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FASCINATING

DISCOURSES

OF

(Fourteen Infallibles (A.S.))

*Including 560 Hadieths, of
the fourteen infallibles, Forty
Hadieths from each one.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Fascinating Discourses of the Fourteen Infallibles (a.s

:Writer

Shaykh Mohammad Ishtihardi

:Published in print

Islamic Propagation Organization

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(Fascinating Discourses of the Fourteen Infallibles (a.s

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Including ۵۶۰ Hadiths of the fourteen Infallibles, Forty Hadiths from each oneThis book contains ۵۶۰ Hadiths which covers many dimensions of the human life amp; for those seeking solution to the today's world problems

Preface

بسم الله الرحمن الرحيم

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

p: 1

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 Jabbir 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 ۵۶۰ 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

point

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

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

p: ۴

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 [\(get rusted like the swords Hadith is their polish.\)](#)

تذاکرو و تلاقوا

p: ۵

وتحدثوا فان الحديث جلاء القلوب، ان القلوب لترين كما يرين السيف وجلاؤها الحديث.

Essa (removal of that rust).' 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.)

لا تحدثوا لجهال بالحكمه فتظلموها ولا تمنعوها اهلها 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 اوعيه فخيرها او عاها فاحفظ عنى ما اقول لك

الناس ثلاثه فعالم ربانى، ومتعلم على سبيل النجاه وهمج رعاع

People are divided in three groups: ١. The Godly scholars ٢. The knowledge seekers
(students) who move on the way towards salvation. ٣. 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

p: ٤

(of the life completion.)

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 ١. Godly scholar ٢. Student ٣. Silly rabble (٤) 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

The Emphasis of the leaders of Islam about broad casting traditions .٢

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

p: ٧

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" (1)

الروايه لحديثنا يشدد به قلوب شيعتنا، افضل من الف عابد

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" (2)

A brief consideration of learning Forty Hadiths .3

:"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" (3)

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

This tradition has been much narrated with a little amount of difference variation . 1
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. (4)

Allama Majlisi (may God have mercy on him) says about the word "memorizing of . 2

tradition", mentioned in the above stated Hadith, "As a matter of right, memorizing
(learning Hadith by heart has many grades

p: ۸

.Usul al-Kafi, p. ۳۳ -۱

.Wasa'il ul-Shia, vol. ۱۸, p. ۱۰۲ -۲

.Safinat ul-Bihar, vol. ۱, p. ۵۰۴, Usul al-Kafi, vol. ۱, p. ۴۹ -۳

.Bihar al-Anwar, vol. ۲, p. ۱۵۶ -۴

.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' 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)

In many cases, the title of forty is the final limit border of completion of those ۳۰ matters. Allama Haj Mirza Hussain Norri reflects', 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)

Supplementary, it may not remain unsaid that forty Hadiths means the Hadiths ۴۰ which are

p: ۹

.Quotation from Bihar al-Anwar, vol.۲, p. ۱۵۷ -۱

.Goodlysaying, the outline of it, p. ۱۷۵-۱۸۱ -۲

a requirement need on the course of guidance such as the problems of beliefs, jurisprudence, politics, ethics. As already mentioned a wise complete jurispudent is the one who gets benefitted saturated in variant dimensions of religion from the .knowledge practice

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 of Islamic Propagation organization, the International relations, Turkish Dept. And published circulated in ۳۲۰ pages' of the .(Rukkai size, in the year ۱۳۶۰ (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 it form, that forty sayings of .each infallible concerning various affairs dispositions, be narrated

And since it's 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 house hold 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 ۵۶۰ 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 ۱۳۷۱ (S.H

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

point

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 ۱۲th of Rabi ul awwal year ۵۷۱ A.D (forty years
.before the mission of prophet hood), in Mecca

Time place of Death holy shrine: Passed away on Monday ۲۸th of the month of Safar,
the rear, ۱۱th Hijrah, In Medina at the age of ۶۳ years. His Holy shrine, is situated
.besides the Prophet's mosque, in Medina

:Life Duration Three Phases

.(before Prophethood (۴۰ years .)

٢ .١٣ years (after Prophethood in Mecca.

٣ . Post migration from Mecca to Medina the 'foundation laying of Islamic state .
١٠ years (approx.))

Forty Traditions from the Holy Prophet

اربعون حديثاً

عن النبي الاكرم صلى الله عليه وآله وسلم

١ . Oh servants of Allah! You are like patients .

p: ١١

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 [\(that you get to become among the attainers victorious ones.\)](#)^(۱)

۱- يا عبادَ الله أنتم كالمَرْضَى وَرَبُّ الْعَالَمِينَ كَالطَّيِّبِ، فَصِيَ الْأَخِ الْمَرْضَى فِيمَا يَعْلَمُهُ الطَّيِّبُ وَتَدْبِيرُهُ بِهِ، لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَيَقْتَرِحُهُ، أَلَا فَاسْلِمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ. (مجموعه ورام ج ۲ ص ۱۱۷)

One who starts a morning in a condition that he does not make effort about the [. ۲](#)
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 [\(does not respond him, is not a Muslim.\)](#)^(۲)

۲- مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ يَسْمَعُ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ. (بحار الانوار ج ۷۴ ص ۳۳۹)

The Prophet of Islam (S) sent a group of Muslims to the battle front against the [. ۳](#)
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. \(Of ego\).'\)](#)^(۳)

۳- إِنْ النَّبِيِّ بَعَثَ سَرِيَّةً، فَلَمَّا رَجَعُوا قَالَ: مَرْحَبًا

p: ۱۲

Majmoo-a-warram, Vol. ۲, P ۱۱۷-۱

Bihar ul-Anwar Vol. ۷۴, P ۳۳۹-۲

Wasail ul Shia, Vol, P ۱۲۲-۳

بِقَوْمٍ قَضُوا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ . فَقِيلَ: يَا رَسُولَ اللَّهِ مَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ . (وسائل الشيعة ج ١١ ص ١٢٢)

When the innovations heretical practices become evident in my ummah it is . ٤ 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.) (١)

٤- إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ . (اصول كافي ج ١ ص ٥٤)

Jurisprudents are the trustees of the Prophets (trust worthy dependable . ٥ 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). (٢)

٥- أَلْفَقَهَاءُ أُمَّتَاءِ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا، قِيلَ يَا رَسُولَ اللَّهِ : وَمَا دُخُولُهُمْ فِي الدُّنْيَا؟ قَالَ: اتَّبَاعُ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُوهُمْ عَلَى دِينِكُمْ . كنز العمال، الحديث ٢٨٩٥٢ (اصول الكافي ج ١ ص ٤٦)

I do not have the fear of neither the faithful nor polytheist about my ummah. . ٦ 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

p: ١٣

Usool e Kafi Vol, P ٥٤٤ -١

Kanzal Amal al Hadith ٢٨٩٥٢, Usul e Kafi Vol, P ٤٦ -٢

,(practically he does what you consider bad (vices). (BIHARUL ANWAR. VOL ٢, P ١١٠

٦- إني لا- أتخوف على أمتي مؤمناً ولا- مشركاً، فإما المؤمن فيحجزه إيمانه وأما المشرك فيقمعه كفره، ولكن أتخوف عليكم منافقاً عليهم للسان يقول ما تعرفون ويعمل ما تنكرون. (بحار الانوار ج ٢ ص ١١٠)

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. ' (١)

٧- إذا كان يوم القيامة نادى مناد أين الظلمة واعوانهم؟ من لاق لهم دواء، أربط لهم كيساً، أو مدد لهم مدد قلم، فاحشروهم معهم. (بحار الانوار ج ٧٥ ص ٣٧٢)

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. (٢)

٨- فوق كل برٍّ برٌّ حتى يقتل الرجل في سبيل الله فإذا قتل في سبيل الله عزوجل فليس فوقه برٌّ. (بحار الانوار ج ١٠٠ ص ١٠)

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. (٣)

٩- شرُّ الناس من باع آخرته بدنياه، وشرُّ من ذلك من باع آخرته بدنيا غيره. (بحار الانوار ج ٧٧)

p: ١٤

Bihar ul-Anwar, Vol. ٧٥. P. ٣٢٧-١

Bihar ul-Anwar, Vol. ١٠٠, P ١٠-٢

Bihar ul-Anwar, Vol. ٧٧, P ٤٦-٣

The one who pleases a ruler with something which is the cause of Allah's fury has .١٠
(gone out of Allah's religion. ١)

١٠_ مَنْ أَرْضَى سُلْطَانًا بِمَا يُسْخِطُ اللَّهَ خَرَجَ مِنْ دِينِ اللَّهِ. (تحف العقول ص ٥٧)

One who comes to a rich man shows humbleness to him (for the sake of his wealth .١١
(has lost two third of his religion. ٢)

١١_ مَنْ أَتَى غَنِيًّا فَتَضَعَّعَ لَهُ ذَهَبَ ثُلُثَا دِينِهِ. (تحف العقول ص ٨)

Indeed, there are ten signs of the pious. ١. He makes friend for the sake of Allah .١٢
 (pleasure). ٢. He makes enemy for the Almighty Allah. ٣. He enters companionship for
 Allah. ٤. He gets separated for Allah. ٥. He becomes angry for the sake of Allah. ٦. He
 gets happy for Allah. ٧. He acts for the sake of lord. ٨. He asks Allah for the fulfillment
 of his need. ٩. He shows humility humbleness for Allah, whereas, he possesses the
 virtues of fear from Almighty has sincerity modesty, vigilance carefulness. ١٠. He
(performs good deeds for Allah. ٣)

١٢- أَمَّا عِلْمُهُ 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 ٢١)

I٣. 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, [\(forbearance mercy. ۱\)](#)

۱۳- سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي لَا يَعْرِفُونَ الْعُلَمَاءَ إِلَّا بِثَوْبٍ حَسَنٍ، وَلَا يَعْرِفُونَ الْقُرْآنَ إِلَّا بِصَوْتٍ حَسَنٍ، وَلَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ رَمَضَانَ. فَإِذَا كَانَ كَذَلِكَ سَلَطَ اللَّهُ سُلْطَانًا لَا عِلْمَ لَهُ وَلَا حِلْمَ لَهُ وَلَا رَحْمَ لَهُ. (بحار الانوار ج ۲۲ ص ۴۵۴)

When the resurrection day will come, the ink of the pen of scholars will be weighed .۱۴ against the blood of martyrs, so as a result of weighing the ink of the pen of scholars [\(will get superiority over the bloods of the martyrs. ۲\)](#)

۱۴- إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَزِنَ مِدَادَ الْعُلَمَاءِ بِدِمَاءِ الشُّهَدَاءِ فَيَرُجُّحُ مِدَادُ الْعُلَمَاءِ عَلَى دِمَاءِ الشُّهَدَاءِ. (لثالي الاخبار ج ۲ ص ۲۷۲)

۱۵. 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 [\(who opposes the boarding of it, gets drowned. ۳\)](#)

۱۵- مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ. (جامع الصغير ج ۲ ص ۵۳۳ حديث ۸۱۶۲)

Cursed is the one who puts the load of his life responsibilities upon the shoulders of .۱۶ [\(the people. ۴\)](#)

۱۶- مَلْعُونٌ مَنْ ألقى كَلَّهُ عَلَى النَّاسِ.

(تحف العقول ۳۷)

When the dooms day will come about, man will not move one step from his place .۱۷ .till he is questioned about four things

The way how .۱

p: ۱۶

Bihar ul-Anwar. Vol. ۲۲. P ۴۵۴-۱

Lyali al Ekhbar. Vol. ۲. P ۲۷۲-۲

Jamiasaghir Vol. ۲. P ۵۳۳ Hadith, ۸۱۶۲-۳

he spent his life? ٢. As to how did he wear out his youth? ٣. About the wealth, as to where he got it from in what way he spent it? ٤. And about the love of us the house
(hold of Prophet. ١)

١٧- إِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ تَزَلْ قَدَمًا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيْمَ أَفْنَاهُ. وَعَنْ شَبَابِهِ فِيْمَ أَبْلَاهُ، وَعَمَّا اكْتَسَبَهُ مِنْ آيِنٍ
اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ. وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ. (تحف العقول / ص ٥٦)

Shamoon (the grandson of Judah. one of the disciples of Essa (Christ) (as). ١٨
'?submitted to the Prophet of God (S): Describe to me the signs of ignorant

:The Prophet (S) said

If you become his companion he will offend grieve you. ٢. And if you avoid him he will .١
revile vilify you. ٣. And if he gives something to you he will hold you under obligation. ٤.
If you give him something he will be ungrateful. ٥. If you tell him a secret he will
commit dishonesty with you (by revealing opening it). ٦. And if he tells you a secret he
will blame you (about its opening). ٧. And if he becomes wealthy he will get proud show
insolence petulance. ٨. And if he becomes poor he will refuse the blessings of Allah will
.not care about committing sin

And if he gets glad happy he commits insolence inordinacy. ١٠. And if he is grieved he .٩
gets disappointed. ١١. And if

p: ١٧

he laughs his laughter is a burst (loud laughter). ١٢. And if he cries he laments wails. ١٣. Attacks assaults the pious ones. ١٤. He does not love Allah does not observe His law. ١٥. And he does not feel ashamed before Allah. ١٦. He does not remember Allah. ١٧. If you please him he admires you exaggerates in admiring you falsely attributes the things (virtues) which you do not possess. ١٨. If he gets angry with you all his admiration (for you) finishes up, he attributes unworthy things to you. This is the [\(program of the ignorant. ١\)](#)

١٨- قَالَ سَمِعُونُ : فَأَخْبِرْنِي عَنْ أَعْلَامِ الْجَاهِلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنْ صَبَّحْتَهُ عَنَّاكَ، وَإِنْ اعْتَزَلْتَهُ شَتَمَكَ، وَإِنْ أَعْطَاكَ مَنْ عَلَيْكَ، وَإِنْ أَعْطَيْتَهُ كَفَرَكَ، وَإِنْ أَسْرَرْتَ إِلَيْهِ خَانَكَ وَإِنْ أَسَرَّ إِلَيْكَ اتَّهَمَكَ وَإِنْ اسْتَغْنَى بِطَرِّ، وَكَانَ فَظًّا غَلِيظًا وَإِنْ افْتَقَرَ جَحَدَ نِعْمَةَ اللَّهِ وَ لَمْ يَنْتَحِرْجْ، وَإِنْ فَرِحَ أَسْرَفَ وَطَغَى، وَإِنْ حَزِنَ أَيْسَسَ، 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 الشُّؤْمِ مَا لَيْسَ فِيكَ، فَهَذَا مَجْرَى الْجَاهِلِ. (تحف العقول ص ١٨ - ١٩)

The Prophet of Allah (S) said to Ali (as) 'Oh Ali do you want six hundred thousand . ١٩ .(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.' ١. The

p: ١٨

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). ٢. And at a time when you see the people busy with the worldly activities, you get busy with the deeds for the hereafter. ٣. And when you see people mentioning ill of others (slandering back biting) you get busy with your own faults (In rectifying them). ٤. And at times when you see that the people are busy in decorating of world, get busy with decorating beautifying your' resurrection day. ٥. 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). ٦. When you see people imploring (creature (people) for help, supplicate to Allah. (١)

١٩- قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ تُرِيدُ سِتِّ مِئَةِ أَلْفِ شَاهٍ 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

p: ١٩

٢٠. Why do 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) (١)

٢٠- مالى أرى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ، حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ، وَكَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجَبَ ... هَيْهَاتَ هَيْهَاتَ أَمَا يَتَعَبَّؤُا آخِرُهُمْ بِأَوْلِيهِمْ؟ (تحف العقول ص ٢٩)

٢١. The Lord has recommended nine things to me

١. Observing of justice . ٢. Sincerity, secretly and apparently (both in solitude public). ٣. Acting moderately in poverty wealthy condition. ٤. Forgiven the one who committed excess upon me. ٥. Granting that person who deprived me. ٦. And to join connect with the one who got separated denounced relations with me. ٧. And meditating while silent. ٨. And remembrance of Allah while conferring. ٩. And taking lesson while seeing. (٢)

٢١- أو صَانِي رَبِّي يَتَسَع: أَوْ صَانِي بِالْإِخْلَاصِ فِي السَّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْغَضَبِ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَى، وَ أَنْ أَعْفُو عَمَّنْ ظَلَمَنِي، وَأَعْطَى مَنْ حَزَمَنِي وَأَصْلَ مَنْ قَطَعَنِي، وَأَنْ يَكُونَ صَمْتِي فِكْرًا وَمَنْطِقِي ذِكْرًا وَنَظْرِي عِبْرًا. (تحف العقول ص ٣٦)

٢٢. (Oh Ali! Do not get furious when you (happen to

p: ٢٠

be enraged then sit down meditate about the power (authority) of Allah over His
(slaves His fore forbearance about them. (1)

٢٢- يَا عَلِيُّ لَا تَغْضَبْ، فَإِذَا غَضِبْتَ فَاقْعُدْ، وَتَفَكَّرْ فِي قُدْرَةِ الرَّبِّ عَلَى الْعِبَادِ، وَحِلْمِهِ عَنْهُمْ. (تحف العقول ص ١٤)

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. (2)

٢٣- مَا مِنْ عَبْدٍ يُخْلِصُ الْعَمَلَ لِلَّهِ تَعَالَى أَرْبَعِينَ يَوْمًا إِلَّا أَظْهَرَتْ يَنْبِئُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ. (جامع السادات ج ٢ ص ٤٠٤)

Oh Ali! All the eyes will weep on the resurrection day except three eyes. (١) 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. (3)

٢٤- يَا عَلِيُّ كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ أَعْيُنٍ: عَيْنٌ سَيَّهَرَتْ فِي سَبِيلِ اللَّهِ وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ، وَعَيْنٌ فَاضَتْ مِنْ
خَشْيَةِ اللَّهِ. (تحف العقول ص ٨)

I am the city of knowledge Ali is its gate so who so ever intends to acquire . ٢٥
(knowledge must come through the gate. (4)

٢٥- أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيُّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ. (جامع الصغير ج ١ ص ٤١٥ حديث ٢٧٠٥)

(Oh Abazar! Do value esteem five things before five others (to happen . ٢٦

Your youth before your old age. ٢. Your health before your ailment. ٣. Your wealth . ١
.before your poverty. ٤. Your leisure time before getting busy. ٥

p: ٢١

Tuhaf al-Uqul, P ١٤ -١

Jamia Smdat, Vol. ٢, P ٤٠٤ -٢

Tuhaf al-Uqul, P ٨ -٣

Jamia Saghir Vol. ١, P ٤١٥, Hadith ٢٧٠٥ -٤

﴿Your life before your death.﴾ (١)

٢٦- يَا أَبَا ذَرٍّ، إِيغْتَنِمَ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتِكَ قَبْلَ مَوْتِكَ. (بحار الانوار ج ٧ ص ٧٥)

Allah does not look at (value) your faces nor your wealth's but He looks at your . ٢٧
﴿hearts your practices.﴾ (٢)

٢٧- إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ. (بحار الانوار ح ٧٧ ص ٨٨)

Oh people! I have left among you something which if you get (hold of) it, you will . ٢٨
﴿not go astray: The book of Allah (Quran) my progeny, household.﴾ (٣)

٢٨- يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَن [مَا] إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي. (سنن الترمذی، الحديث: ٤٠٣٦)

The Prophet of Allah (S) said that Isa' (Christ) (as) said to his disciples sit with . ٢٩
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.﴾ (٤)

٢٩- قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): قَالَ عَيْسَى بْنُ مَرْيَمَ لِلْحِوَارِيِّينَ: [جَالِسُوا] مَنِ يُدَكِّرْكُمْ اللَّهُ رُؤْيَتْهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ. (تحف العقول ص ٤٤)

There are four dispositions Peculiarities, who so ever has got those in him is a . ٣٠
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) ١. Whoever lies
while talking ٢. Promises goes back upon

p: ٢٢

Bihar ul-Anwar, Vol. ٧٧. P ٧٥ -١

.Bihar ul-Anwar, Vol. ٧٧. P ٨٨ -٢

Sunnan At Trimzi AlHadith ٤٠٣٦ -٣

Tuhaf al-Uqul, P ٤٤ -٤

his word. ٣. When makes an agreement (pact) deceives the other side. (Breaks breaches the pact). ٤. When he has enmity with someone, he commits, inequity (immorality). (١)

٣٠- أَرَبِعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ، وَإِنْ كَانَتْ وَاحِدَةً مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. (خصال الصدوق ج ١ ص ٢٥٤)

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

٣١- أَلَا إِنَّ شَرَّ أُمَّتِي الَّذِينَ يُكْرَمُونَ مَخَافَةَ شَرِّهِمْ، أَلَا وَمَنْ أَكْرَمَهُ النَّاسُ اتِّقَاءَ شَرِّهِ فَلَيْسَ مِنِّي. (تحف العقول ص ٥٨)

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

٣٢- لَا يُلَدِّغُ الْمُؤْمِنَ مِنْ جُحْرِ مَرَّتَيْنِ. (مسند احمد ابن حنبل ج ٢ ص ١١٥)

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): ١. This becomes the cause of getting dishonored. ٢. Causes to bring poverty. ٣. Causes the shortening of age

And those which take place in the hereafter are: ١. It causes the anger of Allah. ٢. It causes the severances graveness of accounting. ٣. It causes the eternity perpetuity (of man) in the hell fire.

٣٣- [يا] مَعْشَرَ الْمُسْلِمِينَ إِيَّاكُمْ وَالزَّيْنَانِ فِيهِ سِتُّ خِصَالٍ، ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي الْآخِرَةِ، فَأَمَّا الَّتِي فِي الدُّنْيَا: فَإِنَّهُ يَذْهَبُ بِالْبَهَاءِ، وَيُورِثُ الْفَقْرَ

p: ٢٣

Khisal Sadook, Vol. ١. P ٢٥٤-١

Tuhaf al-Uqul. P ٥٤, Vol. ٢, P ١١٥-٢

Kitab ul-Khisal Lissaduk Vol. ١, P ٣٢٠-٣

وَيُنْقِصُ الْعُمْرَ، وَأَمَّا الَّتِي فِي الْآخِرِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الْحِسَابِ وَالْخُلُودَ فِي النَّارِ. (كتاب الخصال للصدوق ج ١ ص ٣٢٠)

Oh Ali there are three qualities so that who so ever does not possess these none of .٣٤
(his practices will remain constant firm for him. (His practice will not bring fruit result

The power of piety which refrains him from committing sin. ٢. And the knowledge . ١
with which he may repulse the ignorance of the witless (foolish) persons. ٣. Intellect
١ (with which he gets along courteously moderately with the people. ١

٣٤- يا عَلِيُّ: ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ: وَرِعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّوَجَلَّ وَ عِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ وَعَقْلٌ يُدَارَى بِهِ النَّاسَ. (تحف العقول ص ٧)

Whoever of you observes an evil (in society) must change it (object over it) . ٣٥
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
٢ his heart. (He must not remain indifferent to it) And this is the lowest status of faith. ٢

٣٥- مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ. (مسند احمد ابن حنبل ج ٣ ص ٤٩)

Beware! One who died having the love of house hold of Muhammad (S) has died as .٣٦
a martyr. Take heed! One who died with the love of household of prophet has died

p: ٢٤

.Tuhaf al-Uqul, Vol. ٧ -١

Masnad Ahmed Bin Hanbal, Vol. ٣, P ٤٩ -٢

.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
[\(paradise like the bride is sent to the house of the bridegroom. ۱\)](#)

۳۶- 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 بَشَّرَهُ مَلَكُ الْمَيُوتِ بِالْجَنَّةِ ثُمَّ مُنَكَّرٌ وَنَكِيرٌ أَلَا- وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُزَفُّ إِلَى الْجَنَّةِ كَمَا تُزَفُّ الْعُرُوسُ إِلَى بَيْتِ زَوْجِهَا. (تفسير الكاشف ج ۴ ص ۲۲۰).

Drinker is similar to the idolater. Oh Ali Allah does not accept the service of the .۳۷
[\(drinker \(up to\) forty days. And if he dies with in forty days, he has died as an infidel. ۲\)](#)

۳۷- شَارِبُ الْخَمْرِ كَعَابِدٍ وَتَنْ يَاعَلِيُّ شَارِبُ الْخَمْرِ لَا- يَقْبَلُ اللَّهُ عَزَّوَجَلَّ صِيْلَاتَهُ أَرْبَعِينَ يَوْماً، فَإِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ كَافِراً. (بحار الانوار ج ۷۷ ص ۴۷)

Allah has not (written) ordained the monasticism for us (Muslims) Indeed . ۳۸
monasticism of my ummah is jihad (holy war) on the course of

p: ۲۵

(Allah. (Jihad holy war is the monasticism of Muslims). (1)

٣٨- ... إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَكْتُبْ عَلَيْنَا الرُّهْبَانِيَّةَ، إِنَّمَا رُهْبَانِيَّةُ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ ... (بحار الانوار ج ٧٠ ص ١١٥/ج ٨٢ ص ١١٤)

One who postpones delays the performing pf Hajj (having got its capacity) till the (39) time he dies. Allah will resurrect him as a Jew or Christian on the justice day. (2)

٣٩- مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا. (بحار الانوار ج ٧٧ ص ٥٨)

Sighting (at stranger men, women) is a poisonous arrow out of the arrows of Satan. (40) So one who overlooks omits that due to the fear of Allah, Allah bestows upon him a (3) faith, the sweetness of which he will find in his heart. (2)

٤٠- أَلَنْظَرَةُ سَيِّئَةٌ مَسْمُومَةٌ مِنْ سَيِّئَاتِ إِبْلِيسَ، فَمَنْ تَرَكَهَا خَوْفًا مِنَ اللَّهِ تَعَالَى أَعْطَاهُ اللَّهُ إيمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ. (جامع السادات ج ٢ ص ١٢)

:Foot Note

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

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

point

(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 Aiymma

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

Time Place of birth: At the threshold of dawn, Friday the ٢٠th of Jamadi us sani, ٥th

.year of Prophetic mission, Born in Mecca

Time of migration marriage: At the age of nearly 8 years Migrated

p: ۲۶

Bihar ul-Anwar Vol. ۷۰, P ۱۱۵, Vol. ۸۲, P ۱۱۴-۱

Bihar ul-Anwar, Vol. ۷۷, P ۵۸-۲

JamiaSaadat, Vol. ۲, P ۱۲-۳

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 ١٥th or ١٣ of the month of Jamadi ul Awal or ٣rd of Jamadi us sani ١١th year of Hijrah. At the age of ١٨ years, in Medina

(Forty Traditions from Hazrat Zahra (sa

اربعون حديثاً عن فاطمة الزهراء عليها السلام

Praise Eulogy Is for Allah for the blessing bounties which He has bestowed. And .١ 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 [\(١\)](#) 'so that He may make his favors beneficences great plentiful for them.'

١- الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَالشَّانَاءُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمِ ابْتَدَأَهَا وَسُبُوحِ

p: ٢٧

آلاءِ أسداها، وَ تَمَامِ نَعَمِ وَالْإِصْحَاءِ عِدْدُهَا، وَنَأَى عَنِ الْجَزَاءِ أَمِيدُهَا، وَتَفَاوَتْ عَنِ الدَّرَاكِ أَبْدُهَا، وَنَدَبَهُمْ لاسْتِرَادَتِهَا بِاشْكُرْ لَا تَصَالِهَا، وَاسْتَحَمَدَ إِلَى الْخَلَائِقِ بِإِجْزَالِهَا وَثَنَى بِالنَّدْبِ إِلَى أَمْثَالِهَا. (أعيان الشيعة - الطبع الجديد-ج ١ ص ٣١٥)

I testify that there is no Deity (Lord) except the sole matchless Allah. And the . ٢
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. ١)

٢- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَلِمَةً جُعِلَ الْإِخْلَاصُ تَأْوِيلُهَا، وَضُمِّنَ الْقُلُوبُ مَوْصُولُهَا، وَأَنَارَ فِي التَّفَكِيرِ مَعْقُولُهَا،
الْمُمْتَنِعَ مِنَ الْأَبْصَارِ رُؤْيَتُهُ، وَمِنَ الْأَلْسُنِ صِفَتُهُ، وَمِنَ الْأَوْهَامِ كَيْفِيَّتُهُ. (أعيان الشيعة - الطبع الجديد-ج ١ ص ٣١٥)

Allah made all the beings without previous matter sample shape pattern. And made . ٣
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. ١)

٣- اِبْتَدَعَ (الله) الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَأَنْشَأَهَا بِلَا احْتِدَاءٍ أَمْثَلَهُ امْتَثَلَهَا، وَكَوَّنَهَا بِقُدْرَتِهِ، وَذَرَأَهَا بِمَشِيئَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا وَلَا فَائِدَةٍ لَهُ فِي تَصْوِيرِهَا، إِلَّا تَثْبِيثًا لِحِكْمَتِهِ وَتَنْبِيهًا عَلَى طَاعَتِهِ وَإِظْهَارًا لِقُدْرَتِهِ وَتَعْبُدًا لِبَرِيَّتِهِ، وَإِعْزَازًا لِدَعْوَتِهِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

Allah fixed the reward for His obedience torment for His Insubordination . ٤
disobedience, so that He may restrain His servants from His wrath fury lead them to
(His paradise. ٢)

٤- ... جَعَلَ (الله) الثَّوَابَ عَلَى طَاعَتِهِ وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً لِعِبَادِهِ عَنِ نَقْمَتِهِ، وَحِيَاشَهُ لَهُمْ إِلَى جَنَّتِهِ. (أعيان الشيعة-
الطبع الجديد-ج ١ ص ٣١٦)

And I testify that my father Muhammad (S) is the apostle the servant of Allah. And ٥
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

p: ٢٩

٥- وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا (ص) عَبْدُهُ وَرَسُولُهُ، اخْتَارَهُ وَانْتَجَبَهُ قَبْلَ أَنْ أَرْسِلَهُ، وَسَيَّمَاهُ قَبْلَ أَنْ اجْتَبَاهُ، وَاصْطَفَاهُ قَبْلَ أَنْ ابْتَعْتَهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَبَسْتَرِ الْأَهْوِيلِ مَصُونَةٌ، وَبَيْنَاهِ الْعَيْدِمَ مَقْرُونَةٌ، عَلِمًا مِنْ اللَّهِ تَعَالَى بِمَالِ الْأُمُورِ، وَإِحَاطَةً بِخَوَادِثِ الدُّهُورِ وَمَعْرِفَةً بِمَوَاقِعِ الْمُقْدُورِ. ابْتَعْتَهُ اللَّهُ تَعَالَى إِتِمَامًا لِأَمْرِهِ، وَعَزِيمَةً عَلَى امْضَاءِ حُكْمِهِ، وَإِنْفَاذًا لِمَقَادِيرِ حُتْمِهِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٦. 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.

٦- فَرَأَى (اللَّهُ) الْأُمَمَ فَرَقًا فِي أَدْيَانِهَا، عُكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا فَأَنَارَ اللَّهُ تَعَالَى بِأَبِي مُحَمَّدٍ (ص) ظَلَمَهَا، وَكَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَجَلَّى عَنِ الْأَبْصَارِ غُمَمَهَا. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٧. 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.

٧- قَامَ (أَبِي مُحَمَّدٌ) فِي النَّاسِ بِالْهُدَايَةِ، وَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَبَصَّرَهُمْ مِنَ الْعُمَايَةِ، وَهَيَّدَهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٨. 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. [1](#))

٨- أَنْتُمْ عِبَادَ اللَّهِ نُصِبَ أَمْرُهُ وَنَهْيُهُ، وَحَمَلَهُ دِينَهُ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَبَلَاغُهُ إِلَى الْأُمَّمِ. (أعيان الشيعة-الطبع الجديد-
ج ١ ص ٣١٦)

Oh the servants of Allah! (Beware) the real leader from Allah, is present among you .٩
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. [2](#))

٩- أَنْتُمْ عِبَادَ اللَّهِ... زَعِيمٌ حَقٌّ لَهُ فِيكُمْ، وَعَهْدٌ قَدَّمَ إِلَيْكُمْ، وَبَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَالْقُرْآنُ الصَّادِقُ وَالنُّورُ السَّاطِعُ،
وَالضِّيَاءُ اللَّامِعُ، بَيْنَهُ بَصَائِرُهُ، مِنْكَشَفَهُ سَرَائِرُهُ، مُتَجَلِّيَهُ ظَوَاهِرُهُ، مُعْتَبَطٌ بِهِ أَشْيَاعُهُ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

The book of Allah is the guide of its followers towards the pleasure of Allah. .١٠
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) [3](#))

١٠- كِتَابُ اللَّهِ ... قَائِدٌ إِلَى الرِّضْوَانِ اتِّبَاعُهُ، مُؤَدِّ إِلَى

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Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ٣١٦-٢

Ayan ush-Shia Ataba Al Jadeed, Vol. ١, P ٣١٦-٣

النَّجَاهِ اسْتِمَاعُهُ. بِهِ تُنَالُ حُجَّجُ اللَّهِ الْمُنَوَّرَةُ، وَعَزَائِمُهُ الْمُفَسِّرَةُ، وَمَحَارِمُهُ الْمُحَذَّرَةُ، وَبَيْنَاتُهُ الْجَالِيَّةُ، وَبَرَاهِينُهُ الْكَافِيَّةُ، وَفَضَائِلُهُ الْمُنْدُوبَةُ، وَرُخْصَةُ الْمُوهُوبَةُ، وَشَرَائِعُهُ الْمَكْتُوبَةُ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١١. [\(1\)](#) Allah made the faith for you as a purity from polytheism (infidelity).

١١- فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشَّرِكِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٢. And (made) service the cause of your getting distant (purification) from pride .
[\(2\)](#) ((egoism)).

١٢- وَ [جَعَلَ اللَّهُ] الصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٣. And rendered alms for the purity of your soul nourishment expansion of your .
[\(3\)](#) (sustenance).

١٣- وَ [جَعَلَ اللَّهُ] الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَنَمَاءً فِي الرِّزْقِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٤. [\(4\)](#) And rendered fasting for the maintenance firmness of your sincerity ...

١٤- وَ [جَعَلَ اللَّهُ]... الصَّيَامَ تَثْبِيثاً لِلْإِحْلَاصِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٥. [\(5\)](#) And Allah set hajj for the consolidation reinforcement of the religion.

١٥- وَ [جَعَلَ اللَّهُ] الْحَجَّ تَشْيِيداً لِلدِّينِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٦. Allah executed 'rendered justice (for the sake of putting together harmonization of
[\(6\)](#) (the hearts;

١٦- وَ [جَعَلَ اللَّهُ] الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٧. 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
[\(7\)](#) (disunity).

١٧- وَ [جَعَلَ اللَّهُ] طَاعَتَنَا نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً مِنَ الْفِرْقَةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

١٨. And (Allah made) Jihad (holy war), the honor glory .

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Ayan ush-Shia Ataba Al Jadeed Vol. ۱, P ۳۱۶-۳

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱. P ۳۱۶-۴

Ayan ush-Shia Ataba Al Jadeed, Vol. I. P۳۱۶-۵

Ayan ush-Shia Ataba Al Jadeed. Vol. I, P ۳۱۶-۶

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶-۷

1 for Islam abjectness humbleness for the infidels hypocrites. 1

١٨- وَ [جَعَلَ اللَّهُ] الْجِهَادَ عِزًّا لِلْإِسْلَامِ وَذُلًّا لِأَهْلِ الْكُفْرِ وَالنَّفَاقِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

2 ١٩. 2 Arid (Allah rendered) patience as a help for getting reward. 2

١٩- وَ [جَعَلَ اللَّهُ] الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٢٠. And (Allah caused) commanding goodness forbidding to do evil for the amendment

3 correction of society the common folks (public). 3

٢٠- وَ [جَعَلَ اللَّهُ] الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مُصْلِحَةً لِلْعَامَّةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

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

4 displeasure. 4

٢١- وَ [جَعَلَ اللَّهُ] بَرَّ الْوَالِدِينَ وَقَايَةً مِنَ السَّخَطِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٢٢. And Allah made joining connecting with the kinship cognation, the cause of

5 lengthening of life. 5

٢٢- وَ [جَعَلَ اللَّهُ] صِلَهَا لِأَرْحَامِ مِسْنَةً فِي الْعُمُرِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٢٣. And Allah made law of retaliation (revenge for homicide) as the security of blood

6 (from being shed). 6

٢٣- وَ [جَعَلَ اللَّهُ] الْقِصَاصَ حَقًّا لِلدَّمَاءِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

7 ٢٤. 7 And Allah executed the vow performing as a medium for forgiveness. 7

٢٤- وَ [جَعَلَ اللَّهُ] الْوَفَاءَ بِالنَّذْرِ تَعْرِيفًا لِلْمَغْفِرَةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٢٥. And (Allah rendered) the correct use of weight measure (units) a medium for

8 stopping from selling less (than actual). 8

٢٥- وَ [جَعَلَ اللَّهُ] تَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينِ تَغْيِيرًا لِلْبَخْسِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

٢٦. And (Allah rendered) prohibition from drinking wine the

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۱

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۲

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Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۴

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۵

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۶

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶-۷

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶-۸

(cause of taking distance from contaminations, (evils). (1)

٢٦- وَ [جَعَلَ اللَّهُ] النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهًا عَنِ الرَّجْسِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

And Allah made the prohibition to accuse someone of adultery a protection (shield) .٢٧
(for avoiding (His) curse. (2)

٢٧- وَ [جَعَلَ اللَّهُ] اجْتِنَابَ الْقَذْفِ حِجَابًا عَنِ اللَّعْنَةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

And (Allah made) refraining from theft for the sake of positivity affirmation for . ٢٨
(modesty. (3)

٢٨- وَ [جَعَلَ اللَّهُ] تَرَكَ السَّرْقَةِ إِجَابًا لِلْعَفَّةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) .٢٩
(adoration worship, (4)

٢٩- وَ حَرَّمَ اللَّهُ الشِّرْكَ إِخْلَاصًا لَهُ بِالرُّبُوبِيَّةِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

Certainly, an apostle has come to you from among yourselves; grievous to him is .٣٠
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

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P۳۱۶-۲

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶-۳

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶-۴

.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) (1)

٣٠- ... ((لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ)).

فَإِنْ تُعْزِوهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَأَخَابِنِ عَمِي دُونَ رِجَالِكُمْ، وَلَنْعَمَ الْمُعْزَى إِلَيْهِ فَبَلَّغَ الرَّسَالَهَ صَادِعًا بِأَنْدَارِهِ، مَائِلًا عَنِ مَيْدَرَجِهِ الْمُشْرِكِينَ ضَارِبًا ثَبَجَهُمْ آخِذًا بِكُظْمِهِمْ دَاعِيًا إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، يُكْسِرُ الْأَصْنَامَ، وَيَنْكُتُ الْهَامَ حَتَّى انْهَزَمَ الْجَمْعُ وَوَلَّوْا الدُّبْرَ حَتَّى تَفْرَى اللَّيْلُ عَنْ صُبْحِهِ وَاسْفَرَ الْحَقُّ عَنْ مَحْضِهِ، وَنَطَقَ زَعِيمُ الدِّينِ، وَخَرَسَتْ شَقَاشِقُ الشَّيَاطِينِ، وَطَاحَ وَشَيْظَ النَّفَاقِ وَانْحَلَّتْ عُقْدَةُ الْكُفْرِ وَالشَّقَاقِ وَفَهَّمَتْ بِكَلِمَةِ الْإِخْلَاصِ، فِي نَفَرٍ مِنَ الْبَيْضِ الْخَمَاصِ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

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

p: ٣٥

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.

