

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

Eighth Infallible the Sixth Imam Ja'far Sadiq (as)

Name: Jafer

Title: Sadiq

Subtitle: Abu Abdullah

Father: Imam Mohammed Baqir (as)

Mother: Omme Farwah Bint Qasim bin Mohammed Bin Abibakr.

Date of Birth: 17th of Rabiul Awal, 83 Hijrah.

Place of birth: Madina

Date of Martyrdom: 25th, of Shawwal.

Place of Martyrdom: Madina

Year of Martyrdom: 148 Hijrah

AGE: 65 years.

Grave: Baqi grave yard in Medina.

Cause of martyrdom: Poisoned by the order of Mansoor Dwanaki.

Age Duration can be divided into two parts.

1. Forty one years before the Imamate era i.e. 83 Hijrah to 114 Hijrah.

2. Imamate period 34 year up to the martyrdom from 114 Hijrah to 148 Hijrah.

This was the very youth of the age of Shi'ism. He like his father took benefit and made good of the chance of war between Bani omayyads & Bani Abbas. And founded a seminary & theological center upon a vast & profound scale, which contained & consisted upon four thousand students. And so he developed & expanded the pure Islam of Prophet (S) & Hazrat Ali (as) which was hidden amongst & behind the curtains of Islam of bani ommayyads.

Forty Traditions from Imam Ja'far Sadiq (as)

أربعون حديثاً عن

الامام جعفر الصادق عليه السلام

1. However, the prohibited form of guardianship: So the ruler ship of the tyrant ruler & the ruler ship of his governors, their chief, the followers of the rulers, so besides them the sub rulers under the rule of the main ruler, right down to the smallest one, is a door out of the doors of ruler ship upon whom he is a ruler. And working for them & having business & trade relations with them (as an acceptance of their rule) is prohibited & unlawful

Whosoever does it, whether more of it or less of it, will get tormented & chastised. Because all that done (as an assistance to them) is a big sin among the big sins.

And this is because during the ruler ship of the tyrant all the righteousness gets wiped off. & all that is falsehood will be revived in the ruler ship of the oppressor & tyrant ruler. And the cruelty & brutality & corruption manifested & the heavenly books will get falsified & forfeited. And the Prophets & faithful's will be killed. And the mosques will get dislodged & dismantled. And the Sunnah & ordinances & religious laws of Allah be changed. This is the reason why co working with them, helping, & assisting them except where there exists a necessity like eating (haram & prohibited) blood & corpse (deal body) for saving of life etc.) is prohibited. [1](#)

وَأَمَّا وَجْهُ الْحَرَامِ مِنَ الْوَلَايَةِ: فَوَلَايَةُ الْوَالِي الْجَائِرِ، وَوَلَايَةُ الرَّئِيسِ مِنْهُمْ وَاتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوَلَاةِ، - 1- إِلَى أَدْنَاهُمْ أَبَاً مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ، وَ الْعَمَلُ لَهُمْ وَالْكَسْبُ مَعَهُمْ - بِجَهَةِ الْوَلَايَةِ لَهُمْ - حَرَامٌ وَمُحَرَّمٌ، مُعَذِّبٌ مَنْ فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فِعْلِهِ أَوْ كَثِيرٍ، لِأَنَّ كُلَّ شَيْءٍ - مِنْ جَهَةِ الْمَعُونَةِ - مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ، وَ ذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِي الْجَائِرِ دَوَسَ (دَرَسَ) الْحَقِّ كُلِّهِ، وَإِحْيَاءَ الْبَاطِلِ كُلِّهِ، وَإِظْهَارَ الظُّلْمِ وَالْجَوْرِ وَالْفِسَادِ، وَإِبْطَالَ الْكُتُبِ وَقَتْلَ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ، وَ هَدَمَ الْمَسَاجِدَ وَتَبْدِيلَ سُنَّةِ اللَّهِ وَ شَرَائِعِهِ فَلِذَلِكَ حُرْمُ الْعَمَلِ مَعَهُمْ وَ مَعُونَتُهُمْ وَالْكَسْبُ مَعَهُمْ إِلَّا بِجَهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِّ وَالْمَيْمَنَةِ. (تحف العقول ص332)

