ فِي غِنَاهُ عَنِ النَّاسِ. (بحار ج 78 ص 365)

24. The one who acts without knowledge destroys & ruins more than rectifies. 23

24- مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ، مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ. (بحار ج 78 ص 364)

25. The one who obeys his lustful desire & passions has helped his enemy reach (achieve) his wish. 24

25- مَنْ أَطَاعَ هَوَاهُ أَعْطَى عَدُوَّهُ مَنَاهُ. (بحار ج 78 ص 364)

26. The faithful needs three qualities, the grace & succor of Allah.

And an admonition & preacher of his own interior. And accepting the word of the one who admonishes him. 25

26- الْمُؤْمِنُ يَحْتَاجُ إِلَى ثَلَاثِ خِصَالٍ: تَوْفِيقٍ مِنَ اللَّهِ، وَوَاعِظٍ مِنْ نَفْسِهِ، وَقَبُولٍ مِمَّنْ يَنْصَحُهُ. (بحار ج 78 ص 358)

27. Modesty is the decoration of poverty & thanksgiving is the decoration of ambience & wealth. And patience & endurance is the ornament & decoration of calamity & distress. And humility is the decoration of lineage. And eloquence is the decoration of speech; & committing to memory is the decoration of tradition. And bowing the shoulders is the decoration of knowledge. And the decency & good morale is the decoration of mind. And smiling face is the decoration of munificence & generosity. And not boasting of doing favor is the decoration of good deed. And humility is the decoration of service. And spending less is the decoration of contentment. And abandoning the meaningless & unnecessary things is the decoration of abstention & fear of Allah. 26

27- أَلْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى، وَالصَّبْرُ زِينَةُ الْبَلَاءِ وَالْتَوَاضَعُ زِينَةُ الْحَسَبِ، وَالْفَصَاحَةُ زِينَةُ الْكَلَامِ وَالْحِفْظُ زِينَةُ الرَّوَايَةِ، وَخَفْضُ الْجَنَاحِ زِينَةُ الْعِلْمِ. وَحُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ، وَيَسْطُ الْوَجْهِ زِينَةُ الْكَرَمِ، وَتَرْكُ الْمَنْ زِينَةُ

المَعْرُوفِ، وَالْخُشُوعُ زِينَةُ الصَّلَاةِ، وَالتَّقَلُّلُ زِينَةُ الْقَنَاعَةِ، وَتَرَكَ مَا لَا يَعْنِي زِينَةُ  
الْوَرَعِ. (احقاق الحق ج12 ص434)

28. Be firm so as to reach the goal or get neared to it. 27

28- إِتِّدُّ تُصِيبُ أَوْ تَكْدُ. (بحار ج78 ص364)

29. Indeed the trustworthy & reliable brothers are the provisions & reshositores for each other. 28

29- إِنَّ إِخْوَانَ التَّقَةِ ذَخَائِرٌ، بَعْضُهُمْ لِبَعْضٍ. (بحار ج78 ص362)

30. The supply of enhancement & abundance (of beneficence) from Allah does not get cut off till the thanksgiving of servants gets disconnected. 29

30- لَا يَنْقَطِعُ الْمَزِيدُ مِنَ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ. (تحف العقول  
ص457)

31. The people of good deeds are needier towards practicing them than those who have the need of them. Because they (good doers) have the reward, pride & memories of those deeds for themselves & to their credit. So the man who performs a good deed first of all it's, benefit reaches his own self. 30

31- أَهْلُ الْمَعْرُوفِ إِلَى اصْطِنَاعِهِ أَحْوَجُ مِنْ أَهْلِ الْحَاجَةِ إِلَيْهِ، لِأَنَّ لَهُمْ أَجْرَهُمْ  
وَفَخْرَهُ وَذِكْرَهُ، فَمَا اصْطَنَعَ الرَّجُلُ مِنْ مَعْرُوفٍ فَإِنَّمَا يَبْدَأُ فِيهِ بِنَفْسِهِ. (احقاق  
الحق ج12 ص437)

32. There are three (acts, which make the servants reach the good pleasure & approval of Allah

1. Plentifulness of repentance.

2. Soft natured & forbearance.

3. Abundance of alms giving.

And there are three acts the doer of which does not repent.

1. Not making hurry.

2. Taking advice.

3. Trusting Allah while making decision.<sup>31</sup>

32- ثَلَاثٌ يُبْلَغُنَ بِالْعَبْدِ رِضْوَانَ اللَّهِ تَعَالَى: كَثْرَةُ الْإِسْتِغْفَارِ، وَلِينُ الْجَانِبِ،  
وَكَثْرَةُ الصَّدَقَةِ. وَثَلَاثٌ مَنْ كُنَّ فِيهِ لَمْ يَنْدَمْ: تَرَكَ الْعَجَلَةَ وَالْمَشُورَةَ، وَالتَّوَكُّلُ  
عَلَى اللَّهِ عِنْدَ الْعَزْمِ. (احقاق الحق ج12 ص438)

33. The person who abandons conciliation with people so the undesirable (gloom misery, distress) gets nearer to him. 32

33- مَنْ هَجَرَ الْمُدَارَةَ قَارِبَهُ الْمَكْرُوهُ. (بحار ج78 ص364)

34. The man who does not know the ways of arrival & entry the ways of exit & exodus will tire & irk him.  
33

34- مَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَعْيَتْهُ الْمَصَادِرُ. (بحار ج78 ص364)

35. The one who get satisfied & contented with a thing before recognition & information so he has presented himself to annihilation, & a troublesome & awful end. 34

35- مَنْ انْقَادَ إِلَى الطَّمَأْنِينَةِ قَبْلَ الْخِبْرَةِ فَقَدْ عَرَّضَ نَفْسَهُ لِلْهَلَكَةِ وَاللِّعَاقِبَةِ  
وَالْمُتْعِبَةِ.

(بحار ج78 ص364)

36. The one who rides (the horse of) lusty desire his faults & slips are irreparable & non compensable.  
35

36- رَاكِبُ الشَّهَوَاتِ لَا تَقَالُ عَثْرَتُهُ. (بحار الانوار ج 78 ص 364)

37. The boon & benevolence which is not thanked for is like the sin not forgiven. 36

37- نِعْمَةٌ لَا تُشْكُرُ كَسَيِّئَةٍ لَا تُغْفَرُ. (بحار ج 78 ص 365)

38. Good state & sound health is the best providence & grant of Allah. 37

38- وَالْعَافِيَةُ أَحْسَنُ عَطَاءٍ. (أعيان الشيعه الطبع الجديد ج 2 ص 36)

39. Do not make remedy, for, a matter whose time of remedy has not yet come, for, you shall repent & bereave and of course the (span) length of your ages do not grow & longevity but your hearts get hard.

Be merciful to your weak & meek one. And seek the mercy of Allah by having mercy & beneficence upon them. 38

39- لَا تُعَالِجُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا، وَلَا يَطُولَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوا قُلُوبَكُمْ، وَارْحَمُوا ضِعْفَاءَكُمْ، وَاطْلُبُوا مِنَ اللَّهِ الرَّحْمَةَ بِالرَّحْمَةِ فِيهِمْ. (احقاق الحق ج 12 ص 431)

40. And do know that indeed Allah is the All clement & All knowing & His wrath is upon the one who does not accept His pleasure. And verily the one who does not accept His grant is refused that. And the one who does not accept his guidance goes astray. 39

40- وَاعْلَمُوا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى الْحَلِيمَ الْعَلِيمَ إِنَّمَا غَضِبُهُ عَلَى مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاهُ. (احقاق الحق ج 12 ص 359)

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1. Ayan ush-Shia (modern print) Vol. 4, P 35
  2. Ehqaq ul-Haqq Vol. 12, P 436
  3. Tuhaf al-Uqul P 456
  4. Tuhaf al-Uqul P 456
  5. Ehqaq ul-Haqq, Vol. 12, P 432
  6. Ayan ush-Shia New Edmon Vol. 2, P 36
  7. Tuhaf al-Uqul P 456
  8. Tuhaf al-Uqul P 456
  9. Ehqaq ul-Haqq, Vol. 12, P 428
  10. Ehqaq ul-Haqq, Vol. 12, P 436
  11. Tuhaf al-Uqul P 455
  12. Ehqaq ul-Haqq, Vol. 12, P 432
  13. Ehqaq ul-Haqq, Vol. 12, P 429
  14. Bihar ul-Anwar Vol. 78, P 364
  15. Ehqaq ul Haqq, Vol. 12, P 436
  16. Bihar ul-Anwar Vol. 78, P 363)
  17. Bihar ul-Anwar Vol. 78, P 362)
  18. Bihar ul-Anwar Vol. 78, P 361)
  19. Bihar ul-Anwar Vol. 78, P 358)
  20. Bihar ul-Anwar Vol. 78, P 364
  21. Bihar ul-Anwar Vol. 78, P 364
  22. Bihar ul-Anwar Vol. 78, P 365
  23. Bihar ul-Anwar Vol. 78, P 364
  24. Bihar ul-Anwar Vol. 78, P 364
  25. Bihar ul-Anwar Vol. 78, P 358
  26. Ahqaq ul-Haqq Vol. 12, P 434
  27. Bihar ul-Anwar Vol. 78, P 364
  28. Bihar ul-Anwar Vol. 78, P 362
  29. Tuhaf al-Uqul, P 457
  30. Ehqaq ul-Haqq Vol. 12, P 437
  31. Ehqaq ul-Haqq, Vol. 12, P 438
  32. Bihar ul-Anwar Vol. 78, P .364
  33. Bihar ul-Anwar Vol. 78, P .364
  34. Bihar ul-Anwar Vol. 78, P .364
  35. Bihar ul-Anwar Vol. 78, P .364
  36. Bihar ul-Anwar Vol. 78, P .365
  37. Ayun ush-Shia, Modern Print, Vol. 2, P .36
  38. Ehqaq ul-Haqq Vol. 12, P 4.31
  39. Bihar ul-Anwar Vol. 78, P .359)

## **The Twelfth Infallible: The Tenth Imam Hadi (as)**

# and his forty discourses

## The twelfth infallible Imam Ali Naqi Hadi (as)

Name: Ali (as)

Renowned Titles: Hadi, Naqi (as)

Sub Title: Abul Hassan (The Third)

Father and Mother: Imam Jawad (as) & Samana (as)

Time & Place of Birth: 15th of Zilhajah, 212 Hijrah at Medina

Time & Place of Martyrdom: 3rd of Rajab, 254 Hijrah, at the age of 24 year in the city of samara poisoned to martyrdom by the conspiracy of Motaiz the 13 th caliph of Bani Abbasade.