﴿١﴾

٣١- وَكُنْتُمْ عَلَى شَفَا حُفْرِهِ مِنَ النَّارِ مَذْفَقَهُ الشَّارِبِ وَنُهَزَةً الطَّامِعِ، وَقُبْسَةَ الْعَجْلَانِ وَ مُوْطِئَ الْأَقْدَامِ تَشْرِبُونَ الطَّرْقَ، وَتَقْتَاتُونَ الْقَدَّ أَذِلَّةً خَاسِئِينَ تَخَافُونَ أَنْ يَنْحَطَفَكُمْ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِأَبِي مُحَمَّدٍ (ص) بَعْدَ اللَّيْلِ وَاللَّيْلِ وَبَعْدَ أَنْ مَنَى بَيْنَهُمُ الرِّجَالِ وَ ذُؤَبَانَ الْعَرَبِ وَمَرَدَهُ أَهْلَ الْكِتَابِ «كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ» (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣١٦)

Imam Hassan (as) said, "on the Friday night I saw my, mother (Fatima (sa)). ٣٢ 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. ١ 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

٣٢- قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: رَأَيْتُ أُمَّيَ فَاطِمَةَ عَلَيْهَا السَّلَامُ قَامَتْ فِي مِحْرَابِهَا لَيْلَةَ جُمُعَتِهَا فَلَمْ تَزَلْ رَاكِعَةً سَاجِدَةً حَتَّى اتَّضَحَ عَمُودُ الصُّبْحِ، وَسَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَتَسْمِيَهُمْ وَتُكثِرُ الدُّعَاءَ لَهُمْ، وَلَا تَدْعُو لِنَفْسِهَا بِشَيْءٍ قُلْتُ لَهَا: يَا أُمَّاهُ لِمَ لَا تَدْعِينَ لِنَفْسِكَ كَمَا

p: ٣٦

تَدْعِينَ لِغَيْرِكَ؟ فَقَالَتْ: يَا بَنِيَّ، الْجَارُ ثُمَّ الدَّارُ. (بيت الاحزان - ص ٢٢)

The Prophet (S) said to Fatima (sa), 'what is, the thing which is a blessing for . ٣٣
'?woman

She said that, 'she must not see a man (stranger not be intimate) a man must not see
(her." (١)

٣٣- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَهَا: أَيُّ شَيْءٍ خَيْرٌ لِلْمَرْأَةِ؟ قَالَتْ: «أَنْ لَا تَرَى رَجُلًا وَلَا يَرَاهَا رَجُلٌ» (بيت الاحزان - ص ٢٢)

One day a lady came to Fatima (sa) said 'I have a weak old mother who does not . ٣٤
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

p: ٣٧

wages) would he more than it for each of the questions I may answer you. Therefore,

(I deserve it that I must not feel tired " exhausted. ' (١)

٣٤- حَضَرَتْ إِمْرَأَةً عِنْدَ الصَّدِيقِ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَقَالَتْ: إِنَّ لِي وَالِدَةً ضَعِيفَةً وَقَدْ لَبَسَ عَلَيْهَا فِي أَمْرِ صِيْلَاتِهَا شَيْءٌ، وَقَدْ بَعَثْتَنِي إِلَيْكَ أَسْأَلُكَ، فَأَجَابَتْهَا فَاطِمَةُ عَلَيْهَا السَّلَامُ عَنْ ذَلِكَ، فَتَنَّتْ فَاجَابَتْ ثُمَّ تَلَّتْ إِلَى أَنْ عَشَّرَتْ فَأَجَابَتْ ثُمَّ خَجَلَتْ مِنَ الْكَثْرَةِ فَقَالَتْ لَا- أَشُقُّ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ، قَالَتْ فَاطِمَةُ: هَاتِي وَسِيْلِي عَمَّا يَدَالِكُ، أَرَأَيْتِ مَنْ أَكْتَرِيَ يَوْمًا يَصْعَدُ إِلَى سَيْطَحٍ بِحَمَلٍ ثَقِيلٍ وَكَرَاهٍ مِنْهُ أَلْفَ دِينَارٍ يَثْقُلُ عَلَيْهِ؟ فَقَالَتْ: لَا- قَالَتْ: أَكْتَرَيْتُ أَنَا لِكُلِّ مَسْأَلَةٍ بِأَكْثَرٍ مِنْ مِائَةٍ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لَوْلَا فَأَحْرَى أَنْ لَا يَثْقُلَ عَلَيَّ. (بحار الأنوار - ج ٢ ص ٣)

Oh Allah! Belittle me in my eyes glorify magnify your station to me. And inspire me' ٣٥.

(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!' (٢)

٣٥- اَللّٰهُمَّ ذَلِّلْ نَفْسِي فِي نَفْسِي وَعَظِّمْ شَأْنَكَ فِي نَفْسِي وَأَلْهِمْنِي طَاعَتَكَ وَالْعَمَلَ بِمَا يُرْضِيكَ وَالتَّجَنُّبَ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣٢٣)

Oh Allah! Content me with the sustenance you have granted me. And till such time' ٣٦.

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

p: ٣٨

Bihar ul-Anwar. Vol. ٢, f ٣ -١

Ayan ush-Shia Ataba Al Jadeed Vol. ١, P. ٣٢٣-٢

have not predestined for me. And facilitate the achievement of that thing which you
(have predestined for me.' (1)

٣٦- اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَاسْتُرْنِي وَعَافِنِي أَبَدًا مَا أَبَقَيْتَنِي وَاغْفِرْ لِي وَارْحَمْنِي إِذَا تَوَفَّيْتَنِي اللَّهُمَّ لَا تَعْنِنِي فِي طَلَبِ مَا لَمْ تُعَدِّدْ لِي، وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيسَّرًا سَهْلًا. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣٢٣)

Oh Allah! Bestow upon my parents and all those persons who have rights of their .٣٧
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. (2)

٣٧- اللَّهُمَّ كَافِ عَنِّي وَالْإِدَىٰ وَكُلِّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَاتِكَ، اللَّهُمَّ فَرِّغْنِي لِمَا خَلَقْتَنِي لَهُ وَلَا تُشْغِلْنِي بِمَا تَكَفَّلْتَ لِي بِهِ وَلَا تُعَذِّبْنِي وَأَنَا أَسْتَغْفِرُكَ وَلَا تَرَحِمْنِي وَأَنَا أَسْأَلُكَ. (أعيان الشيعة-الطبع الجديد- ج ١ ص ٣٢٣)

Underlying are the rhymes which Hazrat Zahra (sa) recited upon the mourning of .٣٨
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). (3)

٣٨- ما انشدته (ع) في رثاء الرسول صلى الله عليه وآله:

ماذا على من شمَّ

p: ٣٩

Ayan ush-Shia Ataba Al Jadeed Vol. ١, P. ٣٢٣-١

Ayan ush-Shia Ataba Al Jadeed Vol. ١, P. ٣٢٣-٢

Malam un-Nisa, Vol. ٤, P. ١١٣-٣

تُرْبَهُ أَحْمَدُ

أَنْ لَا يَشُمَّ مَدَى الزَّمَانِ غَوَالِيَا

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا

صُبَّتْ عَلَيَّ الْأَيَّامِ صِرْنَ لَيَالِيَا (اعلام النساء - ج ٤ ص ١١٣)

The dust of sorrow covered the space of sky the sun has faded the bright day .٣٩ 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 (S)him?

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. (١)

٣٩- ايضاً:

أَغْبَرَ أَفَاقَ السَّمَاءِ وَكُوَّرَتِ شَمْسُ النَّهَارِ وَأُظْلِمَ الْعَصْرَانِ

فَالْأَرْضُ مِنْ بَعْدِ النَّبِيِّ كَثِيْبُهُ أَسْفًا عَلَيْهِ كَثِيْرَهُ الرَّجْفَانِ

فَلْيَبْكِهِ شَرْقُ الْبِلَادِ وَغَرْبُهَا وَلْتَبْكِهِ مَضْرُوكِلِ يَمَانِ

وَلْيَبْكِهِ الطُّوْدُ الْعَظِيْمُ جُودَهُ وَالْبَيْتُ ذُو الْأَسْتَارِ وَالْأَرْكَانِ

يَا خَاتَمَ الرُّسُلِ الْمُبَارَكِ ضَوْؤُهُ صَلَّى عَلَيْكَ مُنْزِلُ الْقُرْآنِ

(اعلام النساء - ج ٤ ص ١١٣)

Following you (Prophet (S)) inequities (intrigues revolts) took shape variant voices .٤٠

were raised so that if you were present supervising (things) all these differences
.deviations would not have taken place

You setoff (on the journey of eternity) from among us now

p: ٤٠

Malam un-Nisa, Vol. ٤. ٢ ١١٣-١

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.](#) [\(1\)](#)

٤٠- وايضاً:

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَبَّتْهُ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكُنْ بِالْخَطْبِ
إِنَّا فَقَدْنَاكَ فَقَدَ الْأَرْضِ وَإِبْلَهَا وَاخْتَلَّ قَوْمُكَ فَأَشْهَدُ هُمْ وَلَا تَغِبْ

(اعلام النساء- ج ٤ ص ١١٣)

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

point

(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: ١٣th of Rajab ten years before the raising of Prophet. Born inside .kabah

Duration of Caliphate: ٣٠ years

Time Place of martyrdom: Morning of ١٩th Ramadan-٤٠th hijrah was injured by Abdul rehman Ibn muijim and passed away on the ٢١st of Ramadan at the age of ٦٣ years.

(Tomb in Najaf Ashraf (Iraq

:Duration of age four stages

.I. Childhood, duration nearly ten years

.Duration in the service of prophet (S) Nearly ۲۳ years .۲

.Duration of avoiding the Government machinery approx. ۲۵ years .۳

.Duration of Apparent caliphate ۴ years nine months .۴

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

p: ۴۱

Malam un-Nisa, Vol. ۴. P ۱۲۲ -۱

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

اربعون حديثاً

عن اميرالمؤمنين على عليه السلام

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

1- مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ. (غررالحكم، الفصل ٧٧ الحديث ٣٠١)

Indeed, Allah raised Muhammad (S) upon the righteousness so that he may move . 2 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، وَمَنْ طَاعَهُ عِبَادَهُ إِلَى طَاعَتِهِ، وَمِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ. (فروع الكافي، ج ٨ ص ٣٨٦)

There is nobody who sits with (acquires the company) of Quran except that when he . 3 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 بِزِيَادِهِ أَوْ نُقْصَانٍ زِيَادِهِ فِي هُدًى، وَنُقْصَانٍ مِنْ عَمَى، وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنَى. (الحياه

p: ٤٢

Farroo Al Kafi, Vol. ۸, P ۳۸۶-۲

Al HayatVol۲, P ۱۰۱-۳

The one who is pleased satisfied with the deed of a nation (group) is like the one .٤ who has shared that with it. And for all those entering into a falsehood there are two (١) sins; the sin of practice the sin of being pleased with it.

٤- الرّاضى بفعلي قوم كالدّاخِلِ فِيهِ مَعَهُمْ، وَعَلَى كُؤَلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ إِثْمَ الْعَمَلِ بِهِ وَإِثْمَ الرِّضَا بِهِ. (نهج البلاغه لصبحي الصالح، قصار الحكم ١٥٤، ص ٤٩٩)

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

١. Patience ٢. Certitude ٣. Justice ٤. Jihad (holy war). And patience out of those, has four branches. Keeness eagerness (٢) fear (٣) Piety (٤) 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

١. The ordering of good deeds

٢. Stopping from the bad deeds

٣. the enmity with transgressors

٤. truthfulness on the battle front of struggle combat. 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 [\(resurrection day. ١\)](#)

٥- سَيُنَالُ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ، فَقَالَ: الْإِيمَانُ عَلَى أَرْبَعٍ دَعَائِمٍ: عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعِدْلِ الْجِهَادِ. وَالصَّبْرُ مِنْهَا عَلَى أَرْبَعٍ شُعَبٍ عَلَى الشُّوقِ وَالشَّفَقِ وَالزُّهْدِ وَالتَّرَقُّبِ: فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَيَلَا عَنِ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمُصِيبَاتِ، وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ...

وَالجِهَادُ مِنْهَا عَلَى أَرْبَعٍ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ وَشَنَاَنِ الْفَاسِقِينَ، فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أُتُوفَ الْكَافِرِينَ، وَمَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ، وَمَنْ شَانَى الْفَاسِقِينَ وَعَظِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ. (نهج البلاغه لصباحي الصالح، قصار الحكم ٣١، ص ٤٧٣)

So indeed, Jihad (holy war) is a door out of the doors of Heaven. Allah has opened it [.٦](#) 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 [\(being uninclined to it, Allah makes him put on the dress of humility. ٢\)](#)

٦- فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِبَاسُ التَّقْوَى وَدَرْعُ اللَّهِ الْحَصِينَةُ وَجُنَّتُهُ الْوَثِيقَةُ فَمَنْ تَرَكَهُ رَغِبَ عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ. (نهج البلاغه لصباحي الصالح، الخطبه ٢٧، ص ٦٩)

Indeed, the erupting of sedition iniquity [.٧](#)

p: ٤٤

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ٣١. P ٤٧٣ -١

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, sennan, ٢٧, P ٦٩ -٢

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 [\(1\)](#) those who are the object of the beneficence of Allah get salvation.

٧- إِنَّمَا يَدُوعُ وَقُوعِ الْفِتَنِ أَهْوَاءُ تُشْتَعُ وَأَحْكَامٌ تُبْتَدَعُ 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 يُؤَخَذُ مِنْ هَذَا ضِعْثٌ وَمِنْ هَذَا ضِعْثٌ فَيَمَزْجَانِ فُهِنَالِكَ يَسْتَوِلَى الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَيَنْجُو الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى. (نهج البلاغه لصبحي الصالح، الخطبه ٥٠، ص ٨٨)

Indeed the religion of Allah is not identified through persons, instead, it is [\(2\)](#) recognized by the sign of Rights. Therefore, do identify the light so as to identify people of the right.

٨- إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرَّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفِ أَهْلَهُ. (البحار ج ٦٨/ص ١٢٠)

Do not be the slave of [\(3\)](#)

p: ٤٥

[\(another person, since, Allah has made you a free person. \(1\)](#)

٩- لَا تَكُونَنَّ عَبْدَ غَيْرِكَ فَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا. (غررالحكم، الفصل ٨٥، الحديث ٢١٩)

Verily, ordering the good deed stopping from the evil doings do neither draw the .١٠
.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. \(2\)](#)

١٠- إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرَّبَانِ مِنْ أَحَدٍ، وَلَا يُنَاقَصَانِ مِنْ رِزْقٍ وَلَكِنْ يُضَاعِفَانِ الثَّوَابَ وَيُعْظِمَانِ
الْأَجْرَ، وَأَفْضَلُ مِنْهُمَا كَلِمَةٌ عَدَلٍ عِنْدَ إِمَامٍ جَائِرٍ. (غررالحكم، الفصل ٨، الحديث ٢٧٢)

The one who is not rectified corrected by soft nice conduct is corrected by a good .١١
[\(punishment. \(3\)](#)

١١- مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَةِ يُصْلِحْهُ حُسْنُ الْمُكَافَاةِ. (غررالحكم، الفصل ٧٧، الحديث ٥٤٧)

.Two person broke my back in the world. ١. A glib tongued transgressor .١٢

.A bleak hearted ignorant adorer .٢

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
[\(who knows how to exactly use his tongue to his benefit\). \(4\)](#)

١٢- قَطَعَ ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا

p: ٤٦

Ghurar Al Hikam Chapter ۸, Hadith ۲۷۲ -۲

Ghurar Al Hikam Chapter ۷۷, Hadith ۵۴۷ -۳

Raoza tul waizeen, P ۶ Alhayat Vol. ۲, P ۳۳۷ -۴

رَجُلٌ عَلِيمٌ اللِّسَانِ فَاسِقٌ، وَرَجُلٌ جَاهِلٌ القَلْبِ نَاسِكٌ. هَذَا يَصِدُّ بِلسَانِهِ عَن فِسْقِهِ، وَهَذَا يُنْسِكُهُ عَن جَهْلِهِ. فَاتَّقُوا الفَاسِقَ مَنَ العُلَمَاءِ، وَالجَاهِلَ مَنَ المُتَعَبِدِينَ. أُوْلَئِكَ فِتْنَةُ كُلِّ مَفْتُونٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: يَا عَلِيُّ هَلَاكَ أُمَّتِي عَلَى يَدَي كُلِّ مُنَافِقٍ عَلِيمِ اللِّسَانِ. (روضه الواعظين ص ٦) (الحياه ج ٢ ص ٣٣٧)

Absolutely must never the good doer the evil doer be equal in your eyes, since, this .١٣ 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). (١)

١٣- وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيئُ عِنْدَكَ بِمَنْزِلِهِ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَرْهِيْدًا لِأَهْلِ الإِحْسَانِ فِي الإِحْسَانِ، وَتَدْرِيْبًا لِأَهْلِ الإِسَاءَةِ عَلَى الإِسَاءَةِ (نهج البلاغه لصبحي الصالح، الكتاب ٥٣، ص ٤٣٠)

People do not abandon anything from the affair of their religion for the rectification .١٤ (progress) of their world (life) except that Allah opens the (vistas of) more harmful (thing for them (than that)). (٢)

١٤- لَا يَتْرُكُ النَّاسُ شَيْئًا مِّنْ أَمْرِ دِيْنِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلاَّ فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرَمُ مِنْهُ. (نهج البلاغه لصبحي الصالح، قصار الحكم ١٠٦، ص ٤٨٧)

Indeed world (matter) is the extreme end of the vision of a blind (hearted person). .١٥ 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

p: ٤٧

[\(blind one makes provision for it. 1\)](#)

١٥- وَأَنَا الدُّنْيَا مُنْتَهَى بَصِيرِ الْأَعْمَى، لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئًا، وَالْبَصِيرُ يَنْفُذُهَا بِصِيرُهُ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالْبَصِيرُ مِنْهَا شَاخِصٌ وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَى لَهَا مُتَزَوِّدٌ. (نهج البلاغه لصباحي الصالح، الخطبه ١٣٣، ص ١٩١)

١٦. 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

[\(And do not utter a word which you dislike other's saying it to you. 2\)](#)

١٦- وَاجْعَلِ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأَحِبِّ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَاكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ، وَلَا تَظْلِمَ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَأَحْسِنَ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ وَالسَّتَقْبِحُ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُ مِنْ غَيْرِكَ، وَارْضَ 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 ٧٤)

١٧. Your friends are three, your enemies are three. So your friends are

p: ٤٨

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, Sermon ١٣٣, P ١٩١ -١

Tuhaf al-Uqul, P ٧٤ -٢

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. (1)

١٧- أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ ثَلَاثَةٌ: فَأَصْدِقَاؤُكَ: صِدِّيقُكَ وَصِدِّيقُ صِدِّيقِكَ وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صِدِّيقِكَ، وَصِدِّيقُ عَدُوِّكَ. (نهج البلاغه لصبحي الصالح، تصاذا الحكم ٢٩٥، ص ٥٢٧)

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. (2)

١٨- 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 ٨٩)

(3) 19. Do not look at who speaks look at what he speaks. (3)

١٩- لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانظُرْ إِلَى مَا قَالَ. (غرا الحكم، الفصل ٨٥، الحديث ٤٠)

All the beneficences have been gathered in three qualities: sighting ٢. Silence ٣. ٢٠.
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

p: ٤٩

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, ٢٩٥, P ٥٢٧ -١

Tuhaf al-Uqul, P ٨٩ -٢

Ghurar ul-Hikam, chapter ٨٥, Hadith ٤٠ -٣

(1) people are safe secure from his harm.

٢٠- جَمَعَ الْخَيْرُ كُلَّهُ فِي ثَلَاثِ خِصَالٍ: النَّظْرُ وَالسُّكُوتُ وَالْكَلامُ: فَكُلُّ نَظْرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ، وَكُلُّ سُّكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ: وَكُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَعْوٌ. فَطُوبَى لِمَنْ كَانَ نَظْرُهُ عِبْرَةً وَسُّكُوتُهُ فِكْرَةً وَكَلَامُهُ ذِكْرًا وَبَكَى عَلَى خَطِيئَتِهِ وَأَمِنَ النَّاسَ مِنْ شَرِّهِ. (تحف العقول ص ٢١٥)

٢١. 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.

٢١- 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 البلاغه لصباحي الصالح، قصار الحكم ٣٩٩، ص ٥٤٦)

٢٢. 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

p: ٥٠

Tuhaf al-Uqul, P ٢١٥ -١

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ٣٩٩, P ٥٤٦ -٢

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? (1)

٢٢-الدُّنْيَا دَارُ صِدْقٍ لِمَنِ صَدَّقَهَا وَدَارُ عَافِيَةٍ لِمَنِ فَهَمَّ عَنْهَا، وَدَارُ غِنَى لِمَنِ تَزَوَّدَ مِنْهَا . مَسْجِدُ النَّبِيِّ ﷺ، وَمَهَبِطُ وَحْيِهِ، وَمُصَيِّلِي مَلَائِكَتِهِ وَمَتَجَرِّأُولِيآئِهِ، اِكْتَسَبُوا فِيهَا الرَّحِمَةَ، وَرَبِحُوا فِيهَا الْجَنَّةَ، فَمِنْ ذَايَ دُنْيَاهَا؟ وَقَدْ آذَنَتْ بَيْنَهُمَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَيْهَا، فَشَوَّقَتْ بِشِرُورِهَا إِلَى السُّرُورِ، وَخَدَّرَتْ بِبَلَائِهَا إِلَى الْبَلَاءِ، تَخْوِيفًا وَتَحْذِيرًا، وَتَرْغِيبًا وَتَرْهِيبًا فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا وَالْمُعْتَرُّ بِتَغْيِيرِهَا مَتَى غَرَّتْكَ؟ أَبْمَصَارِعِ آبَائِكَ مِنَ الْبَلَى؟ أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الثَّرَى؟ (بحار ٧٧ ص ٤١٨)

O, people, the most frightening things regarding which I am afraid about you are .٢٣
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. (2)

٢٣- أَيُّهَا النَّاسُ إِنَّ اخْوَفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ: اتِّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ، فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ

عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ. (نهج البلاغه لصباحي الصالح، الخطبه ٤٢، ص ٨٣)

The person who corrects rectifies his interior, Allah rectifies his exterior (obvious .٢٤ 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). (١)

٢٤- مِنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلايَتَهُ، وَمِنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ. (نهج البلاغه لصباحي الصالح، قصارالحكم ٤٢٣، ص ٥٥١)

Do not make the most of your work business pertinent associated to your wife . ٢٥ 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

(٢)

٢٥- لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمُكَ وَ شُغْلُكَ بِأَعْدَاءِ اللَّهِ؟ (نهج البلاغه لصباحي الصالح، قصارالحكم ٣٥٢، ص ٥٣٦)

٢٦. (٣) The worth of all the men is in the good deeds that they perform.

٢٦- قِيمَةُ كُلِّ امْرَأٍ مَا يُحْسِنُ. (بحار الانوار ج ٧٨ ص ٣٧)

The water of your face (your honor respect) is solid, questioning begging liquefies . ٢٧ (٤) it. So see to it that before whom are you dropping draining it.

٢٧- مَاءٌ وَجْهَكَ جَامِدٌ يُقَطِّرُهُ السُّؤَالُ فَانظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

p: ٥٢

١- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ٤٢٣, P ٥٥١

٢- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ٣٢٥. P ٥٣٦

٣- Bihar ul-Anwar Vol. ٧٨. P ٣٧

٤- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ٣٤٦. P ٥٣٥

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

٢٨- ما لابن ادم والفخر اوله نطفه وآخزه جيفة... (نهج البلاغه لصبحى الصالح، قصارالحكم ٤٥٤، ص ٥٥٥)

٢٩. 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
(٢). and no beneficence in recitation of Quran without meditation thought.

٢٩- ألا- أخبركم بالفقيه حق الفقيه من لم يرخص الناس في معاصي الله ولم يفتنهم من رحمه الله ولم يؤمنهم من مكر الله ولم يدع القرآن رغبة عنه إلى ماسواه، ولا- خير في عبادته ليس فيها تفقه، ولا خير في علم ليس فيه تفكر ولا خير في قرائه ليس فيها تدبر. (بحار الانوار ج ٧٨ ص ٤١)

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

٣٠- ما زنى غيور قط. (نهج البلاغه لصبحى الصالح، قصارالحكم ١٠٥، ص ٥٢٩)

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

p: ٥٣

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). (1)

٣١- إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي الْآخِرَتِهِمْ. (نهج البلاغه لصباحي الصالح، الكتاب ٢٧، ص ٣٨٣)

A servant (of Allah) does not taste the faith till such time that he abandons telling lie (both seriously as joke). (2)

٣٢- لَا يَجِدُ عَبْدٌ طَعَمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكُذْبَ هَزْلَهُ وَجِدَّةً. (اصول الكافي ج ٢ ص ٣٤٠)

If you made your religion (faith) follow stay under hand of your world, you perished (33) 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 (34) your religion world would be among the successful ones in the Hereafter. (3)

٣٣- إِنْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهْلَكَتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ. (غرر الحكم، الفصل ١٠، الحديث ٤٤-٤٥)

The world's example is that of a snake which is soft to touch but it has a perilous (34) poison in its body cavity. The ignorant one forms an attachment with it but the sage (35) sane person guards himself from it. (4)

٣٤- مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، لَيِّنٌ مَسُّهَا وَالسُّمُّ النَّاقِعُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الْغَرُّ الْجَاهِلُ، وَيَحْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ. (نهج البلاغه لصباحي الصالح، قصار الحكم ١١٩، ص ٤٨٩)

Oh Kumail ٣٥

p: ٥٤

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.

٣٥- يا كَمِيلُ بِنَ زِيَادٍ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَهُ فَخَيْرُهَا أَوْعَاهَا، فَاحْفَظْ عَنِّي مَا أَقُولُ لَكَ: النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَانِيٌّ، 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 البلاغه لصباحي الصالح، قصار الحكم ١٤٧، ص ٤٩٥)

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

p: ٥٥

not have any good beneficence, (similarly) faith without patience does not have any
(beneficence in it. (1)

٣٦- أوصيكم بخمس لو صد ربّتهم إليها آباط الإبل لكأنت إندالك أهلاً: لا يرجون أحد منكم إلا ربّه، ولا يخافن إلا ذنبه، ولا يستحين أحد منكم إذا سئل عما لا يعلم أن يقول: لا أعلم، ولا يستحين أحد إذا لم يعلم الشيء أن يتعلّمه، وعليكم بالصبر، فإن الصبر من الإيمان كالرأس من الجسد، ولا خير في جسد لا رأس معه، ولا في إيمان لا صبر معه. (نهج البلاغه لصبحي الصالح، قصارالحكم ٨٢، ص ٤٨٢)

Mix up with the people (have such a social conduct) so that if you die with it they .٣٧
(weep upon you if you remain alive, they may love you. (2)

٣٧- خالطوا الناس مخالطة إن متّم معها بكموا عليكم، وإن عشتم حنوا إليكم. (نهج البلاغه لصبحي الصالح، قصارالحكم ١٠، ص ٤٧٠)

The person calling inviting others without himself practicing is just like an arrow .٣٨
man with a bow without a string (cord). (An arrow cannot be thrown by the help of a
(string less or cord less bow) (3)

٣٨- الداعي بالعمَل كالزّامي بلا وتر. (نهج البلاغه لصبحي الصالح، قصارالحكم ٣٣٧، ص ٥٣٤)

(Paradise is gained by practice not by aspiration. (4) .٣٩

٣٩- بالعمَل تحصل الجنّة لا بالأمل. (غررالحكم، الفصل ١٨، الحديث ١١٩)

How plenty in number are the lessons to be taken how less in number are those .٤٠
(who learn lesson. (5)

٤٠- ما أكثر العبر وأقل الاعتبار. (نهج البلاغه لصبحي الصالح، قصارالحكم ٢٩٧، ص ٥٢٩)

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

point

(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

p: ۵۶

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Vol. ۱۰, P ۴۷۰ -۱

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam B۳۳۷ P۵۳۴ -۲

Nahjul Balagha -۳

Ghurur Al-Hikam, chapter IB, Hadith ۱۱۹ -۴

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۲۹۷, P ۵۲۹ -۵

.Birth: Mid of Ramadan Third year of Hijrah in Medina

Time Place of martyrdom: ۲۸th of Safar ۵۰th Hijrah, at the age of approximately ۴۷ .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

(I. The age of Prophet (S) (nearly ۸ years

.۲ (At the service of his father (۳۷ year approx

.۳ The period of Imamate ۱۰ years

(Forty Traditions from Imam Hassan Mujtaba (as

اربعون حديثاً عن

الامام الحسين عليه السلام

Praise Eulogy is for Allah who hears the conversation of who so ever talks and if he .۱ 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. [۱](#)

۱- الْحَمْدُ لِلَّهِ الَّذِي مَنِ تَكَلَّمَ سَمِعَ كَلَامَهُ، وَمَنِ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ، وَمَنِ عَاشَ فَعَلَيْهِ رِزْقُهُ، وَمَنِ مَاتَ فِإِلَيْهِ مَعَادُهُ...
(بحار الانوار ج ۷۸ ص ۱۱۲)

Oh my son! Do not become the companion of anyone (don't befriend) but when you .۲ 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](#). [۲](#)

۲- يَا مَبْنِيَّ لَا تُؤَاخِ أَحِيْدًا حَتَّى تَعْرِفَ مَوَارِدَهُ وَمَصَادِرَهُ فَإِذَا اسْتَبْطِطَ الْخَبْرَةَ وَرَضِيَتْ الْعِشْرَةَ فَآخِجْ عَلَيَّ إِقَالِهِ الْعَثْرَةَ وَالْمُوَاسَاةَ فِي

٣. the most sighting eye is the one which

p: ٥٧

Bihar ul-Anwar, Vol. ٧٨, P ١١٢ -١

Tuhaf al-Uqul, P ٢٣٣ -٢

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. \(1\)](#)

٣- إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ مَذْهَبُهُ وَأَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكَيرَ وَاتْتَفَعَ بِهِ، أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنَ الشُّبُهَاتِ. (تحف العقول ص ٢٣٥)

A person asked him "what is fear?" He said, 'to have courage upon friend recoiling [\(from the enemy. \(2\)](#)

٤- قِيلَ فَمَا الْجُبْنُ قَالَ الْجُرْأَةُ عَلَى الصَّدِيقِ وَالنُّكُولُ عَنِ الْعَدُوِّ. (تحف العقول ص ٢٢٥)

Do not make haste in punishing the sinner for his sin let a way (passage) between [\(the two \(fault punishment\) excuse apology. \(3\)](#)

٥- لَا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ وَاجْعَلْ بَيْنَهُمَا لِإِعْتِدَارِ طَرِيقًا. (بحار الانوار ج ٧٨ ص ١١٣)

All the beneficences of both the worlds come to the hand are achieved by the mind [\(wits\). \(4\)](#)

٦- بِالْعَقْلِ تُدْرِكُ الدَّارَانِ جَمِيعًا. (بحار الانوار ج ٧٨ ص ١١١)

.There is no poverty like the ignorance .v

٧- لَا فَقْرَ مِثْلَ الْجَهْلِ. (بحار الانوار ج ٧٨ ص ١١١)

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. \(5\)](#)

٨- عَلَّمَ النَّاسَ عِلْمَكَ وَتَعَلَّمَ عِلْمَ غَيْرِكَ فَتَكُونُ قَدْ آتَقَنْتَ عِلْمَكَ أَوْ عَلِمْتَ مَا لَمْ تَعَلَمْ. (بحار الانوار ج ٧٨ ص ١١١)

A person asked him, 'What is generosity magnanimity' He replied, 'To secure [\(gentleness in behavior\) permanency](#)

Tuhaf al-Uqul, P ۲۲۵ -۱

Tuhaf al-Uqul, P ۲۲۵ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۱۳ -۳

Bihar ul-Anwar Vol. ۷۸, PIII -۴

Bihar ul-Anwar Vol. ۷۸. PIII -۵

(of favor kindness the discharging of rights)

٩- قِيلَ فَمَا الْمُرُوءَةُ؟ قَالَ حَفِظَ الدِّينَ، وَاعْزَأُ النَّفْسِ وَلَيْنَ الكَنْفِ، وَتَعَهُدُ الصَّنِيعَةَ، وَأَدَاءُ الحُقُوقِ. (بحار الانوار ج ٧٨ ص ١٠٢)

I have not seen a cruel one more similar resembling with an oppressed wronged . ١٠

(one than the jealous.

١٠- مَا رَأَيْتَ ظَالِمًا أَشْبَهَ بِمَظْلُومٍ مِنْ حَاسِدٍ. (بحار الانوار ج ٧٨ ص ١١١)

(Nice conduct behavior with people is the height of intelligence wits.

١١- رَأْسُ العَقْلِ مُعَاشِرَةُ النَّاسِ بِالجَمِيلِ. (بحار الانوار ج ٧٨ ص ١١١)

(Brotherhood is loyalty in hardship comfort.

١٢- إِخَاءُ الوَفَاءِ فِي شِدَّةِ وَالرَّخَاءِ. (بحار الانوار ج ٧٨ ص ١١٤)

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

١٣- أَلْجِرْمَانُ تَرَكَ حَظَّكَ وَقَدْ عُرِضَ عَلَيْكَ. (بحار الانوار ج ٧٨ ص ١١٥)

A man asked him, 'what is munificence bounty?' He replied, 'to begin with granting . ١٤

(before being asked for.'

١٤- قِيلَ فَمَا الكَرَمُ؟ قَالَ الإِبْتِدَاءُ بِالعَطِيَّةِ قَبْلَ المَسْأَلَةِ. (تحف العقول ص ٢٢٥)

There is a distance of four fingers between the rights false hood (eyes ears). What . ١٥

you saw with your eyes that is right. And you have heard plenty number of false

(untrue things through your ears.

١٥- بَيْنَ الحَقِّ وَالبَاطِلِ أَرْبَعُ الأصَابِعِ، مَا رَأَيْتَ بَعَيْنِكَ فَهُوَ الحَقُّ وَقَدْ تَسْمَعُ بِأُذُنِكَ بِاطِلًا كَثِيرًا. (تحف العقول ص ٢٢٩)

Do not struggle hard like a successful (searcher) of material and do not depend . ١٦

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

Bihar ul-Anwar Vol. ۷۸, P ۱۰۲ -۱

Bihar ul-Anwar Vol. ۷۸, PIII -۲

Bihar ul-Anwar Vol. ۷۸, PIII -۳

Bihar ul-Anwar Vol. ۷۸, P ۱۱۴ -۴

Bihar ul-Anwar Vol. ۷۸, P ۱۱۵ -۵

Tuhaf al-Uqul, P ۲۲۵ -۶

Tuhaf al-Uqul, P ۲۲۹ -۷

Neither modesty is the cause of sustenance repulsion nor does greed attract grace
(plentifulness wealth). (Adopt the middle one of the two ways.) (1)

١٦- لا تُجاهِدِ الطَّلَبَ جِهَادَ الغَالِبِ، وَلَا تَتَّكِلْ عَلَى القَدَرِ اتِّكَالَ المُسْتَسَلِمِ، فَإِنَّ ابْتِغَاءَ الفَضْلِ مِنَ الشُّنَّةِ، وَالإِجْمَالَ فِي الطَّلَبِ مِنَ العِفَّةِ، وَكَيْسَتْ العِفَّةُ بِدَافِعِهِ رِزْقاً وَلَا الحِرْصُ بِجَالِبِ فَضْلًا. (تحف العقول ص ٢٣٣)

No nation counselled but that they were guided toward their progress. (Aims of . ١٧
(achieving prosperity affluence, success, maturity copulation.) (2)

١٧- ما تَشَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَى رُشْدِهِمْ. (تحف العقول، ص ٢٢٣)

He Describing the virtues of a pious companion said ' , He was greater than the . ١٨
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

p: ٤٠

Tuhaf al-Uqul, P ٢٣٣ -١

Tuhaf al-Uqul P ٢٣٣ -٢

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 [\(1\)](#) cases.