2. Indeed the cognition & knowing of Allah provides comfort in all terrors & frights. And it is the companion in all solitudes & loneliness's & the light in all darkness's & energy in all weaknesses & feebleness's & the cure of all diseases & ailments. [2](#)

إِنَّ مَعْرِفَةَ اللَّهِ عَزَّوَجَلَّ آتِسٌّ مِنْ كُلِّ وَحْشَةٍ، وَصَاحِبٌ مِنْ كُلِّ وَحْدَةٍ، وَنُورٌ مِنْ كُلِّ ظُلْمَةٍ، وَقُوَّةٌ مِنْ كُلِّ ... 2-
(ضعف، وشفاء من كل سقيم. (فروغ الكافي ج 8 ص 247)

3. Umer bin Hazala says I enquired from Imam Ja'far Sadiq (as) "Two men out of us have a dispute about a debt or a heritage & proceed toward the king & the judges of the age (appointed by the king) to get their affair settled. Is this act of theirs lawful?"

Imam Sadiq said, 'Anyone who refers to them for Judgment of whether something right or false, so truly he has referred to Taghut (Satan, Devil). And what so ever judgment the (satanic institution,) executes for him (should that even be a right one) is getting (haram) Prohibited wealth, because, he gets it upon the order of false deity, (Satan). Whereas, Allah has commanded in the Holy Quran to deny the Satan & devil. Allah said 'they desire to undergo the rulership of Satan (Taghoot) & ' They have already been ordained to disbelieve it.'

I said 'so how do they settle their dispute?' He replied 'They should look for the one among you who narrates our hadith (traditions) & sees into (Probes) our licit (lawful) & our forbidden & knows our legal provisions & ordinances so they must get contented with his judgment (mediation). Truly, I have already made them the rulers over you. [3](#)

عَنْ عَمْرِ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ، 3-
فَتَحَاكَمَا إِلَى السُّلْطَانِ وَإِلَى الْقَضَاةِ أَيَحِلُّ ذَلِكَ؟ قَالَ: مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ، وَ
مَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتًا، وَإِنْ كَانَ حَقًّا ثَابِتًا لَهُ، لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ وَمَا أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ، قَالَ اللَّهُ
تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ، قُلْتُ فَكَيْفَ يَصْنَعَانِ؟ قَالَ يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ
قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَالِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا فَلْيَرْضَوْا بِهِ حَكْمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا. (الوسائل
ج 9 ص 18)

4. The Judges are four (categories). Three of them are to enter the hell fire & a single one into the heaven. 1, the one who makes Judgment cruelly & by injustice & he is aware of it. 2. The one who makes judgments cruelly & tyrannically (unjustly) but unknowingly, he is in the fire of hell. .3. And a man who makes Judgment according to justice & rightly & he does not know it, so he is in the hell fire. 4. And a person who makes judgment rightly & justly & he knows it, so he will enter the paradise. [4](#)

الْقَضَاةُ أَرْبَعَةٌ: ثَلَاثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجَوْرِ وَهُوَ يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِجَوْرِ وَهُوَ
لَا يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ يَعْلَمُ فَهُوَ فِي الْجَنَّةِ. (تحف

5. The person who sees his brother (religious) involved (in a problem) which is the cause of his trouble & dislikeliness & he does not remove it from him although he can do that, has committed a dishonesty with him. [5](#)

(مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ وَلَا يَرُدُّهُ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ. (امالى صدوق ص162-5)