Tomb: Samera, Iraq.

Duration of life three parts.

1. Eight years pre .Imamate from 212 to 220 Hijrah.
2. Duration of Imamate: 12 Years before the reign of Motawakil from 220 to 233 Hijrah.
- .3. Duration of Imamate in most difficult & hardest conditions, 14 years of it being coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph & Then The caliphs afterwards.

## Forty Discourses from Imam Ali Naqi (as)

أربعون حديثاً

عن الامام علي النقي عليه السلام

1. There is no security from the evil of the one who is disregarded & humiliated in his own eyes. 1

1- مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمَنُ شَرَّهُ. (تحف العقول ص483)

2. The world is a market, a community reaps benefit in it & there is another one which faces loss. 2

2- أَلدُّنْيَا سُوْقٌ، رِبِحَ فِيهَا قَوْمٌ وَخَسِرَ آخَرُونَ. (تحف العقول ص 483)

3. The one who is pleased with himself: (his own state & condition) those displeased & angry with him shall get abundant in number. 3

3- مَنْ رَضِيَ عَنِ نَفْسِهِ كَثُرَ السَّاخِطُونَ عَلَيْهِ. (بخارالانوار ج 78 ص 369)  
(الانوار البهية ص 143)

4. Poverty & adversity is the cause of getting the soul's rebel ion & revolt & the gravity of dismay. 4

4- أَلْفَقْرُ شَرُّةُ النَّفْسِ وَشِدَّةُ الْقَنُوطِ. (بخارالانوار ج 78 ص 368)

5. Better than the good deed is the one who performs it. And more beautiful than the beauty (of speech) is the teller of it (decent words). And superior to the knowledge is its bearer & carrier. And worse than the evil is it's attracter. And more horrible than the horror is the one who rides it. 5

5- خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ وَ أَجْمَلُ مِنَ الْجَمِيلِ قَائِلُهُ وَأَرْجَحُ مِنَ الْعِلْمِ حَامِلُهُ،  
وَشَرُّ مِنَ الشَّرِّ جَالِبُهُ وَأَهْوَلُ مِنَ الْهَوْلِ رَاكِبُهُ. (اعيان الشيعة ج 2) (الطبع  
الجديد) ص 39

6. Allah cannot be defined & described except with what He has defined himself. And how can that one (Allah) be defined wits are unable from the perception of who me & the imagination & fancy are short of finding him. And the memories of mind are unable to encompass him & the eyes & vision is unable to sight & summoned him. And lack (the strength of) limiting & encompassing him. And the eyes are short of strength & weak from seeing & bounding him. 6

6- إِنَّ اللَّهَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ، وَأَنَّى يُوصَفُ الَّذِي تَعَجَزُ الْحَوَاسُّ  
أَنْ تُدْرِكَهُ، وَالْأَهَامُ أَنْ تَنَالَهُ، وَالْخَطَرَاتُ أَنْ تَحُدَّهُ، وَالْأَبْصَارُ عَنِ الْإِحَاطَةِ بِهِ.

## (تحف العقول ص482)

7. The one who thinks he is obliged to commit sin has attributed the responsibility of his sin towards Allah & has accused Him of cruelty & excess upon His servants. 7

7- فَمَنْ زَعَمَ أَنَّهُ مُجْبَرٌ عَلَى الْمَعَاصِي فَقَدْ أَحَالَ بِذَنْبِهِ عَلَى اللَّهِ وَقَدْ ظَلَمَهُ فِي عُقُوبَتِهِ. (تحف العقول ص461)

8. Allah has lands upon earth He loves it that he is prayed & supplicated in those lands & whosoever prays & supplicates over there He grants it. (The Hayer of Imam Hussain (as) is one of those). 8

8- إِنَّ لِلَّهِ بَقَاعاً يُحِبُّ أَنْ يُدْعَا فِيهَا فَيَسْتَجِيبَ لِمَنْ دَعَاهُ وَالْحَيْرُ مِنْهَا. (تحف العقول ص482)

9. Whenever a time comes that the justice overwhelms & over comes cruelty it is prohibited to form negative bad conjecture & opinion about anyone except when one knows it about him. And whenever a time comes that the cruelty & oppression over whelms the (quantum of) justice then one must not have good opinion about the beneficence of a person till such time he knows it (for sure). 9

9- إِذَا كَانَ زَمَانُ الْعَدْلِ فِيهِ أَغْلَبُ مِنَ الْجَوْرِ، فَحَرَامٌ أَنْ يَظُنَّ أَحَدٌ بِأَحَدٍ سُوءًا حَتَّى يَعْلَمَ ذَلِكَ مِنْهُ، وَإِذَا كَانَ زَمَانُ الْجَوْرِ أَغْلَبُ فِيهِ مِنَ الْعَدْلِ فَلَيْسَ لِأَحَدٍ أَنْ يَظُنَّ بِأَحَدٍ خَيْرًا مَا لَمْ يَعْلَمَ ذَلِكَ مِنْهُ. (اعيان الشيعة ج2 (طبع الجديد) ص39)

10. The person who meets death on the way towards seeking the right, & does not reach it, is upon beneficence. And this is the word of Allah wherein he says.

«ومن يخرج من بيته مهاجراً إلى الله ورسوله ... الآية»

'The one who comes out of his house as a migrant towards Allah & His prophet then the death finds him (on that way) his reward is upon Allah.' 10

10- ...فَمَنْ مَاتَ عَلَى طَلَبِ الْحَقِّ وَلَمْ يُدْرِكْ كَمَا لَهُ فَهُوَ عَلَى خَيْرٍ وَذَلِكَ قَوْلُهُ: «وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ .. الْآيَةُ. (تحف العقول ص472)

11. Whosoever has the fear of Allah, people fear him & the one who obeys Allah, people obey him<sup>11</sup>

11- مَنْ اتَّقَى اللَّهَ يُتَّقَ وَمَنْ أَطَاعَ اللَّهَ يُطَع. (تحف العقول ص482)

12. Compensate & remind yourself of regrets & envoys of dissipations by giving priority & preference to fore sighted ness, resolution & sound judgment. 12

12- أُذْكَرُ حَسْرَاتِ التَّفْرِيطِ بِأَخْذِ تَقْدِيمِ الْحَزْمِ. (بحار الانوار/370/78)

13. Jealousy is the cause of erosion of good deeds & the attracter of chastisement. 13

13- أَلْحَسَدُ مَا حِيَ الْحَسَنَاتِ جَالِبُ الْمَقْتِ. (اعيان الشيعة (الطبع الجديد) ج2 ص39)

14. The torturing & teasing of parents is followed by shortage (of sustenance) & being driven towards belittlement. & humiliation<sup>14</sup>

14- الْعُقُوقُ يُعَقِّبُ الْقِلَّةَ وَيُؤَدِّي إِلَى الذَّلَّةِ. (بحار الانوار ج78 ص369)

15. Wrath & anger is the key to difficulties & hardships but (at the same time) it is better than nursing grudge. (Malice) 15

15- أَلْعِتَابُ مِفْتَاحُ الثَّقَالِ، وَالْعِتَابُ خَيْرٌ مِنَ الْحِقْدِ. (اعيان الشيعة (الطبع الجديد) ج2 ص39)

16. The one who obeys the creator does not have the fear of anger & wrath of the creatures & the one who makes Allah angry & displeased must know that the creatures will (certainly) become angry with him. 16

16- مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ سَخَطَ الْمَخْلُوقِينَ وَ مَنْ أَسَخَطَ الْخَالِقَ فَلْيَقْنِ أَنَّ  
يَحِلَّ بِهِ سَخَطُ الْمَخْلُوقِينَ. (تحف العقول ص482)

17. Indeed, both the scholar & the student share the prosperity. 17

17- فَإِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ. (بحار الانوار ج78 ص367)

18. Waking up in the night makes the sleep sweeter & hunger increases the nicety & decency of food.  
(Imam intends to invoke & encourage the people to keep fast & offer prayers.) 18

18- أَلْسَهْرُ أَلَذُّ لِلْمَنَامِ، وَالْجُوعُ يَزِيدُ فِي طَيِّبِ الطَّعَامِ. (اعيان الشيعة ج2  
ص39)

19. Mind the time when you would be lying before your family members & there would be no physician to stop it (death) & no friend to benefit you. 19

19- أَذْكَرُ مَصْرَعَكَ بَيْنَ يَدَيْ أَهْلِكَ وَلَا طَبِيبَ يَمْنَعُكَ وَلَا حَبِيبَ يَنْفَعُكَ

(اعيان الشيعة (الطبع الجديد) ج2 ص39)

20. The one who performs a deed & his heart does not believe in that deed, Allah will not accept any of his practices; but that it be along with the sincerity of intention. 20