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

كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَكَانَ رَأْسُ مَا عَظُمَ بِهِ فِي عَيْنِي صَغَرَ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يُمَدِّدُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ، كَانَ لَا يَشْتَكِي، وَلَا يَتَسَخَّطُ، وَلَا يَتَبَرَّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَامِتًا فَإِذَا قَالَ بَدَّ الْقَائِلِينَ، كَانَ ضَعِيفًا مُسْتَضْعَفًا إِذَا جَاءَ الْجِدُّ فَهُوَ اللَّيْثُ عَادِيًا، كَانَ إِذَا جَامَعَ الْعُلَمَاءَ عَلَى أَنْ يَسْتَمَعَ أَحْرَصَ مِنْهُ عَلَى أَنْ يَقُولَ كَانَ إِذَا غَلَبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السِّكُوتِ 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 قَدَّ يَقَعُ الْعُذْرُ فِي مِثْلِهِ. (تحف العقول ٢٣٤)

Janada bin umaiyyah says I visited Imam Hassan bin Ali bin Abu talib during the . ١٩ ailment which caused his death. I said "Oh lord why do you not get yourself treated? Indeed,) راجعون (, "انا لله وانا اليه راجعون (, He said ' , Abdullah with what may I treat the death? I said we are for Allah toward HIM shall we go back) then he turned to me said ' ,By Allah, the Prophet of Allah

p: ٤١

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 [\(sin forbidden by Allah, towards the honour of the obedience of Allah. ۱\)](#)

۱۹- عَنِ جُنَادَةَ ابْنِ أَبِي أُمَيَّةَ قَالَ دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي مَرَضِهِ الَّذِي تُوفِّي فِيهِ... فَقُلْتُ يَا مَوْلَايَ مَا لَمَكَ لَا تُعَالِجُ نَفْسَكَ؟ فَقَالَ يَا عَبْدَ اللَّهِ بِمَاذَا أُعَالِجُ الْمَوْتَ؟ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: وَاللَّهِ لَقَدْ عَاهَدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ، مِمَّنَّا إِلَّا مَسْمُومٌ أَوْ مَفْتُولٌ،... وَبَكَى صَلَوَاتِ اللَّهِ عَلَيْهِ وَآلِهِ قَالَ فَقُلْتُ لَهُ عِظْنِي يَا ابْنَ رَسُولِ اللَّهِ، قَالَ: نَعَمْ اسْتَعِدَّ لِسَفَرِكَ وَحَصِّلْ زَادَكَ قَبْلَ حُلُولِ أَجَلِكَ وَاعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَالْمَوْتَ يَطْلُبُكَ، وَلَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِ عَلَى يَوْمِكَ الَّذِي لَمْ أَنْتَ فِيهِ، وَاعْلَمْ أَنَّكَ لَا تَكْسِبُ مِنَ الْمَالِ شَيْئًا فَوْقَ قُوَّتِكَ إِلَّا كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ، وَاعْلَمْ أَنَّ فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ، وَفِي الشُّبُهَاتِ عِتَابٌ، فَانزِلِ الدُّنْيَا بِمَنْزِلَةِ الْمَيْتَةِ، تُحْدَمُ مِنْهَا مَا يَكْفِيكَ فَإِنَّ كَانَ ذَلِكَ حَلَالًا كُنْتَ قَدْ زَهَدْتَ فِيهَا، وَإِنْ كَانَ حَرَامًا لَمْ يَكُنْ فِيهِ وَزْرٌ، فَأَخَذْتَ كَمَا أَخَذْتَ مِنَ الْمَيْتَةِ، وَإِنْ كَانَ الْعِتَابُ فَإِنَّ الْعِتَابَ يَسِيرٌ. وَاعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا، وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا، وَإِذَا أَرَدْتَ عِزًّا بِلا عَشِيرَةٍ وَهَيْبَةً بِلا سُلْطَانٍ، فَاخْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ. (بحار الانوار ۴۴ ص ۱۳۸-۱۳۹)

۲۰. Whoever loves the world (material) the fear of

p: ۶۳

(here after gets out (finishes) from his heart? (1

٢٠- مَنْ أَحَبَّ الدُّنْيَا ذَهَبَ خَوْفُ الآخِرَةِ عَنْ قَلْبِهِ... (لثالى الخبر ج ١ ص ٥١)

Ignorant is the one who is foolish about his wealth. (Regarding spending it). Who is (21

(slack negligent about his honor, when he is abused reviled, he does not respond. (2

٢١- السَّفِيهُ: الأَحْمَقُ فِي مَالِهِ، أَلْمَتَهَاوِنُ فِي عِرْضِهِ يُشْتَمُ فَلَا يُجِيبُ. (بحار الانوار ج ٧٨ ص ١١٥)

Good deed is the one before which there is no evading delaying there is no (22

(boasting of favor, after it. (3

٢٢- الْمَعْرُوفُ مَا لَمْ يَتَّقَدِّمَهُ مَطْلٌ وَلَا يَتَّبِعَهُ مَنْ. (بحار الانوار ج ٧٨ ص ١١٣)

(Shame disgrace is better than the fire (of Hell)!. (4) 23

٢٣- الْعَارُ هُونٌ مِنَ النَّارِ. (تحف العقول ص ٢٣٤)

Indeed the faithful takes provision of journey (from the worldly sources) the infidel (24

(gets benefits. (As a lasting share). (5

٢٤- فَإِنَّ الْمُؤْمِنَ يَتَرَوَّدُ وَالْكَافِرَ يَتَمَتَّعُ. (بحار الانوار ج ٧٨ ص ١١٢)

(Ignorance is the submission to the vile base, the company of perverted misled. (6) 25

٢٥- أَلَسَفَةُ اتِّبَاعُ الدُّنْيَا وَمُصَاحَبَةُ الْغَوَاةِ. (بحار الانوار ج ٧٨ ص ١١٥)

Between you admonition stays the curtain of respect. (Respect which is more of (26

(pride, egoism, arrogance of refraining one to accept advice or admonition) (7

٢٦- بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابُ الْعِزَّةِ. (بحار الانوار ج ٧٨ ص ١٠٩)

(The annihilation of people lies in three things Arrogance, greed jealousy. (8) 27

٢٧- هَلَاكُ النَّاسِ فِي ثَلَاثٍ: الْكِبْرُ وَالْجِرْصُ وَالْحَسَدُ. (بحار الانوار ج ٧٨ ص ١١١)

Arrogance is the cause of destruction annihilation of religion Satan was cursed due (28

to it. And greed is the enemy of soul Adam was expelled by

Lyal Al Ekhbari Vol. ١, P ٥١ -١

Bihar ul-Anwar Vol. ٧٨, P ١١٥ -٢

Bihar ul-Anwar Vol. ٧٨, P ١١٣ -٣

Tuhaf al-Uqul, P ٢٣٤ -٤

Bihar ul-Anwar Vol. ٧٨, P ١١٢ -٥

Bihar ul-Anwar Vol ٧٨, P ١١٥ -٦

Bihar ul-Anwar Vol. ٧٨, P ١٠٩ -٧

Bihar ul-Anwar Vol. ٧٨, PIII -٨

it from the paradise jealousy is the guide to wickedness for the same reason Qabil
(Cain) killed Abel. (1)

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

٢٨- الكِبْرُ هَلَاكُ الدِّينِ وَبِهِ لُعِنَ إِبْلِيسُ، وَالْحِرْصُ عَيْدُ النَّفْسِ وَبِهِ أُخْرِجَ آدَمُ مِنَ الْجَنَّةِ، وَالْحَسِيدُ رَأِيْتُ السُّوءِ وَمِنْهُ قَتِيلَ قَابِيلُ
هايبيل. (بحار الانوار ج ٧٨ ص ١١١)

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

٢٩- عَلَيْكُمْ بِالْفِكْرِ فَإِنَّهُ حَيَاةُ قَلْبِ الْبَصِيرِ. بحار ج ٧٨ ص ١١٥

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. (3)

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

(كشف الغمه (طبع بيروت)) ج ٢ ص ١٩٧

The best wealth is contentment the worst poverty is humility (before the rich ones). ٣١

((4

٣١- خَيْرُ الْغِنَى الْقَنُوعُ وَشَرُّ الْفَقْرِ الْخُضُوعُ. (بحار الانوار ج ٧٨ ص ١١٣)

Humor eats up (finishes), the appalling appearance (majesty) the silent person has
(got much of appalling appearance. (5)

٣٢- الْمِزَاحُ يَأْكُلُ الْهَيْبَةَ، وَقَدْ أَكْثَرَ مِنَ الْهَيْبَةِ الصَّامِتُ. (بحار الانوار ج ٧٨ ص ١١٣)

(6) ٣٣. Leisure swiftly passes on the return to it is very slow.

٣٣- الْفُرْصَةُ سَرِيعَةُ الْفَوْتِ بَطِيئَةُ الْعُودِ. (بحار الانوار ج ٧٨ ص ١١٣)

Proximate (relative) is the one who is be neared by love affection although ٣٤

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- Bihar ul-Anwar Vol. ۷۸, PIII -۱
Bihar ul-Anwar Vol. ۷۸. P ۱۱۵ -۲
Kashrul Ghumma print of Beirut Vol. ۲. P ۱۹۷ -۳
Bihar ul-Anwar Vol. ۷۸. P ۱۱۳ -۴
Bihar ul-Anwar Vol. ۷۸. P ۱۱۳ -۵
Bihar ul-Anwar Vol. ۷۸. ۱۱۳ -۶

(1) he is a distant relation.

٣٤- الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَإِنْ بَعَدَ نَسَبُهُ. (تحف العقول ٢٣٤)

(2) Abjectness is, not thanking for the beneficence. ٣٥.

٣٥- اللَّوْمُ أَنْ لَا تَشْكُرَ النِّعْمَةَ. (تحف العقول ص ٢٣٣)

Associate with treat the people in a way as you like to get associated treated by (3) them.

٣٦- صَاحِبِ النَّاسِ مِثْلَ مَا تُحِبُّ أَنْ يُصَاحِبُوكَ بِهِ. (بحار الانوار ج ٧٨ ص ١١٦)

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

(4) 8. (Not committing sin for the feat of Allah.

٣٧- مَنْ أَدَامَ الْإِخْتِلَافَ إِلَى الْمَسْجِدِ أَصَابَ إِحْدَى ثَمَانِ آيَةٍ مُحْكَمَةٍ وَأَخًا مُسْتَفَادًا وَعِلْمًا مُسْتَظَرَفًا وَرَحْمَةً مُنْتَظَرَةً وَكَلِمَةً تَدُلُّهُ عَلَى الْهُدَى أَوْ تَرْذُؤُهُ عَنْ رَدَى وَتَرَكَ الذُّنُوبَ حَيَاءً أَوْ خَشْيَةً. (تحف العقول ص ٢٣٥)

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. ٥)

٣٨- عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مِأْ كُؤْلِهِ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ فَيَجَبُّ بَطْنَهُ مَا يُؤْذِيهِ، وَيُؤَدِّعُ صِدْرَهُ مَا يُرْدِيهِ. (سفينه البحار ج ٢ ص ٨٤)

,When the desirable commendable services damage harm the obligatory services ٣٩

p: ٤٤

Tuhaf al-Uqul. P ٢٣٤ -١

Tuhaf al-Uqul P ٢٣٣ -٢

Bihar ul-Anwar Vol. ٧٨, P ١١٦ -٣

Tuhaf al-Uqul, P ٢٣٥ -٤

Safina Tul Bihar Vol. ٢, P ٨٤ -٥

(abandon them. (1)

٣٩- إِذَا أَضْرَبَتِ النَّوَافِلُ بِالْفَرِيضَةِ فَارْفُضُوهَا. (بحار الانوار ج ٧٨ ص ١٠٩)

And know it that indeed whoever fears Allah (adopts piety) Allah paves his way of .٤٠ 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. (2)

٤٠- وَعَلِمُوا أَنَّهُ مَنِ اتَّقَى اللَّهَ يَجْعَلِ لَهُ مَخْرَجاً مِنَ الْفِتَنِ وَيُسَدِّدْهُ فِي أَمْرِهِ وَيُهَيِّئْ لَهُ رُشْدَهُ وَيُفْلِحْهُ بِحُجَّتِهِ وَيُبَيِّضْ وَجْهَهُ وَيُعْطِهِ رَغَبَتَهُ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ... (تحف العقول ص ٢٣٢)

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

point

(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: ٣rd of Shaban ٤th Hijrah in Medina

Time and Place of Martydom: Ashura ١٠th of Moharram ul Haram year ٤١ Hijrah in .Karbala at the age of ٥٧

.Holy Shrine: in Karbala

Duration of life: four parts

.The age of prophet of Allah (S) Nearly ٤ years .١

.٢ (At the Service of his father (approx. ٣٠ years

.٣ (Along with his brother Imam Hassan (١٠ years

.٤ .Period of Imamate ١٠ years

(Forty Traditions from Imam Hussain (as

اربعون حديثاً

عن الامام الحسين عليه لسلام

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

Is

p: ٤٧

Bihar ul-Anwar Vol. ٧٨, P ١٠٩ –١

Tuhaf al-Uqul P ٢٣٢ –٢

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](#)). (۱)

۱- كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ إِلَيْكَ؟ أَيْكُونُ لِعَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهِرُ لَكَ؟ مَتَى غَبَتْ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ؟ وَمَتَى بَعِيدَتْ حَتَّى تَكُونَ الْآثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْكَ؟ عَمِتْ عَيْنٌ لَا تَرَكَ عَلَيْهَا رَقِيبًا.. (دعاء عرفه، بحار الانوار ج ۹۸ ص ۲۲۶)

The one who lacked missed you what did he find? And what is it that he lacks, the .۲ one who finds you? Certainly, the one who got pleased inclined toward other than [you, came to nothingness \(failed\)](#). (۲)

۲- ماذا وجدَ مَنْ فَقَدَكَ؟ وما الذي فَقَدَ مَنْ وَجَدَكَ؟ لَقَدْ خَابَ مَنْ رَضِيَ ذُنُوكَ بَدَلًا. (دعاء عرفه، بحار الانوار ج ۹۸ ص ۲۲۸)

A nation which buys the pleasures of the living beings in exchange for te wrath of .۳ [the creator does not get salvation](#). (۳)

۳- لَا أَفْلَحَ قَوْمٌ اشْتَرَوْا مَرْضَاهِ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ. (مقتل خوارزمي ج ۱ ص ۲۳۹)

None is in peace on the resurrection day except the .۴

p: ۶۸

Bihar ul-Anwar Vol. ۹۸, P ۲۲۶-۱

Prayer of Arafaa Day, Bihar ul-Anwar, Vol. ۹۸, P ۲۲۸-۲

Maqtal Khawarzami, Vol. ۱, P ۲۳۹-۳

[\(1\) one who fears Allah in the world.](#)

٤- لا يَأْمَنُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ خَافَ اللَّهَ فِي الدُّنْيَا. (بحار الانوار ج ٤٤ ص ١٩٢)

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 [\(2\) those having right opposing of the tyrants oppressors.](#)

٥- فَبَدَأَ اللَّهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ، لِعَلِمِهِ بِأَنَّهَا إِذَا أُدِّيَتْ وَأُقِيمَتِ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيَّئُهَا وَصِيَّعُهَا، وَذَلِكَ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَمُخَالَفَةِ الظَّالِمِ... (تحف العقول ص ٢٣٧)

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 breeched 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 [\(3\) \(\(Hell\)\).](#)

٦- أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَجِلًّا لِحَرَامِ اللَّهِ نَاكِثًا عَهْدَهُ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادَةِ اللَّهِ بِالْإِثْمِ وَالْعَدْوَانِ فَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ

p: ٤٩

١- Bihar ul-Anwar Vol. ٤٤٩ P ١٩٢

٢- Tuhaf al-Uqul. P ٢٣٧

٣- Maqatal Khawarzami, Vol. I. P ٢٣٤

Indeed people are the servants of world the religion is (like) saliva upon their .٧
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. (١)

٧- إِنَّ النَّاسَ عِبِيدُ الدُّنْيَا، وَالَّذِينَ لَعَنُوا أَلْسِنَتِهِمْ، يَحُوطُونَ مَا دَرَّتْ مَعَائِشُهُمْ فَإِذَا مُحِصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ. (تحف العقول
ص ٢٤٥)

One who wishes to reach a goal aim through the sin transgression, the way to that .٨
(aim would get blocked sooner he would get into danger. (٢)

٨- مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتَ لِمَا يَرْجُو وَأَسْرَعَ لِمَا يَحْذَرُ. (تحف العقول ص ٢٤٨)

Do you not see that the right is not being put into practice distance is not being .٩
taken from the falsehood? (In this situation) the faithful is inclined to it (it suits him)
(that he meets Allah. (٣)

٩- أَلَا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ، وَأَنَّ الْبَاطِلَ لَا يُنَاقَا عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ مُحِقًّا. (تحف العقول ص ٢٤٥)

I do not see (consider) death except prosperity and do not consider life along with .١٠
(oppressors tyrants except affliction anguish. (٤)

١٠- فَإِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلَا الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا. (تحف العقول ص ٢٤٥)

And your calamity is greater than all the people because the stations of scholars .١١
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 \(mentioned above\). \(1\)](#)

١١- وَأَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا غَلِبْتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَشْعُرُونَ ذَلِكَ بِأَنَّ مَجَارِيَ الْأُمُورِ وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأَمْنَاءِ عَلَى حَلَالِهِ وَحَرَامِهِ فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَمَا سِيلِبْتُمْ ذَلِكَ إِلَّا بِتَفَرُّقِكُمْ عَنِ الْحَقِّ وَاخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ، وَلَوْ صَبَرْتُمْ عَلَى الْأَذَى وَتَحَمَّلْتُمُ الْمُؤُونَةَ فِي ذَاتِ اللَّهِ، كَانَتْ أُمُورُ اللَّهِ، عَلَيْكُمْ تَرِدُ وَعَنْكُمْ تَصْدُرُ، وَالْيُكْمُ تَرَجِعُ، وَلَكِنَّكُمْ مَكَّنْتُمُ الظَّلْمَةَ مِنْ مَنَزِلَتِكُمْ، وَأَسَلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ، وَيَسْرُونَ فِي الشَّهَوَاتِ، سَلَطَهُمْ عَلَى ذَلِكَ فِرَارُكُمْ

p: ٧١

مِنَ الْمَوْتِ، وَاعْجَابِكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتِكُمْ... (تحف العقول ص ٢٣٨)

Oh Allah, You know all that took place at our hand (struggle, movement against . ١٢ 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 [\(١\) practice.](#)

١٢- اَللّٰهُمَّ اِنَّكَ تَعْلَمُ اَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُسًا فِي سَيْلِطَانٍ، وَلَا اِتِمَاسًا مِنْ فُضُولِ الْحُطَامِ، وَلٰكِنْ لِنُرِيَ الْمَعَالِمَ مِنْ دِينِكَ وَنُظْمِهِ الْاِصْلَاحَ فِي بِلَادِكَ، وَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَيُعْمَلَ بِفَرَائِضِكَ وَسُنَنِكَ وَاحْكَامِكَ... (تحف العقول ص ٢٣٩)

I have not stood up upon the incentive provocation of self-conceit arrogance not . ١٣ 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 [\(٢\) \(S\) father Ali Ibn Abi talib \(as\)](#)

١٣- اِنِّي لَمْ اَخْرُجْ اَشْرًا وَلَا- بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَاِنَّمَا خَرَجْتُ اَطْلُبُ الْاِصْلَاحَ فِي اُمَّةِ جَدِّي مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ اُرِيدُ اَنْ اَمَرَ بِالْمَعْرُوفِ وَاَنْهَى عَنِ الْمُنْكَرِ وَاَسْبِرَ بِسَيْرِهِ جَدِّي مُحَمَّدٍ، وَسِيرَهُ اَبِي عَلِيٍّ بِنِ اَبِي طَالِبٍ. (مقتل خوارزمي ج ١ ص ١٨٨)

If the world is taken to be a superb decent house . ١٤

p: ٧٢

Tuhaf al-Uqul, P ٢٣٩ -١

Maqatal Khawarzami, Vol. I, P ١٨٨ -٢

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. (1)

١٤- فَإِنْ تَكُنْ الدُّنْيَا تُعَدُّ نَفْسَهُ

فَدَارُ ثَوَابِ اللَّهِ أَعْلَى وَأَنْبَلُ

وَإِنْ تَكُنْ الأَبْدَانُ لِلْمَوْتِ أَنْشَتْ

فَقَتَلَ آمْرِيءٍ بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ

وَإِنْ تَكُنْ الأَرْزَاقُ قَسَمًا مَقْدَرًا

فَقَلِّهِ حِرْصِ المَرءِ فِي الرِّزْقِ أَجْمَلُ

وَإِنْ تَكُنْ الأَمْوَالُ لِلتَّرِكِ جَمْعُهَا

فَمَا بَالُ مَتْرُوكِ بِهِ آلْحُرِّ يَبْخَلُ

(بحار الانوار ج ٤٤ ص ٣٧٤)

Oh followers of the Abu Sufian family if you do not have religion you are not afraid' ١٥. of the resurrection day then be free in your world. (At least behave freely in your (worldly affairs.) (2)

١٥- يَا شَيْعَةَ آلِ أَبِي سُفْيَانَ إِنْ لَمْ يَكُنْ لَكُمْ دِينٌ وَكُنْتُمْ لَا- تَخَافُونَ المَعَادَ فَكُونُوا أَحْرَارًا فِي دُنْيَاكُمْ. (مقتل خوارزمي ج ٢ ص ٣٧٤)

A group worships Allah for the avidity (reward of paradise) this is the service of. ١٦

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

p: ۷۳

Bihar Al Anwar Vol. ۴۴, P ۳۷۴ -۱
Maqal Khwarzami Vol. ۲, P .۳۳ -۲

[\(this is the service of free men is the superior most service. \(1](#)

١٦- إِنَّ قَوْمًا عَيْدُوا اللَّهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنَّ قَوْمًا عَيْدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ الْعِبَادَةِ. (تحف العقول ص ٢٤٦)

Do know that the people's being needy towards you is a beneficence of Allah upon .١٧ you so do not get tired of the beneficence's lest those should turn into calamity woes.

[\(\(2](#)

١٧- وَأَعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمَلُّوا النَّعْمَ فَتَحُورَ

(بحار الانوار ج ٧ ص ١٢١)

Oh people! take lesson from what Allah has admonished His friends, wherein He .١٨ 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. \(3](#)

And again says “the faithful men women are friends helpers of each other. And order (each other) the good deeds

p: ٧٤

Tuhaf al-Uqul, P ٢٤ -١

Bihar ul-Anwar, Vol. ٧٨, P ١٢١ -٢

Surah Maida ٤٦ -٣

1. ['stop from evil doings'.](#)

١٨- إعتبروا أيها الناس بما وعظ الله به أوليائه من سوء ثنائه على الأخبار، إذ يقول: لولا- ينهيهم الرباؤون والأخبار عن قولهم الإثم، وقال: لعن الذين كفروا من بنى إسرائيل- إلى قوله - لبئس ما كانوا يفعلون، وإنما عاب الله ذلك عليهم لأنهم كانوا يرون من الظلمه الذين بين أظهرهم المنكر والفساد فلا ينهونهم عن ذلك رغبه فيما كانوا ينالون منهم، ورهبه مما يحذرون، والله يقول: (فلا- تخشوا الناس واخشون))، وقال (المؤمنون والمؤمنات بعضهم أولياء بعض يأمرون بالمعروف وينهون عن المنكر)). (تحف العقول ص ٢٣٧)

19. One who seeks the pleasure of people by displeasing Allah (SWT). Allah makes him [\(over to the people.](#)

١٩- من طلب رضا الناس بسخط الله وكله الله إلى الناس. (بحار الانوار ج ٧٨ ص ١١٨)

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

٢٠- إياك وظلم من لا يجد عليك ناصرًا إلا الله جل وعز. (بحار ج ٧٨ ص ١١٨)

21. The one who loves you forbids you (from committing evil) the one who has enmity [\(with you entices allures you; \(to commit evil\).](#)

٢١- من أحببك نهاك ومن أبغضك أغراك. (بحار الانوار ج ٧٨ ص ١٢٨)

22. The intellect does not achieve completion except by observance following of the [\(right.](#)

٢٢- لا يكمل العقل إلا بإتباع الحق. (بحار الانوار ج ٧٨ ص ١٢٨)

23. The company social intercourse with the people committing transgression is [\(causes\) blame incredibility.](#)

٢٣- مجالسه أهل الفسق ريبه. (بحار الانوار ج ٧٨ ص ١٢٢)

24. [\(Weeping for the fear of Allah is \(causes\) salvation from the fire \(Hell\).](#)

٢٤- ألبكاء من

- Tuhaf al-Uqul, P ٢٣٧ -١
Bihar ul-Anwar Vol. ٧٨. P ١٢٦ -٢
Bihar ul-Anwar Vol. ٧٨. P ١١٨ -٣
Bihar ul-Anwar Vol. ٧٨, P ١٢٨ -٤
Bihar ul-Anwar Vol. ٧٨, P ١٢٧ -٥
Bihar ul-Anwar Vol ٧٨, P ١٢٢ -٦
Mustadrak ul-Wasail, Vol. ٢, P ٢٩٤ -٧

۲۵. 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. ۱)

۲۵- جاء رجل إلى سيد الشهداء وقال: أثار رجل عاصٍ، ولا أصبر عن المعصية به فعظني بموعظه فقال عليه السلام: إفعل خمسة أشياء وأذنب ما شئت، فأول ذلك لا تأكل رزق الله وأذنب ما شئت، والثاني أخرج من ولايه الله وأذنب ما شئت، والثالث أطلب موضه عالا- يراك الله وأذنب ما شئت، والرابع إذا جاءك ملك الموت ليقبض روحك فادفعه عن نفسك وأذنب ما شئت، الخامس إذا أدخلك مالك في النار فلا تدخل في النار وأذنب ما شئت. (بحار الانوار ج ۷۸ ص ۱۲۶)

۲۶. Take care, not to do anything for which you

p: ۷۶

have to apologize. Because the faithful does not commit wrong (sin) does not
[\(apologize the hypocrite commits sin all the days \(then\) extends apologies. ١\)](#)

٢٦- إِيَّاكَ وَمَا تَعْتَذِرُ مِنْهُ، فَإِنَّ الْمُؤْمِنَ لَا يُسِيءُ وَلَا يَعْتَذِرُ، وَالْمُنَافِقُ كُلَّ يَوْمٍ يُسِيءُ وَيَعْتَذِرُ. (تحف العقول ص ٢٤٨)

[\(Hurrying making haste is witlessness, insanity. ٢\) ٢٧.](#)

٢٧- الْعَجَلَةُ سَفَهٌ. (بحار الانوار ج ٧٨ ص ١٢٢)

[\(Do not allow anyone to enter \(walk in\) till he has saluted. ٣\) ٢٨.](#)

٢٨- لَا تَأْذَنُوا لِأَحَدٍ حَتَّى يُسَلِّمَ. (بحار ج ٧٨ ص ١١٧)

It is from the signs of ignorance to enter into dispute with those not having thought .٢٩
[\(meditation. ٤\)](#)

٢٩- مِنْ عَلَامَاتِ أَسْبَابِ الْجَهْلِ الْمُمَارَاةُ لِغَيْرِ أَهْلِ الْفِكْرِ. (بحار ج ٧٨ ص ١١٩)

One of the signs of the scholar is his criticism upon his (own) speech his awareness .٣٠
[\(knowledge pertaining to the facts about the forms of views. ٥\)](#)

٣٠- مِنْ دَلَائِلِ الْعَالِمِ انْتِقَادُهُ لِحَدِيثِهِ وَعِلْمُهُ بِحَقَائِقِ فُنُونِ النَّظْرِ. (بحار الانوار ج ٧٨ ص ١١٩)

Emulate compete each other in achieving the human values rush hasten to get the .٣١
[\(spiritual treasures. ٦\)](#)

٣١- نَافِسُوا الْمَكَارِمَ، وَسَارِعُوا فِي الْمَغَانِمِ. (بحار الانوار ج ٧٨ ص ١٢١)

Whoso ever has generosity becomes the chief that one who commits parsimony .٣٢
[\(stinginess becomes degraded objected. ٧\)](#)

٣٢- مِنْ جَادَ سَادَ، وَمَنْ بَخَلَ رَذَلَ. (بحار ج ٧٨ ص ١٢١)

Most generous of the people is the one who grants to the person who does not .٣٣
[\(have any expectation from him. ٨\)](#)

٣٣- إِنَّ أَجْوَدَ النَّاسِ: مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ. (بحار ج ٧٨ ص ١٢١)

Tuhaf al-Uqul, P ۲۴۸ -۱

Bihar ul-Anwar Vol. ۷۸, P ۱۲۲ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۱۷ -۳

Bihar ul-Anwar Vol. ۷۸, P ۱۱۹ -۴

Bihar ul-Anwar Vol. ۷۸, P ۱۱۹ -۵

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۶

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۷

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۸

a faithful, Allah grants him the deliverance from the sorrows dejections of world the
(hereafter). (1)

٣٤- مَنْ نَفَسَ كُرْبَهُ مُؤْمِنٌ فَوَجَّحَ اللَّهُ عَنْهُ كُرْبَ الدُّنْيَا وَالْآخِرَةِ. (بحار ج ٧٨ ص ١٢١)

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). (2)

٣٥- إِذَا سَمِعْتَ أَحَدًا يَتَنَاوَلُ أَعْرَاضَ النَّاسِ فَاجْتَهِدْ أَنْ لَا يَعْرِفَكَ. (بلاغه الحسين/الكلمات القصار ٤٥)

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.' (3)

٣٦- قِيلَ مَا الْغِنَى قَالَ قَلَّةُ أَمَائِكَ وَالرِّضَا بِمَا يَكْفِيكَ. (معاني الاخبار ص ٤٠١)

٣٧- لَا تَرْفَعِ حَاجَتَكَ إِلَّا إِلَى أَحَدٍ ثَلَاثَةٍ: إِلَى ذِي دِينَ أَوْ مُرْوَةٍ أَوْ حَسَبٍ. (بحار ج ٧٨ ص ١١٨)

Do practice like the person who knows that he would be seized held for committing
(crime rewarded for good deed). (4)

٣٨- إِعْمَلْ عَمَلِ رَجُلٍ يَعْلَمُ أَنَّهُ مَأْخُودٌ بِالْإِجْرَامِ مَجْزِيًّا بِالْإِحْسَانِ. (بحار الانوار ج ٧٨ ص ١٢٧)

There are seventy benefactions rewards for saluting sixty nine are for the one who
(initiates it one for the replier). (5)

٣٩- لِلسَّلَامِ سَبْعُونَ حَسَنَةً تَسَعُ وَسِتُّونَ لِلْمُبْتَدِي وَوَاحِدَةٌ لِلرَّادِ. (بحار الانوار ج ٧٨ ص ١٢٠)

Do not say a word about your brother in his absence which you would not like him
(to say during your absence). (6)

٤٠- لَا تَقُولَنَّ فِي أَخِيكَ إِذَا تَوَارَى عَنْكَ إِلَّا مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ عَنْهُ. (بحار الانوار ج ٧٨ ص ١٢٧)

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

point

The Sixth Infallible

Bihar ul-Anwar Vol. ٧٨. P ١٢١ -١

(Balaghat Al Hussain Alkalimatul Qisar. ٤٥) -٢

Maani Al Ikhbar P ٤٠١ -٣

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Bihar ul-Anwar Vol. ٧٨. P ١٢٧ -٦

(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: ۵th day of Shaaban, year ۳۸th Hijrat. Or ۱۵th of Jamadiul ula the
.same year

Time place of Martyrdom: ۱۲th or ۱۸th or more well-known on the ۲۵th of Moharram
.۹۵th Hijrah

Was poisoned in Medina on the instigation of Hasham Bin Abdul Malik martyred at the
.age of ۵۷ years

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

Duration of life two parts

.Twenty two years with his father .۱

Thirty five year's period of his own Imamate .۲

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

اربعون حديثاً عن

(Forty Traditions from Imam Sajjad (as

الامام زين العابدين عليه السلام

Glory be to Allah who made (declared) the acknowledgment of His beneficence as .۱

His praise Eulogy. Glory be to the one who made (declared) the confession of man's
inability to thank him as a thank giving. (۱)

١ سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالنِّعَمِ لَهُ حَمْدًا، سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالْعِزِّ عَنِ الشُّكْرِ شُكْرًا. (بحار الانوار ج ٧٨ ص ١٤٢)

Oh people) contemplate, meditate, practice for the (place, thing) that you have) .٢
(been created for, Allah did not at all create you in vain useless. ٢)

٢- تَفَكَّرُوا وَعَمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا. (تحف العقول ٢٧٤)

Be careful not to acquire the company of sinners help the oppressors tyrants . ٣
become the neighbor

p: ٧٩

Bihar ul-Anwar Vol. ٧٨, P ١٤٢ -١

Tuhaf al-Uqul, P ٢٧٤ -٢

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. (1)

٣- وَإِيَّاكُمْ وَصِيْحَبَةَ الْعَاصِيْنَ، وَمَعُوْنَةَ الظَّالِمِيْنَ، وَمُجَاوِرَةَ الْفَاسِقِيْنَ احْذَرُوا فِتْنَتَهُمْ، وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ، وَاعْلَمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَدَانَ بِعُتْرِدِيْنَ اللَّهِ، وَسَتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ، فِي نَارٍ تَلْتَهِبُ، تَأْكُلُ أَبْدَانًا [قَدْ عَابَتْ عَنْهَا أَرْوَاحُهَا] غَلَبَتْ عَلَيْهَا شِقْوَتُهَا [قَهْمٌ مَوْتِي لَا يَجِدُونَ حَرَّ النَّارِ] فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَاحْمِدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَاعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى غَيْرِ قُدْرَتِهِ وَسَيَّرَ اللَّهُ عَمَلَكُمْ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَتَأَدَّبُوا بِأَدَابِ الصَّالِحِينَ. (تحف العقول ص ٢٥٤)

Imam Sajjad wrote in a letter to Mohammed Ibne Muslim azzahari one of the court .٤
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)). (1)

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

p: ٨١

Ale Imran. ١٨٧ -١

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 [\(resurrection day\)](#).) (1)

٤- في كتاب له الى محمد ابن مسلم الزهري... اخذ على العلماء في كتابه اذ قال لكتيبنه للناس ولا تكتمونه.. واعلم ان ادنى ما كتمت واخف ما احتملت ان انست وحشه الظالم وسيهلت له طريق الغي بدؤوك منه حين دنوت... اوليس بعدعائه اياك حين دعاك جعلوك قطبا اذاروا بك رحي مظلهم وجسرا يعبرون عليك الى بلاياهم وشيئا الى ضلالتهم داعيا الى غيهم سالكا سيئهم يدخلون بك الشك على العلماء ويقتادون بك قلوب الجهال اليهم فلم يبلغ اخص ورائهم ولا اقوى اعوانهم الاذن ما بلغت من اصلاح فسادهم واختلاف الخاصه والعامه اليهم فما اقل ما اعطوك في قدر ما اخذوا منك وما ايسر ما عمروا لك فكيف ما خرّبوا عليك فانظر لنفسك فانه لا ينظر لها غيرك... (تحف العقول ص ٢٧٦)

There is no drop which is dearer to Allah more than two drops: The drop of blood ٥ (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\)](#). (2)

٥- ما من قطره احب الى الله عزوجل من قطرتين: قطره دم في سبيل الله وقطره دمه في سواد الليل لا يريد بها عبد الا الله عزوجل. (بحار ج ١٠٠ ص ١٠)

There are three (things) which are refuges shelters for a faithful; to refrain his ٦ 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. ١)

٦- ثلاثٌ مُنْجِيَاتٌ لِلْمُؤْمِنِ : كَفُّ لِسَانِهِ عَنِ النَّاسِ وَاجْتِيَابِهِمْ، وَإِشْغَالُهُ نَفْسَهُ بِمَا يَنْفَعُهُ لِأَخْرَجَتْهُ وَدُنْيَاهُ، وَطُولُ الْبُكَاءِ عَلَى خَطْبَتَيْهِ.
(تحف العقول ص ٢٨٢)

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. ٢)

٧- ثلاثٌ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ كَانَ فِي كَنْفِ اللَّهِ، وَأَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِهِ وَأَمَنَهُ مِنْ فَرْعِ الْيَوْمِ الْأَكْبَرِ: مَنْ أَعْطَى مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ لِنَفْسِهِ، وَرَجُلٌ لَمْ يُقَدِّمْ يَدًا وَلَا رِجْلًا حَتَّى يَعْلَمَ أَنَّهُ فِي طَاعَةِ اللَّهِ قَدَّمَهَا أَوْ فِي مَعْصِيَتِهِ، وَرَجُلٌ لَمْ يَعِبْ أَخَاهُ بِعَيْبٍ حَتَّى يَتْرُكَ ذَلِكَ الْعَيْبَ مِنْ نَفْسِهِ. (بحار الانوار ج ٧٨ ص ١٤١)

Do not make anyone your enemy although you may guess think that he will not harm you do not shirk avoid anyone's

p: ٨٣

[friendship even though you may think he will not benefit you. \(1\)](#)

٨- لا تُعَادِيَنَّ أَحَدًا وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ. (بحار الانوار ج ٧٨ ص ١٦٠)

Indeed, the inner knowledge gnosis the zenith of the religion of a Muslim is .٩
abandoning such talk which is meaningless futile, the scarcity of his dispute argument,
[his forbearance his patience fortitude his politeness good conduct. \(2\)](#)

٩- إِنَّ الْمَعْرِفَةَ وَكَمَالَ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ، وَقَلَّةُ مِرَائِهِ، وَحِلْمُهُ وَصَبْرُهُ، وَحُسْنُ خُلُقِهِ. (تحف العقول ص ٢٧٩)

To lessen the demands regarding needs from others is the cash needlessness . ١٠
[wealth. \(3\)](#)

١٠- قَلَّهْ طَلَبِ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ. (تحف العقول ص ٢٧٩)

[The assemblies of the pious men are the invitations to righteousness piety. \(4\)](#) .١١

١١- مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ. (تحف العقول ص ٢٨٣)

Take care, avoid the companionship of transgressor because he sells you for a . ١٢
[morsel \(of food\) or less than that. \(5\)](#)

١٢- إِيَّاكَ وَمُصَاحِبَةَ الْفَاسِقِ، فَإِنَّهُ بَايَعَكَ بِأَكْلِهِ أَوْ أَقَلَّ مِنْ ذَلِكَ. (تحف العقول ص ٢٧٩)

Take care, not to acquire the company of foolish witless since he wants to benefit . ١٣
[you but harms you. \(Due to his stupidity\). \(6\)](#)

١٣- إِيَّاكَ وَمُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضُرُّكَ. (تحف العقول ص ٢٧٩)

Take care, not to acquire the companionship of the parsimonious miser because . ١٤
[he will deprive you of his wealth while you will extremely need it. \(7\)](#)

١٤- إِيَّاكَ وَمُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ

Tuhaf al-Uqul, P ۲۷۹ -۲

Tuhaf al-Uqul, P ۲۷۹ -۳

Tuhaf al-Uqul, P ۲۸.۳ -۴

Tuhaf al-Uqul, P ۲۷۹ -۵

Tuhaf al-Uqul, P ۲۷۹ -۶

Tuhaf al-Uqul, P ۲۷۹ -۷

Take care, not to acquire the companionship of the liar for he is like a mirage . ١٥
((deceiving). He shows you the near one as distant the distant thing as nearby. (١)

١٥- إِيَّاكَ وَمُصَاحِبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبَعِيدَ وَيُبْعَدُ لَكَ الْقَرِيبَ. (تحف العقول ص ٢٧٩)

If someone abuses you (standing) on the sight side then apologizes coming over to . ١٦
your left side, do accept his apologies. (٢)

١٦- إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ وَاعْتَذَرَ إِلَيْكَ، فَاقْبَلْ عُذْرَهُ. (تحف العقول ص ٢٨٢)

The seeing of a faithful at the face of his brother, for the sake of (his) love . ١٧
affection, is a service. (٣)

١٧- نَظَرَ الْمُؤْمِنُ فِي وَجْهِ أَخِيهِ الْمُؤْمِنِ لِلْمُودَةِ وَالْمَحَبَةِ لَهُ عِبَادَهُ. (تحف العقول ص ٢٨٢)

Never the less, the right of your neighbor is this that you save defend his (honor) . ١٨
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. (٤)

١٨- أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِبًا وَإِكْرَامُهُ شَاهِدًا، وَنَصْرَتُهُ إِذَا كَانَ مَظْلُومًا

وَلَا تَتَّبِعْ لَهُ عَوْرَةً، فَإِنْ عَلِمْتَ عَلَيْهِ سُوءَ سِتْرَتِهِ عَلَيْهِ، وَإِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيمَا بَيْنَكَ وَبَيْنَهُ، وَلَا تُسَلِّمَهُ عِنْدَ شَدِيدِهِ،
وَتُقْبِلُ عَثْرَتَهُ، وَتَغْفِرُ ذَنْبَهُ، وَتُعَاشِرُهُ مُعَاشِرُهُ كَرِيمَةً. (بحار الانوار ٧٤ ص ٧)

Oh Allah save me from it that I may think that the poor stays at a low objected . ١٩
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
[\(١\) respect worthy by your service.](#)

١٩- وَعَاصِيَةٌ مَنِي مِنْ أَنْ أَظُنَّ بِعَدِي عَيْدَمِ خَسَاسَةٍ أَوْ أَظُنُّ بِصَاحِبِ ثَرْوَةٍ فَضْلًا فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ وَالْعَزِيزَ مَنْ أَعَزَّتْهُ
عِبَادَتُكَ. (الصحيحه السجديه الدعاء: ٣٥)

And the faithful, his practice is intermingled with forbearance clemency, he sits at a . ٢٠
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
[\(٢\) are unaware of the ignorance of ignorant ones does not harm him.](#)

٢٠- وَالْمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلْمِهِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْصِتُ لِيَسْلَمَ، لَا يُحَدِّثُ بِالْأَمَانَةِ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ الشَّهَادَةَ لِلْبَعْدَاءِ، وَلَا يَعْمَلُ
شَيْئًا مِنَ الْحَقِّ أَرَاءً،

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As Saheefa Sajjadiya Prayer. ٣٥ - ١

Tuhaf al-Uqul. P ٢٨٠ - ٢

وَلَا يَتْرُكُهُ حَيَاءً، ان زُكِّي خَافَ مِمَّا يَقُولُونَ، وَيَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ، وَلَا يَضُرُّهُ جَهْلُ مَنْ جَهِلَهُ. (تحف العقول ص ٢٨٠)

;However, the right of the beneficent upon you is this that you thank him .٢١.١

Mention his beneficence (to the people): ٣. and propagate decent nice words about .٢ him. ٤. 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 (١) compensate him.