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

1. The alms & charity that he may have executed by the grace of Allah in his life & which continues on after his death. (i.e.) (Like schools, hospitals, social welfare institutions, books, wells, bridges, roads etc.)
2. And a decent & good tradition (left over by him) which is put into practice (after his death).
3. A pious son who prays for him. [6](#)

لا يَتَّبِعُ الرَّجُلُ بَعْدَ مَوْتِهِ إِلَّا ثَلَاثُ خِصَالٍ: صَدَقَةٌ أَجَرَهَا اللَّهُ لَهُ فِي حَيَاتِهِ فَهِيَ تَجْرِي لَهُ بَعْدَ مَوْتِهِ، وَسُنَّةٌ هَدَىٰ -6
(يُعْمَلُ بِهَا، وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ. (تحف العقول ص363)

7. Some of the rights of a Muslim upon his Muslim brother are that he salutes him when he meets him. And visits him when he becomes ill, & when he is absent he wishes him his benevolence & beneficence i.e., defends him in his absence). & prays for him when he seeks, (saying الله يرحمك (God take pity on you) & accepts his invitation when he invites him & escorts his funeral when he dies.' [7](#)

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

لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيُعَوِّدَهُ إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتُهُ إِذَا -7
(عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَتَّبِعُهُ إِذَا مَاتَ. (اصول كافى ج2 باب اخوة المؤمن على هخيه ص171)

8. Faithful is the brother of faithful just like one single body, (so that) if one part of it has a complaint the entire body feels & receives the pain & trouble. And their souls are from a single soul. And indeed the tie & connection of the faithful's soul to the soul of Allah is more powerful & strengthen than the connection of the rays of sun with it. [8](#)

الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، كَالْجَسَدِ الْوَاحِدِ، إِنْ اشْتَكَى شَيْئًا مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرْوَاحُهُمَا مِنْ رُوحٍ -8
وَاحِدَةٍ، وَإِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ إِتِّصَالًا بِرُوحِ اللَّهِ مِنْ إِتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا. (اصول كافى ج2 باب اخوة المؤمن (ص166)

9. The Muslims' right upon (another) Muslim is that he must not be full & satiated & his brother remains hungry. And he must not get his thirst quenched & his brother remains thirsty. And he must not dress himself up when his brother is naked. So how great & exuberant is the right of a Muslim upon his Muslim brother. And he (as) said do wish for your Muslim brother the same which you want for yourself. [9](#)

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا يَرَوِيَ وَيَعْطَشَ أَخُوهُ، وَلَا يَكْتَسِي وَيَعْرِى أَخُوهُ، فَمَا أَعْظَمَ -9 حَقُّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ، وَقَالَ: أَحَبُّ لَأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ. (اصول كافى ج2 باب حق المؤمن على اخيه ص170)

10. Faithful is the brother of faithful, his eye & his guide. He does not commit any dishonesty & does not execute aggression upon him nor treachery & deception and when he commits & gives him a word, does not go back upon it. [10](#)

اَلْمُؤْمِنُ اَخُو الْمُؤْمِنِ، عَيْنُهُ وَدَلِيلُهُ لَا يَخُونُهُ وَلَا يَظْلِمُهُ وَلَا يَغُشُّهُ وَلَا يَعِدُهُ عِدَّةً فَيُخْلِفُهَا. (اصول كافى ج2 باب 10- اخوة المومنين ص166)

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

[11](#)

These are a glimpse of the rights of Muslim brethren which originate from the birth and continue on till his death. So Muslims must assess and evaluate their practices according to this standard.

أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يُؤَاخِيَ الرَّجُلَ عَلَى دِينِهِ فَبُحْصِيَ عَلَيْهِ عَثَرَاتِهِ وَزَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْمًا [ما] -11 ((معانى الاخبار ص394))

12. The one who is pious in the world, Allah places wisdom in his heart & makes his tongue reproduce it (He utters the words of wisdom). And makes him aware & knowledgeable about the faults & short comings of the world & its diseases & ailments & their cures. And transfers him out of the world in a pure & perfect condition toward the house of peace (i.e. the next world).