20- ... فَمَنْ فَعَلَ فِعْلاً وَكَانَ بَدِينًا لَمْ يَعْقِدْ قَلْبُهُ عَلَى ذَلِكَ لَمْ يَقْبَلِ اللَّهُ مِنْهُ عَمَلًا  
إِلَّا بِصِدْقِ النِّيَّةِ... (تحف العقول ص473)

21. The one who considers himself to be safe from the planning of Allah & his painful chastisement & wrath commits arrogance till His divine will catches hold of him. And His ordinance gets implemented.  
21

21- مَنْ أَمِنَ مَكَرَ اللَّهِ وَأَلِيمَ أَخْذِهِ تَكَبَّرَ حَتَّى يَحِلَّ بِهِ قَضَاؤُهُ وَنَافِذُ أَمْرِهِ. (تحف العقول ص483)

22. Sustain & prolong the beneficences & benevolences by decent neighborhood with them. And keep seeking the benevolences by thank giving, over those. 22

22- أَبْقُوا النِّعَمَ بِحُسْنِ مُجَاوَرَتِهَا وَالتَّمَسُّوا الزِّيَادَةَ فِيهَا بِاشْكُرِ عَلَيْهَا. (اعيان الشيعة (الطبع الجديد) ج2 ص39)

23. The one who has a clear cut proof & evidence from Allah the hardships of life become light for him; although, he is cut into pieces & spread out & scattered. 23

23- مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ هَانَتْ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَلَوْ قُرِضَ وَنُشِرَ.  
(تحف العقول ص483)

24. Allah has made the world a place of calamities & the resurrection day the spot of rewards. And He has made the anguishes & calamities of life a media & way to the rewards of justice day. And made the reward of resurrection day are the replacement & compensation for the troubles & anguishes of world (life). 24

24- إِنَّ اللَّهَ جَعَلَ الدُّنْيَا دَارَ بَلْوَى، وَالْآخِرَةَ دَارَ عُقْبَى وَجَعَلَ بَلْوَى الدُّنْيَا لثَوَابِ الْآخِرَةِ سَبَبًا، وَثَوَابَ الْآخِرَةِ مِنْ بَلْوَى الدُّنْيَا عَوْضًا. (تحف العقول ص483)

25. When Allah intends a beneficence & benevolence for His servant he accepts the admonition of those admonishing him. 25

## 25- إِنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ إِذَا عُوْتِبَ قَبْلَ. (تحف العقول ص481)

26. The silly (insane) rightful is on the verge of extinguishing & putting out the light of his righteousness through his stupidity & unwisdom. 26

## 26- إِنَّ الْمُحِقَّ السَّفِيهَ يَكَادُ أَنْ يُطْفِئَ نُورَ حَقِّهِ بِسَفْهِهِ. (تحف العقول ص483)

27. Imam Ali Naqi (as) addressing caliph Mutta wakklI Abbasi the 10th tyrant ruler of Abbasades recited the following rhymes which said.

1. They made the lofty & high peaks their residence & permanently stationed armed guards to watch that. But none of those could stop the death from approaching them.

2. Finally & consequently after all that grandeur they were dragged from their grand palaces into the ditches of graves & how unfortunately they fell into those bad steep.

3. after the burial the voice of the caller of Allah raised saying ' , Where did those decorations, crowns, (Magnanimities) ostentations, go?

Where did those wealthy & luxurious faces, in front of whom curtains & laurels were hung & placed go?

4. at the time of their being questioned the grave answers eloquently', these are the faces which are presently the attacking spot of the worms & insects.'

5. They ate & drank for long times (all they desired) & right now they are themselves being eaten up. (By insects)

6. For ages they built houses to dwell in but they got separated & away from those houses & transferred to another place.

7. They had been accumulating riches & wealth's for long times but (now) they dispersed all of those wealth's among their enemies & then departed. 27

## 27- شعرا نشده الامام عليه السلام، يخاطب به التوكل العباسي:

بَاتُوا عَلَى قُلُلِ الْأَجْبَالِ تَحْرُسُهُمْ

غُلِبُ الرِّجَالِ فَلَمْ تَنْفَعَهُمُ الْقُلُوبُ

وَاسْتَنْزَلُوا بَعْدَ عِزِّعَن مَعَاقِلِهِمْ

وَأَسْكِنُوا حُفْرًا يَا بئسَ مَا نَزَلُوا

نَادَاهُمْ صَارِخٌ مِّن بَعْدِ دَفْنِهِمْ

أَيْنَ الْأَسَاوِيرُ وَالتَّيْجَانُ وَالْحُلَلُ

أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنْعَمَةً

مِن دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكَلَلُ

فَأَفْصَحَ الْقَبْرُ عَنْهُمْ حِينَ سَاءَ لَهُمْ

تِلْكَ الْوُجُوهُ عَلَيْهَا الدَّوْدُ يَقْتَتِلُ

قَدْ طَالَمَا أَكَلُوا دَاهِرًا وَقَدْ شَرِبُوا

فَأَصْبَحُوا الْيَوْمَ بَعْدَ الْأَكْلِ قَدْ أَكَلُوا

وَطَالَمَا عَمَّرُوا دُوراً لِتُسْكِنَهُمْ

فَفَارَقُوا الدُّورَ وَالْأَهْلِينَ وَانْتَقَلُوا

وَطَالَمَا كَنَزُوا الْأَمْوَالَ وَادَّخَرُوا

فَفَرَّقُوهَا عَلَى الْأَعْدَاءِ وَارْتَحَلُوا

(اعيان الشيعة (الطبع الجديد) ج2 ص38)

28. Wealth (means) the scarcity of your aspirations & longings & getting contented with what could be sufficient for you. 28

28- أَلْغَنِي قِلَّةَ تَمَنِّيكَ وَالرِّضَا بِمَا يَكْفِيكَ. (اعيان الشيعة (الطبع الجديد) ج2 ص38)

29. To be enraged & angry with somebody who is under your hand is reprehensible & blamable. 29

29- أَلْغَضِبُ عَلَى مَنْ تَمَلِكُ لُوْمًا. (بحار الانوار ج78 ص370)

30. The prosperity of thankfulness of the thankful person is more of a benevolence & beneficence for him than the boon for which the thanksgiving became obligatory. Because, benevolence is a necessity of life but thanksgiving is boon, benevolence, & reward (both). 30

30- أَشَاكِرُ أَسْعَدُ بِاشْكُرٍ مِنْهُ بِالنِّعْمَةِ الَّتِي أَوْجَبْتَ الشُّكْرَ، لِأَنَّ النِّعْمَ مَتَاعٌ وَالشُّكْرَ نِعْمٌ وَعُقْبَى. (تحف العقول ص 483)

31. The people's (honor & personality) in the world are with wealth & in the Hereafter by their practices. 31

31- النَّاسُ فِي الدُّنْيَا بِالأَمْوَالِ وَفِي الآخِرَةِ بِالأَعْمَالِ. (اعيان الشيعه، (الطبع الجديد) ج 2 ص 39)

32. Beware of Jealousy for it's effect will appear upon you & it shall not affect your enemy. 32

32- إِيَّاكَ وَالحَسَدَ فَإِنَّهُ يَبِينُ فِيكَ، وَلَا يَعْمَلُ فِي عَدُوِّكَ. (اعيان الشيعه، (الطبع الجديد) ج 2 ص 39)

33. Wisdom does not have effect upon the perverse, & corrupt natures. 33

33- الْحِكْمَةُ لَا تَنْجَعُ فِي الطَّبَاعِ الفَاسِدَةِ. (اعيان الشيعه، (الطبع الجديد) ج 2 ص 39)

34. Disputing & arguments destroys the old friendship. 34

34- أَلْمِرَاءُ يُفْسِدُ الصِّدَاقَةَ القَدِيمَةَ. (اعيان الشيعه، (الطبع الجديد) ج 2 ص 39)

35. Do not wish purity (sincerity) from the one with whom you are angry & displeased & faithfulness from the one whom you have betrayed (committed treachery with). 35

35- لَا تَطْلُبِ الصِّفَاءَ مِنْ كَدَّرْتَ عَلَيْهِ، وَلَا الوَفَاءَ مِنْ غَدَرْتَ بِهِ، (اعيان الشيعه، (الطبع الجديد) ج 2 ص 39)

36. The one who is ridding upon an unmoving animal is the prisoner of his self & the ignorant is the prisoner of his tongue.