٢١- أَمَا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ : فَأَنْ تَشْكُرَهُ، وَتَذْكُرَ مَعْرُوفَهُ، وَتَنْشُرَ لَهُ الْمَقَالَهَ الْحَسَنَةَ، وَتُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلَانِيَةً، ثُمَّ إِنْ أَمَكَنَ مُكَافَأَتَهُ بِالْفِعْلِ كَافَأْتَهُ، وَإِلَّا كُنْتَ مُرْصِدًا لَهُ، مُوَطَّنًا نَفْسَكَ عَلَيْهَا. (تحف العقول ص ٢٦٥)

Indeed, dearer one to Allah among you is the one whose practice is better. (The .٢٢ 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 Allan is most pleased with the one among you who gives the most of the vast sustenance to his family. And the most honorable respect

(1) worthy among you in the Allah's view is the most pious one among you.

٢٢- إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ أَحْسَنُكُمْ عَمَلًا، وَإِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا- أَعْظَمَكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً، وَإِنَّ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ حَشِيَّةً لِلَّهِ، وَإِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَىٰ عُمْكُمْ خُلُقًا، وَإِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عَلَىٰ عِيَالِهِ، وَإِنَّ أَكْرَمَكُمْ عَلَىٰ اللَّهِ أَتَقَاكُمْ لِلَّهِ. (تحف العقول ص ٢٤٥)

If people knew what (brilliant result) lies in seeking knowledge they would have . ٢٣ definitely sought it even by shedding the blood of their hearts plunging into the depth (2) of oceans.

٢٣- لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَبُّوهُ وَلَوْ بِسَفْكِ الْمُهْجِ وَخَوْضِ اللَّحِجِ. (بحار الانوار ج ١ ص ١٨٥)

One day Imam Sajjad (as) saw a patient who had recovered. He said to him " . ٢٤ 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.

(3)

٢٤- وَرَأَىٰ عَلِيًّا- قَدْ بَرِيَ فَقَالَ عَلَيْهِ السَّلَامُ لَهُ يَهْتَوِكَ الطُّهُورُ مِنَ الذُّنُوبِ، إِنَّ اللَّهَ قَدْ ذَكَرَكَ فَادْكُرْهُ وَاقَالَكَ فَاشْكُرْهُ. (تحف العقول ص ٢٨٠)

(4) Guard against lies, both small of it big, in all conditions, both in seriousness joke. ٢٥

٢٥- اِتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَهَزَلٍ. (تحف العقول ص ٢٧٨)

:And the sins which are the cause of rejection of prayers are . ٢٦

Bad intention (٢) the wickedness of interior (٣) hypocrisy with the (religious) brothers . ١
(٤) disbelieving in the prayers being granted (٥) delaying the obligatory services till
(their time is passed). (٦)

p: ٨٨

Tuhaf al-Uqul, P ۲۸۰ -۳

Tuhaf al-Uqul, P ۲۷۸ -۴

abandoning the achievement of proximity of Allah through favor (to people) alm giving
(۱) using obscene language abusing during conversation. (۷)

۲۶- وَالذُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ: سُيُوءُ النَّيِّهِ، وَخُبْثُ السَّرِيرَةِ، وَالنِّفَاقُ مَعَ الْإِخْوَانِ، وَتَرْكُ التَّصَدِيقِ بِالْإِجَابَةِ، وَتَأْخِيرُ الصَّلَاةِ الْمَفْرُوضَاتِ حَتَّى تَذَهَبَ أَوْقَاتُهَا، وَتَرْكُ التَّقَرُّبِ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالْبِرِّ وَالصَّدَقَةِ، وَاسْتِعْمَالُ الْبِذَاءِ وَالْفُحْشِ فِي الْقَوْلِ. (معانى الاخبار ص ۲۷۱)

A person said to Ali Ibn al Hussain (as) “Oh son of the Prophet (S) how did you . ۲۷ 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 (۲) affairs, being demanded from.

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

قال (ع): أَصْبَحْتُ مَطْلُوباً بِثَمَانِي خِصَالٍ: اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ، وَالنَّبِيُّ (ص) بِالسُّنَنِ، وَالْعِيَالُ بِالقُوتِ، وَالنَّفْسُ بِالشَّهْوَةِ، وَالشَّيْطَانُ بِالمَعْصِيَةِ بِهِ، وَالْحَافِضَانِ بِصِدْقِ العَمَلِ، وَمَلِكُ المَوْتِ بِالرُّوحِ، وَالقَبْرُ بِالجَسَدِ، فَأَنَا بَيْنَ هَذِهِ الخِصَالِ مَطْلُوبٌ. (بحار ج ۷۶ ص ۱۵)

The one who has the fear of (Hell) fire hastens rushes away from sin with . ۲۸
(۳) repentance towards Allah, reverts back refrains from (committing) forbidden acts.

۲۸- مَن

p: ۸۹

Manni Al Ikhbar, P ۲۷۱ – ۱

Bihar ul-Anwar Vol. ۷۶, P ۱۵ – ۲

Tuhaf al-Uqul, P ۲۸۱ – ۳

أَشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَةِ إِلَى اللَّهِ مِنْ ذُنُوبِهِ وَرَاجَعَ عَنِ الْمَحَارِمِ. (تحف القول ص ٢٨١)

be careful, about committing sin along with joy (avoid it) since the felicity of . ٢٩
(١) committing sin is itself a bigger sin (than the actual sin).

٢٩- إِيَّاكَ وَالْإِيتِهَاجَ بِالذَّنْبِ فَإِنَّ الْإِيتِهَاجَ بِهِ أَعْظَمُ مِنْ رُكُوبِهِ. (بحار الانوار ج ٧٨ ص ١٥٩)

The sins transgressions which become the reason cause for the changing . ٣٠
:termination of benediction beneficence's are

I) oppression wrongs to the people (٢) Abandoning the piety ordering the good deed)
(٣) and ingratitude for beneficence favor (٤) discontinuing thank giving.

٣٠- أَلذُّنُوبُ الَّتِي تَغَيَّرُ النَّعْمَ: الْبَغْيُ عَلَى النَّاسِ، وَالزَّوَالُ عَنِ الْعَادَةِ فِي الْخَيْرِ وَاصْطِنَاعُ الْمَعْرُوفِ، وَكُفْرَانُ النَّعْمِ، وَتَرْكُ الشُّكْرِ.
(معاني الاخبار ص ٢٧٠)

Do not step aside from abandoning the evil although you may have been . ٣١
(٣) recognized with it.

٣١- لَا تَمْتَنِعْ مِنْ تَرْكِ الْقَبِيحِ وَإِنْ كُنْتَ قَدْ عُرِفْتَ بِهِ. (بحار الانوار ج ٧٨ ص ١٦١)

There is nothing dearer lovelier to Allah, following His cognition, than the modesty . ٣٢
(٤) (purity of belly the private parts (of human body)).

٣٢- مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ مَعْرِفَتِهِ مِنْ عَفْهِ بَطْنٍ وَفَرْجٍ. (تحف القول ص ٢٨٢)

What a number of those enchanted by the words (praise) of people about him . ٣٣
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
(٥) Allah.

٣٣- كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ

Maani Al Ikhbar P ۲۷۰ -۲

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Tuhaf al-Uqul. P ۲۸۲ -۴

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فيه، وَكَمْ مِنْ مَغْرُورٍ يُحْسِنُ السَّتْرَ عَلَيْهِ، وَكَمْ مِنْ مُسْتَرْجٍ بِالْإِحْسَانِ إِلَيْهِ. (تحف القول ص ٢٨١)

The person whose soul is worthy respectable in his eyes, the world is humble . ٣٤
(1) [despised in his view.](#)

٣٤- مَنْ كَرَّمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا. (تحف القول ص ٢٧٨)

The best keys to the matters is truth the best termination finalization of the . ٣٥
(2) [matters is faithfulness, loyalty fidelity.](#)

٣٥- خَيْرُ مَفَاتِيحِ الْأُمُورِ الصِّدْقُ، وَخَيْرُ خَوَاتِيمِهَا الْوَفَاءُ. (بحار الانوار ج ٧٨ ص ١٦١)

Consentaneousness contentment upon the unpleasant divine decree is the loftiest . ٣٦
(3) [grade of belief.](#)

٣٦- أَلْرِضَا بِمَكْرُوهِ الْقَضَاءِ أَرْفَعُ دَرَجَاتِ الْيَقِينِ. (بحار الانوار ج ٧٨ ص ١٣٥)

He (S) was asked " Who is most in danger?" so he said " The one who does not . ٣٧
(4) [regard the world dangerous for himself.'](#)

٣٧- قِيلَ لَهُ: مَنْ أَعْظَمُ النَّاسِ خَطْرًا؟ فَقَالَ عَلَيْهِ السَّلَامُ: مَنْ لَمْ يَزِ الدُّنْيَا خَطْرًا لِنَفْسِهِ. (بحار الانوار ج ٧٨ ص ١٣٥)

Oh people have fear of Allah know it (that) you will revert back towards him. And، ٣٨
.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

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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? [1](#))

٣٨- أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ رَاجِعُونَ فَتَجِدُ كُلَّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ، وَيَحْكُ يَا بَنَ آدَمَ الْغَافِلَ وَ لَيْسَ مَغْفُولًا عَنْهُ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَيْثَا يَطْلُبُكَ وَيُؤْتِيكَ أَنْ يُدْرِكَكَ فَكَأَنَّ قَدْ أَوْفَيْتَ أَجَلَكَ وَقَدْ قَبِضَ الْمَلَكُ رُوحَكَ وَصَيْرْتَ إِلَى قَبْرِكَ وَحِيدًا. فَرَدَّ إِلَيْكَ رُوحَكَ، وَاقْتَحَمَ عَلَيْكَ مَلَكَكَ مُنْكَرٌ وَنَكِيرٌ لِمَسِيءِ لَيْتِكَ وَشَدِيدِ امْتِحَانِكَ، أَلَا وَإِنَّ أَوَّلَ مَا يَسْأَلُكَ 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 عُمْرِكَ فِيمَا أَفْنَيْتَ، وَعَنْ مَالِكَ مِنْ أَيْنَ

p: ٩٢

The right of your mother is that you know she has carried you (in her womb) in a .٣٩ 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. ۱)

۳۹- فَحَقُّ أَمْرِكَ أَنْ تَعْلَمَ أَنَّهَا حَمَلْتِكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا، وَاطْعَمْتِكَ مِنْ ثَمَرِهِ قَلْبَهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَّتَكَ بِسَيِّئِ مَعَهَا، وَبَصَّيْرَهَا، وَيَدَيْهَا، وَرِجْلَيْهَا وَشَعْرَهَا، وَبَشَرَهَا وَجَمِيعَ جَوَارِحِهَا مُسْتَبَشِرَةً بِذَلِكَ، فَرِحَهُ، مُوَابِلَةً مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُهَا وَأَلْمُهَا وَثِقَلُهَا وَغَمُّهَا حَتَّى دَفَعْتَهَا عَنْكَ يَدُ الْقَدَرِ وَأَخْرَجْتَكَ إِلَى الْأَرْضِ، فَرَضِيَّتَ أَنْ تَشْبَعَ وَتَجُوعَ هِيَ، وَتَكْسُوكَ وَتَعْرَى، وَتَرَوِيكَ وَتَظْمَأَ، وَتُظْلِكَ وَتَضْحَى، وَتُعَمِّكَ بِبُؤْسِهَا، وَتَلْدِذَكَ بِالنُّومِ بِأَرْقِهَا، وَكَانَ بَطْنُهَا لَكَ وَعَاءً، وَحَجْرُهَا لَكَ حَوَاءً وَثَدْيُهَا لَكَ سِقَاءً وَنَفْسُهَا لَكَ وَقَاءً، تَبَاشِرُ حَرَّ الدُّنْيَا وَبَرْدَهَا لَكَ وَدُونَكَ، فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ، وَلَا تَقْدِرُ عَلَيْهِ إِلَّا بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ (تحف العقول ص ۲۶۳)

Provide yourself with the medium of your defense contemplate about yourself. And ۴۰ 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

p: ۹۴

Tuhaf al Uqul P ۲۶۳ - ۱

﴿receive you with the boiling hot water the fuming flaming hell.﴾ (١)

٤٠- فَخَذَجِ ذَرَكًا، وَانظُرْ لِنَفْسِكَ، وَأَعِدِّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ، وَالْمُسَاءَ لَهُ وَالْإِخْتِيَارَ، فَإِنَّ تَكُ مُؤْمِنًا عَارِفًا بِدِينِكَ، مُتَّبِعًا لِلصِّدِّيقِينَ، مُوَالِيًا لِأَلْيَاءِ اللَّهِ لَقَاكَ اللَّهُ حُجَّتِكَ وَأَنْطَقَ لِسَانَكَ بِالصَّوَابِ فَأَحْسِنْتَ الْجَوَابَ وَبُشِّرْتَ بِالْجَنَّةِ وَالرِّضْوَانِ مِنَ اللَّهِ، وَاسْتَقْبَلْتِكَ الْمَلَائِكَةُ بِالرُّوحِ وَالرِّيحَانِ، وَإِنْ لَمْ تُكُنْ كَذَلِكَ تَلْجَلِجُ لِسَانَكَ، وَدَخَضَتْ حُجَّتُكَ وَعَيَّيْتَ عَنِ الْجَوَابِ وَبُشِّرْتَ بِالنَّارِ، وَاسْتَقْبَلْتِكَ مَلَائِكَةُ الْعَذَابِ بِنَزْلِ مِنَ حَمِيمٍ وَتَصْلِيهِ جَحِيمٍ. (تحف العقول ص ٢٤٩-٢٥٠)

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

point

(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 ١st of Rajab or the ٣rd of Safar, ٥٧th Hijrah, in Medina

Time Place of martyrdom: Monday the ٧th of zilhijah ١١٤ Hijrah at the age of ٥٧ 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

(Thirty four years fifteen days at the service of his father Imam Sajjad (as (٢)

Period of his own Imamate was Nineteen years, ten months twelve days he, (٣)
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

p: ۹۵

Tuhaf al-Uqul P ۲۴۹-۲۵۰ -۱

(Forty Traditions from Imam Mohammad Baqir (as

اربعون حديثا

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)

١- مَنِ مَشَى إِلَى سُلْطَانٍ جَائِرٍ فَأَمَرَهُ بِتَقْوَى اللَّهِ وَخَوَّفَهُ وَوَعَّظَهُ، كَانَ لَهُ مِثْلُ أَجْرِ الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ وَمِثْلُ أَعْمَالِهِمْ.
(بحار الانوار ج ٧٥ ص ٣٧٥)

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 guardian ship 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)

٢- بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ وَخِيَجِ الْبَيْتِ وَصَوْمِ شَهْرِ الرَّمَضَانَ، وَالْوَلَايَةِ لَنَا أَهْلِ الْبَيْتِ، فَجُعِلَ فِي أَرْبَعٍ مِنْهَا رُخْصَةٌ، وَلَمْ يُجْعَلْ فِي الْوَلَايَةِ

p: ٩٦

رُخَصَّهُ، مَنْ لَمْ يَكُنْ لَهُ مَالٌ لَمْ تَكُنْ عَلَيْهِ الزَّكَاةُ، وَمَنْ لَمْ يَكُنْ لَهُ مَالٌ فَلَيْسَ عَلَيْهِ حَيْجٌ، وَمَنْ كَانَ مَرِيضاً صَيِّئاً قَاعِداً، وَأَفْطَرَ شَهْرَ رَمَضَانَ وَالْوَلَايَةَ صَاحِحاً كَانَ أَوْ مَرِيضاً أَوْ ذَامالٍ أَلَامالَ لَهُ فِيهِ لَا زَمَهُ. (وسائل الشيعة ج ١ ص ١٤)

Allah revealed to Shuaib (as) I will chastise one hundred thousand persons out of ٣٠٠٠٠ your community, forty thousand of their evil wicked ones sixty thousands from the ١٠٠٠٠ pious ones among them

So he said 'Oh lord, these (forty thousands) are the evil ones so what for these pious ones (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.) (1)

٣- أَوْحَى اللَّهُ إِلَى شُعَيْبٍ إِنِّي مُعَذِّبُ مِنْ قَوْمِكَ مِثَّةَ أَلْفٍ: أَرْبَعِينَ أَلْفاً مِنْ شَرَارِهِمْ وَسِتِّينَ أَلْفاً مِنْ خِيَارِهِمْ، فَقَالَ: يَا رَبِّ هؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْبَارِ؟ فَأَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَيْهِ: دَاهُنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِعُصْبِي. (مشكوه الانوار ص ٥١)

The obedience of Imam following His recognition is the loftiest apex peak the most ٤٠٠٠٠ 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

p: ٩٧

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. \(1\)](#)

٤- ذِرْوَةُ الْأَمْرِ وَسَيِّئَاتُهُ، وَبَابُ الْأَشْيَاءِ، وَرَضِيَ الرَّحْمَنُ، الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ، وَتَصَيَّدَ بِجَمِيعِ مَالِهِ وَحَيَّجَ جَمِيعَ دَهْرِهِ، وَلَمْ يَعْرِفْ وِلَايَةَ وَلِيِّ اللَّهِ فَيَتَوَّأ إِلَيْهِ وَيَكُونُ جَمِيعَ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ حَقٌّ فِي ثَوَابِهِ وَلَا كَانَ مِنْ أَهْلِ الْإِيمَانِ. (وسائل الشيعة ج ١ ص ٩١)

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. \(2\)](#)

٥- وَعَلِمَ بِأَنَّكَ لَا تَكُونُ لَنَا وَلِيًّا حَتَّى لَوْ اجْتَمَعَ عَلَيْكَ أَهْلُ مِصْرِكَ وَقَالُوا: إِنَّكَ

p: ٩٨

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Tuhaf al-Uqul. P ٢٨٤ -٢

رَجُلٌ سَوْءٌ لَمْ يَحْزُنْكَ ذَلِكَ، وَلَوْ قَالُوا: إِنَّكَ رَجُلٌ صَالِحٌ لَمْ يَسِيرَكَ ذَلِكَ وَلَكِنْ اعْرِضْ نَفْسَكَ عَلَى كِتَابِ اللَّهِ، فَإِنْ كُنْتَ سَالِكًا سَبِيلَهُ زَاهِدًا فِي تَرْهِيدِهِ رَاغِبًا فِي تَرْغِيْبِهِ خَائِفًا مِنْ تَخْوِيفِهِ فَاتَّبِعْ وَأَبْشِرْ، فَإِنَّهُ لَا يَضُرُّكَ مَا قِيلَ فِيكَ. (تحف العقول ص ٢٨٤)

Suleman bin Khalid narrates Abi Jaffar Imam Mohammed Baqir said "May I not . ٤ 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. ١)

٤-عَيْنِ سُلَيْمَانَ بْنِ خَالِدٍ، عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ: أَلَا- أَخْبَرُكَ بِالْإِسْلَامِ أَصْلُهُ وَفَرَعُهُ وَذُرْوَهُ سِنَامُهُ؟ قُلْتُ: بَلَى جُعِلْتُ فِدَاكَ. قَالَ: أَمَّا أَصْلُهُ فَالصَّلَاةُ وَفَرَعُهُ الزَّكَاةُ وَذُرْوَهُ سِنَامُهُ 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 ج ٢ ص ٢٣)

The person who serves Allah according to a religion so putting himself in great . ٧ 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 tum 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

١. condition he will die a death of infidelity hypocrisy.

٧_ كُلُّ مَنْ دَانَ اللَّهَ بِعِبَادِهِ يَجْهَدُ فِيهَا نَفْسَهُ وَلَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَيَعِيهِ غَيْرُ مَقْبُولٍ، وَهُوَ ضَالٌّ مُتَّحِيِرٌ وَاللَّهُ شَانِيٌّ لِأَعْمَالِهِ وَمَثَلُهُ كَمَثَلِ شَاهٍ ضَلَّتْ عَنْ رَاعِيهَا وَقَطِيعِهَا، فَهَجَمَتْ ذَاهِبَةً وَجَائِيَةً يَوْمَهَا، فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعٍ مَعَ غَيْرِ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَبَاتَتْ مَعَهَا فِي رِبْضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيهَا وَقَطِيعِهَا، فَهَجَمَتْ مُتَّحِيِرَةً تَطْلُبُ رَاعِيهَا وَقَطِيعِهَا، فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَصَاحَ بِهَا الرَّاعِي الْإِحْقَى بِرَاعِيكَ وَقَطِيعِكَ، فَإِنَّكَ تَأْتِيهِ مُتَّحِيِرَةٌ عَنْ رَاعِيكَ وَقَطِيعِكَ فَهَجَمَتْ دَعْرَةً مُتَّحِيِرَةً نَادَةً لَا رَاعِيَ لَهَا يُرْشِدُهَا إِلَى مَرَعَاهَا أَوْ يُرُدُّهَا، فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَايِعَتَهَا فَأَكَلَهَا، وَكَذَلِكَ وَاللَّهُ يَا مُحَمَّدٌ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ جَلَّ وَعَزَّ ظَاهِرًا عَادِلًا أَصْبَحَ ضَالًّا تَائِبًا وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالِ مَاتَ مَيِّتَةً كُفْرًا وَنِفَاقًا. (اصول الكافي ج ٢ ص ٣٧٥)

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

٨- مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَّلَ إِيمَانَهُ. (اصول الكافي ج ٢ ص ١٢٤)

٩. 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)

p: ١٠١

Usool al Kafi. Vol. I, P ٣٧٥ -١

Usool al Kafi. Vol. ٢. P ١٢٤ -٢

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 [\(beneficence. And they are the trustees for their tribes in all the affairs. 1\)](#)

٩_ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا جَابِرُ أَيَكْتَفِي مَنْ يَنْتَحِلُ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ؟ فَوَاللَّهِ مَا شِئْتُمْ عَلَيْنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرَفُونَ يَا جَابِرُ إِلَّا بِالتَّوَّاضِعِ، وَالتَّخَشُّعِ، وَالأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللَّهِ، وَالصُّومِ، وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدَيْنِ، وَالتَّعَاهُدِ لِلجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكَنَةِ وَالْغَارِمِينَ وَالأَيْتَامِ، وَصِدْقِ الْحَدِيثِ، وَتِلَاوَةِ الْقُرْآنِ، وَكَفِّ الأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَكَانُوا أُمْنَاءَ عَشَائِرِهِمْ فِي الأَشْيَاءِ. (اصول الكافي ج ٢ ص ٧٤)

Indeed faithful is the one who when pleased glad his pleasure does not make him . ١٠ 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 [\(right. 2\)](#)

١٠- إنما المؤمن الذي إذا رضى لم يدخله رضاء

p: ١٠٢

Usool al Kafi Vol. ٢. P ٨٤-١

Usool al Kafi. Vol. ٢. P ٢٣٤-٢

فى إثم ولا باطلف وإذا سخط لم يخرج سخطه من قول الحق، والذى إذا قدر لم يخرج قدرته الى التعدى إلى ما ليس له بحق.
(اصول الكافى ج ٢ ص ٢٣٤)

There is no servant except that there exists a white spot upon his heart. So when .١١ 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 over rides 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

١)'. (٨٣:١) (Nay! Rather, what they used to do has become like a rust upon their hearts

١١- ما من عبدٍ إلا وفي قلبه نُكْتَةٌ بِيضَاءٍ، فَإِذَا أَذْنَبَ ذَنْبًا خَرَجَتْ فِي النُّكْتَةِ سُودَاءٌ، فَإِنْ تَابَ ذَهَبَ تِلْكَ السُّوَادُ، وَإِنْ تَمَادَى فِي الذُّنُوبِ زَادَ ذَلِكَ السُّوَادَ حَتَّى يُغَطِّيَ الْبِيضَ، فَإِذَا غَطَّى الْبِيضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبَدًا، وَهُوَ قَوْلُ اللَّهِ عَزَّوَجَلَّ: ((كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)). (بحار الانوار ج ٧٣ ص ٣٣٢)

Indeed, when a man earns the wealth from Haram (prohibited) sources, no Hajj no .١٢ umrah no strengthening of his blood kinship is never at all accepted approved. (By (Almighty God). ٢)

١٢- إِنَّ الرَّجُلَ إِذَا أَصَابَ مَالًا مِنْ حَرَامٍ لَمْ يَقْبَلْ مِنْهُ حَجٌّ وَلَا عُمْرَةٌ وَلَا صَلَاةٌ رَحِمَ... (بحار الانوار ج ٩٩ ص ١٢٥)

١٣. The completion, entire completion of

p: ١٠٣

١- Surah Mutafafin -Verse: ١٤, Bihar ul-Anwar, Vol. ٧٣, P ٣٣٢

٢- Bihar ul-Anwar. Vol. ٩٩. P ١٢٥

a man lies in understanding appreciating the religion (the necessary laws of principles of jurisprudence), the patience forbearance upon the occurrence of incidents the [appraisal assessment of \(his\) economy.](#) (1)

١٣- أَلْكَامُ كُلُّ الْكَامِلِ التَّفَقُّهُ فِي الدِّينِ وَالصَّبْرُ عَلَى النَّائِبَةِ وَتَقْدِيرُ الْمَعِيشَةِ. (تحف العقول ص ٢٩٢)

There are three things out of the completions worth's values of the world there .١٤ after: ١. forgiving the one who has committed excess aggression against you. ٢. Joining the one who cuts off relations ties with you. ٣. Forbearance tolerance for the [one who committed a folly showed insane behaviour conduct towards you.](#) (2)

١٤- ثَلَاثَةٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ: أَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ. وَتَصِلَ مَنْ قَطَعَكَ. وَتَحْلُمَ إِذَا جُهِلَ عَلَيْكَ. (تحف العقول ص ٢٩٣)

Allah dislikes hates the importunately soliciting urging of men to the other men for .١٥ [\(some problems \(needs, wants, desires\) He approves Ioves it for Himself.](#) (3)

١٥- إِنَّ اللَّهَ كَرِهَ إِلْحَاحَ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَأَحَبَّ ذَلِكَ لِنَفْسِهِ. (تحف العقول ص ٢٩٣)

The scholar whose knowledge is made use of benefitted from, is worthier more .١٦ [\(virtuous than seventy thousand worshippers adorers.](#) (4)

١٦- عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ. (تحف العقول ص ٢٩٤)

I recommend you to have five virtues. ١. If you have undergone oppression . ١٧ tyranny, you do not oppress. ٢. If a dishonesty has been committed with you, do not commit dishonesty. ٣. If you have been falsified contradicted do

p: ١٠٤

Tuhaf al-Uqul. P ٢٩٢ -١

Tuhaf al-Uqul, P ٢٩٣ -٢

Tuhaf al-Uqul. P٢٩٣ -٣

Tuhaf al-Uqul, P ٢٩٤ -٤

not get annoyed vexed. ٤. If you have been praised do not get pleased glad. ٥. 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
[\(any physical strain. ١\)](#)

١٧- أَوْصِيكَ بِخَمْسٍ: إِنْ ظَلِمْتَ فَلَا تَظْلِمَ وَإِنْ خَانُوكَ فَلَا تَخُنْ وَإِنْ كَذَّبْتَ فَلَا تَغْضَبْ وَإِنْ مُدِحَتْ فَلَا تَفْرَحْ وَإِنْ ذُمِمْتَ فَلَا
تَجْزَعْ وَفَكَّرْ فِيمَا قِيلَ فَيْكَ فَإِنْ عَرَفْتَ مِنْ نَفْسِكَ مَا قِيلَ فَيْكَ فَسَيَقُوطُكَ مِنْ عَيْنِ اللَّهِ جَلَّ وَعَزَّ عِنْدَ غَضَبِكَ مِنَ الْحَقِّ أَعْظَمُ
عَلَيْكَ مُصِيبَةً مِمَّا خِفْتَ مِنْ سَيَقُوطِكَ مِنْ أَعْيُنِ النَّاسِ وَإِنْ كُنْتَ عَلَى خِلَافِ مَا قِيلَ فَيْكَ فَتَوَابٌ اِكْتَسَبْتَهُ مِنْ غَيْرِ أَنْ يَتَعَبَّ
بَدُنُكَ. (تحف العقول ص ٢٨٤)

Certainly, Allah grants this material world to the one whom he loves the one whom
[\(he despises. And he does not bestow his religion to anyone except whom He loves. ٢\)](#)

١٨- إِنْ اللَّهُ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ. (تحف العقول ص ٣٠٠)

Beware! Caution! Do not acquire enmity because it rots turns the heart evil .١٩

p: ١٠٥

Tuhaf al-Uqul. P ٢٨٤ -١

Tuhaf al-Uqul, P ٣٠٠ -٢

١٩- إِيَّاكَ وَالْخُصُومَةَ فَإِنَّهَا تُفْسِدُ الْقَلْبَ وَتُورِثُ التَّفَاقُ. (اثمتنا ج ١ ص ٣٦٥) نقل عن كتاب حليه الاولياء.

٢٠. 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.

٢٠- إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ عَبْدٌ وَصَفَّ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ. (تحف العقول ص ٢٩٨)

٢١. 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.

٢١- إِيَّاكَ وَالتَّسْوِيفَ فَإِنَّهُ بَحْرٌ يَغْرُقُ فِيهِ الْهَلَكِيُّ وَإِيَّاكَ وَالْغَفْلَةَ فَفِيهَا تَكُونُ قَسَاوَةُ الْقَلْبِ وَإِيَّاكَ وَالتَّوَانِي فِيمَا لَا عُمْدَرَ لَكَ فِيهِ فَإِلَيْهِ يَلْجَأُ النَّادِمُونَ وَاسْتَرْجِعْ سَالِفَ الذُّنُوبِ بِشِدَّةِ التَّنَدُّمِ وَكَثْرِهِ

الْإِسْتِغْفَارِ وَتَعَرَّضَ لِلرَّحْمَةِ وَعَفْوِ اللَّهِ بِحُسْنِ الْمُرَاجَعَةِ وَآسْتَعْنَى عَلَى حُسْنِ الْمُرَاجَعَةِ بِخَالِصِ الدُّعَاءِ وَالْمُنَاجَاةِ فِي الظَّلَمِ وَتَخَلَّصَ إِلَى عَظِيمِ الشُّكْرِ بِاسْتِكْثَارِ قَلِيلِ الرِّزْقِ وَاسْتِقْلَالِ كَثِيرِ الطَّاعَةِ وَاسْتَجْلِبَ زِيَادَهَا لِنَعْمِ عَظِيمِ الشُّكْرِ... (تحف العقول ص ٢٨٥)

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

١. Oppression cruelty .

٢. Rupture desertion of one's blood kinship .

٣. 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. (١)

٢٢- ثلاث خصال لا يموت صاحبهن أبداً حتى يرى وبالهن: البغي وقطيعة الرحم. واليمين الكاذبة يبارز الله بها. وإن أعجل الطاعة ثواباً لصلة الرحم وإن القوم ليكونون فجراً فيتواصون فتسمى أموالهم ويثرون. وإن اليمين الكاذبة وقطيعة الرحم ليدران الديار بلاقع من أهلها. (تحف العقول ص ٢٩٤)

٢٣. 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. (٢)

٢٣- مَنْ صَدَقَ لِسَانُهُ زَكَامَ عَمَلُهُ. وَمَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَمَنْ حَسَنَ بَرَّهُ بِأَهْلِهِ زِيدَ فِي عُمْرِهِ. (تحف العقول ص ٢٩٥)

٢٤. Beware of sluggishness, annoyance

p: ١٠٧

Tuhaf al-Uqul, P ٢٩٤ -١

Tuhaf al-Uqul, P ٢٩٥ -٢

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. (1)

٢٤- إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَإِنَّهُمَا مِفْتَاحُ كُلِّ شَرٍّ، مَنْ كَسِلَ لَمْ يُؤَدِّ حَقًّا وَ مِنْ ضَجِرَ لَمْ يَصْبِرْ عَلَى حَقٍّ. (تحف العقول ص ٢٩٥)

Humility humbleness (means) is to be pleased contented with sitting in, an . ٢٥
assembly at a place lower than ones status honor, saluting anybody one meets
abandoning dispute even if one is right. (2)

٢٥- أَلْتَوَاضَعُ الرِّضَا بِالْمَجْلِسِ دُونَ شَرَفِهِ، وَأَنْ تُسَلِّمَ عَلَى مَنْ لَقَيْتَ، وَأَنْ تَتْرَكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقًّا. (تحف العقول ص ٢٩٦)

Indeed, faithful is the brother of faithful. He does not abuse him does not deprive . ٢٦
him does not mistrust develop a bad opinion about him. (3)

٢٦- إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لَا يَشْتُمُهُ وَلَا يَحْرِمُهُ وَلَا يُسِيءُ بِهِ الظَّنَّ. (تحف العقول ص ٢٩٦)

Nobody remains safe from sin unless he guards his tongue. (4) . ٢٧

٢٧- لَا يَسْلَمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّى يَخْزَنَ لِسَانَهُ. (تحف العقول ص ٢٩٨)

Indeed, Allah hates despises the curser, rebuke sarcastic of faithful's (those who . ٢٨
curse, rebuke give sarcastic remarks about the faithful's.) (5)

٢٨- فَإِنَّ اللَّهَ يَبْغِضُ اللَّعَانَ السَّبَّابِ الطَّعَانَ عَلَى الْمُؤْمِنِينَ.. (تحف العقول ص ٣٠٠)

Mohammed Bin Muslim says Imam Mohammed Baqir (as) said to me, Oh . ٢٩
Mohammed know it that the oppressive leaders (rulers) their followers are ousted
portaged from the religion of Allah. They

p: ١٠٨

Tuhaf al-Uqul, P ٢٩٥ -١

Tuhaf al-Uqul, P ٢٩٦ -٢

Tuhaf al-Uqul, P ٢٩٦ -٣

Tuhaf al-Uqul, P ۲۹۸ -۴

Tuhaf al-Uqul, P ۳۰۰ -۵

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 remote ((ضلال البعيد)) lay hands upon what they have achieved, this is the same [\(1\)](#) distanced deviation aberration.

٢٩- وَعَلِمَ يَا مُحَمَّدُ أَنَّ أُمَّةَ الْجَوْرِ وَاتَّبَاعَهُمْ لَمَعُزُولُونَ 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 ج ١ ص ٣٧٥)

Indeed, Allah has hidden three things in three others. His pleasure in his obedience. ٣٠. 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 [\(2\)](#) be the friend saint of Allah.