[12](#)

مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ وَبَصَّرَهُ عُيُوبَ الدُّنْيَا، دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنْ -12 (الدُّنْيَا سَالِمًا إِلَى دَرَا السَّلَامِ). (بحار الانوار ج73 ص48)

13. There would be many categories & classes of the people crossing over the path... And the path

would be thinner than a hair & sharper than a sword. 1. Some people would cross over creeping upon their bellies & hands. 2. Some would cross over walking. 3. And some would cross it in hanging condition, so that, the hell fire would be burning some parts of their bodies & some parts will be left over (safe). [13](#)

النَّاسُ يَمْرُونُ عَلَى الصَّرَاطِ طَبَقَاتٍ، وَالصَّرَاطُ أَدَقُّ مِنَ الشَّعْرِ وَأَحَدٌ مِنَ السَّيْفِ... فَمِنْهُمْ مَنْ يَمُرُّ حَبَوًّا، وَمِنْهُمْ 13-
(مَنْ يَمُرُّ مَشْيًا، وَمِنْهُمْ مَنْ يَمُرُّ مُتَعَلِّقًا، قَدْ تَأَخَذَ النَّارُ مِنْهُ شَيْئًا وَتَتْرَكُ مِنْهُ شَيْئًا. (روضة الواعظين ص499

14. It is from the disposition & manners of the ignorant that he answers before listening, & quarrels before understanding & gives judgment upon what he is unaware of. [14](#)

مِنْ أَخْلَاقِ الْجَاهِلِ الْإِجَابَةُ قَبْلَ أَنْ يَسْمَعَ وَالْمُعَارَضَةُ قَبْلَ أَنْ يَفْهَمَ وَالْحُكْمُ بِمَا لَا يَعْلَمُ. (بحار الانوار ج78- 14
(ص278)

15. The person who acts & practices short of vision is similar to the traverser & traveler of a wrong avenue. So the speed of his Journey would not but only increase his distance (from the destination). [15](#)

(الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ فَلَا تَزِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بُعْدًا. (تحف العقول ص362- 15

16. the most beloved of the brothers to me is the one who presents & indicates to me my faults & short comings. [16](#)

(أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي. (تحف العقول ص366- 16

17. Be the inviters & callers of people towards beneficence without (using) your tongues, so that they may observe your endeavor & efforts, & truth & piety. [17](#)

1. According to Islamic belief a path (bridge) will be placed over the hell so that the people can cross to the paradise. Those pious would cross over to the heaven just as the lightning & the arrogant infidels, hypocrites, faithless, would stagger and stammer & fall down into the fire or hell.

كُونُوا دُعَاءَ لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ السِّنِّكُمْ لِيَرَوْا مِنْكُمْ الْإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ. (اصول كافي ج2 باب الصدق 17-
(وإهداء الأمانة ص105

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

person who depended upon Allah, Allah will adequate & fulfill the vital needs (affairs) of his world & here after, and secure him from the thing unseen by him. (Allah guards the pious ones against all sorts of calamities, down falls, pains, and discomforts & deviations of faith provided they depend upon Him.) And the one who does not observe patience over the calamities & mishaps & express thankfulness & gratitude for all the benevolences & beneficence's & does not find & search a way out of all the difficulties is an unable, & confounded person. And make it a habit to be patient in wake of all kinds of calamities & afflictions should those be of children or wealth or one's own self.