1. A Person's ridding an animal puts him in a state or pride which originates from the lusty desires & passions or ego.

36- رَاكِبُ الْحَرُونِ أَسِيرٌ نَفْسِهِ وَالْجَاهِلُ أَسِيرُ لِسَانِهِ. (بحار الانوار ج78 ص369)

37. The person who specifies his love & opinion together for you. You (too) specify your obedience for him. 36

37- مَنْ جَمَعَ لَكَ وَدَّهُ وَرَأْيَهُ فَاجْمَعْ لَهُ طَاعَتَكَ . (تحف العقول ص483)

38. Talking nonsense & futile things is the enjoyment & pleasure of foolish & insane ones, and the activity of ignorant ones. 37

38- أَلْهَزْلُ فُكَاهَةٌ السُّفَهَاءِ، وَصِنَاعَةٌ الْجُهَالِ. (بحار الانوار ج78 ص369)

39. The calamity is one, for the patient & fore bearing person, & two (calamities) for the one who (makes fuss) gets impatient & anxious. 38

39- الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَلِلجَازِعِ اثْنَتَانِ. (اعيان الشيعه ج2 طبع جديد) ص39

40. Self-conceit stops & restrain from seeking knowledge & becomes the cause of (people's) despise, scorn, & ignorance.39

40- أَلْعُجْبُ صَارِفٌ عَنِ طَلَبِ الْعِلْمِ، دَاعٍ إِلَى الْغَمَطِ وَالْجَهْلِ. (اعيان الشيعه، الطبع الجديد) ج2 ص39

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1. Tuhaf al-Uqul P 483
  2. Bihar ul-Anwar Vol. 78, P 368
  3. Bihar ul-Anwar Vol. 78. P 368
  4. Bihar ul-Anwar Vol. 78, P 368
  5. Ayun ush-Shia Vol. 2 (modern print) P 39
  6. Tuhaf al-Uqul P 82
  7. Tuhaf al-Uqul P 482
  8. Tuhaf al-Uqul P 482
  9. Ayun ush-Shia Vol. 2, P 39 Modern Print
  10. Tuhaf al-Uqul P 472
  11. Tuhaf al-Uqul P 472
  12. Bihar ul-Anwar Vol. 78, P 370
  13. Ayun ush-Shia Vol. 2, P 39 Modern Print
  14. Bihar ul-AnwarVol78, P369
  15. Ayun ush-Shia Vol. 2, P 39 Modern Print
  16. Bihar ul-Anwar Vol. 78, P 367
  17. Bihar ul-Anwar Vol. 78, P 367
  18. Ayun ush-Shia, Vol. 2, P 39
  19. Ayun ush-Shia. Vol. 2. P 39. Modern Print
  20. Tuhaf al-Uqul P 473
  21. Tuhaf al-Uqul P 483
  22. Ayun ush-Shia. Vol. 2. P 39 Modern Print
  23. Tuhaf al-Uqul P 83
  24. Tuhaf al-Uqul P 483
  25. Tuhaf al-Uqul P 481
  26. Tuhaf al-Uqul P 483
  27. Ayun ush-Shia. Vol. 2, P .38
  28. Ayun ush-Shia Vol. 2, P .39, Modern Print
  29. Bihar ul-AnwarVol. 78. P .370
  30. Tuhaf al-Uqul P 483
  31. Ayun ush-Shia Vol. Vol. 2. P 39. Modern Print
  32. Ayun ush-Shia Vol. 2. P 39. Modern Print
  33. Ayun ush-Shia Vol. 2. P 39. Modern Print
  34. Ayun ush-Shia, Vol. 2, P 3
  35. Ayun ush-Shia 2, P 39, Modern Print
  36. Tuhaf al-Uqul P 483
  37. Bihar ul-Anwar Vol. 78, P 369
  38. Ayun ush-Shia, Vol. 2, P 39, Modern Print
  39. Ayun ush-Shia, Vol. 2, P 39, Modern Print

## The Thirteenth Infallible: The Eleventh Imam

# Hassan Askari (as) and his forty discourses

## The Thirteenth Infallible Hassan Askari (as)

Name: Hassan (as)

Renowned Title: Askari

Subtitle: Abu Muhammad

Father and Mother: Imam Hadi (as) and Saleel (as)

Time & Place of Birth. 8th Rabi usani or 24rth Rabiul Awal 232 Hijrah in Medina

Time & Place of Martyrdom: 8th Rabi ul Awal 260 Hijrah By The conspiracy of Motamid the Foureenth Abbasade caliph, in the city of Samara at the age of 28 years.

Tomb: Samara (Iraq) Duration of life.

Before Imamate 22 years (from 232 to 245 Hijrah. After Imamate 6 years 254 to 260 Hijrah.

He was constantly & permanently under observation in the prison of the Satans of his age & was finally brutally martyred by poison.

## Forty Discourses from Imam Hassan Al Askari (as)

أربعون حديثاً

عن الامام الحسن العسكري عليه السلام

1. Allah is the one with whom all the creatures seek refuge at the time of need & hardships & while the hope from all the creations & the causes antecedents & determinants except Him, is discontinued & cut off. 1

1- اللَّهُ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَالشَّدَائِدِ كُلُّ مَخْلُوقٍ، عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ دُونَهُ وَتَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَنْ سِوَاهُ. (بحار الانوار ج3)

2. The love of the pious ones for the pious ones is a reward & recompense for those pious. And the love of debauch (libertine) for the pious ones is a sublimity & superiority for the pious ones. And the grudge of the debauch for the pious ones is the decoration for the pious ones. And the grudge & enmity of pious ones against the debauch & libertine is a humility for the debauch (sybarite). 2

2- حُبُّ الْأَبْرَارِ لِلأَبْرَارِ ثَوَابٌ لِلأَبْرَارِ. وَحُبُّ الْفُجَّارِ لِلأَبْرَارِ فَضِيلَةٌ لِلأَبْرَارِ،  
وَبُغْضُ الْفُجَّارِ لِلأَبْرَارِ، زِينٌ لِلأَبْرَارِ وَبُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ.  
(تحف العقول ص487)

3. No respectful one abandons the right except it that he become debased & objected, & no objected & debased acquires it except that he becomes respectful & honorable. 3

3- مَا تَرَكَ الْحَقَّ عَزِيزٌ إِلَّا ذَلَّ، وَلَا أَخَذَ بِهِ ذَلِيلٌ إِلَّا عَزَّ. (تحف العقول ص489)

4. Thus the one out of the jurisprudents who is the protector of his soul, saver of his religion, the oppressor of his passions & lusts (of ego), submissive to the command of his Lord, 'so it is obligatory for the people to imitate & follow him (Taqleed means unconditional Imitation). 4

4- فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالَفًا عَلَى هَوَاهُ  
مُطِيعًا لِأَمْرِ مَوْلَاهُ، فَلِلْعَوَامِّ أَنْ يُقَلِّدُوهُ. (وسائل الشيعة ج18 ص95)

5. An age will approach when the people's faces would be laughing (exalting) & their hearts would be dark, bleak & dirty. The Sunnah to them would be innovation & heresy & innovation would be (considered) Sunnah among them. The faithful would be belittled & debased among them, & the transgressor would be honorable & respectful among them. Their lords & chiefs would be ignorant & aggressive ones. And the religious scholar's would be on the threshold of the aggressors & tyrants. 5

5- سَيَأْتِي زَمَانُ النَّاسِ وَجُوهُهُمْ ضَاحِكَةٌ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مُظْلِمَةٌ مُتَكَدِّرَةٌ،  
السُّنَّةُ فِيهِمْ بِدْعَةٌ، وَالْبِدْعَةُ فِيهِمْ سُنَّةٌ، الْمُؤْمِنُ بَيْنَهُمْ مُحَقَّرٌ، وَالْفَاسِقُ بَيْنَهُمْ

مُوقَّتَرٌ، أَمْرًاؤُهُمْ جَاهِلُونَ جَائِرُونَ وَعُلَمَاؤُهُمْ فِي أَبْوَابِ الظُّلْمَةِ... (مستدرک  
الوسائل 2 ص 322)

6. Whoever admonishes his brother secretly he has decorated him & the one who admonishes him openly & publicly has vilified & rebuked him.6

6- مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ. وَ مَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ. (تحف العقول  
ص 489)

7. The best of your brothers is the one who forgets your sin & remember & mentions your favor done to him. 7

7- خَيْرُ إِخْوَانِكَ مَنْ نَسِيَ ذَنْبَكَ وَذَكَرَ إِحْسَانَكَ إِلَيْهِ. (بحار الانوار ج 78  
ص 379)

8. The foolish heart is in his mouth & the mouth (lips) of the wise one is in his heart (the foolish says whatever he pleases, without considering it's repercussion whereas the sage thinks before speaking.) 8

8- قَلْبُ الْأَحْمَقِ فِي فَمِهِ وَ فَمُ الْحَكِيمِ فِي قَلْبِهِ. (بحار الانوار ج 78 ص 374)

9. The person who rides the back of falsehood, lands upon the house of regret & shame.9

9- مَنْ رَكِبَ ظَهَرَ الْبَاطِلِ نَزَلَ بِهِ دَارًا لِنَدَامَةٍ. (بحار الانوار ج 78 ص 379)

10. Rage & anger is the key to all evils. 10

10- أَلْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ. (بحار الانوار ج 78 ص 373)

11. Do not enter a disputed discussion as it will take away your honor & respect & do not make mockery

& joke as people would pick up courage & dare at you. 11

11- لَا تُمَارِ فِيذَهَبَ بَهَاؤُكَ، وَلَا تُمَارِحَ فَيُجْتَرَأَ عَلَيْكَ.