٣٠- إِنَّ اللَّهَ حَبَاءَ ثَلَاثَةٍ فِي ثَلَاثِهِ حَبَاءَ رِضَاهُ فِي طَاعَتِهِ فَلَا تَحْقِرَنَّ مِنَ الطَّاعَةِ شَيْئًا فَلَعَلَّ رِضَاهُ فِيهِ وَحَبَاءَ سَخَطِهِ فِي

مَعْصِيَتِهِ فَلَا- تَحْقِرَنَّ مِنَ الْمَعْصِيَةِ يَهْ شَيْئًا فَلَعَلَّ سَخَطُهُ فِيهِ وَحَبَاءَ أَوْلِيَائِهِ فِي خَلْقِهِ فَلَا تَحْقِرَنَّ أَحَدًا فَلَعَلَّهُ الْوَلِيُّ. (بحار الانوار ج ٧٨ ص ١٨٨)

Consider the world as an abode where in you have dropped down for an hour then ٣١. you have got to leave it go ahead

p: ١٠٩

or (suppose it) like the wealth which you lay hands upon in the dream get over joyed
(glad. Then you wake up to find yourself empty handed. (1)

٣١- فَأَنْزَلَ نَفْسِيكَ مِنَ الدُّنْيَا كَمَا نَزَلَ مَنْزِلُ مَنْزِلِ نَزَلَتْهُ سَاعَهُ ثُمَّ ارْتَحَلَتْ عَنْهُ أَوْ كَمَا تَمَثَّلَ مَالٌ اسْتَفَدْتَهُ فِي مَنَامِكَ فَفَرِحْتَ بِهِ وَسَرَرْتَ ثُمَّ
انْتَبَهْتَ مِنْ رَقَدَتِكَ وَلَيْسَ فِي يَدِكَ شَيْءٌ. (تحف العقول ص ٢٨٧)

٣٢. Three things are back breaking

١. A person who considers his practice as exuberant

٢. A person who forgets his sins

٣. (A person who is pleased with his opinion view (considering it superior). (2)

٣٢- ثَلَاثٌ قَاصِمَاتُ الظَّهْرِ: رَجُلٌ اسْتَكْتَرَّ عَمَلَهُ وَنَسِيَ ذَنْبَهُ وَأَعْجَبَ بِرَأْيِهِ. (كتاب الخصال ج ١ ص ١١٢)

٣٣. The one whose appearance apparent looks are better than his interior condition

(his scale of practice is light (weightless). (3)

٣٣- مَنْ كَانَ ظَاهِرُهُ أَرْجَعَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ. (تحف العقول ص ٢٩٤)

٣٤. 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. (4)

٣٤- إِنَّ اللَّهَ ثَقَّلَ الْخَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثَقْلِهِ فِي مِوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَأَنَّ اللَّهَ عَزَّوَجَلَّ خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخِفَّتِهِ فِي
مِوَازِينِهِمْ يَوْمَ الْقِيَامَةِ. (اصول الكافي، ج ٢ ص ١٤٣) باب تعجيل فعل الخير

٣٥. (So hold the present day in esteem tomorrow, it is not known to whom it belongs. (5)

٣٥- فَإِنَّ الْيَوْمَ

p: ١١٠

Tuhuf al-Uqul, P ۲۹۴ -۳

Usool e Kafi Vol. ۲. P ۱۴.۳) (chapter Hurry, about the good deeds -۴

(Tuhuf al-Uqul, P ۲۹۹ -۵

غَنِيمَةٌ وَغَدًا لَا تَدْرِي لِمَنْ هُوَ. (تحف العقول ص ٢٩٩)

Heaven is surrounded by unpleasantness patience. So, the one who remains . ٣٦ 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 [\(lustful desires enters the hell fire. ١\)](#)

٣٦- أَلْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرِ، فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ. وَجَهَنَّمَ مَحْفُوفَةٌ بِالذَّاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطَى نَفْسَهُ لَذَّتْهَا وَشَهَوَاتَهَا دَخَلَ النَّارَ. (اصول الكافي، ج ٢ ص ٨٩)

[\(٢\) ٣٧. The ugliest most evil of the earnings is the gaining of interest.](#)

٣٧- أَخْبَثُ الْمَكَايِبِ كَسْبُ الرِّبَا. (فروع الكافي ج ٥ ص ١٤٧، باب الربا حديث ١٢)

The one who teaches one chapter of guidance to the people will have the reward . ٣٨ 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 \(wrath of Allah\). ٣\)](#)

٣٨- مَنْ عَلَّمَ بَابَ هُدًى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَجْرِهِمْ شَيْئاً، وَمَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَوْزَارِهِمْ شَيْئاً. (تحف العقول ص ٢٩٧)

Allah has devised locks to the evil the keys to these locks is wine, lying is worse . ٣٩ [\(than the wine \(alcoholic beverages\). ٤\)](#)

٣٩- إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالاً وَجَعَلَ مَفَاتِيحَ

p: ١١١

(Usool e Kafi Vol. ٢, P ٨٩ -١)

(Furoo ul Kafi Vol. ٥. P ١٤٧) (chapter pomp show Hadith, ١٢ -٢)

Tuhuf al-Uqul, P ٢٩٧ -٣

Bihar Al Anwar Vol. ٧٢. P ٢٠٣٧ -٤

تِلْكَ الْأَقْفَالِ الشَّرَابِ. وَالْكَذْبُ شَرُّ مِنَ الشَّرَابِ. (بحار الأنوار ج ٢ ص ٢٣٧)

If people come to know what (evil) lies in begging, No one will beg from the other if .٤٠
the one who is begged from knows the evil of rejecting the one who begs, nobody will
[\(turn down anyone's request. ٤١\)](#)

٤٠- لَوِ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا وَلَوِ يَعْلَمُ الْمَسْئُولُ مَا فِي الْمَنْعِ مَا مَنَعَ أَحَدٌ أَحَدًا. (تحف العقول ص ٣٠٠)

The Eighth Infallible: Imam Ja'far Sadiq (as) and his forty discourses

point

(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: ١٧th of Rabiul Awal, ٨٣ Hijrah

Place of birth: Madina

.Date of Martyrdom: ٢٥th, of Shawwal

Place of Martyrdom: Madina

Year of Martyrdom: ١٤٨ Hijrah

AGE: ٦٥ 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. ۸۳ Hijrah to ۱۱۴ Hijrah .۱

2. Imamate period ۳۴ year up to the martyrdom from ۱۱۴ Hijrah to ۱۴۸ Hijrah .۲

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 omayyids 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

p: ۱۱۲

Tuhuf al-Uqul. P. ۳۰۰ -۱

(Forty Traditions from Imam Ja'far Sadiq (as

اربعون حديثا عن

الامام جعفر الصادق عليه السلام

However, the prohibited form of guardianship: So the ruler ship of the tyrant ruler .١
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. (١)

١- وَ أَمَّا وَجْهُ الْحَرَامِ مِنَ الْوِلَايَةِ: فَوِلَايَةُ الْوَالِي الْجَائِرِ،

p: ١١٣

وَوَلَايَةِ، الرَّئِيسِ مِنْهُمْ وَاتِّبَاعِ الْوَالِيِ فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوَلَاةِ، إِلَى أَدْنَاهُمْ بَابًا مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ، وَالْعَمَلُ لَهُمْ وَالْكَسْبُ مَعَهُمْ - بِجَهَةِ الْوَلَايَةِ لَهُمْ - حَرَامٌ وَمُحَرَّمٌ، مُعَيَّنٌ مَن فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فِعْلِهِ أَوْ كَثِيرٍ، لِأَنَّ كُلَّ شَيْءٍ - مِنْ جِهَةِ الْمَعُونَةِ - مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ، وَذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِيِ الْجَائِرِ دَوَسَ (دَرَسَ) الْحَقِّ كُفْلَهُ، وَإِحْيَاءَ الْبَاطِلِ كُفْلَهُ، وَإِظْهَارَ الظُّلْمِ وَالْجَوْرِ وَالْفِسَادِ، وَإِبْطَالَ الْكُتُبِ وَقَتْلَ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ، وَهَيْدَمَ الْمَسَاجِدِ وَتَبْدِيلَ سُنَنِ اللَّهِ وَشَرَايِعِهِ فَلِذَلِكَ حَرَّمَ الْعَمَلُ مَعَهُمْ وَمَعُونَتَهُمْ وَالْكَسْبُ مَعَهُمْ إِلَّا بِجَهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِّ وَالْمَيْمَنَةِ. (تحف العقول ص ٣٣٢)

Indeed the cognition knowing of Allah provides comfort in all terrors frights. And it is ٢ 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. (١)

٢- ... إِنَّ مَعْرِفَةَ اللَّهِ عَزَّوَجَلَّ آتَسُّ مِنْ كُلِّ وَحْشَةٍ، وَصَاحِبٌ مِنْ كُلِّ وَحْدَةٍ، وَنُورٌ مِنْ كُلِّ ظُلْمَةٍ، وَقُوَّةٌ مِنْ كُلِّ ضَعْفٍ، وَشِفَاءٌ مِنْ كُلِّ سَقِيمٍ. (فروع الكافي ج ٨ ص ٢٤٧)

Umer bin Hazala says I enquired from Imam Ja'far Sadiq (as) "Two men out of us ٣ 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. (1)

٣- عَنْ عَمْرِ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ، فَتَحَاكَمَا إِلَى السُّلْطَانِ وَالْإِلَى الْقُضَاةِ أَيَحُلُّ ذَلِكَ؟ قَالَ: مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاعُوتِ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُيْحَتًا، وَإِن كَانَ حَقًّا ثَابِتًا لَهُ، لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاعُوتِ وَمَا أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ، قَالَ اللَّهُ تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاعُوتِ 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 حَكَمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا. (الوسائل ج ١٨ ص ٩٩)

The Judges are four (categories). Three of them are to enter the hell fire a single one into the heaven. ١, the one

who makes Judgment cruelly by injustice he is aware of it. ٢. The one who makes judgments cruelly tyrannically (unjustly) but unknowingly, he is in the fire of hell. ٣. And a man who makes Judgment according to justice rightly he does not know it, so he is in the hell fire. ٤. And a person who makes judgment rightly justly he knows it, so (he will enter the paradise. ١)

٤- الْقَضَاءُ أَرْبَعَةٌ: ثَلَاثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجُورٍ وَهُوَ يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي الْجَنَّةِ. (تحف العقول ٣٦٥)

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. ٢)

٥- مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ وَلَا يَرُدُّهُ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ. (امالى صدوق ص ١٦٢)

٦. Nothing follows a person after his death except three virtues qualities

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.) ٢. And a decent good tradition (left over by him) which is put into practice (after his death). ٣. A pious son who prays

p: ١١٦

Tuhaf al-Uqul, P. ٣٦٥ -١

Amali Sadduk, P ١٦٢ -٢

٦- لا يَتَّبِعُ الرَّجُلَ بَعْدَ مَوْتِهِ إِلَّا ثَلَاثُ خِصَالٍ: صِدْقَهُ أَجْرَهَا اللَّهُ لَهُ فِي حَيَاتِهِ فَهِيَ تَجْرِي لَهُ بَعْدَ مَوْتِهِ، وَسَيِّئُهُ هُدًى يُعْمَلُ بِهَا، وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ. (تحف العقول ص ٣٦٣)

Some of the rights of a Muslim upon his Muslim brother are that he salutes him .٧ 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 God take pity on you) accepts his invitation when he invites) he seeks, (saying (him escorts his funeral when he dies.' ٢)

(Chapter: 'Faithful's rights upon his brother)

٧- لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتُهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَتَّبِعُهُ إِذَا مَاتَ. (اصول كافي ج ٢ باب اخوه المؤمن على هخيه ص ١٧١)

Faithful is the brother of faithful just like one single body, (so that) if one part of it .٨ 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. ٣)

٨- الْمُؤْمِنُ مِنْ أَخْوَالِ الْمُؤْمِنِ، كَالْجَسَدِ الْوَاحِدِ، إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرَوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ، وَإِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا. (اصول

The Muslims' right upon (another) Muslim is that he must not be full satiated his . ٩ 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 [\(١\)](#) for your Muslim brother the same which you want for yourself.

٩- حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا يَرَوِيَ وَيَعْطَشَ أَخُوهُ، وَلَا يَكْتَسِي وَيَعْرِى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ، وَقَالَ: أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ. (اصول كافي ج ٢ باب حق المؤمن على اخيه ص ١٧٠)

Faithful is the brother of faithful, his eye his guide. He does not commit any . ١٠ dishonesty does not execute aggression upon him nor treachery deception and when [\(٢\)](#) he commits gives him a word, does not go back upon it.

١٠- الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، عَيْنُهُ وَدَلِيلُهُ لَا يُخُونُهُ وَلَا يَظْلِمُهُ وَلَا يَعُشُّهُ وَلَا يَعِدُهُ عِدَّةً فَيُخْلِفُهَا. (اصول كافي ج ٢ باب اخوه المومنين ص ١٦٦)

The smallest thing which turns a man out of faith (renders him faithless) is that he . ١١ keeps counting the faults, lapses missteps fauxes of his brother in faith so that one .(day he may reprimand him. (By those weaknesses

[\(٣\)](#)

These are a glimpse of the rights of Muslim brethren which originate from the birth and continue on till his death. So

p: ١١٨

'Usool e Kafi Vol. ٢, P ١٧٠ Faithful's right upon his brother –١
Usool e Kafi Vol. ٢, P ١٦٦, chapter: Brother hood of faithful's –٢
Maanj Al Ekhbar. P. ٣٩٤ –٣

.Muslims must assess and evaluate their practices according to this standard

١١- أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يُؤَاجِحَ الرَّجُلَ عَلَى دِينِهِ فَبَحَصَى عَلَيْهِ عَثْرَاتِهِ وَزَلَّاتِهِ لِيَعْتَمَهُ بِهَا يَوْمًا [مَا] (معانى الاخبار ص ٣٩٤)

The one who is pious in the world, Allah places wisdom in his heart makes his . ١٢ 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

(١)

١٢- مَنْ زَهَيْدَ فِي الدُّنْيَا أَثَبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ وَبَصَّرَهُ عُيُوبَ الدُّنْيَا، دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَرِ السَّلَامِ. (بحار الانوار ج ٧٣ ص ٤٨)

There would be many categories classes of the people crossing over the path... . ١٣ And the path would be thinner than a hair sharper than a sword. ١. Some people would cross over creeping upon their bellies hands. ٢. Some would cross over walking. ٣. 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). (٢)

١٣- النَّاسُ يَمْزُونَ عَلَى الصَّرَاطِ طَبَقَاتٍ، وَالصَّرَاطُ أَدَقُّ مِنَ الشَّعْرِ وَأَحَدٌ مِنَ السَّيْفِ... فَمِنْهُمْ مَن يَمْزُ حَبْوًا، وَمِنْهُمْ مَن يَمْزُ مَشِيًّا، وَمِنْهُمْ مَن يَمْزُ مُتَعَلِّقًا، قَدْ تَأْخُذُ النَّارُ مِنْهُ شَيْئًا وَتَتْرُكُ مِنْهُ شَيْئًا. (روضه الواعظين ص ٤٩٩)

It is from the disposition manners of the ignorant that . ١٤

p: ١١٩

Bihar ul-Anwar. Vol. ٧٣. P ٤٨ - ١

Raozatal Waizeen. P ٤٩٩ - ٢

he answers before listening, quarrels before understanding gives judgment upon
(what he is unaware of. (۱)

۱۴- من أخلاق الجاهل الاجابه قبل أن يسمع والمعارضه قبل أن يفهم والحكم بما لا يعلم. (بحار الانوار ج ۷۸ ص ۲۷۸)

The person who acts practices short of vision is similar to the traverser traveler of .۱۵
a wrong avenue. So the speed of his Journey would not but only increase his distance
(from the destination). (۲)

۱۵- العامل على غير بصيره كالسائر على غير الطريق فلا تزيد سرعه السير الا بعدا. (تحف العقول ص ۳۶۲)

the most beloved of the brothers to me is the one who presents indicates to me my .۱۶
(faults short comings. (۳)

۱۶- أحب إخواني إلى من أهدى إلى عيوبى. (تحف العقول ص ۳۶۶)

Be the inviters callers of people towards beneficence without (using) your tongues, .۱۷
(so that they may observe your endeavor efforts, truth piety. (۴)

According to Islamic belieer a path (bridge) will be placed over the hell roars the . ۱
people to cross to the paradise. Those pious would cross over to the heaven just as
the lightening the arrogant infidels, hypocrites, faithless, would stagger and stammer
.rail down into the fire or hell

۱۷- كونوا دعاء للناس بالخير بغير السنتكم ليروا منكم الاجتهاد والصدق والورع. (اصول كافي ج ۲ باب الصدق واداء الامانه
ص ۱۰۵)

The one who did not spend his earning upon himself certainly he collected it up for .۱۸
a person other than himself. And the one who followed obeyed his passions

p: ۱۲۰

Bihar ul-Anwar Vol. ۷۸. P ۲۷۸ -۱

Tuhaf al-Uqul. P ۳۶۲ -۲

Tuhaf al-Uqul. P ۳۶۶ -۳

Usool e Kafi Vol. ۲. P ۱۰۵ -۴

lust has obeyed his enemy. The person who depended upon Allah, Allah will adequately fulfill the vital needs (affairs) of his world here after, and secure him from the things unseen by him. (Allah guards the pious ones against all sorts of calamities, downfalls, 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.

١٨- مَنْ حَرَمَ نَفْسَهُ كَسْبَهُ فَإِنَّهَا يَجْمَعُ لِغَيْرِهِ، وَمَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عِدْوَهُ، مَنْ يَتَّقِ بِاللَّهِ يَكْفِيهِ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَيَحْفَظُ لَهُ مَا غَابَ عَنْهُ، وَقَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا، وَلِكُلِّ نِعْمَةٍ شُكْرًا، وَلِكُلِّ عُسْرٍ يُسْرًا، صَبَرَ نَفْسَكَ عِنْدَ كُلِّ بَلِيٍّ فِي وَلَدٍ أَوْ مَالٍ أَوْ رِزْقِيٍّ، فَإِنَّمَا يَقْبِضُ عَارِيَّتَهُ، وَيَأْخُذُ هَبْتَهُ، لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَشُكْرَكَ، وَأَرْجُ اللَّهَ رَجَاءً لَا يُجَرِّيكَ عَلَى مَعْصِيَتِهِ، وَخَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ، وَلَا تَغْتَرَّ بِقَوْلِ الْجَاهِلِ وَلَا بِمِدْحِهِ فَتَكْبُرَ وَتَجَبَّرَ وَتُعْجَبَ بِعَمَلِكَ، فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَالتَّوَاضُّعَ، فَلَا تُضَيِّعْ مَالَكَ وَتُصْلِحْ مَالَ غَيْرِكَ مَا خَلْفَتَهُ وَرَاءَ ظَهْرِكَ، وَاقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ، وَلَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ، وَلَا تَتَمَنَّ مَالَسْتَ تَنَالَهُ، فَإِنَّ مَنْ قَنَعَ شَبِعَ، وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبِعْ، وَخُذْ حَظَّكَ مِنْ آخِرَتِكَ. (تحف العقول ص ٣٠٤)

١٩. It is required for the faithful to have eight qualities in him

١. Being gracious during the hardship calamities. ٢. Being patient in wake of affliction. ٣. Being thankful at the time of comfort abundance. ٤. Being

p: ١٢٢

contented with sustenance granted by Allah. ٥. Not committing excess aggression upon enemies. ٦. Not loading his own load (responsibilities) upon the shoulders of his friends. ٧. 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). (١)

١٩- يَتَّبَعِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ، وَقُوراً عِنْدَ الْهَزَاهِزِ، صَبُوراً عِنْدَ الْبَلَاءِ شُكُوراً عِنْدَ الرَّخَاءِ، قَانِعاً بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَّحَامِلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ... (اصول كافي باب خصال المؤمن ج ١٢ ص ٤٧)

(Seventy sins of ignorant are forgiven before one sin of a scholar is forgiven.. (٢) .٢٠

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

٢٠- يُغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْباً قَبْلَ أَنْ يُغْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ. (اصول كافي ج ١ ص ٤٧)

And do not become arrogant vain (ungrateful) when rich wealthy, do not grumble .٢١ 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

p: ١٢٣

.Usool e Kafi Vol. ٢, P ٤٧, The qualities of the faithful -١

Usool e Kafi Vol. I. P ٤٧ -٢

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 [\(cautiously guard look after your soul. 1\)](#)

٢١- وَلَا تُكُنْ بَطْرًا فِي الْغِنَى وَلَا جَزَعًا فِي الْفَقْرِ، وَلَا تُكُنْ فَظًّا غَلِيظًا يَكْرَهُهُ النَّاسُ قُرْبَكَ، وَلَا تُكُنْ وَاهِنًا يُحَقِّرُكَ مَنْ عَرَفَكَ، وَلَا تُشَارَّ مَنْ فَوْقَكَ، وَلَا تَسْخَرِ بِمَنْ هُوَ دُونَكَ، وَلَا تُنَازِعِ الْأَمْرَ أَهْلَهُ، وَلَا تُطِعِ الشُّفَهَادَ، وَلَا تُكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ، وَلَا تَتَكَلَّنْ عَلَى

p: ١٢٤

كِفَايَةِ أَحَدٍ، وَقَفَ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فَتَنْدَمَ، وَاجْعَلْ قَلْبَكَ قَرِيبًا تُشَارِكُهُ، وَاجْعَلْ عَمَلَكَ
وَالِدًا تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَيْدُوا تَجَاهِدُهُ، وَعَارِيَةً تَرُدُّهَا، فَإِنَّكَ قَدْ جُعِلْتَ طَيِّبَ نَفْسِكَ وَعُرِفْتَ آيَةَ الصَّحَّةِ، وَيُنِينَ لَكَ الدَّاءُ،
وَدَلَّتْ عَلَى الدَّوَاءِ، فَانظُرْ قِيَامَكَ عَلَى نَفْسِكَ. (تحف العقول ص ٣٠٤)

Who so ever starts a morning in a condition that he is worried apprehensive for ٢٢ 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. (١)

٢٢- مَنْ أَصْبَحَ مَهْمُومًا لِسُوءِ فَكَاكِ رَقَبَتِهِ فَقَدْ هَوَّنَ عَلَيْهِ الْجَلِيلَ، وَرَغَبَ مِنْ رَبِّهِ فِي الرِّيحِ الْحَقِيرِ، وَمَنْ غَشَّ أَخَاهُ وَحَقَّرَهُ وَنَاوَاهُ
جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ، وَمَنْ حَسَدَ مُؤْمِنًا انْمَاثَ الْإِيمَانَ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ. (تحف العقول ص ٣٠٢)

Do not give away alms when the people are witnessing watching so that they may ٢٣ .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. \(Resurrection day\). \(1\)](#)

٢٣- لا تَتَّصِيَنَّ دَقَّ عَلَى أَعْيُنِ النَّاسِ لِيُزَكُّوكَ، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ، وَلَكِنْ إِذَا أَعْطَيْتَ بِيَمِينِكَ فَلَا تُطْلِعْ عَلَيْهَا شِمَالَمَكَ، فَإِنَّ الَّذِي تَتَّصِيَنَّ دَقُّ لَهُ سِرًّا يُجْزِيكَ عَلَانِيَةً عَلَى رُؤُوسِ الْأَشْهَادِ، فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا يُطْلِعَ النَّاسَ عَلَى صَدَقَتِكَ. (تحف العقول ص ٣٠٥)

Some of the admonitions of Luqman (as) to his son say: 'Oh son, always be sober .٢٤ .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 allurements 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. \(2\)](#)

٢٤- من مواعظ لقمان لابنه:

... يَا بُنَيَّ الزِّمِ نَفْسَكَ التُّؤَدَةَ فِي أُمُورِكَ وَصَبِّرْ عَلَى مَوْؤَنَاتِ الْإِخْوَانِ نَفْسَكَ فَإِنْ أَرَدْتَ أَنْ تَجْمَعَ عِزَّ الدُّنْيَا فَاقْطَعْ طَمَعَكَ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّمَا بَلَغَ الْأَنْبِيَاءُ وَالصَّادِقُونَ مَا بَلَغُوا بِقَطْعِ طَمَعِهِمْ. بحار الانوار ج ١٣ ص ٤١٩-٤٢٠)

It is the obligatory right for all the Muslims who know us that each one of them .٢٥ presents his practices of the day night

p: ١٢٦

Tuhaf al-Uqul. P ٣٠٥-١

Bihar ul-Anwar Vol. ١٣, P٤١٩/٤٢٠-٢

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 [\(the judgment day. ۱\)](#)

۲۵- حَيْقُ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْزِضَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَى نَفْسِهِ، فَيَكُونَ مُحَاسِبًا نَفْسِهِ، فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا، وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ مِنْهَا، لِئَلَّا يَخْزَى يَوْمَ الْقِيَامَةِ. (تحف العقول ص ۳۰۱)

The one who deals with the people does not commit excess upon them talks to .۲۶ 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 [\(equity is exhibited evident one his brotherhood is obligatory binding upon others. ۲\)](#)

۲۶- مَنِ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَحَدَّ ثَمَّ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، كَانَ مِنْ حَرَمَتِ غَيْبَتِهِ وَكَمَلَتِ مُرُوَّتُهُ وَظَهَرَ عَدْلُهُ وَوَجِبَتْ أُخُوَّتُهُ. (اصول كافي ج ۲ باب المؤمن وعلاماته ص ۲۳۹)

Days are of three forms. There is a day which has passed on will never again, be .۲۷ sorted out found. And there is a day for the people which is required appropriate to be .valued esteemed

[\(And tomorrow, about which certainly they have hope aspiration. ۳\)](#)

۲۷- أَلَيَّامٌ ثَلَاثَةٌ: فَيَوْمٌ مَضَى لَا يُدْرَكُ، وَيَوْمٌ النَّاسُ فِيهِ فَيَتَبَغَى أَنْ يَغْتَنِمُوهُ، وَغَدًا إِنَّمَا فِي

p: ۱۲۷

Tuhaf al-Uqul, P ۳۰۱ - ۱

(Usool e Kafi Vol. ۲, P ۲۳۹, (chapter: The faithful his signs - ۲

Tuhaf al-Uqul P ۳۲۴ - ۳

Oh son of jundab! The one who depends trusts upon his practice gets perished.' ٢٨
And the one who dares to commit 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. ١)

٢٨- يا ابن جندب يهلك المتكلم على عمله ولا ينجو المجترئ على الذنوب الواثق برحمه الله. قلت: فمن ينجو؟ قال الذين هم
بين الرجاء والخوف، كأن قلوبهم في مخلب طائر شوقاً إلى الثواب وخوفاً من العذاب. (تحف العقول ص ٣٠٢)

Goodness is just like its name (good, excellent) there is nothing superior superb . ٢٩
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

[\(1\) prosperity magnanimity gets completed for the goodness its doer...](#)

٢٩- الْمَعْرُوفُ كَاسْمِهِ، وَلَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا- ثَوَابُهُ، وَالْمَعْرُوفُ هَيْدِيَّةٌ مِنَ اللَّهِ إِلَى عَبْدِهِ، وَلَيْسَ كُفْلٌ مِنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ، وَلَا- كُلُّ مَنْ رَغِبَ فِيهِ يَقْدِرُ عَلَيْهِ، وَلَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤْذَنُ لَهُ فِيهِ، فَإِذَا مَنَّ اللَّهُ عَلَى الْعَبْدِ جَمَعَ لَهُ الرَّغْبَةَ فِي الْمَعْرُوفِ وَالْقُدْرَةَ وَالْإِذْنَ، فَهُنَاكَ تَمَّتِ السَّعَادَةُ وَالْكَرَامَةُ لِلطَّالِبِ وَالْمَطْلُوبِ إِلَيْهِ. (بحار ج ٧٨ ص ٢٤٦)

The person who moves to fulfill the need of his brother (in faith) is similar to the .٣٠ 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 \(battles\)\). \(2\)](#)

٣٠- أَلَمَّا شَى فِي حَاجِهِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَاضَى حَاجَتَهُ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَأُحُدٍ. (تحف العقول ص ٣٠٣)

Allah bestowed His boons beneficence's upon a nation as generosity gifts. Then .٣١ 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. \(3\)](#)

٣١- إِنَّ اللَّهَ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمَّ يَشْكُرُوهُ فَصَارَتْ عَلَيْهِمْ وَبِالْأَمْرِ وَابْتَلَى قَوْمًا بِالْمَصَائِبِ فَصَبَرُوا فَكَانَتْ عَلَيْهِمْ نِعْمَةً. (بحار الانوار ج ٧٨ ص ٢٤١)

Indeed when the sin is committed by a servant secretly, it does not harm but the .٣٢ one who commits it. Whereas, if it

p: ١٢٩

Bihar ul-Anwar Vol. ٧٨, P ٢٤٦ -١

Tuhaf al-Uqul, P ٣٠٣ -٢

Bihar ul-Anwar, Vol. ٧٨, P ٢٤١ -٣

is committed openly conspicuously a restraints is not put upon it then it harms the
(general public. (۱)

۳۲- إِنَّ الْمَصِيَّةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَإِذَا عَمِلَ بِهَا عَلَانِيَةً وَلَمْ يُغَيِّرْ عَلَيْهِ أَضْرَّتْ بِالْعَامَّةِ. (قرب الاسناد ص ۲۶)

A man does not become proud hearted arrogant but for the self-abjection which . ۳۳
(he finds in his soul. (۲)

۳۳- مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدَلِّهِ وَجَدَهَا فِي نَفْسِهِ. (اصول كافي ج ۲ ص ۳۱۲)

Be kind affectionate to your fathers (ancestors) your sons will treat you kindly . ۳۴
nicely exhibit (be) modest to the women of other (people) they will treat your woman
(with modesty chastity. (۳)

Running seven times between two Hill of Safwa Marwa in Mecca is a part of Hajj . ۱
.umra rituals this is also known as Sayee or the Effort

۳۴- بُرُوا آبَاءَكُمْ يَبْرُكْكُمْ أَبْنَاؤُكُمْ، وَعَفُّوا عَنِ نِسَاءِ النَّاسِ تَعْفُ نِسَاؤُكُمْ. (بحار الانوار ج ۷۸ ص ۲۴۲)

Connect the blood kinship relations with the one who disconnect cuts off ties with . ۳۵
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

p: ۱۳۰

Qarb ul-Asnad, P ۲۶-۱

Usul-Al Kafi, Vol. ۲, P ۳۱۲-۲

Bihar ul-Anwar, Vol. ۲۷, P ۲۴۲-۳

rain showers pours down upon the pious ones the evil doers (equally)? (1)

٣٥- صِلْ مِنْ قَطْعِكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَأَحْسِنِ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَسَيَلِمَ عَلَى مَنْ سَبَّكَ وَأَنْصِفَ مَنْ خَاصَمَكَ، وَأَعْفُ عَمَّنْ ظَلَمَكَ، كَمَا أَنَّكَ تُحِبُّ أَنْ يُعْفَى عَنْكَ، فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ، أَلَا تَرَى أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْأَبْرَارِ وَالْفُجَّارِ، وَأَنَّ مَطْرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ. (تحف العقول ص ٣٠٥)

Beware of three (kinds of) people. The dishonest the zaloom (2) (the most. ٣٦ 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. (3)

٣٦- إِحْذَرِ مِنَ النَّاسِ ثَلَاثَةً: الْخَائِنَ وَالظَّالِمَ وَالنَّمِيَامَ لِأَنَّ مَنْ خَانَ لَكَ خَانَكَ، وَمَنْ ظَلَمَ لَكَ سَيَظْلِمُكَ، وَمَنْ نَمَّ إِلَيْكَ سَيَنْمِي عَلَيْكَ. (تحف العقول ص ٣١٦)

when the resurrection day will come Allah will resurrect a religious scholar a . ٣٧ 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. (4)

٣٧- 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 ج ٨)

p: ١٣١

Tuhaf al-Uqul. P ٣٠٥-١

Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.' The - ٢ 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

Tuhaf al-Uqul P ٣١٦-٣

Two units of service offered by a married person is superior to seventy cycles of .٣٨
(service offered by an unmarried one. ١)

٣٨- رَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيهَا غَيْرُ مُتَزَوِّجٍ. (بحار الانوار ج ١٠٣ ص ٢١٩)

Toiling laboring hard for one's family (wife children dependent) is like becoming the .٣٩
(warrior of a holy war on the course of Allah. ٢)

٣٩- الكَادُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. (وسائل الشيعة ج ١٢ ص ٤٣)

Our intercession mediation will not be won attained by that person who . ٤٠
(depreciates undervalues the services (prayers a Muslim offers five times a bay.) ٣)

٤٠- لَا يَنَالُ شَفَاعَتَنَا مَنْ اسْتَخَفَّ بِالصَّلَاةِ. (فروع كافي ج ٣ ص ٢٧٠)

The Ninth Infallible: Seventh Imam Musa Ibn Ja'far (as) and his forty discourses

point

(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: ٧th of Safar Year of Birth: ١٢٨ Hijrah

.Place of Birth: 'Abwa' a place between Mecca Medina

Date of Martyrdom: ۲۵th of Rajab

Year of Martyrdom: ۱۸۳ Hijrah

.(Place of Martyrdom: The Prison of Haroon Rashid in Baghdad (Iraq

Age: ۵۵ 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 ۱۲۸ to ۱۴۸ Hijrah (۲۰ Years

The Second period following his Imamate from ۱۴۸ to ۱۸۳ Hijrah coincident with the ruler's hip periods of Mansoor Duwanaqi, Mahdi Abbasi Hadi Abbasi Haroon Ur Rashid. The most

p: ۱۳۲

Bihar ul-Anwar Vol. ۱۰۳, P ۲۱۹-۱

Wasail ul-Shia Vol. ۱۲, P ۲۳-۲

Undervaluing degrading the prayers would range from not offering it to offering it -۳ sluggishly, slackly, out of its time developing indifferent careless attitude towards it.

.And not showing promptness, vigil suitable care in its performance

of his Imamate period was coincident with the era of Haroon, which stretched as long as ۲۳ year, ۲ month ۱۷ 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

اربعون حديثاً

عن الامام موسى الكاظم عليه السلام

I found the knowledge of people in four (things) firstly, that you know your lord . ۱ (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. ۱)

۱- وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَالثَّانِيَةُ أَنْ تَعْرِفَ مَا صَيَّرَكَ بِكَ، وَالثَّلَاثَةُ، أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ، وَالرَّابِعَةُ أَنْ تَعْرِفَ مَا يُخْرِجُكَ عَنْ دِينِكَ. (اعيان الشيعة (الطبع الجديد) ج ۲ ص ۹)

.۲ Indeed, there are two arguments proofs from Allah for the people

۱ .The conspicuous apparent arguments

۲ 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). ۲)

۲- إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ: حُجَّةً ظَاهِرَةً، وَحُجَّةً بَاطِنَةً، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأئِمَّةُ عَلَيْهِمُ السَّلَامُ: وَأَمَّا البَاطِنَةُ فَالْعُقُولُ. (بحار الانوار ج ۱ ص ۱۳۷)

۳ 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

p: ۱۳۳

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 \(on board\)\). \(1\)](#)

٣- يا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ: «تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ. يَا بَنِيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَحَشْوُهَا الْإِيمَانَ وَشِرَاعُهَا التَّوَكُّلَ وَقِيَمُهَا الْعَقْلَ. وَدَلِيلُهَا الْعِلْمَ وَسُكَّانُهَا الصَّبْرَ». (تحف العقول ص ٣٨٦)

Comprehend understand the religion of Allah, for jurisprudence is the key to vision .٤
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 [\(religion\). \(2\)](#)

٤- تَفَقَّهُوا فِي دِينِ اللَّهِ فَإِنَّ الْفِقْهَ مِفْتَاحُ الْبَصِيرَةِ وَتَمَامُ الْعِبَادَةِ وَالسَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَالرُّتَبِ الْجَلِيلَةِ فِي الدِّينِ وَالدُّنْيَا. وَفَضْلُ الْفَقِيهِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ. وَمَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا. (بحار الانوار ج ٧٨ ص ٣٢١)

Put in endeavor exercise effort that your time is scheduled into four hours (parts) .٥
An hour (part of it) for the supplication to Allah an hour (another part) of it

p: ١٣٤

Tuhful-Aqool P ٣٨٦ -١

Bihar ul-Anwar Vol. ٧٨. P ٣٢١ -٢

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) (1). (times.)

٥- اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعِ سَاعَاتٍ: سَاعَةً لِمُنَاجَاةِ اللَّهِ، وَسَاعَةً لِأَمْرِ الْمَعَاشِ، وَسَاعَةً لِمُعَاشَرَةِ الْإِخْوَانِ وَالثِّقَاتِ الَّذِينَ يُعَزِّفُونَكُمْ عُيُوبَكُمْ وَيُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ، وَسَاعَةً تَخْلُونَ فِيهَا لِلْعَدَاةِ كُمْ فِي غَيْرِ مُحَرَّمٍ وَبِهَذِهِ السَّاعَةِ تَقْدِرُونَ عَلَى الثَّلَاثِ سَاعَاتٍ. (تحف العقول ص ٤٠٩)

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). (2)

٦- يَا هِشَامُ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا. وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو. (تحف العقول ص ٣٩٥)

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

p: ١٣٥

Tuhful-Aqool. P ٤٠٩ -١

Tuhful-Aqool. P ٣٩٥ -٢

of all And their existence is with their closeness proximity to you, is most hidden
(concealed from you. ۱)

۷- ... فَأَيُّ الْأَعْدَاءِ أَوْجِبُهُمْ مُجَاهَدَةً؟ قَالَ عَلَيْهِ السَّلَامُ: أَقْرَبُهُمْ إِلَيْكَ وَأَعْدَاؤُهُمْ لَكَ وَأَضْرُرُهُمْ بِكَ وَأَعْظَمُهُمْ لَكَ عَدَاوَةٌ وَأَخْفَاهُمْ لَكَ شَخْصًا مَعَ دُنُوهِ مِنْكَ...

(بحار الانوار ج ۷۸ ص ۳۱۵)

Indeed, the greatest biggest of all the people in worth value is the person who does .۸
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. ۲)

۸- إِنَّ أَعْظَمَ النَّاسِ قَدْرًا: الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَرًا، أَمَا إِنَّ أَبْدَانَكُمْ لَيْسَ لَهَا تَمَنُّ إِلَّا الْجَنَّةَ، فَلَا تَبِعُوهَا بِغَيْرِهَا. (تحف العقول ص ۳۸۹)

Oh Hisham! Indeed the intelligent wifful one does not converse with the person .۹
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. ۳)

۹- يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُجِدُّ مَنْ يَخَافُ تَكْذِيبَهُ. وَلَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ. وَلَا يَعِدُّ مَا لَا يَقْدِرُ عَلَيْهِ. وَلَا يَرْجُو مَا يُعْتَفُّ بِرَجَائِهِ. وَلَا يَتَّقَدُّ عَلَى مَا يَخَافُ الْعَجْزَ عَنْهُ. (تحف العقول ص ۳۹۰)

Bad .۱۰

p: ۱۳۶

Bihar ul-Anwar Vol. ۷۸, P ۳۱۵-۱

Tuhfool Aqool, P. ۳۸۹-۲

Tuhful-Aqool, P. ۳۹۰-۳

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) (1)

١٠- بِئْسَ الْعَبْدُ عَبْدٌ يُكُونُ ذَاوَجْهَيْنِ وَذَا لِسَتَيْنِ يُطْرَى أَخَاهُ إِذَا شَاهِدَهُ وَيَأْكُلُهُ إِذَا غَابَ عَنْهُ إِنْ أُعْطِيَ حَسِيدَهُ وَإِنْ ابْتُلِيَ خَمْدَلَهُ. (تحف العقول ص ٣٩٥) (بحار الانوار ج ٧٨ ص ٣١٠)

And faithful is the real brother of faithful although his parents may not have given . ١١ 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. (2)

١١- ... وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَمِّهِ وَأَبِيهِ وَإِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ، مَلْعُونٌ مَنِ غَشَّ أَخَاهُ، مَلْعُونٌ مَنِ لَمَّ يَنْصِيحَ أَخَاهُ، مَلْعُونٌ مَنِ اغْتَابَ أَخَاهُ. (بحار الانوار ج ٧٨ ص ٣٣٣)

The one whose two days are equal is a loser. And the one whose last one of the . ١٢ 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. (3)

١٢- مَنِ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ، وَمَنْ كَانَ آخِرُ يَوْمِيهِ شَرَّهُمَا

p: ١٣٧

١- Tuful-Aqool, P. ٣٩٥. Bihar ul-Anwar Vol. ٧٨, P. ٣١٠

٢- Bihar ul-Anwar Vol. ٧٨, P. ٣٣٣

٣- Bihar ul-Anwar Vol. ٧٨, P. ٣٢٧

فَهُوَ مَلْعُونٌ، وَمَنْ لَمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ فِي نَقْصَانٍ، وَمَنْ كَانَ إِلَى التَّقْصَانِ فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ. (بحار الانوار ج ٧٨ ص ٣٢٧)

The one who turns the light of his meditation thought, dark through the longevity .١٣
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
(١)wits mind get dislodged both his religion world get corrupted ruined.

١٣- مَنْ أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَمَحَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ، وَأَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَمِنْ هَدَمِ عَقْلِهِ أَفْسَدَ دِينَهُ وَدُنْيَاهُ. (تحف العقول ص ٣٨٦)

The more people commit variant sins which were not in practice before (novel sins) .١٤
.the more Allah creates calamities catastrophe's which they did not know before

١٤- كُلَّمَا أَحْدَثَ النَّاسُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْلَمُونَ، أَحْدَثَ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعِدُّونَ. (بحار الانوار ج ٧٨ ص ٣٢٢)

Oh Hisham! If there be a walnut in your hand the people say it is a pearl (in your .١٥
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

p: ١٣٨

[\(that is a pearl. ۱\)](#)

۱۵- يا هِشامُ لو كانَ في يَدِكَ جَوْزُهُ وَقَالَ النَّاسُ [في يَدِكَ] لَوْلَوْهَ ما كانَ يَنْفَعُكَ وَأَنْتَ تَعْلَمُ أَنَّها جَوْزُهُ. وَلَوْ كانَ في يَدِكَ لَوْلَوْهَ وَقَالَ النَّاسُ: إِنَّها جَوْزُهُ ما ضَرَّكَ وَأَنْتَ تَعْلَمُ أَنَّها لَوْلَوْهَ. (تحف العقول ص ۳۸۶)

I inform you that the obligatory most right of your brother (in faith) is that you do . ۱۶
not hide conceal anything, which is beneficial useful for his worldly affairs or affairs of
[\(the hereafter, from him. ۲\)](#)

۱۶- أُخْبِرُكَ أَنَّ مِنْ أَوْجِبِ حَقِّ أَخِيكَ أَنْ لا تَكْتُمَهُ شَيْئاً يَنْفَعُهُ لِأَمْرِ دُنْيَاهُ وَلِأَمْرِ آخِرَتِهِ. (بحار الانوار ج ۷۸ ص ۳۲۹)

be cautious! Never at all be arrogant, for, the one who has a Misqal (unit of . ۱۷
[\(quantity\) smallest amount of arrogance in his heart, will not enter the paradise. ۳\)](#)

۱۷- إِيَّاكَ وَالْكَبِيرَ، فَإِنَّهُ لا يَدْخُلُ الْجَنَّةَ مَنْ كانَ في قَلْبِهِ مِثقالُ حَبِّهِ مِنْ كِبَرٍ... (تحف العقول ص ۳۹۶)

Oh Hisham! There is a proof logic for everything the proof of the intelligent person . ۱۸
[\(is his meditation the proof of meditation is quietness. ۴\)](#)

History is an evidence to the fact that human races have been practicing variant . ۱
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

p: ۱۳۹

Tuhful-Aqool, P ۳۸۶ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۲۹ -۲

Tuhful-Aqool, P ۳۹۶ -۳

Tuhful-Aqool, P ۳۸۶ -۴

١٨- يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَدَلِيلُ الْعَاقِلِ التَّفَكُّرُ، وَدَلِيلُ التَّفَكُّرِ الصَّمْتُ. (تحف العقول ص ٣٨٦)

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). (١)

١٩- يَا هِشَامُ إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ قَالَ لِلْحَوَارِيِّينَ: ... وَإِنَّ صِغَارَ الذُّنُوبِ وَمُحَقَّرَاتِهَا مِنْ مَكَائِدِ إِبْلِيسَ يُحَقِّرُهَا لَكُمْ وَيُصَغِّرُهَا فِي أَعْيُنِكُمْ فَتَجْتَمِعُ وَتَكْتَثُرُ فَتُحِيطُ بِكُمْ..)) (تحف العقول ص ٣٩٢)

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 ٣٩٤)

٢٠- إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَدَى قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَلَا مَا قِيلَ فِيهِ. (حف العقول ص ٣٩٤)

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). (٢)

٢١- يَا هِشَامُ إِنَّ الْعَاقِلَ رَضِيَ بِالذُّونِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ، وَلَمْ يَرْضَ بِالذُّونِ مِنَ الْحِكْمَةِ مَعَ الدُّنْيَا. (تحف العقول / ص ٣٧٥)

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). (٣)

٢٢- وَجَاهِدْ نَفْسَكَ لِتَرُدَّهَا عَنِ هَوَاهَا، فَإِنَّهُ وَاجِبٌ

The one who restrains his anger from reaching people Allah stops chastisement .٢٣
[\(from getting him on the dooms day. ١\)](#)

٢٣- مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ. (وسائل الشيعة، ج ١١ ص ٢٨٩)

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
[\(a proud, vain arrogant heart. ٢\)](#)

٢٤- يَا هِشَامُ إِنَّ الزَّرْعَ يَثْبُتُ فِي السَّهْلِ وَلَا يَثْبُتُ فِي الصَّفَا. فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ
الجبَّارِ. (تحف العقول ص ٣٩٦)

Do neither tell (promise) your soul about poverty nor longevity of age for the one .٢٥
who promises his soul about poverty commits stinginess miserliness the one who tells
[\(himself he would live long becomes greedy? ٣\)](#)

٢٥- لَا تُحَدِّثُوا أَنْفُسَكُمْ بِفَقْرٍ وَلَا بِطُولِ عُمُرٍ، فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَخِلَ، وَمَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ يَحْرِصُ. (تحف اعقول
ص ٤١٠)

Oh Hisham! If that (sustenance) which is sufficient for you renders you needless .٢٦
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
[\(nothing in the world which could make you needless. ٤\)](#)

٢٦- 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)

٢٧. [١](#) be careful cautious of joke, for, indeed that takes away the light of your faith.

٢٧- إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ. (بحار الانوار ج ٧٨ ص ٣٢١)

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 [٢](#) reverence without his having a tribe.

٢٨- يَا هُشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةٌ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى اعْتَرَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ فِيهَا عِنْدَ رَبِّهِ وَكَانَ اللَّهُ أَنْسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعْرَهُ فِي غَيْرِ عَشِيرَةٍ. (بحار الانوار ج ٧٨ ص ٣٠١)

The one who has not met inequity, oppression, anguish affliction would not have [٣](#) any room for practicing favor. (He cannot be expected to favor the afflicted ones)

٢٩- مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْمُونًا لَمْ يَكُنْ عِنْدَهُ لِلْإِحْسَانِ مَوْقِعٌ. (بحار الانوار ج ٧٨ ص ٣٣٣)

٣٠. [٤](#) There is nothing, seen by your eye. But it has a lesson in it.

٣٠- مَا مِنْ شَيْءٍ تَرَاهُ عَيْنَاكَ إِلَّا وَفِيهِ مَوْعِظَةٌ. (بحار الانوار ج ٧٨ ص ٣١٩)

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. (1)

٣١- يا هِشَامُ مَنْ أَرَادَ الْغِنَى بِلَامَالٍ، وَرَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ، وَالسَّلَامَةَ فِي الدِّينِ، فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّوَجَلَّ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ، فَمَنْ عَقَلَ فَنَعَّ بِمَا يَكْفِيهِ، وَمَنْ فَنَعَّ بِمَا يَكْفِيهِ اسْتَعْنَى، وَمَنْ لَمْ يَغْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكْ الْغِنَى أَيْدَاءً. (اصول الكافي ج ١ ص ١٨)

Beware of not spending in (the course of) Allah's obedience otherwise, you spend ٣٢. (twice on the way of Allah's disobedience (sin, transgression) (2)

٣٢- إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتَنْفِقَ مِثْلِيهِ فِي مَعْصِيَةِ اللَّهِ. (بحار الانوار ج ٧٨ ص ٣٢٠)

Oh Hisham! Indeed all the people see the stars but no one gets guided by them ٣٣. 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. (3)

٣٣- يا هِشَامُ إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ وَلَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيَهَا وَمَنَازِلَهَا وَكَذَلِكَ أَنْتُمْ تَدْرُسُونَ الْحِكْمَةَ وَلَكِنْ لَا يَهْتَدِي بِهَا مِنْكُمْ إِلَّا مَنْ عَمِلَ بِهَا. (تحف العقول ص ٣٩٢)

Kill in yourself the avarice temptation of achievement from creatures (people), ٣٤. (since, avarice is the key to humility disgrace. (4)

٣٤- وَأَمِتِ الطَّمَعِ مِنَ الْمَخْلُوقِينَ،

p: ١٤٣

Usool e Kafi. Vol. ١, P ١٨-١

Bihar ul-Anwar Vol. ٧٨, P ٣٢٠-٢

Tuhaf al-Uqul P ٣٩٢-٣

Tuhaf al-Uqul P ٣١٥-٤

فَإِنَّ الطَّمَعَ مِفْتَاحٌ لِلذَّلِّ... (بحار الانوار ج ٧٨ ص ٣١٥)

And know it that the word of wisdom is the lost thing of a faithful, so, it is binding. ٣٥
(1) upon, necessary for you to achieve knowledge learning.

٣٥- وَعَلِّمُوا أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ... (بحار الانوار ج ٧٨ ص ٣٠٩)

The worst of the servants of Allah are those whose company is undesirable due to. ٣٦
(2) their obscene filthy language (false, futile dirty conversation)

٣٦- وَإِنَّ شَرَّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتُهُ لِفُحْشِهِ. (بحار الانوار ج ٧٨ ص ٣١٠)

The best things following knowing Allah which proximate nears a servant to Allah. ٣٧
are service (prayers) nicety kindness to parents abandoning jealousy self-conceit,
(3) self-applause, pride, boasting.

٣٧- أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ: الصَّلَاةُ وَبِرُّ الْوَالِدَيْنِ وَتَرْكُ الْحَسَدِ وَالْعُجْبِ وَالْفَخْرِ. (تحف العقول ص ٣٩١)

(4) ٣٨. O' Isham! the one whose tongue becomes truthful his practice purifies.

٣٨- يَا هِشَامُ مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ. (تحف العقول ص ٣٨٨)

And the person who seeks power leadership gets perished that one who enters. ٣٩
(5) into self-conceit self-applause gets annihilated.

٣٩-... وَمَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ وَمَنْ دَخَلَهُ الْعُجْبُ هَلَكَ. (تحف العقول ص ٤٠٩)

The one who squanders, wastes spends lavishly, the beneficence's blessings are. ٤٠
(6) abated, terminated cease to exist with him.

٤٠- مَنْ بَدَّرَ وَاسْرَفَ زَالَتْ عَنْهُ أَنْعَمُهُ. (بحار الانوار ج ٧٨ ص ٣٢٧)

The Tenth Infallible: The Eighth Imam Ridha' (as) and his forty discourses

point

(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

p: ۱۴۴

Bihar ul-Anwar Vol. ۷۸, P ۳۰۹ -۱

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Tuhaf al-Uqul P ۳۹۱ -۳

Tuhaf al-Uqul P ۳۸۸ -۴

Tufaf al-Uqul P ۴۰۹ -۵

Bihar ul-Anwar Vol. ۷۸, P ۳۲۷ -۶

.Birth: ١١th of Zilqaad year ١٤٨ Hijrah, in Medina

Time Place of Martyrdom: End of Safar, ٢٠٣ Hijrah at the age of ٥٥ Years was martyred through poisoning of mamoon (Abbassade caliph) in Sana bad nauqan (a Mohallah (today site at Mashad Muqaddas, (Islamic Republic of Iran

.Shrine: Mashad Muqaddas

.Life duration: in three segments.

.before Imamate (٣٥ Years), From ١٤٨ to ١٨٣ Hijrah .١

.after Imamate, ١٧ Years Residence in Medina .٢

And Three Years in Khorasan, the most Sensitive part of his political life was in this .٣
.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

اربعون حديثا

عن الامام على الرضا عليه السلام

He who compares likens Allah to his creations is a polytheist the one who attributes .١
(something which has been forbidden for him is an infidel. (١)

١- مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ، وَمَنْ نَسَبَ إِلَيْهِ مَا نَهَى عَنْهُ فَهُوَ كَافِرٌ. (وسائل الشيعة ج ١٨ ص ٥٥٧)

Faith is to one grade superior sublime to Islam piety is one degree superior to faith .٢
certitude certainty is one step superior to faith nothing more elegant excellent than
(certitude has been bestowed upon the sons of Adam (as) (٢)

٢- إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَالتَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَلَمْ يُعْطَ بَنُو آدَمَ أَفْضَلَ مِنَ الْيَقِينِ. (بحار الانوار ج ٧٨ ص ٣٣٨)

Faith has four pillars: Trusting relying upon Allah, contentment pleasure with the .۳
divine will, submittance to the

p: ۱۴۵

Wasail ul-Shia, Vol. ۱۸, P ۵۵۷-۱

Bihar ul-Anwar Vol. ۷۸, P ۳۳۸-۲

ordain ordinance of Allah, delegation turning over (the affairs) to Allah. i.e. (Total submission reassignment to Allah). (۱)

۳- الْإِيمَانُ أَرْبَعَةٌ أركان: التَّوَكُّلُ عَلَى اللَّهِ. وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ، وَالتَّنْفِيضُ إِلَى اللَّهِ. (بحار الانوار ج ۷۸ ص ۳۳۸)

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). (۲)

۴- وَالْإِيمَانُ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ. وَالْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأركان. (تحف العقول ص ۴۴۲)

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. (۳)

۵- ذَكَرَ الرِّضَا (ع) يَوْمًا الْقُرْآنَ فَعَظَّمَ الْحُجَّةَ فِيهِ

p: ۱۴۶

Bihar ul-Anwar Vol. ۷۸, P ۳۳۸ -۱

Tuhaf al-Uqul P۴۲۲ -۲

Bihar ul-Anwar Vol. ۹۲, P ۱۴ -۳

وَالْآيَةُ الْمُعْجِزَةُ فِي نَظْمِهِ، فَقَالَ:

هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَعُرْوَتُهُ الْوُثْقَى، وَطَرِيقَتُهُ الْمُثَلَى، الْمُرْوَدَّى إِلَى الْجَنَّةِ، وَالْمُنْجَى مِنَ النَّارِ، لَا يَخْلُقُ مِنَ الْأَزْمِنَةِ، وَلَا يَغْتُ عَلَى الْأَلْسِنَةِ، لِأَنَّهُ لَمْ يُجْعَلْ لَزَمَانٍ دُونَ زَمَانٍ، بَلْ جُعِلَ دَلِيلَ الْبُرْهَانِ، وَحُجَّةَ عَلَى كُلِّ إِنْسَانٍ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ، وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ. (بحار الانوار ج ٩٢ ص ١٤)

Rayyan says I said to Imam Ridha' (as), what do you say about Quran?' So he .٦ 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.](#)' [١](#)

٦- قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ، وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوا. (بحار الانوار ج ٩٢ ص ١١٧)

Indeed Imamate is the rein of religion the system of Muslims the righteousness' .٧ 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.](#) [٢](#)

٧- إِنَّ الْإِمَامَةَ زِمَامَ الدِّينِ، وَنِظَامَ الْمُسْلِمِينَ، وَصَيْلَاحَ الدُّنْيَا، وَعِزُّ الْمُؤْمِنِينَ، إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي، وَفَرْعُهُ السَّامِي، بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ، وَتَوْفِيرُ الْفَيْءِ، وَالصَّدَقَاتِ، وَامْضَاءُ الْحُدُودِ وَالْأَحْكَامِ، وَمَنْعُ التُّغُورِ وَالْأَطْرَافِ. (اصول الكافي ج ١ ص ٢٠٠)

about the workers officials of sultan (king, ruler). Becoming a part of .٨

p: ١٤٧

Bihar ul-Anwar Vol. ٩٢, P ١١٧-١

Usool al-Kafi , Vol. ١ , P ٢٠٠-٢

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.

﴿١﴾

٨- « ... في أعمالِ الشُّلْطَانِ...: الدُّخُولُ فِي أَعْمَالِهِمْ، وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَيْدِيلُ الْكُفْرِ، وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمَدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا النَّارُ. (بحار الانوار ج ٧٥ ص ٣٧٤)

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.'

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 or their aggression tyranny make their abode in the hell, must as per this tradition avoid such activities

٩- رَحِمَ اللهُ عَبْدًا أَحْيَاءَ أَمْرَنَا (قُلْتُ): وَكَيْفَ يُحْيِي أَمْرَكُمْ؟ قَالَ: يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ. (وسائل الشيعة ج ١٨ ص ١٠٢)

A faithful will not become (real) faithful till such time he acquires three qualities: A way of Allah's treatment (sunnan 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

p: ١٤٨

Bihar ul-Anwar Vol. ٧٥, P ٣٧٤ -١

Wasail ul-Shia, Vol. ١٨, P ١٠٢ -٢

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 وامر 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.' (1)

١٠- لا- يُكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سِيئَةٌ مِنْ رَبِّهِ وَسِيئَةٌ مِنْ نَبِيِّهِ، وَسِيئَةٌ مِنْ وَلِيِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْفَ تَمَانُ سِرِّهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ ((عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا* إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ)) وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاهُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمُدَارَاهِ النَّاسِ، فَقَالَ: ((خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ)) وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِئْسَاءِ وَالضَّرَّاءِ.

(اصول الكافي ج ٢ ص ٢٤١)

The intellect of a Muslim man does not mature complete till he has ten qualities: ١. ١١ Benevolence benefaction be expected hoped from him. ٢. And people be secure peaceful from his evil doing. ٣. He considers the small amount of benefaction from others as abundant plentiful. ٤. And takes plenty of his own benevolence goodness to be a meagre amount of it. ٥. He does not get tired exhausted by the demands requirement asked to be fulfilled. ٦. He does not get fatigued restless from seeking knowledge for all the length of

p: ١٤٩

his life. ٧. He loves poverty more than the plentifulness affluence, on the course of Allah. ٨. And he loves disgrace abjectness on the way of Allah more than the honour .on the course of His enemy. ٩. 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.' (١)

١١- لا- يَتَمُّ عَقْلُ امْرِئٍ مُسْلِمٍ حَتَّى تَكُونَ فِيهِ عَشْرُ خِصَالٍ: أَلْخَيْرُ مِنْهُ مَأْمُولٌ وَالشَّرُّ مِنْهُ مَأْمُونٌ، يَسْتَكْثِرُ قَلِيلَ الْخَيْرِ مِنَ الْغَيْرِ، وَيَسْتَقِيلُ كَثِيرَ الْخَيْرِ مِنْ نَفْسِهِ، لا- يَسَأُّ مِنْ طَلَبِ الْحَوَائِجِ إِلَيْهِ، وَلَا يَمَلُّ مِنْ طَلَبِ الْعِلْمِ طُولَ دَهْرِهِ، أَلْفَقْرُ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى، وَالذُّلُّ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ فِي عَدُوِّهِ، وَالْحُمُولُ أَشْهَى إِلَيْهِ مِنَ الشُّهْرَةِ، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: أَلْعَاشِرَةُ، قِيلَ لَهُ: مَا هِيَ؟ قَالَ عَلَيْهِ السَّلَامُ: لَا يَرَى أَحَدًا إِلَّا قَالَ: هُوَ خَيْرٌ مِنِّي وَآتَقَى. (بحار الانوار ج ٧٨ ص ٣٣٦)

He who takes himself to account gets benefitted the one who gets negligent. ١٢ 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. (٢)

١٢- مَنْ حَاسَبَ نَفْسَهُ رَبِحَ، وَمَنْ عَفَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ أَمِنَ، وَمَنْ اعْتَبَرَ أَبْصَرَ وَمَنْ أَبْصَرَ فَهَمَّ، وَمَنْ فَهَمَّ عَلِمَ. (بحار الانوار ج ٧٨ ص ٣٥٢)

١٣. ' (A person asked Imam Ridha' (as

p: ١٥٠

Bihar ul-Anwar Vol. ٧٨, P ٣٣٦ -١

Bihar ul-Anwar Vol. ٧٨, P ٣٥٢ -٢

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). (1)

١٣- وَسِئَلٌ عَنِ خِيَارِ الْعِبَادِ، فَقَالَ (ع): الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا آسَاءُوا اسْتَغْفَرُوا: وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا بُتُّوا صَبَرُوا، وَإِذَا غَضِبُوا عَفُوا. (تحف العقول ص ٤٤٥)

And avoiding the cardinal grave sins these are murdering killing the soul that Allah .١٤ 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 [\(1\) sins.](#)

١٤- ... وَاجْتِنَابُ الْكِبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ تَعَالَى. وَالزُّنَا وَالسَّرِقَةَ وَشُرْبُ الْخَمْرِ، وَعُقُوقُ الْوَالِدَيْنِ، وَالْفِرَارُ مِنَ الزَّحْفِ وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَأَكْلُ الْمَيْتَةِ وَالِدَمِّ وَلَحْمِ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضُرُورِهِ، وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالشُّحْتِ، وَالْمَيْسِرُ وَالْقِمَارُ، وَالْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ، وَقَذْفُ الْمُحْصَنَاتِ وَاللِّوَاطِ، وَشَهَادَةُ الزُّورِ وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقَنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمَعْيُونَةُ الظَّالِمِينَ وَالرُّكُوعُ إِلَيْهِمْ وَالْيَمِينُ الْعَمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ الْعُسْرَةِ، وَالْكَذِبُ وَالْكَبِيرُ وَالْإِسْرَافُ وَالتَّبْدِيرُ، وَالْخِيَانَةُ، وَالْإِسْتِخَافُ بِالْحَجِّ، وَالْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ تَعَالَى وَالْإِسْتِغَالُ بِالْمَلَاهِي، وَالْإِصْرَارُ عَلَى الذُّنُوبِ. (عيون الخبر الرضا (ع) ج ٢ ص ١٢٧)

There are some grades of self-conceit. One among them is that the evil acts of a [15](#) 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, [\(2\) Allah has done him a favor in it.](#)

١٥- لِلْعُجْبِ دَرَجَاتٌ:

p: ١٥٢

Aoyun Akhbar Ur Reza (as) Vol. ٢, P ١٢٧-١

Bihar ul-Anwar Vol. ٧٨, P ٣٣٤-٢

مِنْهَا أَنْ يُرَزِّقَ لِلْعَبِيدِ سُوءَ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعِجِبُهُ وَيَحْسِبُ أَنَّهُ يُحْسِنُ صُنْعًا. وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيُؤْتَى عَلَى اللَّهِ وَاللَّهُ الْمَنَّانُ عَلَيْهِ فِيهِ. (بحار الانوار ج ٧٨ ص ٣٣٦)

Had Allah not frightened people by paradise hell even then it would have been . ١٦ 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

١٦- لَوْ لَمْ يَخَوْفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلَا يَعْصُوهُ لِتَفْضُلِهِ عَلَيْهِمْ وَإِحْسَانِهِ إِلَيْهِمْ، وَمَا يَدَأُهُمْ بِهِ مِنْ أَنْعَامِهِ الَّتِي مَا اسْتَحَقُّوهُ. (بحار الانوار ج ٧١ ص ١٧٤)

If it is asked why people were ordered to fast? It would be answered so that they . ١٧ 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. \(1\)](#)

١٧- فَإِن قَالَ ظِمُّ أَمْرٍ وَالصَّوْمُ؟ قِيلَ: لِكَيْ يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَدِلُّوا عَلَى فَقْرِ الْآخِرَةِ، وَلِيَكُونَ الصِّيَامُ خَاشِعَةً، 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 وَذَلِيلًا فِي الْآجِلِ، وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَى أَهْلِ الْفَقْرِ وَالْمَسْكِنَةِ فِي الدُّنْيَا، فَيُؤَدُّوا إِلَيْهِمْ مَا افْتَرَضَ اللَّهُ تَعَالَى لَهُمْ فِي أَمْوَالِهِمْ... (بحار الانوار ج ٩٦ ص ٣٧٠)

The Jamat prayers (the collective assembly prayers) have only been made so that ^{١٨}. 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. \(2\)](#)

١٨- إِنَّمَا جُعِلَتِ الْجَمَاعَةُ لِئَلَّا يَكُونَ الْإِخْلَاصُ

p: ١٥٤

Bihar ul-Anwar Vol. ٩٦, P ٣٧٠ -١

Ayan Akhbar Er Reza, Vol. ٢, P ١٠٩, Alhayat Vol. I. P ٢٣٣ -٢

وَالْتَّوْحِيدَ وَالْإِسْلَامَ وَالْعِبَادَةَ لِلَّهِ الْإِظْهَارَ مَكْشُوفًا مَشْهُورًا. لِأَنَّ فِي إِظْهَارِهِ حُجَّةً عَلَى أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ وَحْدَهُ. وَلِيَكُونَ الْمُنَافِقُ وَالْمُسْتَخْفُ مُؤَدِّيًّا لِمَا أَقْرَبَهُ بِظَاهِرِ الْإِسْلَامِ وَالْمُرَاقِبَةَ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً، مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالِاتِّقَاةِ، وَالزَّجْرَ عَنِ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّوَجَلَّ. (عيون الخبارالرضا ج ٢ ص ١٠٩) الحياه ج ١ ص ٢٣٣

Indeed Allah has commanded three things (in Quran) which are in proximate with . ١٩ 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. ١)

١٩- إِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ بِثَلَاثَةٍ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى، أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ، فَمَنْ صَلَّى وَلَمْ يُزَكِّكْ لَمْ يَقْبَلْ مِنْهُ صِيْلُوتُهُ، وَأَمَرَ بِالشُّكْرِ لَهُ وَلِلْوَالِدَيْنِ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرْ اللَّهَ، وَأَمَرَ بِاتِّقَاءِ اللَّهِ وَصِلَةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّوَجَلَّ. (عيون الخبارالرضا (ع) ج ١ ص ٢٥٨)

Do not let the good deeds Ijtehad endeavor in worship go, depending trusting . ٢٠ (upon the love of the Muhammad (S) house hold. ٢)

٢٠- لَا تَدْعُوا الْعَمَلَ الصَّالِحَ وَالْإِجْتِهَادَ فِي الْعِبَادَةِ أَتْكَالًا عَلَى حُبِّ آلِ مُحَمَّدٍ (ص). (بحارالانوار ج ٧٨ ص ٣٤٧)

Be careful of greed jealousy, since, these (vices) have perished the previous . ٢١ nations. And beware of stinginess because it is

p: ١٥٥

(Ayan Akhbar Er Reza Vol. ١, P ٢٥٨-١)

Bihar ul-Anwar Vol. ٧٨. P ٣٤٧-٢

a calamity which will not be found in a free man a faithful

(This (vice) is against controversial to faith. (1)

٢١- إِيَّاكُمْ وَالْحِرْصَ وَالْحَسِيْدَ فَإِنَّهَا أَهْلَكَا الْأَمَمَ السَّيِّئَةَ، وَإِيَّاكُمْ وَالْبَخْلَ فَإِنَّهَا عَاهَةٌ لَا تَكُونُ فِي حُرٍّ وَلَا مُؤْمِنٍ، إِنَّهَا خِلَافُ الْإِيمَانِ. (بحار الانوار ج ٧٨ ص ٣٤٦)

Silence is a door among the doors of wisdom. Indeed, silence begets attracts love it. ٢٢

(is the proof of all the beneficence's. (2)

٢٢- أَلْصَمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ، إِنَّ لَصَمْتِ يُكْسِبُ الْمَحَبَّةَ، إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ. (بحار الانوار ج ٧٨ ص ٣٣٥)

Behave with the friend humbly with the enemy carefully the general people, with. ٢٣

(smiling blooming face. (3)

٢٣- إِصْحَابُ... الصِّدِّيقِ بِالتَّوَّاضِعِ، وَالْعَدُوِّ بِالتَّحَرُّزِ، وَالْعَامَّةَ بِالبِشْرِ. (بحار الانوار ج ٧٨ ص ٣٥٥)

Allah dislikes futile (useless) talk squandering the wealth much begging (asking. ٢٤

(things). (4)

٢٤- إِنَّ اللَّهَ يَبْقِضُ الْقَيْلَ وَالْقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ. (بحار الانوار ج ٧٨ ص ٣٣٥)

The miser does not have any comfort so does the jealous not have any joy felicity. ٢٥

the (kings) (rulers) do not have faithfulness trust worthiness the liar does not have any

(manhood (forbearance). (5)

٢٥- لَيْسَ لِخَيْلٍ رَاحَةٍ. وَلَا لِحَسُوْدٍ لَذَّةٌ وَلَا لِمُلُوكٍ وَفَاءٌ، وَلَا لِكَذُوبٍ مُرَوَّةٌ.

(بحار الانوار ج ٧٨ ص ٣٤٥)

The secret cause of service's (prayers) is that prayer is the confession of the. ٢٦

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

Bihar ul-Anwar Vol. ۷۸. P ۳۴۶ -۱

Bihar ul-Anwar Vol. ۷۸. P ۳۳۵ -۲

Bihar ul-Anwar Vol. ۷۸, P ۳۵۵ -۳

Bihar ul-Anwar Vol. ۷۸. P ۳۳۵ -۴

Bihar ul-Anwar Vol. ۷۸. P ۳۴۵ -۵

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 rebel ion. 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. (1)

٢٦- عَلَّةُ الصَّلَاةِ أَنَّهَا إِقْرَارٌ بِالرُّبُوبِيَّةِ لِلَّهِ عَزَّوَجَلَّ، وَخَلْعُ الْأَنْدَادِ، وَقِيَامٌ بَيْنَ يَدَيِ الْجَبَّارِ حَيْلٌ لَهُ بِالذُّلِّ وَالْمَسْكَنَةِ وَالْخُضُوعِ وَالْإِعْتِرَافِ، وَالطَّلْبُ لِلِاقْتَالَهِ مِنْ سَالِفِ الذُّنُوبِ، وَوَضْعُ الْوَجْهِ عَلَى الْأَرْضِ كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ اعْظَاماً لِلَّهِ عَزَّوَجَلَّ، وَأَنْ يَكُونَ ذَاكِرًا غَيْرَ نَاسٍ وَلَا بَطْرٍ، وَيَكُونَ خَاشِعًا مُتَيْدَلِّلاً رَاغِبًا طَالِبًا لِلزِّيَادَةِ فِي الدِّينِ وَالدُّنْيَا مَعَ مَا فِيهِ مِنَ الْإِنْزِجَارِ وَالْمُدَاوَمَةِ عَلَى ذِكْرِ اللَّهِ عَزَّوَجَلَّ بِاللَّيْلِ وَالنَّهَارِ لِئَلَّا يَنْسِيَ الْعَبْدُ سَيِّدَهُ وَمُيَدَّبْرَهُ وَخَالِقَهُ فَيَبْطُرَ وَيَطْغَى وَيَكُونَ فِي ذِكْرِهِ لِرَبِّهِ وَقِيَامِهِ بَيْنَ يَدَيْهِ زَاجِرًا لَهُ مِنَ الْمَعَاصِي وَمَائِعًا مِنْ أَنْوَاعِ الْفَسَادِ . (بحار الانوار ج ٨٢ ص ٢٦١)

And parsimony avarice makes the honor (of man) spotted (dishonors disgraces . ٢٧
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. ۱)

۲۷- ... وَالْبُخْلُ يُمَزِّقُ الْعِرْضَ، وَالْحُبُّ دَاعِي الْمَكَارِهِ، وَأَجَلُ الْخَلَائِقِ وَأَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ، وَإِغَاثَةُ الْمَلْهُوفِ، وَتَحْقِيقُ أَمَلِ الْأَمَلِ. (بحار الانوار ج ۷۸ ص ۳۵۷)

۲۸. (۲) Do not acquire adopt the company of drinker do not salute him.

۲۸- لَا تُجَالِسْ شَارِبَ الْخَمْرِ وَلَا تُسَلِّمْ عَلَيْهِ. (بحار الانوار ج ۶۶ ص ۴۹۱)

Allah forbade the drinking of wine, since, it causes corruption, disturbance, . ۲۹
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.

(۳) Since these drinks too have the same negative results which the wine has got.

۲۹- 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 الْفَسَادِ وَالْقَتْلِ وَالْقَذْفِ وَالزَّانَا وَقَلِّهِ الْإِحْتِجَازِ مِنْ شَيْءٍ مِنَ الْمَحَارِمِ فَبِذَلِكَ قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ
الْأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنَ عَاقِبَةِ الْخَمْرِ... (وسائل الشيعة ج ۱۷ ص ۲۶۲)

۳۰. Seven things short of seven other things are making

p: ۱۵۸

Bihar ul-Anwar Vol. ۷۸, P ۳۷۵ - ۱

Bihar ul-Anwar Vol. ۶۶, P ۴۹۱ - ۲

Wasail ush-Shia, Vol. ۱۷, P ۲۲ - ۳

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. (۱)

۳۰- سَبَعَهُ أَشْيَاءٍ بِغَيْرِ سَبْعِهِ أَشْيَاءٍ مِنَ الْإِسْتِهْزَاءِ: مَنْ اسْتَغْفَرَ بِلسَانِهِ وَلَمْ يَنْدَمْ بِقَلْبِهِ فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ التَّوْفِيقَ وَلَمْ يَجْتَهِدْ فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ اسْتَحْزَمَ وَلَمْ يَحْذَرْ فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ الْجَنَّةَ وَلَمْ يَصْبِرْ عَلَى الشَّدَائِدِ فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ وَلَمْ يَتْرُكْ شَهَوَاتِ الدُّنْيَا فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ ذَكَرَ اللَّهَ وَلَمْ يَسْتَبِقْ إِلَى لِقَائِهِ فَقَدِ اسْتَهْزَأَ بِنَفْسِهِ. (بحار الانوار ج ۷۸ ص ۳۵۶)

Get connected to your kinship although it may be means of a drinking water. And ۳۱ (the supreme superb kind of connecting with the kinship is to avoid annoying them. (۲)

۳۱- صِلْ رَحِمَكَ وَلَوْ بِشْرَبِهِ مِنْ مَاءٍ، وَأَفْضَلُ مَا تُوَصَّلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا. (بحار الانوار ج ۷۸ ص ۳۳۸)

Give alms although ۳۲

p: ۱۵۹

Bihar ul-Anwar Vol. ۷۸, P ۳۵۶, Note: Six objects have been mentioned here instead of –۱
.seven

Bihar ul-Anwar Vol. ۷۸, P ۳۳۸ –۲

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 [\(virtue of the righteousness purity of intention. 1\)](#)

٣٢- تَصَدَّقَ بِالشَّيْءِ وَإِنْ قَلَّ، فَإِنَّ كُلَّ شَيْءٍ يُرَادُ بِهِ اللهُ، وَإِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ الرَّبِّيَّهُ فِيهِ عَظِيمٌ... (وسائل الشيعة ج ١ ص ٨٧)

The one who happens to meet a poor Muslim salutes him against the way he [. ٣٣](#)
salutes a wealthy person shall meet Allah on the resurrection day in a way that He will [\(be angry with him. 2\)](#)

٣٣- مَنْ لَقِيَ فَقِيرًا مُسْلِمًا فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَى الْغَنِيِّ لَقِيَ اللَّهَ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضَبَانٌ. (وسائل الشيعة ج ٨ ص ٤٤٢)

[\(Meet see each other so that you get friendlier with each other. 3\)](#) ٣٤

٣٤- تَرَاوَرُّوا تَحَابُّوا.... (بحار الانوار ج ٧٨ ص ٣٤٧)

[\(The one who repents upon the sins is like the one who does not have a sin. 4\)](#) ٣٥

٣٥- أَلْتَائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. (بحار الانوار ج ٦ ص ٢١)

[\(Cleanliness is from the morality character of Prophets. 5\)](#) ٣٦

٣٦- مِنْ أَحْلَاقِ الْأَنْبِيَاءِ التَّنْظُفُ. (بحار الانوار ج ٧٨٠ ص ٣٣٥)

[\(The best wealth is the one by which the honor of man is protected. 6\)](#) ٣٧

٣٧- أَفْضَلُ الْمَالِ مَا وَقِيَ بِهِ الْعِرْضُ. (بحار الانوار ج ٧٨ ص ٣٥٢)

The weapon of the Prophets is essential for you. When asked 'What is the weapon [. ٣٨](#)
[\(of Prophets'. He said 'supplication!' 7\)](#)

٣٨- عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ (فَقِيلَ: وَمَا سِلَاحُ الْأَنْبِيَاءِ؟) قَالَ: الدُّعَاءُ. (اصول الكافي ج ٢ ص ٤٦٨)

Be the mercy of Allah upon you, know it that Allah has forbidden [. ٣٩](#)

Wasail ush-Shia, Vol. ١, P ٨٧ -١

Wasail ush-Shia, Vol. ٨, P ٤٤٢ -٢

Bihar ul-Anwar Vol. ٧٨, P ٣٤٧ -٣

Bihar ul-Anwar Vol. ٩, P ٢١ -٤

Bihar ul-Anwar Vol. ٧٨, P ٣٣٥ -٥

Bihar ul-Anwar Vol. ٧٨, P ٣٥٢ -٦

Usool al-Kafi, Vol. ١, P ٤٩٨ -٧

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. (1)

٣٩- وَأَعْلَمَ يَرْحَمُكَ اللَّهُ تَبَارَكَ وَتَعَالَى نَهَى عَنِ جَمِيعِ الْقِمَارِ وَأَمَرَ الْعِبَادَ بِالْإِجْتِنَابِ مِنْهَا وَسَيَّمَاها رِجْسًا فَقَالَ «رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ» مِثْلُ اللَّعْبِ بِالشَّطْرَنْجِ وَالنَّرْدِ وَغَيْرِهِمَا مِنَ الْقِمَارِ وَالنَّرْدُ أَشْرَمُ مِنَ الشَّطْرَنْجِ. (متدرک الوسائل ج ٢ ص ٤٣٦)

(2). ٤٠. The superior most mind is the man's recognition of his self.