12. How shameful & abominable is that a faithful becomes inclined toward a thing which degrades & belittles him. 12

12- مَا أَقْبَحَ بِالْمُؤْمِنِ تَكُونُ لَهُ رَعْبَةٌ تُذُلُّهُ. (انوارالبهيہ، ص353)

13. Faithful is a beneficence & benevolence for another faithful & a logic & poof for the infidel. (Logic & proof of Allah)13

13- الْمُؤْمِنُ بَرَكَةٌ عَلَى الْمُؤْمِنِ وَحُجَّةٌ عَلَى الْكَافِرِ. (تحف العقول ص489)

14. There is nothing over &: above two qualities, belief & faith upon Allah & benefitting the faithful brethren. 14

14- خَصَلْتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ، الْإِيمَانُ بِاللَّهِ وَنَفْعُ الْإِخْوَانِ. (تحف العقول ص489)

15. The neighbor who conceals the good deed when he sees it, &: reveals if he sees a bad act, is from among the extreme & back breaking agonies. 15

15- مِنَ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ: جَارٌ، إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا. (بحار الانوار ج78 ص372)

16. Humbleness is a boon & beneficence which does not get subjected to the jealousy of people. 16

16- التَّوَاضُّعُ نِعْمَةٌ لَا يُحْسَدُ عَلَيْهَا. (تحف العقول ص489)

17. It is against the etiquettes to express joy & pleasure before the grieved on. 17

17- لَيْسَ مِنَ الْأَدَبِ إِظْهَارُ الْفَرَحِ عِنْدَ الْمَحْزُونِ. (بحار الانوار ج78 ص374)

18. The person nursing grudge & enmity) has the least of comfort among the people. 18

18- أَقَلُّ النَّاسِ رَاحَةَ الْحَقُودِ. (بحار الانوار ج78 ص373)

19. All the evils are present together in a house & lying is the key to it. 19

19- جُعِلَتْ الْخَبَائِثُ فِي بَيْتٍ وَالْكَذِبُ مَفَاتِيحُهَا. (بحار الانوار ج78 ص379)

20. To say it that 'I wish I may not be brought to question except for this sin is an unforgiveable sin. Then he (as) said polytheism among people is more hideous & invisible than an ant over the black canvass on a dark night. 20

20- مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ : لَيْتَنِي لَا أُؤَاخَذُ إِلَّا بِهَذَا. ثُمَّ قَالَ عَلَيْهِ السَّلَامُ:  
الإِشْرَاقُ فِي النَّاسِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الْمَسْحِ الْأَسْوَدِ فِي اللَّيْلَةِ  
الْمُظْلِمَةِ. (تحف العقول ص487)

21, No One except a thankful & grateful person recognizes the beneficence & favor. And no body thanks for the boon & benevolence except the gnostic (sagacious), 21

21- لَا يَعْرِفُ النِّعْمَةَ إِلَّا الشَّاكِرُ، وَلَا يَشْكُرُ النِّعْمَةَ إِلَّا الْعَارِفُ. (بحار الانوار ج78 ص378)

22. The one who praises an incapable & undeserving person stays at the abode of the accused person. 22

22- مَنْ مَدَحَ غَيْرَ الْمُسْتَحِقِّ فَقَدْ قَامَ مَقَامَ الْمُتَّهَمِ. (بحار الانوار ج 78 ص 378)

23. The weakest of the enemies from strategic point of view is the one who manifest & reveals his enmity. 23

23- أضعفُ الأعداءِ كيداً من أظهرَ عداوتهُ. (بحار الانوار ج 78 ص 379)

24. Training the ignorant & reverting the habitual addict back from his habit is like a miracle (most rare & difficult). 24

24- رياضةُ الجاهلِ وردُّ المعتادِ عن عادتهِ كالمُعْجِزِ. (تحف العقول ص 489)

25. Do know it that insisently begging & questioning for the grant of need takes away the honor (dishonors) & causes inconvenience, pain, & suffering. 25

25- وَاعْلَمْ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْلُبُ الْبَهَاءَ وَيُورِثُ التَّعَبَ وَالْعَنَاءَ. (بحار الانوار ج 78 ص 378)

26. This very politeness, courtesy & civility is sufficient for you that you refrain from doing what you dislike in others. (The bad deeds & evils). 26

26- كَفَاكَ أَدَباً تَجَنَّبَكَ مَا تَكْرَهُ مِنْ غَيْرِكَ. (بحار الانوار ج 78 ص 377)

27. Indeed, generosity & charity has a quantity so when it exceeds that it becomes spending lavishly (squandering). And so does foresightedness & caution has a limit & when it exceeds that then it is cowardice. 27

27- إِنَّ لِلسَّخَاءِ مِقْدَاراً، فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرْفٌ، وَلِلْحَزْمِ مِقْدَاراً، فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ. (بحار الانوار ج 78 ص 377)

28. Observing the middle way in economy has a quantity when It exceeds that then it is stinginess & avarice. And there is a limit to bravery & gallantry & when It exceeds that then it is rashness & impetuosity. 28

28- وَلِلْاِقْتِصَادِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ بُخْلٌ، وَ لِلشَّجَاعَةِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ تَهَوُّرٌ. (بحار الانوار ج 78 ص 377)

29. The person whose disposition is piety & his nature is generosity & his quality is forbearance & tolerance the number of his friends would become great. 29

29- مَنْ كَانَ الْوَرَعَ سَجِيَّتَهُ، وَالْكَرَمُ طَبِيعَتَهُ، وَالْحِلْمُ خُلُقَهُ كَثُرَ صَدِيقُهُ. (بحار الانوار ج 78 ص 379)

30. When the hearts become mirthful & exhilarated then hand them over (saturate & feed them with) knowledge and when they shirk it then leave them alone (since hearts & souls have a particular condition when ready for imbibing learning.) 30

30- إِذَا نَشِطَتِ الْقُلُوبُ فَأَوْدِعُوهَا وَإِذَا نَفَرَتْ فَوَدِّعُوهَا. (بحار الانوار ج 78 ص 379)

31. Allah has made the fasting obligatory so that those rich & wealthy taste & realize the touch (agony) of hunger & consequently become kind to the poor. 31

31- فَرَضَ اللَّهُ تَعَالَى الصُّوْمَ لِيَجِدَ الْغَنِيُّ مَسَّ الْجُوعِ لِيَحْنُو عَلَى الْفَقِيرِ. (كشف الغمة ج 2 ص 193)

32. The sustenance which has become guaranteed (by Allah) must not refrain & make you so busy so that you do not perform the obligatory practices. 32

32- لَا يَشْغَلُكَ رِزْقٌ مَضمُونٌ عَنْ عَمَلٍ مَفْرُوضٍ. (بحار الانوار ج 78 ص 374)

33. Refrain & avoid fame seeking & striving for power, as these two invite man towards annihilation. 33

33- إِيَّاكَ وَالْإِذَاعَةَ وَطَلَبَ الرِّيَّاسَةَ قَانَهُمَا يَدْعُونَ إِلَى الْهَلَكَةِ. (بحار الانوار ج78 ص 371)

34. Much of service & adoring does not mean one should pray & fast a lot but indeed the abundance & plentifulness of service is exuberantly & plentifully meditating into the affair of Allah. 34

34- لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَالصَّلَاةِ وَإِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

(تحف العقول ص488)

35. Be afraid of Allah & become a decoration & do not become a (source of) a disgusting & miserable object (for us). 35

35- اتَّقُوا اللَّهَ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا. (تحف العقول ص488)

36. A greedy one does not get more than what has been destined for him. 36

36- لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ. (تحف العقول ص489)

37. The boldness & courage of a son in small age (childhood upon his father becomes the cause of his disobedience & molesting him (father) when he grows up. 37

37- جُرْأَةُ الْوَالِدِ عَلَى وَالِدِهِ فِي صِغَرِهِ تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ. (بحار الانوار ج78 ص 487)

38. Laughing without any amazement is (a sign of) ignorance.38

38- مِنَ الْجَهْلِ الضَّحْكُ مِنْ غَيْرِ عَجَبٍ. (تحف العقول ص489)

39. You are leading shortening lives & limited durations and death suddenly approaches. Who so ever sows benevolence & beneficence reaps joy & pleasure and the one who sows evil reaps repentance & shame. Everybody reaps, what he sows. 39

39- إِنَّكُمْ فِي أَجَالٍ مَنْقُوصَةٍ وَأَيَّامٍ مَعْدُودَةٍ، وَالْمَوْتُ يَأْتِي بَغْتَةً، مَنْ يَزْرَعْ خَيْرًا يَحْصِدْ غِبْطَةً، وَمَنْ يَزْرَعْ شَرًّا يَحْصِدْ نَدَامَةً لِكُلِّ زَارِعٍ مَا زَرَعَ. (تحف العقول ص489)

40. The one who does not have the fear of people (in committing sin) will not be afraid of Allah.40

40- مَنْ لَمْ يَتَّقِ وُجُوهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ. (بحار الانوار ج78 ص377)

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1. Bihar ul-Anwar Vol. 3, P 41
  2. Tuhaf al-Uqul P 487
  3. Wasail ush-Shia Vol. 18. P 95
  4. Wasail ush-Shia Vol. 18. P 95
  5. Mustadak ul-Wasail. Vol. 2. P 322
  6. Tuhaf al-Uqul P 489
  7. Bihar ul-Anwar Vol. 78. P 379
  8. Bihar ul-Anwar Vol. 78. P 374
  9. Bihar ul-Anwar Vol. 78. P 379
  10. Bihar ul-Anwar Vol. 78. P 373
  11. Tuhaf al-Uqul P 486
  12. Anwar ul-Bahiyy. P 353
  13. Tuhaf al-Uqul P 489
  14. Tuhaf al-Uqul. P 489
  15. Bihar ul-Anwar Vol. 78. P 372
  16. Tuhaf al-Uqul. P 489
  17. Bihar ul-Anwar Vol. 78. P 321
  18. Bihar ul-Anwar Vol. 78. P 373
  19. Bihar ul-Anwar Vol. 78. P 379
  20. Tuhaf al-Uqul, P 487

21. Bihar ul–Anwar Vol. 78, P 378
22. Bihar ul–Anwar Vol. 78, P 378
23. Bihar ul–Anwar Vol. 78, P 379
24. Tuhaf al–Uqul, P 489
25. Bihar ul–Anwar Vol. 78, P 378
26. Bihar ul–Anwar Vol. 78, P 377
27. Bihar ul–Anwar Vol. 78, P 377
28. Bihar ul–Anwar Vol. 78, P 3771
29. Bihar ul–Anwar Vol. 78, P 379
30. Bihar ul–Anwar Vol. 78, P 379I
31. Kashf ul–Ghuma, Vol. 2, P 19'.5
32. Bihar ul–Anwar Vol. 78, P 374
33. Bihar ul–Anwar Vol. 78, P 371
34. Tuhaf al–Uqul.P 488
35. Tuhaf al–Uqul. P 488
36. Tuhaf al–Uqul. P 489
37. Bihar ul–Anwar Vol. 78. P 374
38. Tuhaf al–Uqul. P 487
39. Tuhaf al–Uqul. P 489
40. Bihar ul–Anwar Vol. 78. P 377

# The Fourteenth Infallible: The Twelfth Imam Mahdi (The Imam of this age) and his forty discourses

## Fourteenth Infallible twelfth Imam Mahdi

Name: (Mahdi) The name sake of Prophet (S)

Renowned Titles: Mahdi, Mauood, The Imam e Asr, Sahib Uz Zaman, Baqiyyat Ullah, Qaim (Arwahana Lahul Fida) (May our souls be sacrificed for him)

Father and Mother: Imam Hassan Askari and Narjis Khatoon (as)

Time & Place of Birth: 15th of shabban, year 255 or 256 Hijrah, in Samara and Remained under the guardianship of his father for nearly five years in secrecy.