٤٠- أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ. (بحار الانوار ج ٧٨ ص ٣٥٢)

The Eleventh Infallible: The Ninth Imam Jawad (as) and his forty discourses

point

(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: ١٠th of Rajab ١٩٣ Hijrah in Medina Time Place of: End of Ziqadah

Martyrdom: Year ٢٢٠ lunar Hijrah at the age of ٢٥ 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

Seven years before Imaate .1

Years after commencments of Imamate coincident with the Government of two ١٧ .٢
.Taghoots (devils) Mamoon Motasim the seventh Eight Abbasade caliphs
.His active Imamate Started at the age of seven he was martyred at ٢٥

(Forty Discourses from Imam Muhammad Taqi (as

اربعون حديثاً

عن الامام محمد التقى عليه السلام

The one who trusts upon Allah, He shows him pleasure –١

p: ١٤١

Mustadral Al Wasail Vol. ٢, P ٤٣٦ –١

Bihar ul-Anwar Vol. ٧٨, P ٣٥٢ –٢

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)

١- مَنْ وَثِقَ بِاللَّهِ أَرَاهُ الشُّرُورَ، وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْأُمُورَ، وَالثَّقَهَ 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 أَفْسَادَ لِلرَّجُلِ مِنَ الطَّمَعِ، وَبِالزَّاعِي تَصْلَحُ الرَّعِيَّةُ وَبِالدُّعَاءِ تُصْرَفُ الْبَلِيَّةُ... (اعيان الشيعة طبع الجديد ج ٢ ص ٣٥)

The one who makes a transgressor hopeful, the least of his punishment is deprivation. (2)

٢- مَنْ أَمَّلَ فَاجِرًا كَانَ أَدْنَى عُقُوبَتِهِ الْحِرْمَانُ. (إحفاق الحق ج ١٢ ص ٤٣٦)

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

p: ١٦٢

(made anyone your enemy for me. And made a friend for me? (I.e. for my sake)? (١)

٣- أَوْحَى اللَّهُ إِلَى بَعْضِ الْأَنْبِيَاءِ: أَمَّا زُهْدُكَ فِي الدُّنْيَا فَتَعَجَّلْ بِكَ الرَّاحَةَ، وَأَمَّا انْقِطَاعُكَ إِلَيَّ فَيَعَزِّزُكَ بِي، وَلَكِنْ هَلْ عَادَيْتَ لِي عَدُوًّا وَوَالَيْتَ لِي وَلِيًّا؟ (تحف العقول ص ٤٥٦)

The person who is present (sees) witnesses a matter dislikes it is like the one who is .٤
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). (٢)

٤- مَنْ شَهِدَ أَمْرًا فَكْرَهُهُ كَانَ كَمَنْ غَابَ عَنْهُ، وَمَنْ غَابَ عَنِ أَمْرٍ فَرَضِيَهُ كَانَ كَمَنْ شَهِدَهُ. (تحف القول ص ٤٥٦)

(If the ignorant keeps silent, people would not differ. (٣) .٥

٥- لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ. (احقاق الحق ج ٢ ص ٤٣٢)

It is sufficient for a man's being dishonest that he becomes the trustee of dishonest .٦
(ones. (٤)

٦- كَفَى بِالْمَرْءِ خِيَانَةً أَنْ يَكُونَ أَمِينًا لِلْحَوْنَةِ. (اعيان الشيعة (الطبع الجديد) ج ٢ ص ٣٦)

The one who lends ear to a speaker he has worshiped him. So if the speaker is from .٧
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. (٥)

٧- مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدَ عَيْدَهُ، فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدَ عَبْدَ اللَّهِ، وَإِنْ كَانَ النَّاطِقُ يَنْطِقُ عَنِ لِسَانِ إِبْلِيسَ فَقَدَ عَبْدَ إِبْلِيسَ. (تحف العقول ص ٤٥٦)

Delaying repentance is a deception prolonging the period before making .٨

p: ١٤٣

Tuhaf al-Uqul P ٤٥٦ -١

Tuhaf al-Uqul P ٤٥٦ -٢

Ehqaq ul-Haqq, Vol. ١٢, P ٤٣٢ -٣

Ayan ush-Shia New Edmon Vol. ٢, P ٣٦ -٤

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 [\(of Allah except the community of losers. 1\)](#)

٨- تَأخِيرُ التَّوْبَةِ اغْتِرَارٌ. وَطُولُ التَّسْوِيفِ حَيْرَةٌ. وَالْإِعْتِلَالُ عَلَى اللَّهِ هَلَكَةٌ، وَالْإِصْرَارُ عَلَى الذَّنْبِ أَمْنٌ لِمَكْرِ اللَّهِ «وَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ». (تحف العقول ص ٤٥٦)

The beneficence's benevolences of Allah do not become great (abundant) for a .٩ 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 [\(annihilation. 2\)](#)

٩- مَا عَظُمَتْ نِعْمُ اللَّهِ عَلَى أَحَدٍ إِلَّا عَظُمَتْ إِلَيْهِ حَوَائِجُ النَّاسِ، فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمُؤُونَةَ عَرَّضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ. (احقاق الحق ج ١٢ ص ٤٢٨)

[\(Four qualities assist one upon practicing, health wealth knowledge divine grace. 3\)](#) .١٠

١٠- أَرْبَعُ خِصَالٍ تُعِينُ الْمَرْءَ عَلَى الْعَمَلِ: الصِّحَّةُ وَالْغِنَى وَالْعِلْمُ وَالتَّوْفِيقُ. (احقاق الحق ج ١٢ ص ٤٣٦)

Do know that you are not away from the sight of Allah, So see to it that in what .١١ [\(condition you are living \(sinfulness or piety\). 4\)](#)

١١- وَاعْلَمْ أَنَّكَ لَنْ تَخْلُومِينَ عَيْنَ اللَّهِ، فَانظُرْ كَيْفَ تَكُونُ. (تحف العقول ص ٤٥٥)

The one who commits aggression tyranny the one who helps him upon it the one .١٢ [\(who is pleased over it, are all party participants in it. 5\)](#)

١٢- أَلْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ عَلَيْهِ وَالرَّاضِي شُرَكَاءُ. (احقاق الحق ج ١٢)

p: ١٦٤

Tuhaf al-Uqul P ٤٥٦ -١

Ehqaq ul-Haqq, Vol. ١٢, P ٤٢٨ -٢

Ehqaq ul-Haqq, Vol. ١٢, P ٤٣٦ -٣

Tuhaf al-Uqul P ٤٥٥ -٤

١٣. The person who gets wealthy by Allah's (help) people will be needy towards him .
١. (the one who guards himself against Allah's forbidden acts people will love him.)

١٣- مَنْ اسْتَغْنَى بِاللَّهِ افْتَقَرَ النَّاسُ إِلَيْهِ، وَمَنْ اتَّقَى اللَّهَ أَحَبَّهُ النَّاسُ. (احقاق الحق ج ١٢ ص ٤٢٩)

١٤- ثَوَابُ النَّاسِ بَعْدَ الثَّوَابِ لِلَّهِ، وَرِضَا النَّاسِ بَعْدَ رِضَا اللَّهِ. (بحار الانوار ج ٧٨ ص ٣٦٠)

١٥. Trust in Allah is the price of every valuable commodity the stairs to every lofty .
٢. (place.)

١٥- أَلْتَقَى بِاللَّهِ تَعَالَى ثَمَنٌ لِكُلِّ عَالٍ، وَسُلَّمٌ إِلَى كُلِّ عَالٍ. (بحار الانوار ج ٧٨ ص ٣٦٤)

١٦. How does he, whose guardian is Allah, get perished? And how can he, who is being .
٣. (pursued by Allah, get salvation.)

١٦- كَيْفَ يُضَيِّعُ مِنَ اللَّهِ كَافِلُهُ؟ وَكَيْفَ يَنْجُو مِنَ اللَّهِ طَائِبُهُ؟ (احقاق الحق ج ١٢ ص ٤٣٦)

١٧. Indeed, we do not find access to the love of Allah except by facing the enmity of lot .
٤. (many people.)

١٧- إِنَّا لَا تَنَالُ مَحَبَّةَ اللَّهِ إِلَّا بِبُغْضِ كَثِيرٍ مِنَ النَّاسِ. (بحار الانوار ج ٧٨ ص ٣٦٣)

١٨. (And forbearance is the dress of scholar so do not get yourself dressed off, it.)

١٨- وَالْحِلْمُ لِبَاسِ الْعَالِمِ فَلَا تَعَرِّينَنَّ مِنْهُ. (بحار الانوار ج ٧٨ ص ٣٦٣)

١٩. And if the scholars conceal hide their admonition inside themselves seeing the .
٤. (dishonest in their interiors.)

١٩- وَالْعُلَمَاءُ فِي أَنْفُسِهِمْ خَائِفَةٌ إِنْ كَتَمُوا النَّصِيحَةَ، إِنْ رَأَوَاتَاهَا ضَالًّا لَا يَهْدُونَهُ، أَوْ مَيِّتًا لَا يُحْيُونَهُ. (بحار الانوار ج ٧٨ ص ٣٦١)

٢٠. So I commend you to have fear of Allah (guarding against sins) since, there lies .

Ehqaq ul-Haqq, Vol. ۱۲, P ۴۲۹ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۶۴ -۲

Ehqaq ul Haqq, Vol. ۱۲, P ۴۳۶ -۳

(Bihar ul-Anwar Vol. ۷۸, P ۳۶۳ -۴

(Bihar ul-Anwar Vol. ۷۸, P ۳۶۲ -۵

(Bihar ul-Anwar Vol. ۷۸, P ۳۶۱ -۶

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 [\(having patience are saved secured by piety. 1\)](#)

٢٠-... فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ، فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلَفِ، وَالْعَنِيمَةَ فِي الْمُنْقَلَبِ، إِنَّ اللَّهَ عَزَّوَجَلَّ يَقِي بِالتَّقْوَى عَنِ الْعَبْدِهَا عَزَبَ عَنْهُ عَقْلُهُ، وَيُجَلِي بِالتَّقْوَى عَنْهُ عَمَاءَهُ وَجَهْلَهُ وَبِالتَّقْوَى نَجَاهُ نُوحٌ وَمَنْ مَعَهُ فِي السَّفِينَةِ، وَصَالِحٌ وَمَنْ مَعَهُ مِنَ الصَّاعِقَةِ، وَبِالتَّقْوَى فَازَ الصَّابِرُونَ... (بحار الانوار ج ٧٨ ص ٣٥٨)

Beware of the company of evil person since he is like a sword which is apparently [21](#) [\(beautiful looking it's effect is bad \(in spilling blood on the way of falsehood.\) 2\)](#)

٢١- إِيَّاكَ وَمُصَاحِبَةَ الشَّرِّيرِ، فَإِنَّهُ كَالسَّيْفِ يَحْسُنُ مَنَظَرُهُ وَيَقْبِيحُ أَثَرُهُ. (بحار ج ٧٨ ص ٣٦٤)

The one who conceals the (way of) prosperity progress from you has done enmity [22](#) [\(to you. 3\)](#)

٢٢- قَدْ عَادَاكَ مَنْ سَتَرَ عَنكَ الرُّشْدَ اتِّبَاعًا لِمَا تَهْوَاهُ. (بحار ج ٧٨ ص ٣٦٤)

[3](#). ٢٣. [\(The honor of faithful lies in his needless from the people. 4\)](#)

٢٣- عِزُّ الْمُؤْمِنِ فِي غِنَاهُ عَنِ النَّاسِ. (بحار ج ٧٨ ص ٣٦٥)

[4](#). ٢٤. [\(The one who acts without knowledge destroys ruins more than rectifies. 5\)](#)

٢٤- مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ، مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ. (بحار)

p: ١٦٦

(Bihar ul-Anwar Vol. ٧٨, P ٣٥٨ -١)

Bihar ul-Anwar Vol. ٧٨, P ٣٦٤ -٢

Bihar ul-Anwar Vol. ٧٨, P ٣٦٤ -٣

Bihar ul-Anwar Vol. ٧٨, P ٣٦٥ -٤

Bihar ul-Anwar Vol. ٧٨, P ٣٦٤ -٥

The one who obeys his lustful desire passions has helped his enemy reach . ٢٥
(achieve) his wish. (١)

٢٥- مَنْ أَطَاعَ هَوَاهُ أَعْطَىٰ عَدُوَّهُ مُنَاهُ. (بحار ج ٧٨ ص ٣٦٤)

.٢٦ 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. (٢)

٢٦- الْمُؤْمِنُ يَحْتَاجُ إِلَىٰ ثَلَاثِ خِصَالٍ: تَوْفِيقَ مِنَ اللَّهِ، وَوَاعِظٍ مِنْ نَفْسِهِ، وَقَبُولٍ مِمَّنْ يَنْصَحُهُ. (بحار ج ٧٨ ص ٣٥٨)

Modesty is the decoration of poverty thanksgiving is the decoration of ambience . ٢٧
 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. (٣)

٢٧- أَلْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى، وَالصَّبْرُ زِينَةُ الْبَلَاءِ وَالْتَوَاضُعُ زِينَةُ الْحَسَبِ، وَالْفَصَاحَةُ زِينَةُ الْكَلَامِ وَالْحِفْظُ زِينَةُ
 الزَّوَايِهِ، وَخَفْضُ الْجَنَاحِ زِينَةُ الْعِلْمِ. وَحُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ، وَبَسْطُ الْوَجْهِ زِينَةُ الْكَرَمِ، وَتَرْكُ الْمَنْ زِينَةُ الْمَعْرُوفِ، وَالْخُشُوعُ
 زِينَةُ الصَّلَاةِ، وَالتَّقَلُّلُ زِينَةُ الْقَنَاعَةِ، وَتَرْكُ مَا لَا يَعْنِي زِينَةُ الْوَرَعِ. (احقاق الحق ج ١٢ ص ٤٣٤)

Be firm so as to . ٢٨

p: ١٤٧

reach the goal or get neared to it. (1)

٢٨- اِتِّد تَصِبْ أَوْ تَكْد. (بحار ج ٧٨ ص ٣٦٤)

Indeed the trustworthy reliable brothers are the provisions reshositores for each .٢٩

(other. (2)

٢٩- إِنَّ إِخْوَانَ الثَّقَةِ ذَخَائِرٌ، بَعْضُهُمْ لِبَعْضٍ. (بحار ج ٧٨ ص ٣٦٢)

The supply of enhancement abundance (of beneficence) from Allah does not get .٣٠

cut off till the thanksgiving of servants gets disconnected. (3)

٣٠- لَا يَنْقَطِعُ الْمَزِيدُ مِنَ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ. (تحف العقول ص ٤٥٧)

The people of good deeds are needier towards practicing them then those who .٣١

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. (4)

٣١- 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 ج ١٢ ص ٤٣٧)

There are three (acts, which make the servants reach the good pleasure approval .٣٢

of Allah

1. Plentifulness of repentance .1

2. Soft natured forbearance .2

3. Abundance of alms giving .3

And there are three acts the doer of which does not repent

1. Not making hurry .1

2. Taking advice .2

3. Trusting Allah while making decision. (5) .3

٣٢- ثلاثٌ يبلُغُ بالعبِدِ رِضوانَ اللهِ تعالى: كثرةُ الاستِغفارِ، ولينُ الجانبِ، وكثرةُ الصَّدَقَةِ. وثلاثٌ من كُنَّ فيه لم يندم: تركُ العَجَلِ والمَشورَةِ، والتَّوَكُّلُ على اللهِ عندَ العِزمِ. (احقاق الحق ج ١٢ ص ٤٣٨)

The person who abandons conciliation with people so the undesirable (gloom . ٣٣
(misery, distress) gets nearer to him. ٤

٣٣- من

p: ١٤٨

Bihar ul-Anwar Vol. ٧٨, P ٣٦٤ -١

Bihar ul-Anwar Vol. ٧٨, P ٣٦٢ -٢

Tuhaf al-Uqul, P ٤٥٧ -٣

Ehqaq ul-Haqq Vol. ١٢, P ٤٣٧ -٤

Ehqaq ul-Haqq, Vol. ١٢, P ٤٣٨ -٥

Bihar ul-Anwar Vol. ٧٨, P .٣٦٤ -٦

هَجَرَ الْمُدَارَةَ قَارِبَهُ الْمَكْرُوهُ. (بحار ج ٧٨ ص ٣٦٤)

The man who does not know the ways of arrival entry the ways of exit exodus will .٣٤
(tire irk him. ١)

٣٤- مَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَعَيْتَهُ الْمَصَادِرُ. (بحار ج ٧٨ ص ٣٦٤)

The one who get satisfied contented with a thing before recognition information so .٣٥
(he has presented himself to annihilation, a troublesome awful end. ٢)

٣٥- مَنْ انْقَادَ إِلَى الطَّمَانِينَةِ قَبْلَ الْخَبْرَةِ فَقَدْ عَرَّضَ نَفْسَهُ لِلْهَلَكَةِ وَلِلْعَاقِبَةِ وَالْمُتَعَبَةِ.

(بحار ج ٧٨ ص ٣٦٤)

The one who rides (the horse of) lusty desire his faults slips are irreparable non .٣٦
(compensable. ٣)

٣٦- رَاكِبُ الشَّهَوَاتِ لَا تَقَالُ عَثْرَتُهُ. (بحار الانوار ج ٧٨ ص ٣٦٤)

(The boon benevolence which is not thanked for is like the sin not forgiven. ٤) ٣٧

٣٧- نِعْمَةٌ لَا تَشْكُرُ كَسَيِّئَةٍ لَا تُغْفَرُ. (بحار ج ٧٨ ص ٣٦٥)

(Good state sound health is the best providence grant of Allah. ٥) ٣٨

٣٨- وَالْعَافِيَةُ أَحْسَنُ عَطَاءٍ. (أعيان الشيعة الطبع الجديد ج ٢ ص ٣٦)

Do not make remedy, for, a matter whose time of remedy has not yet come, for, .٣٩
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. ٦) ٣٩

٣٩- لَا تَعَالِجُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا، وَلَا يَطْوِلَنَّ عَلَيْكُمُ الْأَمْدُ فَتَقْسُو قُلُوبِكُمْ، وَارْحَمُوا ضِعْفَاءَكُمْ، وَاطْلُبُوا مِنَ اللَّهِ الرَّحْمَةَ بِالرَّحْمَةِ

فيهم. (احقاق الحق ج ١٢ ص ٤٣١)

And do know that indeed Allah is the All clement All knowing .٤٠

Bihar ul-Anwar Vol. ۷۸, P .۳۶۴ -۱

Bihar ul-AnwarVol. ۷۸, P .۳۶۴ -۲

Bihar ul-AnwarVol. ۷۸, P .۳۶۴ -۳

Bihar ul-Anwar Vol. ۷۸, P .۳۶۵ -۴

Ayun ush-Shia, Mordern Print, Vol. ۲, P .۳۶ -۵

Ehqaq ul-Haqq Vol. ۱۲, P ۴.۳۱ -۶

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. \(1\)](#)

٤٠- وَعَلِمُوا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى الْحَلِيمَ الْعَلِيمَ إِنَّمَا غَضَبُهُ عَلَى مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاهُ. (احقاق الحق ج ١٢ ص ٣٥٩)

The Twelfth Infallible: The Tenth Imam Hadi (as) and his forty discourses

point

(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: ١٥th of Zilhajah, ٢١٢ Hijrah at Medina

Time Place of Martyrdom: ٣rd of Rajab, ٢٥٤ Hijrah, at the age of ٢٤ year in the city of samara poisoned to martyrdom by the conspiracy of Motaiz the ١٣ th caliph of Bani Abbasade

.Tomb: Samera, Iraq

.Duration of life three parts

.Eight years pre .Imamate from ٢١٢ to ٢٢٠ Hijrah .١

.Duration of Imamate: ١٢ Years before the reign of Motawakil from ٢٢٠ to ٢٣٣ Hijrah .٢

Duration of Imamate in most difficult hardest conditions, ١٤ years of it being .٣. coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph .Then The caliphs afterwards

اربعون حديثاً

عن الامام على النقى عليه السلام

There is no security from the evil of the one who is disregarded humiliated in his . ١
own eyes. ٢

١- مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمَنُ شَرَّهُ. (تحف العقول ص ٤٨٣)

The world is a market, a community reaps benefit in it there is another one which . ٢
faces loss. ٣

٢- الدُّنْيَا سُوقٌ،

p: ١٧٠

(Bihar ul-Anwar Vol. ٧٨, P. ٣٥٩ -١

Tuhaf al-Uqul P ٤٨٣ -٢

Bihar ul-Anwar Vol. ٧٨, P ٣٦٨ -٣

رَبِحَ فِيهَا قَوْمٌ وَخَسِرَ آخَرُونَ. (تحف العقول ص ٤٨٣)

The one who is pleased with himself: (his own state condition) those displeased . ٣
angry with him shall get abundant in number. (١)

٣- مَنْ رَضِيَ عَنِ نَفْسِهِ كَثُرَ السَّخِطُونَ عَلَيْهِ. (بخارالانوار ج ٧٨ ص ٣٦٩) (الانوار البهيه ص ١٤٣)

Poverty adversity is the cause of getting the soul's rebel ion revolt the gravity of . ٤
dismay. (٢)

٤- أَلْفَقْرُ شَرُّهُ النَّفْسِ وَشِدَّةُ الْقُنُوطِ. (بحارالانوار ج ٧٨ ص ٣٦٨)

Better than the good deed is the one who performs it. And more beautiful than the . ٥
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. (٣)

٥- خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ وَ أَجْمَلٌ مِنَ الْجَمِيلِ قَائِلُهُ وَأَرْحِيحٌ مِنَ الْعِلْمِ حَامِلُهُ، وَشَرُّ مِنَ الشَّرِّ جَائِبُهُ وَأَهْوَلُ مِنَ الْهَوْلِ رَاكِبُهُ. (اعيان
الشيعة ج ٢ (الطبع الجديد) ص ٣٩)

Allah cannot be defined described except with what He has defined himself. And . ٦
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. (٤)

٦- إِنَّ اللَّهَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ،

p: ١٧١

Bihar ul-Anwar Vol. ٧٨. P ٣٦٨ -١

Bihar ul-Anwar Vol. ٧٨, P ٣٦٨ -٢

Ayun ush-Shia Vol. ٢ (modern print) P ٣٩ -٣

Tuhaf al-Uqul P ٨٢ -٤

وَأَنى يُوصِفُ الَّذى تَعَجَزُ الحَواشِ أَن تُدْرِكَهُ، وَالأَهَامُ أَن تَنالَهُ، وَالخَطَراتُ أَن تُحِيدَهُ، وَالأَبصارُ عَنِ الإِحاطَةِ بِهِ. (تحف العقول ص ٤٨٢)

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. (١)

٧- فَمَنْ زَعَمَ أَنَّهُ مُجْبَرٌ عَلَى المَعاصِى فَقَدَ أَحالَ بِذَنبِهِ عَلَى اللَّهِ وَقَدَ ظَلَمَهُ فى عُقُوبَتِهِ. (تحف العقول ص ٤٦١)

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). (٢)

٨- إِنَّ لِلَّهِ بِقاعاً يُحِبُّ أَن يُدعا فيها فَيَسْتَجِيبَ لِمَن دَعاهُ وَالْحَيْرُ مِنْها. (تحف العقول ص ٤٨٢)

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). (٣)

٩- إِذا كانَ زَمانُ العَدْلِ فىهِ أَغلبُ مِنَ الجُورِ، فَحَرامٌ أَن يَظُنَّ أَحَدٌ بِأَحَدٍ سِوَهُ حَتَّى يَعلَمَ ذَلِكَ مِنْهُ، وَإِذا كانَ زَمانُ الجُورِ أَغلبُ فىهِ مِنَ العَدْلِ فَلَيْسَ لِأَحَدٍ أَن يَظُنَّ بِأَحَدٍ خيراً ما لَم يَعلَمَ ذَلِكَ مِنْهُ. (اعيان الشيعة ج ٢ (طبع الجديد) ص ٣٩)

The person who meets death on the way towards seeking the right, does not reach it, is upon beneficence. And this

p: ١٧٢

Tuhaf al-Uqul P ٤٨٢ -١

Tuhaf al-Uqul P ٤٨٢ -٢

Ayun ush-Shia Vol. ٢, P ٣٩ Modem Print -٣

.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'
(1) death finds him (on that way) his reward is upon Allah.'

١٠-...فَمَنْ مَاتَ عَلَى طَلَبِ الْحَقِّ وَلَمْ يُدْرِكْ كَمَا لَهُ فَهُوَ عَلَى خَيْرٍ وَذَلِكَ قَوْلُهُ: «وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِراً إِلَى اللَّهِ وَرَسُولِهِ ..
الآية. (تحف العقول ص ٤٧٢)

Whosoever has the fear of Allah, people fear him the one who obeys Allah, people . ١١
(2) obey him

١١- مَنْ اتَّقَى اللَّهَ يُتَّقَ وَمَنْ أَطَاعَ اللَّهَ يُطِعَ. (تحف العقول ص ٤٨٢)

Compensate remind yourself of regrets envoys of dissipations by giving priority . ١٢
(3) preference to fore sighted ness, resolution sound judgment.

١٢- أُذْكَرُ حَسْرَاتِ التَّفْرِيطِ بِأَخْذِ تَقْدِيمِ الْحَزْمِ. (بحار الانوار / ٧٨/٣٧٠)

(4) Jealousy is the cause of erosion of good deeds the attracter of chastisement. ١٣

١٣- أَلْحَسَدُ مَا حَى الْحَسَنَاتِ جَالِبُ الْمَقْتِ. (ايعان الشيعة (الطبع الجديد) ج ٢ ص ٣٩)

The torturing teasing of parents is followed by shortage (of sustenance) being . ١٤
(5) driven towards belittlement. humiliation

١٤- الْعُقُوقُ يُعَقِّبُ الْقِلَّةَ وَيُؤَدِّي إِلَى الذَّلَّةِ. (بحار الانوار ج ٧٨ ص ٣٦٩)

Wrath anger is the key to difficulties hardships but (at the same time) it is better . ١٥
(6) than nursing grudge. (Malice)

١٥- أَلْعِتَابُ مِفْتَاحُ الثَّقَالِ، وَالْعِتَابُ خَيْرٌ مِنَ الْحِقْدِ. (ايعان الشيعة (الطبع الجديد) ج ٢ ص ٣٩)

The one who obeys the creator does not have the fear of anger wrath of the . ١٦
creatures the one who makes Allah angry displeased

Tuhaf al-Uqul P ۴۷۲ -۱

Tuhaf al-Uqul P ۴۷۲ -۲

Bihar ul-Anwar Vol. ۷۸, P ۳۷۰ -۳

Ayun ush-Shia Vol. ۲, P ۳۹ Modem Print -۴

Bihar ul-Anwar Vol ۷۸, P ۳۶۹ -۵

Ayun ush-Shia Vol. ۲, P ۳۹ Modem Print -۶

(must know that the creatures will (certainly) become angry with him. (1)

١٦- مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ سَخَطَ الْمَخْلُوقِينَ وَ مَنْ أَسَخَطَ الْخَالِقَ فَلْيَقِنَنَّ أَنْ يَحِلَّ بِهِ سَخَطُ الْمَخْلُوقِينَ. (تحف العقول ص ٤٨٢)

(Indeed, both the scholar the student share the prosperity. (2) ١٧.

١٧- فَإِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ. (بحار الانوار ج ٧٨ ص ٣٦٧)

Waking up in the night makes the sleep sweeter hunger increases the nicety . ١٨
decency of food. (Imam intends to invoke encourage the people to keep fast offer
(prayers.) (3)

١٨- أَلْسَهْرُ أَلْدُ لِلْمَنَامِ، وَالْجُوعُ يَزِيدُ فِي طَيِّبِ الطَّعَامِ. (اعيان الشيعة ج ٢ ص ٣٩)

Mind the time when you would be lying before your family members there would . ١٩
(be no physician to stop it (death) no friend to benefit you. (4)

١٩- أَذْكَرُ مَصْرَعَكَ بَيْنَ يَدَيِ أَهْلِكَ وَلَا طَيِّبَ يَمْنَعُكَ وَلَا حَيِّبَ يَنْفَعُكَ

(اعيان الشيعة (الطبع الجديد) ج ٢ ص ٣٩)

The one who performs a deed his heart does not believe in that deed, Allah will not . ٢٠
(accept any of his practices; but that it be along with the sincerity of intention. (5)

٢٠- ... فَمَنْ فَعَلَ فِعَالًا وَكَانَ بَدِينٍ لَمْ يَعْقِدْ قَلْبُهُ عَلَى ذَلِكَ لَمْ يَقْبَلِ اللَّهُ مِنْهُ عَمَلًا إِلَّا بِصِدْقِ النَّيِّهِ... (تحف العقول ص ٤٧٣)

The one who considers himself to be safe from the planning of Allah his painful . ٢١
chastisement wrath commits arrogance till His devine will catches hold of him. And His
(ordinance gets implemented. (6)

٢١- مَنْ أَمِنَ مَكْرَ اللَّهِ وَأَلِيمَ أَحْزِهِ تَكَبَّرَ حَتَّى يَحِلَّ بِهِ قِضَاؤُهُ وَنَافِذُ أَمْرِهِ. (تحف العقول ص ٤٨٣)

Sustain . ٢٢

p: ١٧٤

Bihar ul-Anwar Vol. ۷۸, P ۳۶۷ -۲

Ayun ush-Shia, Vol. ۲, P ۳۹ -۳

Ayun ush-Shia. Vol. ۲. P ۳۹. Modem Print -۴

Tuhaf al-Uqul P ۴۷۳ -۵

Tuhaf al-Uqul P ۴۸۳ -۶

prolong the beneficences benevolences by decent neighborhood with them. And keep
[\(seeking the benevolences by thank giving, over those. 1\)](#)

٢٢- أَبْقُوا النَّعَمَ بِحُسْنِ مُجَاوَرَتِهَا وَالتَّمَسُّوا الزِّيَادَةَ فِيهَا بِاشْكُرِ عَلَيْهَا. (اعيان الشيعة (الطبع الجديد) ج ٢ ص ٣٩)

The one who has a clear cut proof evidence from Allah the hardships of life become
[\(light for him; although, he is cut into pieces spread out scattered. 2\)](#)

٢٣- مَنْ كَانَ عَلَى بَيْنِهِ مِنْ رَبِّهِ هَانَتْ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَلَوْ قُرِضَ وَنُشِرَ. (تحف العقول ص ٤٨٣)

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 \(life\). 3\)](#)

٢٤- إِنَّ اللَّهَ جَعَلَ الدُّنْيَا دَارَ بَلْوَى، وَالْآخِرَةَ دَارَ عُقْبَى وَجَعَلَ بَلْوَى الدُّنْيَا لثَوَابِ الْآخِرَةِ سَبَبًا، وَثَوَابِ الْآخِرَةِ مِنْ بَلْوَى الدُّنْيَا عَوْضًا.
(تحف العقول ص ٤٨٣)

When Allah intends a beneficence benevolence for His servant he accepts the
[\(admonition of those admonishing him. 4\)](#)

٢٥- إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا إِذَا عُوْتِبَ قَبْلَ. (تحف العقول ص ٤٨١)

The silly (insane) rightful is on the verge of extinguishing putting out the light of his
[\(righteousness through his stupidity unwise. 5\)](#)

٢٦- إِنَّ الْمُحِقَّ السَّفِيهَ يَكَادُ أَنْ يُطْفِئَ نُورَ حَقِّهِ بِسَفَهِهِ. (تحف العقول ص ٤٨٣)

Imam Ali Naqi (as) addressing caliph Mutta wakkll Abbasi the ١٠th tyrant ruler of
Abbasades recited the following rhymes

p: ١٧٥

Ayun ush-Shia. Vol. ٢. P ٣٩ Modern Print -١

Tuhaf al-Uqul P ٨٣ -٢

Tuhaf al-Uqul P ٤٨٣ -٣

Tuhaf al-Uqul P ۴۸۱ -۴

Tuhaf al-Uqul P ۴۸۳ -۵

.which said

They made the lofty high peaks their residence permanently stationed armed . ١
.guards to watch that. But none of those could stop the death from approaching them

Finally consequently after all that grandeur they were dragged from their grand . ٢
.palaces into the ditches of graves how unfortunately they fell into those bad steep

after the burial the voice of the caller of Allah raised saying ' , Where did those . ٣
?decorations, crowns, (Magnanimities) ostentations, go

Where did those wealthy luxurious faces, in front of whom curtains laurels were hung
?placed go

at the time of their being questioned the grave answers eloquently', these are the . ٤
'faces which are presently the attacking spot of the worms insects

They ate drank for long times (all they desired) right now they are themselves being . ٥
(eaten up. (By insects

For ages they built houses to dwell in but they got separated away from those . ٦
.houses transferred to another place

They had been accumulating riches wealth's for long times but (now) they dispersed . ٧
(all of those wealth's among their enemies then departed. (1

٢٧- شعرا نشده الامام عليه السلام، يخاطب به التوكل العباسي:

بأثوا على قُللِ الأَجبالِ تَحْرُسُهُم

عُلبِ الرِّجالِ فلم تَنْفَعُهُم القُللُ

وَاسْتَنْزَلُوا بَعْدَ عِزِّعِن مَعاقِلِهِم

وَأسَكِنُوا حُفْراً يا بئس ما نَزَلُوا

ناداهُم صارُحٌ مِنْ بَعْدِ دَفْنِهِم

أَيْنَ الْأَسَاوِرُ وَالْتِيْجَانُ وَالْحُلَلُ
أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنْعَمَةً
مِنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكَلَلُ
فَأَفْصَحَ الْقَبْرَ عَنْهُمْ حِينَ سَاءَ لَهُمْ
تِلْكَ الْوُجُوهُ عَلَيْهَا الدُّوْدُ يَقْتَتِلُ
قَدْ طَالَمَا أَكَلُوا دَهْرًا وَقَدْ شَرِبُوا
فَأَصْبَحُوا الْيَوْمَ بَعْدَ الْأَكْلِ قَدْ أَكَلُوا
وَطَالَمَا عَمَرُوا دُورًا لِيُسْكِنَهُمْ
فَفَارَقُوا

p: ١٧٦

الدُّورَ وَالْأَهْلِينَ وَانْتَقَلُوا

وَمَا كُنْتُمْ وَالْأَمْوَالَ وَأَدَّخَرُوا

فَفَرَّقُوا عَلَى الْأَعْدَاءِ وَارْتَحَلُوا

(اعيان الشيعة (الطبع الجديد) ج ٢ ص ٣٨)

Wealth (means) the scarcity of your aspirations longings getting contented with . ٢٨
[\(1\) what could be sufficient for you.](#)

٢٨- أَلْغْنِي: قَلَّةُ تَمَنِّيكَ وَالرِّضَا بِمَا يَكْفِيكَ. (اعيان الشيعة (الطبع الجديد) ج ٢ ص ٣٨)

To be enraged angry with somebody who is under your hand is reprehensible . ٢٩
[\(2\) blamable.](#)

٢٩- أَلْعَضِبُ عَلَى مَنْ تَمْلِكُ لُؤْمٌ. (بحار الانوار ج ٧٨ ص ٣٧٠)

The prosperity of thankfulness of the thankful person is more of a benevolence . ٣٠
beneficence for him than the boon for which the thanksgiving became obligatory.
Because, benevolence is a necessity of life but thanksgiving is boon, benevolence,
[\(3\) reward \(both\).](#)

٣٠- أَشَاكِرُ أَسْعَدُ بِأَشْكُرٍ مِنْهُ بِالنِّعْمَةِ الَّتِي أَوْجَبَتِ الشُّكْرَ، لِأَنَّ النُّعْمَ مَتَاعٌ وَالشُّكْرَ نِعْمٌ وَعُقْبَى. (تحف العقول ص ٤٨٣)

The people's (honor personality) in the world are with wealth in the Hereafter by . ٣١
[\(4\) their practices.](#)

٣١- النَّاسُ فِي الدُّنْيَا بِالْأَمْوَالِ وَفِي الْآخِرَةِ بِالْأَعْمَالِ. (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

Beware of Jealousy for it's effect will appear upon you it shall not affect your . ٣٢
[\(5\) enemy.](#)

٣٢- إِيَّاكَ وَالْحَسَدَ فَإِنَّهُ يَبِينُ فِيكَ، وَلَا يَعْمَلُ فِي عَدُوِّكَ. (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

[\(6\) Wisdom does not have effect upon the perverse, corrupt natures.](#) ٣٣

٣٣- أَلْحِكْمَةُ لَا تَنْجِعُ فِي الطَّبَاعِ الْفَاسِدَةِ. (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

Disputing arguments destroys the old friendship. ٧. ٣٤

٣٤- أَلْمِرَاءُ يُفْسِدُ الصَّدَاقَةَ الْقَدِيمَةَ. (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

Do not wish purity (sincerity) from the one with whom you are angry displeased ٣٥

p: ١٧٧

Ayun ush-Shia Vol. ٢, P. ٣٩, Modem Print -١

Bihar ul-Anwar Vol. ٧٨. P. ٣٧٠ -٢

Tuhaf al-Uqul P ٤٨٣ -٣

Ayun ush-Shia Vol. Vol. ٢. P ٣٩. Modem Print -٤

Ayun ush-Shia Vol. ٢. P ٣٩. Modem Print -٥

Ayun ush-Shia Vol. ٢. P ٣٩. Modem Print -٦

Ayun ush-Shia, Vol. ٢, P ٣ -٧

1. [faithfulness from the one whom you have betrayed \(committed treachery with\).](#)

٣٥- لا تَطْلُبِ الصَّفَاءَ مِمَّنْ كَدَّرْتَ عَلَيْهِ، وَلَا الْوَفَاءَ مِمَّنْ غَدَّرْتَ بِهِ، (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

٣٦. The one who is ridding upon an unmoving animal is the prisoner of his self the ignorant is the prisoner of his tongue

١. A Person's ridding an animal puts him in a state or pride which originates from the lusty desires passions or ego

٣٦- رَاكِبُ الْحَرُونِ أَسِيرٌ نَفْسِهِ وَالْجَاهِلُ أَسِيرٌ لِسَانِهِ. (بحار الانوار ج ٧٨ ص ٣٦٩)

٣٧. The person who specifies his love opinion together for you. You (too) specify your [obedience for him.](#)

٣٧- مَنْ جَمَعَ لَكَ وَدَّهَ وَرَأَيْهِ فَاجْمَعْ لَهُ طَاعَتَكَ . (تحف العقول ص ٤٨٣)

٣٨. Talking nonsense futile things is the enjoyment pleasure of foolish insane ones, [and the activity of ignorant ones.](#)

٣٨- أَلْهَزَلُ فُكَاهَهُ الشُّفَهَاءُ، وَصِنَاعَةُ الْجُهَالِ. (بحار الانوار ج ٧٨ ص ٣٦٩)

٣٩. The calamity is one, for the patient fore bearing person, two (calamities) for the [one who \(makes fuss\) gets impatient anxious.](#)

٣٩- الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَلِلْجَاذِعِ اثْنَانِ. (اعيان الشيعة ج ٢ (طبع جديد) ص ٣٩)

٤٠. Self-conceit stops restrain from seeking knowledge becomes the cause of [\(people's\) despise, scorn, ignorance.](#)

٤٠- أَلْعُجْبُ صَارِفٌ عَنِ طَلَبِ الْعِلْمِ، دَاعٍ إِلَى الْعَمَطِ وَالْجَهْلِ. (اعيان الشيعة، (الطبع الجديد) ج ٢ ص ٣٩)

The Thirteenth Infallible: The Eleventh Imam Hassan Askari (as) and his forty discourses

point

(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. ۸th Rabi usani or ۲۴th Rabiul Awal ۲۳۲ Hijrah in Medina

Time Place of Martyrdom: ۸th

p: ۱۷۸

Ayun ush-Shia ۲, P ۳۹, Modem Print -۱

Tuhaf al-Uqul P ۴۸۳ -۲

Bihar ul-Anwar Vol. ۷۸, P ۳۶۹ -۳

Ayun ush-Shia, Vol. ۲, P ۳۹, Modem Print -۴

Ayun ush-Shia, Vol. ۲, P ۳۹, Modem Print -۵

Rabi ul Awal ٢٦٠ Hijrah By The conspiracy of Motamid the Foureenth Abbasade caliph,
.in the city of Samara at the age of ٢٨ years

.Tomb: Samara (Iraq) Duration of life

Before Imamate ٢٢ years (from ٢٣٢ to ٢٤٥ Hijrah. After Imamate ٦ years ٢٥٤ to ٢٦٠
.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

اربعون حديثاً

عن الامام الحسن العسكري عليه السلام

Allah is the one with whom all the creatures seek refuge at the time of need . ١
hardships while the hope from all the creations the causes antecedents determinants
(except Him, is discontinued cut off. (١)

١- 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 ج ٣ ص ٤١)

The love of the pious ones for the pious ones is a reward recompense for those . ٢
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). (٢)

٢- حُبُّ الْأَبْرَارِ لِلأَبْرَارِ ثَوَابٌ لِلأَبْرَارِ. وَحُبُّ الْفُجَّارِ لِلأَبْرَارِ فَضِيلَةٌ لِلأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلأَبْرَارِ، زَيْنٌ لِلأَبْرَارِ وَبُغْضُ الْأَبْرَارِ
لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ. (تحف العقول ص ٤٨٧)

No respectful one abandons the right except it that he . ٣

Bihar ul-Anwar Vol. ۳, P ۴۱ -۱

Tuhaf al-Uqul P ۴۸۷ -۲

become debased objected, no objected debased acquires it except that he becomes
[\(۱\) respectful honorable.](#)

۳- ما تَرَكَ الْحَقَّ عَزِيزًا إِلَّا ذَلًّا، وَلَا أَخَذَ بِهِ ذَلِيلٌ إِلَّا عِزًّا. (تحف العقول ص ۴۸۹)

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 (Taqlaed means
[\(۲\) unconditional Imitation\).](#)

۴- فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالَفًا عَلَى هَوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ، فَلِلْعَوَامِ أَنْ يُقَالُوا لَهُ. (وسائل الشيعه ج ۱۸
ص ۹۵)

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
[\(۳\) would be on the threshold of the aggressors tyrants.](#)

۵- سَيَأْتِي زَمَانٌ 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 ۲ ص ۳۲۲)

Whoever admonishes his brother secretly he has decorated him the one who
[\(۴\) admonishes him openly publicly has vilified rebuked him.](#)

۶- مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ. وَمَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ. (تحف العقول ص ۴۸۹)

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p: ۱۸۰

Wasail ush-Shia Vol. ۱۸. P ۹۵ -۱

Wasail ush-Shia Vol. ۱۸. P ۹۵ -۲

Mustadak ul-Wasail. Vol. ۲. P ۳۲۲ -۳

The best of your brothers is the one who forgets your sin remember mentions your
(favor done to him.) (١)

٧- خَيْرُ إِخْوَانِكَ مَنْ نَسِيَ ذَنْبَكَ وَذَكَرَ إِحْسَانَكَ إِلَيْهِ. (بحار الانوار ج ٧٨ ص ٣٧٩)

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.) (٢)

٨- قَلْبُ الْأَحْمَقِ فِي فَمِهِ وَفَمُ الْحَكِيمِ فِي قَلْبِهِ. (بحار الانوار ج ٧٨ ص ٣٧٤)

The person who rides the back of falsehood, lands upon the house of regret. ٩
(shame.) (٣)

٩- مَنْ رَكِبَ ظَهَرَ الْبَاطِلِ نَزَلَ بِهِ دَارَآ لِنْدَامِهِ. (بحار الانوار ج ٧٨ ص ٣٧٩)

(Rage anger is the key to all evils.) (٤) ١٠

١٠- أَلْعَضْبُ مِفْتَاحُ كُلِّ شَرٍّ. (بحار الانوار ج ٧٨ ص ٣٧٣)

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.) (٥)

١١- لَا تُمَارِ فَيَذْهَبَ بِهَاؤُوكَ، وَلَا تُمَارِحَ فَيَجْتَرَأَ عَلَيْكَ.

How shameful abominable is that a faithful becomes inclined toward a thing which
(degrades : belittles him.) (٦)

١٢- مَا أَقْبَحَ بِالْمُؤْمِنِ تَكُونُ لَهُ رَعْبَةٌ تُذَلُّهُ. (انوار البهيه، ص ٣٥٣)

Faithful is a beneficence benevolence for another faithful a logic poof for the
(infidel.) (Logic proof of Allah) (٧)

١٣- أَلْمُؤْمِنُ بَرَكَهٌ عَلَى الْمُؤْمِنِ وَحُجَّةٌ عَلَى الْكَافِرِ. (تحف العقول ص ٤٨٩)

There is nothing over : above two qualities, belief faith upon Allah benefitting the
(faithful brethren.) (٨)

Bihar ul-Anwar Vol. ٧٨. P ٣٧٩ -١

Bihar ul-Anwar Vol. ٧٨. P ٣٧٤ -٢

Bihar ul-Anwar Vol. ٧٨. P ٣٧٩ -٣

Bihar ul-Anwar Vol. ٧٨. P ٣٧٣ -٤

Tuhaf al-Uqul P ٤٨٦ -٥

Anwar ul-Bahiyy. P ٣٥٣ -٦

Tuhaf al-Uqul P ٤٨٩ -٧

Tuhaf al-Uqul. P ٤٨٩ -٨

The neighbor who conceals the good deed when he sees it, : reveals if he sees a . ١٥
(bad act, is from among the extreme back breaking agonies. ١)

١٥- مِنَ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ: جَارٌ، إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا. (بحار الانوار ج ٧٨ ص ٣٧٢)

Humbleness is a boon beneficence which does not get subjected to the jealousy of . ١٦
(people. ٢)

١٦- اَلتَّوَّاضِعُ نِعْمَةً لَا يُحَسَدُ عَلَيْهَا. (تحف العقول ص ٤٨٩)

(It is against the etiquettes to express joy : pleasure before the grieved on. ٣) ١٧

١٧- لَيْسَ مِنَ الْأَدَبِ إِظْهَارُ الْفَرْحِ عِنْدَ الْمَحْزُونِ. (بحار الانوار ج ٧٨ ص ٣٧٤)

(The person nursing grudge enmity) has the least of comfort among the people. ٤) ١٨

١٨- أَقَلُّ النَّاسِ رَاحَةً الْحَقُودُ. (بحار الانوار ج ٧٨ ص ٣٧٣)

(All the evils are present together in a house lying is the key to it. ٥) ١٩

١٩- جُعِلَتِ الْخَبَائِثُ فِي بَيْتٍ وَالْكَذِبُ مَفَاتِيحُهَا. (بحار الانوار ج ٧٨ ص ٣٧٩)

To say it that 'I wish I may not be brought to question except for this sin is an . ٢٠
unforgiveable sin. Then he (as) said polytheism among people is more hideous
(invisible than an ant over the black canvass on a dark night. ٤)

٢٠- مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ: لَيْتَنِي لَا- أُوَاحِدٌ إِلَّا- بِهَذَا. ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: الْإِشْرَاكُ فِي النَّاسِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى
الْمِسْحِ الْأَسْوَدِ فِي اللَّيْلِ الْمُظْلَمَةِ. (تحف العقول ص ٤٨٧)

No One except a thankful grateful person recognizes the beneficence favor. And , ٢١
no body thanks for the boon benevolence except the gnostic

Tuhaf al-Uqul. P ۴۸۹ -۲
Bihar ul-Anwar Vol. ۷۸. P ۳۲۱ -۳
Bihar ul-Anwar Vol. ۷۸. P ۳۷۳ -۴
Bihar ul-Anwar Vol. ۷۸. P ۳۷۹ -۵
Tuhaf al-Uqul, P ۴۸۷ -۶

٢١- لا يَعْرِفُ النَّعْمَةَ إِلَّا الشَّاكِرُ، وَلَا يَشْكُرُ النَّعْمَةَ إِلَّا الْعَارِفُ. (بحار الانوار ج ٧٨ ص ٣٧٨)

The one who praises an incapable undeserving person stays at the abode of the .٢٢
(accused person. (2

٢٢- مَنْ مَدَحَ غَيْرَ الْمُسْتَحِقِّ فَقَدْ قَامَ مَقَامَ الْمُتَّهَمِ. (بحار الانوار ج ٧٨ ص ٣٧٨)

The weakest of the enemies from strategic point of view is the one who manifest .٢٣
(reveals his enmity. (3

٢٣- أضعف الأعداء كيداً من أظهر عداوته. (بحار الانوار ج ٧٨ ص ٣٧٩)

Training the ignorant reverting the habitual addict back from his habit is like a .٢٤
(miracle (most rare difficult). (4

٢٤- رياضته الجاهل ورؤ المعتاد عن عادته كالمعجز. (تحف العقول ص ٤٨٩)

Do know it that insistently begging questioning for the grant of need takes away .٢٥
(the honor (dishonors) causes inconvenience, pain, suffering. (5

٢٥- وَعَلِمَ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْلُبُ الْبَهَاءَ وَيُورِثُ التَّعَبَ وَالْعَنَاءَ. (بحار الانوار ج ٧٨ ص ٣٧٨)

This very politeness, courtesy civility is sufficient for you that you refrain from .٢٦
(doing what you dislike in others. (The bad deeds evils). (6

٢٦- كَفَاكَ أَدْبًا تَجُنَّبُكَ مَا تَكْرَهُ مِنْ غَيْرِكَ. (بحار الانوار ج ٧٨ ص ٣٧٧)

Indeed, generosity charity has a quantity so when it exceeds that it becomes .٢٧
spending lavishly (squandering). And so does foresightedness caution has a limit when
(it exceeds that then it is cowardice. (7

٢٧- إِنَّ لِلسَّخَاءِ مِقْدَارًا، فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ، وَلِلْحَزْمِ مِقْدَارًا، فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ. (بحار الانوار ج ٧٨ ص ٣٧٧)

Observing the middle way in economy has a quantity when It exceeds that then .٢٨

Bihar ul-Anwar Vol. ۷۸, P ۳۷۸ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۷۸ -۲

Bihar ul-Anwar Vol. ۷۸, P ۳۷۹ -۳

Tuhaf al-Uqul, P ۴۸۹ -۴

Bihar ul-Anwar Vol. ۷۸, P ۳۷۸ -۵

Bihar ul-Anwar Vol. ۷۸, P ۳۷۷ -۶

Bihar ul-Anwar Vol. ۷۸, P ۳۷۷ -۷

it is stinginess avarice. And there Is a limit to bravery gallantry when It exceeds that
(then it is rashness impetuosity. (1)

٢٨- وَلِلْاِقْتِصَادِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ بُخْلٌ، وَ لِلشَّجَاعَةِ مِقْدَارًا فَإِنْ زَادَ عَلَيْهِ فَهُوَ تَهَوُّرٌ. (بحار الانوار ج ٧٨ ص ٣٧٧)

The person whose disposition is piety his nature is generosity his quality is . ٢٩
(forbearance tolerance the number of his friends would become great. (2)

٢٩- مَنْ كَانَ الْوَرَعَ سَجِيئَةً، وَالْكَرَمَ طَبِيعَةً، وَالْحِلْمَ خُلُقَةً كَثُرَ صَدِيقُهُ. (بحار الانوار ج ٧٨ ص ٣٧٩)

When the hearts become mirthful exhilarated then hand them over (saturate feed . ٣٠
them with) knowledge and when they shirk it then leave them alone (since hearts
(souls have a particular condition when ready for imbibing learning.) (3)

٣٠- إِذَا نَشِطَتِ الْقُلُوبُ فَأَوْدِعُوهَا وَإِذَا نَفَرَتْ فَوَدِّعُوهَا. (بحار الانوار ج ٧٨ ص ٣٧٩)

Allah has made the fasting obligatory so that those rich wealthy taste realize the . ٣١
(touch (agony of) hunger consequently become kind to the poor. (4)

٣١- فَرَضَ اللَّهُ تَعَالَى الصُّومَ لِيَجِدَ الْغَنِيُّ مَسَّ الْجُوعِ لِيَحْنُو عَلَى الْفَقِيرِ. (كشف الغمه ج ٢ ص ١٩٣)

The sustenance which has become guaranteed (by Allah) must not refrain make . ٣٢
(you so busy so that you do not perform the obligatory practices. (5)

٣٢- لَا يَشْغَلْكَ رِزْقٌ مَضْمُونٌ عَنْ عَمَلٍ مَفْرُوضٍ. (بحار الانوار ج ٧٨ ص ٣٧٤)

Refrain avoid fame seeking striving for power, as these two invite man towards . ٣٣
(annihilation. (6)

٣٣- إِيَّاكَ وَالْإِذَاعَةَ وَطَلَبَ الرِّيَاسَةِ فَإِنَّهُمَا يَدْعُوَانِ إِلَى الْهَلَاكِه. (بحار الانوار ج ٧٨ ص ٣٧١)

Much of service adoring . ٣٤

p: ١٨٤

Bihar ul-Anwar Vol. ۷۸, P ۳۷۹۱ -۳
Kashf ul-Ghuma, Vol. ۲, P ۱۹'.۵ -۴
Bihar ul-Anwar Vol. ۷۸, P ۳۷۴ -۵
Bihar ul-Anwar Vol. ۷۸, P ۳۷۱ -۶

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. (1)

٣٤- لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَالصَّلَاةِ وَإِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

(تحف العقول ص ٤٨٨)

Be afraid of Allah become a decoration do not become a (source of) a disgusting .٣٥
(miserable object (for us). (2)

٣٥- اتَّقُوا اللَّهَ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا. (تحف العقول ص ٤٨٨)

(A greedy one does not get more than what has been destined for him. (3) ٣٦.

٣٦- لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ. (تحف العقول ص ٤٨٩)

The boldness courage of a son in small age (childhood upon his father becomes the .٣٧
cause of his disobedience molesting him (father) when he grows up. (4)

٣٧- جُرْأَةُ الْوَلَدِ عَلَى وَالِدِهِ فِي صِغَرِهِ تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ. (بحار الانوار ج ٧٨ ص ٤٨٧)

(Laughing without any amazement is (a sign of) ignorance. (5) ٣٨.

٣٨- مِنَ الْجَهْلِ الضَّحْكُ مِنْ غَيْرِ عَجَبٍ. (تحف العقول ص ٤٨٩)

You are leading shortening lives limited durations and death suddenly approaches. .٣٩
Who so ever sows benevolence beneficence reaps joy pleasure and the one who
sows evil reaps repentance shame. Everybody reaps, what he sows. (6)

٣٩- إِنَّكُمْ فِي أَجَالٍ مَنْقُوصَةٍ وَأَيَّامٍ مَعْدُودَةٍ، وَالْمَوْتُ يَأْتِي بَغْتَةً، مَنْ يَزْرَعُ خَيْرًا يَحْصِدْ غِبْطَةً، وَمَنْ يَزْرَعُ شَرًّا يَحْصِدْ نَدَامَةً لِكُلِّ
زارع ما زرع. (تحف العقول ص ٤٨٩)

The one who does not have the fear of people (in committing sin) will not be afraid .٤٠
(of Allah. (7)

٤٠- مَنْ لَمْ يَتَّقِ وَجُوهَ

-
- Tuhaf al-Uqul.P ۴۸۸ -۱
Tuhaf al-Uqul. P ۴۸۸ -۲
Tuhaf al-Uqul. P ۴۸۹ -۳
Bihar ul-Anwar Vol. ۷۸. P ۳۷۴ -۴
Tuhaf al-Uqul. P ۴۸۷ -۵
Tuhaf al-Uqul. P ۴۸۹ -۶
Bihar ul-Anwar Vol. ۷۸. P ۳۷۷ -۷

The Fourteenth Infallible: The Twelfth Imam Mahdi (The Imam of this age) and his forty discourses

Point

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: ١٥th of shabban, year ٢٥٥ or ٢٥٦ Hijrah, in Samara and Remained under the guardianship of his father for nearly five years in secrecy

”Duration of life: Four Phases

Childhood: Secretly nursed by his father upto a period of five years so that he may .١ remain safe secure from the harm of the enemies. And when his father was martyred in ٢٦٠ Hijrah, the post of Imamate was shifted over to him

The short small occultance: Started from the year ٢٦٠ Hijrah ended in ٣٢٩ Hijrah, .٢ coming to nearly ٧٠ years

The major occultance: Began in the year ٣٢٩ Hijrah till Allah pleases that he appears, .٣ it will continue on

.٤ The shining period of his advent

(Forty Discourses from Imam Mahdi (as

اربعون حديثاً

عن الامام مهدي (عجل الله تعالى فرجه)

Indeed the divine destinies will never be over whelmed overcome the divine will . ١
(does never get rejected nothing can supersede the divine grace. (١)

١- أَقْدَارُ اللَّهِ لَا تُغَالِبُ، وَارَادَتُهُ لَا تُرَدُّ، وَتَوْفِيقُهُ لَا يُسْبَقُ. (البحار ج ٥٣ ص ١٩١)

Allah has not created the creations as futile in vain. has not let them go aimless . ٢
(purposeless. (٢)

٢- «...إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ

p: ١٨٦

Bihar ul-Anwar Vol. ٥٣, P ١٩١ -١

Bihar ul-Anwar Vol. ٥٣, P ١٩٤ -٢

Allah raised Mohammed (S) as beneficence for the worlds completed His favors with .٣ him ended the (series of) Apostles by him. And sent him toward all the people (for their [guidance](#)). [\(١\)](#)

٣- «... بَعَثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَحْمَةً لِّلْعَالَمِينَ وَتَمَّمَ بِهِ نِعْمَتَهُ وَخَتَمَ بِهِ أَنْبِيَاءَهُ وَأَرْسَلَهُ إِلَى النَّاسِ كَافَّةً...» (بحار الانوار ج ٥٣ ص ١٩٤)

Do men think that they will be left alone on (الم) He (SWT) says "AUF LAM MEEM .٤ "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

[\(٢\)](#) Chapter: decree from the master (Imam) of the age.)

٤- فَإِنَّهُ عَزَّوَجَلَّ يَقُولُ: «أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ» كَيْفَ يَتَسَاءَلُونَ فِي الْفِتْنَةِ وَيَتَرَدَّدُونَ فِي الْحَيْرَةِ وَيَأْخُذُونَ يَمِينًا وَشِمَالًا فَارْقُوا دِينَهُمْ أَمْ أَرْتَابُوا أَمْ عَانَدُوا الْحَقَّ أَمْ جَهِلُوا مَا جَاءَتْ بِهِ الرِّوَايَاتُ الصَّادِقَةُ وَالْأَخْبَارُ الصَّحِيحَةُ أَوْ عَلِمُوا ذَلِكَ فَتَنَاسُوا مَا يَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّهِ إِمَّا ظَاهِرًا

p: ١٨٧

Have you not heard the word of Allah that "O believers obey Allah the Prophet (S) .٥ 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. (١)

٥- أَمَّا سَيَجْعَلُ اللَّهُ 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 مَعَاوِلَ تَأْوِنُونَ إِلَيْهَا وَأَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَمَدُونَ آدَمَ عَلَيْهِ السَّلَامُ إِلَى أَنْ ظَهَرَ الْمَاضِي (أَبُو مُحَمَّدٍ) صَلَوَاتُ اللَّهِ عَلَيْهِ كُلَّمَا غَابَ عِلْمٌ 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 وَيُظْهَرَ أَمْرُ اللَّهِ عَزَّوَجَلَّ وَهُمْ كَارِهِونَ. (كمال الدين ج ٢ ص ٤٨٧)

The past (Imam Hassan Askari) crossed over the way of .٦

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 [\(pious be obedient to us. ١\)](#)

٦- «... إِنَّ الْمَاضِيَ (ع) مَضَى سَيَعِيداً فَقِيداً عَلَى مِنْهَاجِ آبَائِهِ عَلَيْهِمُ السَّلَامُ حَيْدَوِ النَّعْلِ بِالنَّعْلِ وَفِينَا وَصِيَّتُهُ وَعِلْمُهُ وَمَنْ هُوَ خَلْفَهُ وَمَنْ يَسُدُّ مَسَدَهُ وَلَا يُنَازِعُنَا مَوْضِعَهُ إِلَّا ظَالِمٌ آثِمٌ وَلَا يَدُّ عِيَهُ دُونَنَا إِلَّا جَاهِدٌ كَافِرٌ وَلَوْلَا أَنَّ أَمَرَ اللَّهِ لَا يُغْلَبُ وَسِرَّهُ لَا يُظْهَرُ وَلَا يُعْلَنُ لَظَهَرَ لَكُمْ مِنْ حَقِّنَا مَا تَبَهَّرْتُمْ مِنْهُ عُقُولُكُمْ وَيُزِيلُ شَكُوكُمْ لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَلِكُلِّ أَجَلٍ كِتَابٌ فَاتَّقُوا اللَّهَ وَسَلِّمُوا لَنَا. (البحار ج ٥٣ ص ١٧٩)

And when the incidents occur take shape then turn to those who describe our .٧
Hadiths since they are my proof authority over you I am the

p: ١٨٩

(1) authority of Allah upon them.

٧- وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى زُورِهِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ، وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ. (كمال الدطن ج ٢ ص ٤٨٤)

٨. 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

(2) contentment.

٨- « أَللَّهُمَّ .. وَتَفَضَّلْ عَلَى عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلَى الْمُتَعَلِّمِينَ بِالْجُهْدِ وَالرَّغْبَةِ، وَعَلَى الْمُسْتَمِعِينَ بِالِاتِّبَاعِ وَالْمَوْعِظَةِ وَعَلَى مَرْضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَعَلَى مَوْتَاهُمْ بِالرَّأْفَةِ وَالرَّحْمَةِ، وَعَلَى مَشَايخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَعَلَى الشَّبَابِ بِالِإِنَابَةِ وَالتَّوْبَةِ، وَعَلَى النِّسَاءِ بِالْحَيَاءِ وَالْعِفَّةِ، وَعَلَى الْأَغْنِيَاءِ بِالتَّوَّاضُعِ وَالسَّعَةِ، وَعَلَى الْفُقَرَاءِ بِالصَّبْرِ وَالْقَنَاعَةِ... (المصباح للكفعي ص ٢٨١)

٩. Our hearts are the utensils of the Divine will so when Allah wishes something, we

(3) too wish the same.

٩- «... قُلُوبُنَا أَوْعِيَةٌ لِمَشِيئَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا...» (بحار الانوار ج ٥٢ ص ٥١)

١٠. (4) So know it there is no relation kinship between Allah any individual.

١٠- فَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّوَجَلَّ وَبَيْنَ أَحَدٍ قَرَابَةٌ. (كمال الدين ج ٢ ص ٤٨٤)

١١. So know it that the

p: ١٩٠

Kamal Uddin Vol. ٢, P ٤٨٤-١

Al Misbah Lil Kafami P ٢٨١-٢

Bihar ul-Anwar Vol. ٥٢. P ٥١-٣

Kamal Uddin Vol. ٢. P ٤٨٤-٤

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 [\(deviated one. ۱\)](#)

۱۱- «وَلْيَعْلَمُوا أَنَّ الْحَقَّ مَعَنَا وَفِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلَّا كَذَّابٌ مُفْتَرٍ وَلَا يَدْعِيهِ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ...» (كمال الدين ج ۲ ص ۵۱۱)

Oh Allah, for the right of the one who supplicates to you, calls you in the oceans . ۱۲ 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

[\(For the sake of the right of Muhammad all His household. ۲\)](#)

۱۲- إلهي بِحَقِّ مَنْ نَاجَاكَ، وَبِحَقِّ مَنْ دَعَاكَ فِي الْبَحْرِ وَالْبَرِّ، صِلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَتَفَضَّلْ عَلَيَّ فَقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْغِنَى وَالسَّعْيِ، وَعَلَى مَرْضَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالشِّفَاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِاللُّطْفِ وَالْكَرَامَةِ، وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالمَغْفِرَةِ وَالرَّحْمَةِ، وَعَلَى غُرَبَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ، بِحَقِّ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. (المصباح للكفعمي ص ۳۰۶)

[\(Those who fix a time \(regarding the advent of Imam Mahdi \(as\)\) are liars. ۳\) ۱۳](#)

۱۳- كَذِبَ الْوَقَاتُونَ. (كمال الدين ج ۲ ص ۴۸۳)

And the how-ness of benefiting from me . ۱۴

p: ۱۹۱

Kamal Uddin Vol. ۲. P ۵۱۱ – ۱

Al Misbah Lil Kafami P ۳۰۶ – ۲

Kamal Uddin Vol. ۲, P ۴۸۳ – ۳

in my occultation is like the benefiting from the sun when it disappears from the eyes
(behind the clouds. ۱)

۱۴- وَأَمَّا وَجْهُ الْإِتْنِفَاعِ بِي فِي غَيْبَتِي فَكَأَلِإِتْنِفَاعِ بِالشَّمْسِ إِذَا غَيْبَتْهَا عَنِ الْأَبْصَارِ السَّحَابُ. (بحار الانوار ج ۷۸ ص ۳۸۰)

Oh Allah, the calamity has become great, the secret has become revealed open, ۱۵
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. ۲)

۱۵- إِلَهِي عَظُمَ الْبَلَاءُ، وَبَرِحَ الْخَفَاءُ، وَانْكَشَفَ الْغِطَاءُ، وَانْقَطَعَ الرَّجَاءُ، وَضَاقَتِ الْأَرْضُ، وَمِيعَتِ السَّمَاءُ، وَأَنْتَ الْمُسْتَعَانُ، وَإِلَيْكَ الْمَشْتَكِي، وَعَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ. (الصحيحه المهديه ص ۶۹)

۱۶. (۳) (And indeed I am the safety security for the people of the earth. ۳)

۱۶- «... وَأَنَا لِأَمَانٍ لِأَهْلِ الْأَرْضِ..» (بحار الانوار ج ۵۳ ص ۱۸۱)

Allah does not accept for the righteousness (any thing) except completion for the ۱۷
(falsehood (any thing) except downfall. ۴)

۱۷- «...أَبَى اللَّهُ عَزَّوَجَلَّ لِلْحَقِّ إِلَّا إِتْمَامًا وَلِلْبَاطِلِ إِلَّا زُهُوقًا...» (بحار الانوار ج ۵۳ ص ۱۹۳)

And pray much for the quickness of deliverence for that is your (own) deliverence. ۱۸
(۵)

۱۸- وَاكْتَبُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ. (كمال الدين ج ۲ ص ۴۸۵)

I am the last final of the legatees (guardians) for my sake Allah repulses the ۱۹
(calamity from my family shias. ۶)

۱۹- «...أَنَا خَاتِمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ الْبَلَاءَ عَنْ أَهْلِي وَشَيْعَتِي...» (بحار الانوار ج ۵۲)

Bihar ul-Anwar Vol. ۷۸, P ۳۸۰ -۱

Al Sahifa Mahdia, P ۶۹ -۲

Bihar ul-Anwar Vol. ۵۳, P ۱۸۱ -۳

Bihar ul-Anwar Vol. ۵۳, P ۱۹۳ -۴

Kamal Uddin Vol. ۲, P ۴۸۵ -۵

Bihar ul-Anwar Vol. ۵۲, P ۳۰ -۶

And as for the reason of the incidence of occultation so Allah says ' , Oh those who .٢٠ believe! Do not question about the things which if get apparant dislosed to you you (would feel bad about those. ' ١)

٢٠- وَأَمَّا عَلَيْهِ مَا وَقَعَ مِنَ الْغَيْبِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ « يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَشَاوُكُمُ ». (كمال الدين ج ٢ ص ٤٨٥)

Oh Allah, if I obey you then praise Eulom' is for you if I disobey commit sin then .٢١ proof authority is for You. Comfort deliverence is from You. Glorified is the Allah who grants boon beneficence accepts thankgiving 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. ٢)

٢١- اَللّٰهُمَّ اِن اَطَعْتُكَ فَالْمَحْمَدَةُ لَكَ وَاِن عَصَيْتُكَ فَالْحُجْبَةُ لَكَ مِنْكَ الرُّوحُ وَمِنْكَ الْفَرْجُ، سُبْحَانَ مَنْ اَنْعَمَ وَشَكَرَ، وَسُبْحَانَ مَنْ قَدَرَ وَغَفَرَ، اَللّٰهُمَّ اِن كُنْتُ قَدْ عَصَيْتُكَ فَاِنِّي قَدْ اَطَعْتُكَ فِي اَحَبِّ الْاَشْيَاءِ اِلَيْكَ وَهُوَ الْاِيْمَانُ بِكَ، لَمْ اَتَّخِذْ لَكَ وَلِداً وَلَمْ اَدْعُ لَكَ شَرِيكاً، مَنَّا مِنْكَ بِهٖ عَلَيَّ، لَا مَنَّا مَنِّي بِهٖ عَلَيْكَ... (مهج الدعوات ص ٢٩٥)

And the person who eats anything from our wealth .٢٢

money (like khomas) indeed, he eats up fire (putting fire into his belly) soon he will
[\(enter the hell fire. ۱\)](#)

۲۲- وَ مَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَسَيَصِلِي سَعِيرًا. (كمال الدين ج ۲ ص ۵۲۱) باب (ذكر التوقيعات)

So every one of you must practice (in a manner) so as to get closer to our love must .۲۳
[\(take distance from thing which brings closer to our displeasure anger. ۲\)](#)

۲۳- «...فَلْيَعْمَلْ كُلُّ امْرِئٍ مِنْكُمْ مَا يَقْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَيَتَجَنَّبُ مَا يُدْنِيهِ مِنْ كِرَاهَتِنَا وَسَخَطِنَا...» (الاحتجاج ص ۴۹۸)

[\(So shut the doors of querries which are not beneficial \(meaning-ful\) for you. ۳\)](#) .۲۴

۲۴- «... فَاعْلِقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ...» (بحار ج ۵۲ ص ۹۲)

I am the Mahdi (the rightly guided one) I am the upholder upkeeper of the age. I .۲۵
am the one who fills it (the earth) with justice just as it is filled up with aggression
[\(cruelity. The earth does not remain empty of the Proof authority of Allah. ۴\)](#)

۲۵- أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمَلَّأُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّتِهِ... (بحار الانوار ج ۵۲ ص ۲)

And make (turn) your intention towards us with love based upon the conspicuous .۲۶
[\(sunnah \(traditoin\). ۵\)](#)

۲۶- «... وَاجْعَلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوَدَّةِ عَلَى السُّنَّةِ الْوَاضِحَةِ...» (بحار ج ۵۳ ص ۱۷۹)

Oh Allah grant us the divine grace about obedience taking distance from sin, the .۲۷
truth of intention the recognition of honour grace bestow upon us the beneficence of
guidance, And uphold upkeep

p: ۱۹۴

(Kamal Uddin, Vol. ۲, P ۵۲۱) (Chapter the discussion of the decrees -۱)

Al Ehtijaj, P ۴۹۸ -۲

Bihar ul-Anwar Vol. ۵۲, P ۹۲ -۳

Bihar ul-Anwar Vol. ۵۲, P ۲ -۴

Bihar ul-Anwar Vol. ۵۳, P ۱۷۹ -۵

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 (veiwing the fobidden things) the dishonesty (of looks) And obstruct cover our ears from listening lending ear to futile fake talk back biting. (1)

٢٧- اَللّٰهُمَّ ارزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ الْمَعْصِيَةِ، وَصِدْقَ النَّيِّهِ، وَعِرْفَانَ الْحُرْمَةِ، وَآكْرِمَنَا بِالْهُدَى وَالِاسْتِقَامَةِ، وَسَدِّدْ اَلْسِنَتَنَا بِالصَّوَابِ وَالْحِكْمَةِ، وَامْلَأْ قُلُوبَنَا بِالْعِلْمِ وَالْمَعْرِفَةِ وَطَهِّرْ بُطُونَنَا مِنَ الْحَرَامِ وَالشُّبُهَةِ، وَاكْفُفْ اَيْدِيَنَا عَنِ ظُلْمِ وَالسَّرِقَةِ، وَاغْضُضْ اَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَاسدُدْ اَسْمَاعَنَا عَنِ اللَّغْوِ وَالغِيْبَةِ،... (المصباح للكفعمي ص ٢٨١)

So indeed the major occultation has taken place therefore, there is no advent . ٢٨ except when Allah gives permission. (2)

٢٨- فَقَدْ وَقَعَتِ الْغَيْبَةُ النَّامَةُ فَلَا ظَهُورَ اِلَّا بَعْدَ اِذْنِ اللّٰهِ عَزَّوَجَلَّ . (كمال الدينج ٢ ص ٥١٦)

And when Allah gives us the permission of speaking then the right will get . ٢٩ manifested the falsehood will get annihilated. (3)

٢٩- «... وَاِذَا اِذْنُ اللّٰهِ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَاضْمَحَلَّ الْبَاطِلُ...» (بحار الانوار ج ٥٣ ص ١٩٦)

I am the remnant (the remainings of the Allah's affair) upon His earth the avenger . ٣٠ vengeance taker from His enemies. (4)

٣٠- «اَنَا بَقِيَّةُ اللّٰهِ فِي اَرْضِهِ وَالْمُنْتَقِمُ مِنْ اَعْدَائِهِ...» (بحار ج ٥٢ ص ٢٤)

And when I appear then at that time of my advent there would be no oath of . ٣١ allegiance taking for the devils upon my neck

I will not sit silent rather I will fight)

p: ١٩٥

Al Misbah Lilkafami, P ٢٨١ -١

Kamal Uddin, Vol. ٢. P ٥١٦-٢

Bihar ul-Anwar Vol. ٥٣, P ١٩٦-٣

Bihar ul-Anwar Vol. ٥٢, P ٢٤-٤

٣١- وَأَيُّ أَخْرُجَ حِينَ أَخْرُجَ وَلَا يَبْعَهُ لِأَحَدٍ مِنَ الطَّوَاغِيَةِ عُنْفَى. (بحار الانوار ج ٧٨ ص ٣٨٠) باب مواعظ الامام القائم (ع) وحكمه

٣٢. (2) (We are not heedless to your life affairs do not forget mentionings of you.)

٣٢- «... إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِيْنَ لِذِكْرِكُمْ...» (بحار ج ٥٣ ص ١٧٥)

Oh Allah shower your benedictions upon Muhammad his household. And honour . ٣٣
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
(3) (fear of the one who has stood up against you.)

٣٣- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْرِمِ أَوْلِيَاءَكَ بِانْجَازِ وَعْدِكَ، وَيَلْغُهُمْ دَرْكَ مَا يَأْمُلُونَهُ مِنْ نَصْرِكَ، وَاكْفِفْ عَنْهُمْ بِأَسْ
مَنْ نَصَبَ الْخِلَافَ عَلَيْكَ وَتَمَرَّدَ بِمَنْعِكَ عَلَى رُكُوبِ مُخَالَفَتِكَ، وَاسْتَعَانَ بِرِفْدِكَ عَلَى فَلَاحِ يَدِكَ، وَقَصَّيْ دَلَّ كَيْدِكَ بِأَيْدِكَ،
وَوَسَّعْتَهُ حِلْمًا لِتَأْخُذَهُ عَلَى جَهْرِهِ، وَتَسْتَأْصِلَهُ عَلَى غَرِّهِ، فَإِنَّكَ اللَّهُمَّ قُلْتَ وَقَوْلُكَ الْحَقُّ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ
وَوَطَّنَ أَهْلَهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ
وَقُلْتَ (فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ). (مهج الدعوات ص ٦٨)

Curse of Allah His angles all the people be upon the one who eats up consumes . ٣٤
(4) ((even) one dirham (unit of currency) out of our money as haram (for bidden).)

٣٤- لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ مِنْ مَالِنَا دِرْهَمًا حَرَامًا. (كمال الدين ج ٢ ص ٥٥٢) باب (ذكر التوقيعات)

٣٥. (5) (We do not accept your wealth except for the sake of purifying those.)

٣٥- وَأَمَّا

p: ١٩٦

١- (Bihar ul-Anwar Vol. ٧٨. P ٣٨٠) (The Chapter admonitions wisdom, of Imam AI Qaim

٢- Bihar ul-Anwar Vol. ٥٣, P ١٧٥

٣- Mehj Ud Dawat. P ٦٨

٤- Kamal Uddin, Vol. ٢, P ٥٢٢ Chapter: The mentioning of decrees

٥- Kamal Uddin. Vol. ٢, P ٤٨٤

Oh Allah, the owner of people necks (Having domination over them) and oh the .٣٦ 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 [\(1\)](#) the Prophet (S) of Allah, peace be upon him entire of his household.

٣٦- يا مَالِكِ الرَّقَابِ يا هَا زِمِ الْأَحْزَابِ يا مُفْتِحِ الْأَبْوَابِ يا مُسَبِّبِ الْأَسْبَابِ سَبِّبْ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلَبًا بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ أَجْمَعِينَ. (مهج الدعوات ص ٤٥)

Oh the light of light, oh the administrator of the affairs, oh the raiser of those who .٣٧
!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 deliverence 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) deliverence. And treat us in a way that you are fit worthy for it. Oh the kind one, oh the [\(2\)](#) merciful of all the mercifuls.

٣٧- يا نُورَ النَّوْرِ، يا مُدَبِّرَ الْأُمُورِ، يا بَاعِثَ مَنْ فِي الْقُبُورِ، صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ لِي وَلِشِيَعَتِي مِنَ الضِّيقِ فَرَجًا وَمِنْ
الْهَمِّ

مَخْرَجًا، وَأَوْسَعَ لَنَا الْمَنْهَجَ وَأَطْلَقَ لَنَا مِنْ عِنْدِكَ مَا يُفْرَجُ، وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ، يَا كَرِيمُ، يَا أَرْحَمَ الرَّاحِمِينَ.

(الجنة الواقية فصل ٢٦)

Indeed we have thorough knowledge which encompasses your news (incidents .٣٨
(affairs of life). And nothing out of your news remain hidden from us. (١)

٣٨- فَإِنَّا يُحِيطُ عَلِمْنَا بِأَنْبَاءِكُمْ وَلَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ. (بحار الانوار ج ٥٣ ص ١٧٥)

(And the advent occurrence of deliverance pertains to the permission of Allah. (٢) .٣٩

٣٩- وَأَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ. (كمال الدين ج ٢ ص ٤٨٤)

Nothing like service rubs the nose of Satan upon dust so perform the service rub .٤٠
(the nose of Satan upon dust. (٣)

٤٠- (... فَمَا أُرْغِمَ أَنْفَ الشَّيْطَانِ بِشَيْءٍ مِثْلَ الصَّلَاةِ فَصَلَّاهَا وَأَرْغِمَ أَنْفَ الشَّيْطَانِ. (بحار الانوار ج ٥٣ ص ١٨٢)

END NOTE

١ .٨- Usul al- Kafi vol ١ p٤١ chapter questioning the scholar his answers Hadith

٢ .٤- Usul al- Kafi vol ٤٢ (chapter. Dissemination of knowledge Hadith

٣ .١٤٧ Nahjul Balaghah. Hikmat

٤ .٤٢ Usul al- kafi vol ١ P

٥ .٣٣ Usul al- kafi p

٦ .١٠٢ Wasailushia vol ١٨ P

٧ .٤٩ Usul al- Kafi vol ١ p.٥٠٤, Safinatul Bihar Vol ١

٨ .١٥٦ Bihar ul Anwar, vol٢, p

٩ .١٥٧ Quotation from Biha vol.٢ p

١٠ .١٨١, ١٧٥, Goodlysaying', outline of it, p

Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.' The . ۱۱
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

p: ۱۹۸

Bihar ul-Anwar Vol.۵.۳, P ۱۷۵ -۱

Kamal Uddin Vol. ۲. P ۴۸۴ -۲

Bihar ul-Anwar Vol. ۵.۳. P ۱۸۲ -۳

(the ordinal)' cruel)

Undervaluing degrading the prayers would range from not offering it to offering it . ۱۲
sluggishly slo ckly, out of its time developing indifferent, careless attitude towards it.

.And not showing promptness vigil suitable care in its performance

p: ۱۹۹

About center

In the name of Allah

هَلِيسَتْوَ يَالَّذِيَتَعْلَمُونَ وَالَّذِيَتَلَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

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merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

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Publication of books, booklets and other editions–

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Producing virtual, three dimensional exhibitions, panoramas of religious and tourism–
places

.Producing animations, computer games and etc–

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Launching the system of answering religious, ethical and doctrinal questions–

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Producing thousands of research software in three languages (Persian, Arabic and–
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and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF,
HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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