Duration of life: Four Phases”

1. Childhood: Secretly nursed by his father upto a period of five years so that he may remain safe &

secure from the harm of the enemies. And when his father was martyred in 260 Hijrah, the post of Imamate was shifted over to him.

2. The short & small occultance: Started from the year 260 Hijrah & ended in 329 Hijrah, comming to nearly 70 years.

3. The major occultance: Began in the year 329 Hijrah & till Allah pleases that he appears, it will continue on.

4. The shinning period of his advent.

## Forty Discourses from Imam Mahdi (as)

### أربعون حديثاً

#### عن الامام مهدي (عجل الله تعالى فرجه)

1. Indeed the divine destinies will never be over whelmed & overcome & the divine will does never get rejected & nothing can supersede the divine grace. 1

1- أقدارُ الله لا تُغالبُ، وإرادتُهُ لا تُردُّ، وتوفيقُهُ لا يُسبَقُ. (البحار ج53 ص191)

2. Allah has not created the creations as futile & in vain. & has not let them go aimless & purposeless. 2

2- «...إنَّ اللهَ تعالى لم يخلقِ الخلقَ عبثاً ولا أهملهم سُدىً...» (بحار الانوار ج53 ص194)

3. Allah raised *Mohammed (S)* as beneficence for the worlds & completed His favors with him & ended the (series of) Apostles by him. And sent him toward all the people (for their guidance). 3

3- «... بَعَثَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ رَحْمَةً لِّلْعَالَمِينَ وَتَمَّمَ بِهِ نِعْمَتَهُ وَخَتَمَ بِهِ

## أَنْبِيَاءُهُ وَأَرْسَلَهُ إِلَى النَّاسِ كَافَّةً...» (بحار الانوار ج53 ص194)

4. He (SWT) says "AUF LAM MEEM (الم) Do men think that they will be left alone on saying we believe, & not tried?"

So he says: 'How people have undergone test & trial & how do they wonder around In astonishment & bewilderment sometime to the left & some times to the right. They have been detached from their religion or involved in doubts (ambiguity) or have become the enemy of the right. Or they are ignorant of the true traditions & correct prophecies & information's. Or they intentionally forget what they know. Do know it that the earth never gets empty & void of authority (argument) of Allah (the Prophet or Imam) whether he is evident & apparent or hidden & concealed (from the eyes)

(Chapter: decree from the master (Imam) of the age.) 4

4- فَإِنَّهُ عَزَّوَجَلَّ يَقُولُ: « أَلَمْ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ » كَيْفَ يَتَسَاقَطُونَ فِي الْفِتْنَةِ وَيَتَرَدَّدُونَ فِي الْحَيْرَةِ وَيَأْخُذُونَ يَمِينًا وَشِمَالًا فَارْقُوا دِينَهُمْ أَمْ أَرْتَابُوا أَمْ عَانَدُوا الْحَقَّ أَمْ جَهَلُوا مَا جَاءَتْ بِهِ الرِّوَايَاتُ الصَّادِقَةُ وَالْأَخْبَارُ الصَّحِيحَةُ أَوْ عَلِمُوا ذَلِكَ فَتَنَسَوْا مَا يَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِمَّا ظَاهِرًا وَإِمَّا مَغْمُورًا. (كمال الدين ج2 ص511) باب (توقيع من صاحب الزمان)

5. Have you not heard the word of Allah that ",O believers obey Allah & the Prophet (S) & those In authority from among you". Has Allah ordained anything except what is stable & constant up to the day of resurrection? Do you not see that Allah made shelters for you to seek refuge & flags to get guided right from the age of Adam (as) to the previous Imam (i.e. Imam Hassan Askari (as)).

Whenever a flag disappeared another flag appeared. And when one star disappeared another star rose. So when Allah turned his soul back toward Himself you presumed that Allah disconnected the medium between Himself & His creations. Nay, never at all has or would this happen till the dooms day, & the order of Allah gets manifested, where as they the (infidels) dislike it. 5

5- أَمَا سَمِعْتُمْ اللَّهَ عَزَّوَجَلَّ يَقُولُ « يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ » هَلْ أَمْرٌ إِلَّا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ؟ أَوَلَمْ تَرَوْا أَنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ لَكُمْ مَعَاقِلَ تَأْتُونَ إِلَيْهَا وَأَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَدُونِ آدَمَ

عَلَيْهِ السَّلَامُ إِلَى أَنْ ظَهَرَ الْمَاضِي (أَبُو مُحَمَّدٍ) صَلَوَاتُ اللَّهِ عَلَيْهِ كُلَّمَا غَابَ عَمَّ  
بَدَأَ عِلْمٌ وَإِذَا أَفَلَ نَجْمٌ طَلَعَ نَجْمٌ، فَلَمَّا قَبِضَهُ اللَّهُ إِلَيْهِ ظَنَنْتُمْ أَنَّ اللَّهَ عَزَّوَجَلَّ قَدْ  
قَطَعَ السَّبَبَ بَيْنَهُ وَبَيْنَ خَلْقِهِ . كَلَّا مَا كَانَ ذَلِكَ وَلَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ  
وَيُظْهِرَ أَمْرُ اللَّهِ عَزَّوَجَلَّ وَهُمْ كَارَهُونَ. (كمال الدين ج 2 ص 487)

6. The past (Imam Hassan Askari) crossed over the way of his fore fathers with great prosperity, & success, & disappeared from the sights. He followed the conduct of his ancestors with great exactness & similarity and led his life without any difference. His testament & knowledge. & the one who is his successor & follows the same program & way exists among us. And nobody ever disputes his place & office with us except the cruel sinner. And the one except us who proclaims the post of Imamate is an infidel. And if it was not that Allah's order is not to be subdued and His secrets are not to be revealed I would have manifested to you my right in a way that your minds would have glowed & your doubts would have cast off but only that which Allah desires takes place. And there is a fixed time for everything therefore, be pious & be obedient to us. 6

6- «... إِنَّ الْمَاضِي (ع) مَضَى سَعِيداً فَقِيداً عَلَى مِنْهَاجِ آبَائِهِ عَلَيْهِمُ السَّلَامُ حَذَوُ  
النَّعْلِ بِالنَّعْلِ وَفِينَا وَصِيَّتُهُ وَعِلْمُهُ وَمَنْ هُوَ خَلْفُهُ وَمَنْ يَسُدُّ مَسَدَهُ وَلَا يُنَازِعُنَا  
مَوْضِعَهُ إِلَّا ظَالِمٌ آثِمٌ وَلَا يَدُّ عَلَيْهِ دُونَنَا إِلَّا جَاهِدٌ كَافِرٌ وَلَوْلَا أَنَّ أَمْرَ اللَّهِ لَا يُغْلَبُ  
وَسِرَّهُ لَا يُظْهِرُ وَلَا يُعْلَنُ لَظَهَرَ لَكُمْ مِنْ حَقِّنَا مَا تَبْهَرُ مِنْهُ عُقُولُكُمْ وَيَزِيلُ شُكُوكُمْ  
لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَلِكُلِّ أَجَلٍ كِتَابٌ فَأَتَقُوا اللَّهَ وَسَلَّمُوا لَنَا. (البحار ج 53  
ص 179)

7. And when the incidents occur & take shape then turn to those who describe our Hadiths since they are my proof & authority over you & I am the authority of Allah upon them. 7

7- وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي  
عَلَيْكُمْ، وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ. (كمال الدين ج 2 ص 484)

8. Oh Allah bestow upon our (religious) scholars the piety in the world & admonition to others.

And to the students & researchers, the struggle, search & keenness & eagerness for getting knowledge. And to the listeners the following & acceptance (of what they hear from them). And to the patients of the

Muslims cure & comfort. And to our dead & deceased ones the kindness & compassion. And to our old & aged ones grace & peace & tranquility. And to our youth reference & conversion & repentance. And to the ladies modesty & shame. And to our wealthy ones the humility & amplitude & to our poor & have no the patience & contentment. 8

8- « اللَّهُمَّ .. وَتَفَضَّلْ عَلَى عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلَى الْمُتَعَلِّمِينَ بِالْجُهْدِ وَالرَّغْبَةِ، وَعَلَى الْمُسْتَمِعِينَ بِالِاتِّبَاعِ وَالْمَوْعِظَةِ وَعَلَى مَرْضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَعَلَى مَوْتَاهُمْ بِالرَّأْفَةِ وَالرَّحْمَةِ، وَعَلَى مَشَائِخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَعَلَى الشَّبَابِ بِالْإِنَابَةِ وَالتَّوْبَةِ، وَعَلَى النِّسَاءِ بِالْحَيَاءِ وَالْعِفَّةِ، وَعَلَى الْأَغْنِيَاءِ بِالتَّوَّاضُعِ وَالسَّعَةِ، وَعَلَى الْفُقَرَاءِ بِالصَّبْرِ وَالْقَنَاعَةِ... (المصباح للكفعي ص281)

9. Our hearts are the utensils of the Divine will so when Allah wishes something, we too wish the same.

9

9- «... قُلُوبُنَا أَوْعِيَةٌ لِمَشِيئَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا...» (بحار الانوار ج52 ص51)

10. So know it there is no relation & kinship between Allah & any individual. 10

10- فَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّوَجَلَّ وَبَيْنَ أَحَدٍ قَرَابَةٌ. (كمال الدين ج2 ص484)

11. So know it that the right of Imamate is with us & among us. And who so ever says (believes) it to be with others than us, he is a blamer, liar. And nobody except us claims it but the gone astray & deviated one. 11

11- «وَلْيَعْلَمُوا أَنَّ الْحَقَّ مَعَنَا وَفِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلَّا كَذَّابٌ مُفْتَرٍ وَلَا يَدَّعِيهِ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ...» (كمال الدين ج2 ص511)

12. Oh Allah, for the right of the one who supplicates to you, & calls you in the oceans & lands. Peace be upon Muhammad & his household. And grant the vastness & abundance of sustenance to the poor men & women of the faithful's. And bestow health & cure & comfort upon the patients & diseased among

the faithful men & women. And mercy & magnanimity over the faithful men & women. And beneficence & benevolence, & forgiveness to their dead ones. And grant to their travelers a safe & handful return to their homelands.

For the sake of the right of Muhammad & all His household. 12

12- إلهي بحقٍّ مَنْ نَاجَاكَ، وَبِحَقِّ مَنْ دَعَاكَ فِي الْبَحْرِ وَالْبَرِّ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَتَفَضَّلْ عَلَى فُقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْغِنَى وَالسَّعَةِ، وَعَلَى مَرْضَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالشِّفَاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِاللُّطْفِ وَالْكَرَامَةِ، وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَعَلَى غُرَبَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ، بِحَقِّ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. (المصباح للكفعمي ص306)

13. Those who fix a time (regarding the advent of Imam Mahdi (as)) are liars. 13

13- كَذِبَ الْوَقَّاتُونَ. (كمال الدين ج2 ص483)

14. And the how-ness of benefiting from me in my occultation is like the benefiting from the sun when it disappears from the eyes behind the clouds. 14

14- وَأَمَّا وَجْهُ الْإِنْتِفَاعِ بِي فِي غَيْبَتِي فَكَأَنَّ الْإِنْتِفَاعَ بِي فِي غَيْبَتِي فَكَأَنَّ الْإِنْتِفَاعَ بِالشَّمْسِ إِذَا غَيْبَتْهَا عَنِ الْأَبْصَارِ السَّحَابُ. (بحار الانوار ج78 ص380)

15. Oh Allah, the calamity has become great, & the secret has become revealed & open, & the curtains have been removed (from the works) & the hopes have discontinued & the earth has become narrow & the sky has refused the showers of blessing & you are the helper & to you the complaint has to be made. And we have got to depend upon you in hardships & easiness. 15

15- إلهي عَظُمَ الْبَلَاءُ، وَبَرِحَ الْخَفَاءُ، وَانْكَشَفَ الْغَطَاءُ، وَانْقَطَعَ الرَّجَاءُ، وَضَاقَتِ الْأَرْضُ، وَمُنِعَتِ السَّمَاءُ، وَأَنْتَ الْمُسْتَعَانُ، وَإِلَيْكَ الْمُشْتَكِي، وَعَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ. (الصحيفة المهديّة ص69)

16. And indeed I am the safety & security for the people of the earth. 16

16- «... وَإِنِّي لَأَمَانٌ لِأَهْلِ الْأَرْضِ..» (بحار الانوار ج53 ص181)

17. Allah does not accept for the righteousness (any thing) except completion & for the falsehood (any thing) except downfall. 17

17- «...أَبَى اللَّهُ عَزَّوَجَلَّ لِلْحَقِّ إِلَّا إِتْمَامًا وَلِلْبَاطِلِ إِلَّا زُهُوقًا...» (بحار الانوار ج53 ص193)

18. And pray much for the quickness of deliverence for that is your (own) deliverence. 18

18- وَكَثِّرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ. (كمال الدين ج2 ص485)

19. I am the last & final of the legatees (guardians) & for my sake Allah repulses the calamity from my family & shias. 19

19- «... أَنَا خَاتِمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ الْبَلَاءَ عَنِ أَهْلِي وَشِيْعَتِي...» (بحار الانوار ج52 ص30)

20. And as for the reason of the incidence of occultation so Allah says ' , Oh those who believe! Do not question about the things which if get apparant & dislosed to you you would feel bad about those.' 20

20- وَأَمَّا عَلَّةٌ مَا وَقَعَ مِنَ الْغَيْبَةِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ « يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْؤُكُمْ». (كمال الدين ج2 ص485)

21. Oh Allah, if I obey you then praise & Eulom<sup>1</sup> is for you & if I disobey & commit sin then proof & authority is for You. Comfort & deliverence is from You. Glorified is the Allah who grants boon & beneficence & accepts thanksgiving & gratitude & Glorified is the Allah who has the power & forgives.

Oh Allah if I commit a sin (disobedience), so I obey You in some thing which is the most beloved one to You & that is faith in You. I do not believe in a son for You & I have not taken a partner for You.

And this is a favour from You to me & not a favour from me to You. 21

21- اللَّهُمَّ إِنِ اطَّعْتُكَ فَالْمَحْمَدَةُ لَكَ وَإِنْ عَصَيْتُكَ فَالْحُجَّةُ لَكَ مِنْكَ الرَّوحُ  
وَمِنْكَ الْفَرْجُ، سُبْحَانَ مَنْ أَنْعَمَ وَشَكَرَ، وَسُبْحَانَ مَنْ قَدَرَ وَغَفَرَ، اللَّهُمَّ إِنِ كُنْتُ قَدْ  
عَصَيْتُكَ فَإِنِّي قَدْ اطَّعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَهُوَ الْإِيمَانُ بِكَ، لَمْ أَتَّخِذْ لَكَ  
وَلَدًا وَلَمْ أَدْعُ لَكَ شَرِيكًا، مَنَّا مِنْكَ بِهِ عَلِيٌّ، لَا مَنَّا مِنِّْي بِهِ عَلَيْكَ... (مهج  
الدعوات ص295)

22. And the person who eats anything from our wealth money (like khomas) indeed, he eats up fire (putting fire into his belly) & soon he will enter the hell fire. 22

22- وَ مَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَسَيَصِلِي سَعِيرًا.  
(كمال الدين ج2 ص521) باب (ذكر التوقيعات)

23. So every one of you must practice (in a manner) so as to get closer to our love & must take distance from thing which brings closer to our displeasure & anger. 23

23- «...فَلْيَعْمَلْ كُلُّ امْرِئٍ مِنْكُمْ مَا يَقْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَيَتَجَنَّبُ مَا يُدْنِيهِ مِنْ  
كَرَاهَتِنَا وَسَخَطِنَا...» (الاحتجاج ص498)

24. So shut the doors of queries which are not beneficial (meaning-ful) for you. 24

24- «... فَأَغْلِقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ...» (بحار ج52 ص92)

25. I am the Mahdi (the rightly guided one) I am the upholder & upkeeper of the age. I am the one who fills it (the earth) with justice just as it is filled up with aggression & cruelty. The earth does not remain empty of the Proof & authority of Allah. 25

25- أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمَلُّهَا عَدْلًا كَمَا مُلِئْتُ جَوْرًا إِنَّ الْأَرْضَ لَا تَخْلُومُنِ حُجَّةً... (بحار الانوار ج52 ص2)

26. And make (turn) your intention towards us with love based upon the conspicuous sunnah (traditions).  
26

26- «... وَاجْعَلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوَدَّةِ عَلَى السَّنَةِ الْوَاضِحَةِ...» (بحار ج53 ص179)

27. Oh Allah grant us the divine grace about obedience & taking distance from sin, & the truth of intention & the recognition of honour & grace & bestow upon us the beneficence of guidance, And uphold & keep our tongues with truth & wisdom & fill our hearts with knowledge & recognition (of Allah). And purify our interior (bellies) from forbidden & doubtful things. And constrain our hands from aggression, oppression & theft (stealing). And cover our eyes from transgression (viewing the forbidden things) & the dishonesty (of looks) And obstruct & cover our ears from listening & lending ear to futile & fake talk & back biting. 27

27- اللَّهُمَّ ارزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ الْمَعْصِيَةِ، وَصِدْقَ النِّيَّةِ، وَعِرْفَانَ الْحُرْمَةِ، وَآكْرِمْنَا بِالْهُدَى وَالْإِسْتِقَامَةَ، وَسَدِّدْ أَلْسِنَتَنَا بِالصَّوَابِ وَالْحِكْمَةِ، وَأَمَلْ قُلُوبَنَا بِالْعِلْمِ وَالْمَعْرِفَةِ وَطَهِّرْ بَطُونَنَا مِنَ الْحَرَامِ وَالشُّبْهَةِ، وَاكْفُفْ أَيْدِيَنَا عَنِ الظُّلْمِ وَالسَّرِقَةِ، وَاغْضُضْ أَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَأَسَدِّدْ أَسْمَاعَنَا عَنِ اللَّغْوِ وَالْغَيْبَةِ... (المصباح للكفعمي ص281)

28. So indeed the major occultation has taken place therefore, there is no advent except when Allah gives permission. 28

28- فَقَدْ وَقَعَتِ الْغَيْبَةُ التَّامَّةُ فَلَا ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ عَزَّوَجَلَّ . (كمال الدين ج2 ص516)

29. And when Allah gives us the permission of speaking then the right will get manifested & the falsehood will get annihilated. 29

29- «... وَإِذَا أَدْنَى اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَاضْمَحَلَّ الْبَاطِلُ...»  
(بحار الانوار ج 53 ص 196)

30. I am the remnant (the remainings of the Allah's affair) upon His earth & the avenger & vengeance taker from His enemies. 30

30- «أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَالْمُنْتَقِمُ مِنْ أَعْدَائِهِ...» (بحار ج 52 ص 24)

31. And when I appear then at that time of my advent there would be no oath of allegiance taking for the devils upon my neck.

(I will not sit silent rather I will fight them). 31

31- وَإِنِّي أَخْرُجُ حِينَ أَخْرُجُ وَلَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاغِيَتِ عُنُقِي. (بحار الانوار ج 78 ص 380) باب مواعظ الامام القائم (ع) وحكمه

32. We are not heedless to your life affairs & do not forget mentionings of you. 32

32- «... إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِينَ لِذِكْرِكُمْ...» (بحار ج 53 ص 175)

33. Oh Allah shower your benedictions upon Muhammad & his household. And honour & revere your saints (friends) by fulfilling & materialising your promise & make them reach & have access to their aspirations regarding your help. And protect them against the fear of the one who has stood up against you. 33

33- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْرِمِ أَوْلِيَاءَكَ بِانْجَازِ وَعْدِكَ، وَبَلِّغْهُمْ دَرَكًا مَا يَأْمَلُونَهُ مِنْ نَصْرِكَ، وَاكْفُفْ عَنْهُمْ بِأَسْ مَنْ نَصَبَ الْخِلَافَ عَلَيْكَ وَتَمَرَّدَ بِمَنْعِكَ عَلَى رُكُوبِ مُخَالَفَتِكَ، وَاسْتَعَانَ بِرِفْدِكَ عَلَى فَلَ حَدِّكَ، وَقَصَدَ لِكَيْدِكَ بِأَيْدِكَ، وَوَسِعَتْهُ حِلْمًا لِتَأْخُذَهُ عَلَى جَهْرَةٍ، وَتَسْتَأْ صِلُهُ عَلَى غِرَّةٍ، فَإِنَّكَ

اللَّهُمَّ قُلْتَ وَقَوْلِكَ الْحَقُّ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُقَهَا وَأَزَيَّنْتَ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ وَقُلْتَ (فَلَمَّا آسَفُونَا أَنْتَقَمْنَا مِنْهُمْ). (مهج الدعوات ص68)

34. Curse of Allah & His angles & all the people be upon the one who eats up & consumes (even) one dirham (unit of currency) out of our money as haram (for bidden). 34

34- لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ مِنْ مَالِنَا دِرْهَمًا حَرَامًا. (كمال الدين ج2 ص552) باب ( ذكر التوقيعات )

35. We do not accept your wealth except for the sake of purifying those. 35

35- وَأَمَّا أَمْوَالُكُمْ فَلَا نَقْبَلُهَا إِلَّا لِتُطَهَّرُوا. (كمال الدين ج2 ص484)

36. Oh Allah, the owner of people necks (Having domination over them) and oh the breaker (defeater) of groups. Oh, the opener of doors, oh the creator of causes & media, provide a cause & media for us since we do not have the strength & means to achieve that, for the sake of the (word) there is no Allah except Allah & Muhammad is the Prophet (S) of Allah, peace be upon him & entire of his household. 36

36- يَا مَالِكَ الرَّقَابِ يَا هَازِمَ الْأَحْزَابِ يَا مُفْتِحَ الْأَبْوَابِ يَا مُسَبِّبَ الْأَسْبَابِ سَبِّبْ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلْبًا بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ أَجْمَعِينَ. (مهج الدعوات ص45)

37. Oh the light of light, oh the administrator of the affairs, oh the raiser of those who are in the graves!

Shower your benediction upon Muhammad & his household.

And free me & my shias out of the (state of) anguish to have joy & deliverance & exodus out of the sorrow & grief. And broaden the way of your kindness for us. And send us something from yourself which may make us comfortable & in (the state of) deliverance. And treat us in a way that you are fit & worthy for it. Oh the kind one, oh the merciful of all the mercifuls. 37

37- يَا نُورَ النُّورِ، يَا مُدَبِّرَ الْأُمُورِ، يَا بَاعِثَ مَنْ فِي الْقُبُورِ، صَلِّ عَلَيَّ مُحَمَّدَ وَآلِ مُحَمَّدَ، وَاجْعَلْ لِي وَلِشِيعَتِي مِنَ الضِّيْقِ فَرَجًا وَمِنَ الْهَمِّ مَخْرَجًا، وَأَوْسِعْ لَنَا الْمَنْهَجَ وَأَطْلِقْ لَنَا مِنْ عِنْدِكَ مَا يُفْرِجُ، وَأَفْعَلْ بِنَامَا أَنْتَ أَهْلُهُ، يَا كَرِيمُ، يَا أَرْحَمَ الرَّاحِمِينَ.

### (الجنة الواقية فصل 26)

38. Indeed we have thorough knowledge which encompasses your news (incidents & affairs of life). And nothing out of your news remain hidden from us. 38

38- فَإِنَّا يُحِيطُ عَلِمْنَا بِأَنْبَاءِكُمْ وَلَا يَعْزُبُ عَنَّا شَيْءٌ مِّنْ أَخْبَارِكُمْ. (بحار الانوار ج 53 ص 175)

39. And the advent & occurrence of deliverance pertains to the permission of Allah. 39

39- وَأَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ. (كمال الدين ج 2 ص 484)

40. Nothing like service rubs the nose of Satan upon dust so perform the service & rub the nose of Satan upon dust. 40

40- (... فَمَا أُرْغِمَ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِّثْلَ الصَّلَاةِ فَصَلِّهَا وَأُرْغِمَ أَنْفَ الشَّيْطَانِ. (بحار الانوار ج 53 ص 182)

### END NOTE

1. Usul al- Kafi vol 1 p41 chapter questioning the scholar & his answers Hadith -8
2. Usul al- Kafi vol 42 (chapter. Dissemination of knowledge Hadith -4.
3. Nahjul Balaghah. Hikmat 147.

4. Usul al- kafi vol 1 P 42.
5. Usul al- kafi p33.
6. Wasailushia vol 18 P 102.
7. Safinatul Bihar Vol 1 p. 504, Usul al- Kafi vol 1 p.49.
8. Bihar ul Anwar, vol2, p156.
9. Quotation from Biha vol.2 p157.
10. 'Goodly saying', outline of it, p175, 181.
11. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant." The terrifically tryant & cruel would be named zaloom in Arabic language. Where as any ordinal)' cruel person would be known zalim (cruel). Almosid (the Arabian. English) dictionaly not finding a proper term agaiust zaloom (the tyrant most) has refered it to zalim (the ordinal)' cruel)
12. Undervaluing & degrading the prayers would range from not offering it to offering it sluggishly sla ckly, out of its time & developing indifferent, & careless attitude to wards it. And not showing promptness vigil & suitable care in its performance.

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1. Bihar ul-Anwar Vol. 53, P 191
  2. Bihar ul-Anwar Vol. 53, P 194
  3. Bihar ul-Anwar Vol. 53, P 194
  4. Kamal Uddin Vol. 2, P 511
  5. Kamal Uddin Vol. 2, P 487
  6. Bihar ul-Anwar Vol. 53, P 179
  7. Kamal Uddin Vol. 2, P 484
  8. Al Misbah Lil Kafami P 281
  9. Bihar ul-Anwar Vol. 52. P 51
  10. Kamal Uddin Vol. 2. P 484
  11. Kamal Uddin Vol. 2. P 511
  12. Al Misbah Lil Kafami P 306
  13. Kamal Uddin Vol. 2, P 483
  14. Bihar ul-Anwar Vol. 78, P 380
  15. Al Sahifa Mahdia, P 69
  16. Bihar ul-Anwar Vol. 53, P 181
  17. Bihar ul-Anwar Vol. 53, P 193
  18. Kamal Uddin Vol. 2, P 485
  19. Bihar ul-Anwar Vol. 52, P 30
  20. Kamal Uddin, Vol. 2, P 485
  21. Mehjud Dawat, P 295
  22. Kamal Uddin, Vol. 2, P 521 (Chapter the discussion of the decrees)

23. Al Ehtijaj, P 498
24. Bihar ul-Anwar Vol. 52, P 92
25. Bihar ul-Anwar Vol. 52, P 2
26. Bihar ul-Anwar Vol. 53, P 179
27. Al Misbah Lil kafami, P 281
28. Kamal Uddin, Vol. 2. P 516
29. Bihar ul-Anwar Vol. 53, P 196
30. Bihar ul-Anwar Vol. 52, P 24
31. Bihar ul-Anwar Vol. 78. P 380 (The Chapter admonitions & wisdom, of Imam Al Qaim)
32. Bihar ul-Anwar Vol. 53, P 175
33. Mehj Ud Dawat. P 68
34. Kamal Uddin, Vol. 2, P 522 Chapter: The mentioning of decrees.
35. Kamal Uddin. Vol. 2, P 484
36. Mehjud Dawat, P 45
37. Al Janat ul-Waqiya, Chapter 26
38. Bihar ul-Anwar Vol5.3, P 175
39. Kamal Uddin Vol. 2. P 484
40. Bihar ul-Anwar Vol. 5.3. P 182

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