Since, Allah takes back his loan & takes back his endowments so as to test your patience & gratitude in those things. And have hope from Allah the kind of hope & aspiration which may not invoke & make you dauntless & brave in committing his sins & prohibited acts. And be afraid & fear Allah, a kind of fear that may not disappoint you from His mercy. And do neither get betrayed & deceived by the word of ignorant & nor by his praise lest you should become proud & obstinate & refractory & give yourself airs & become proud about your practices & acts. Thus the best & superb of the practices is performing services & humility & humbleness. So do not squander & waste your wealth & rectify the wealth of other than you, for those you collect to leave back. And be contented with the (sustenance) Allah has provisioned & destined for you. And do not look towards the wealth except than that one you possess. And do not long & aspire for the thing which you cannot achieve. Because, the one who gets contented, gets full up & the one who does not get contented never satiates & saturates. And get your share from the hereafter. [18](#)

مَنْ حَرَمَ نَفْسَهُ كَسْبَهُ فَإِنَّمَا يَجْمَعُ لِنَفْسِهِ، وَمَنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ، مَنْ يَتَّقِ بِاللَّهِ يَكْفِهِ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَيَحْفَظُ لَهُ مَا غَابَ عَنْهُ، وَقَدْ عَجَزَ مَنْ لَمْ يُعِدْ لِكُلِّ بَلَاءٍ صَبْرًا، وَلِكُلِّ نِعْمَةٍ شُكْرًا، وَلِكُلِّ عُسْرٍ يُسْرًا، صَبَرَ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وَلَدٍ أَوْ مَالٍ أَوْ رِزْقَةٍ، فَإِنَّمَا يَقْبِضُ عَارِيَتَهُ، وَيَأْخُذُ هِبَتَهُ، لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَشُكْرَكَ، وَأَرْجُ اللَّهَ رَجَاءً لَا يُجْرِيكَ عَلَى مَعْصِيَتِهِ، وَخَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ، وَلَا تَغْتَرَّ بِقَوْلِ الْجَاهِلِ وَلَا بِمَدْحِهِ فَتَكْبَرَ وَتَجَبَّرَ وَتَعْجَبَ بِعَمَلِكَ، فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَالتَّوَاضُعَ، فَلَا تُضَيِّعْ مَالَكَ وَتُصْلِحْ مَالَ غَيْرِكَ مَا خَلَفْتَهُ وَرَاءَ ظَهْرِكَ، وَاقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ، وَلَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ، وَلَا تَتَمَنَّ مَالًا سَتَنَالُهُ، فَإِنَّ مَنْ قَنَعَ شَيْعَ، وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ، وَخُذْ حَظَّكَ مِنْ آخِرَتِكَ. (تحف العقول ص304)

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

1. being gracious during the hardship & calamities. 2. Being patient in wake of affliction. 3. being thankful at the time of comfort & abundance. 4. Being contented with sustenance granted by Allah. 5. Not committing excess & aggression upon enemies. 6. Not loading his own load (responsibilities) upon the shoulders of his friends. 7. His body remains troubled by him (due to services). B. And the people remain comfortable & at ease from him. (He does not bother & trouble others). [19](#)

يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ تَمَانِي خِصَالٍ، وَقُورًا عِنْدَ الْهَزَاجِ، صَبُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرِّخَاءِ، قَانِعًا بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامِلُ لِلْأَصْدِقَاءِ، بَدْنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ... (اصول کافی باب خصال المؤمن ج2/ ص47)

20. Seventy sins of ignorant are forgiven before one sin of a scholar is forgiven.. [20](#)

Because the scholar by virtue of his knowledge knows all the pros & cons & consequences of committing a sin, whereas, an unaware & ignorant person does not know them. But this is not a justification for committing sin by those ignorant or that one should not become educated & learned in the field of religious ethics & Islamic code of conduct.)

(يُغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْباً قَبْلَ أَنْ يُغْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ. (اصول كافي ج 1 ص 47-20)

21. And do not become arrogant & vain (ungrateful) when rich & wealthy, & do not grumble & complain in poverty. And do not become an ill-tempered & stone hearted one so that people might dislike your company & proximity. And do not become meek & feeble, so that anybody who knows you may insult & belittle you. And do not fight the one who is above (superior to) you. And do not mock anyone inferior to yourself. And do not have controversy & tussle against those suitable for the affairs. And do not obey the stupid & silly ones & do not accept the subordination of everybody (every other person) and do not depend upon the competence & thrift of anyone. And do stop & wait (contemplate) prior to setting your hand at an affair till such time you get to distinguish the entry way from the exit of it before you repent upon starting it. (Do know the way of exit from it. Should you decide to abandon that work?) And consider your heart (conscience) a close associate who is your partner.

And consider your practice a father whom you follow up. And regard your ego as your enemy with whom you combat (fight a holy war), & a thing lent to you which must be taken back. Thus you have been made to be a physician of your own self & you have been taught & made conversant to the signs of health, & the ailment (too) has been made exhibited & evident to you & you have been guided to the medicine. So (now) very cautiously guard & look after your soul. [21](#)

وَلَا تَكُنْ بَطَرًا فِي الْغِنَى وَلَا جَزَعًا فِي الْفَقْرِ، وَلَا تَكُنْ فَظًّا غَلِيظًا يَكْرَهُ النَّاسُ قُرْبَكَ، وَلَا تَكُنْ وَاهِنًا يُحَقِّرُكَ مَنْ عَرَفَكَ، وَلَا تُشَارَّ مَنْ فَوْقَكَ، وَلَا تَسْخَرْ بِمَنْ هُوَ دُونَكَ، وَلَا تُتَارَعَ الْأَمْرَ أَهْلَهُ، وَلَا تُطْعِ السُّفْهَانَ، وَلَا تَكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ، وَلَا تَتَكَلَّنْ عَلَى كِفَايَةِ أَحَدٍ، وَقِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فِتْنَدَمٍ، وَاجْعَلْ قَلْبَكَ قَرِيبًا تُشَارِكُهُ، وَاجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهُ، وَعَارِيَةً تَرُدُّهَا، فَإِنَّكَ قَدْ جُعِلْتَ طَبِيبَ (نَفْسِكَ وَعَرَفْتَ آيَةَ الصَّحَّةِ، وَبَيَّنَ لَكَ الدَّاءُ، وَدَلَّتْ عَلَى الدَّوَاءِ، فَانْظُرْ قِيَامَكَ عَلَى نَفْسِكَ. (تحف العقول ص 304)

22. Who so ever starts a morning in a condition that he is worried & apprehensive for something else than getting his neck free (from the Hell fire) so he has taken a great & magnanimous thing easy & light. And he has shown inclination & asked his lord something insignificant & vile. (Worldly material) And the one who cheats & beguiles his brother & belittles him & has hostility towards him Allah will make the hell to be his abode. And the person who is jealous of a faithful, faith will dissolve & disappear from his heart just as salt dissolves into the water. [22](#)

مَنْ أَصْبَحَ مَهْمُومًا لِسَوَى فَكَأَكِ رَقَبَتِهِ فَقَدْ هَوَّنَ عَلَيْهِ الْجَلِيلُ، وَرَغِبَ مِنْ رَبِّهِ فِي الرِّيحِ الْحَقِيرِ، وَمَنْ غَشَّ أَخَاهُ -22
وَحَقَّرَهُ وَنَاوَاهُ جَعَلَ اللَّهُ النَّارَ مَأْوَاهُ، وَمَنْ حَسَدَ مُؤْمِنًا انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ. (تحف
العقول ص302)

23. Do not give away alms when the people are witnessing & watching so that they may consider you a pious one so if you did that you have received your reward.

But if you gave it away (in a manner) that your left hand does not become aware of it when you give it by your right hand. So then the one (Allah) for whom you have given it away secretly, will give you it's reward & remuneration in the presence of witnesses & evidences on the day when not being aware of the people about your almsgiving will not harm you. (Resurrection day). [23](#)

لَا تَتَصَدَّقْ عَلَى أَعْيُنِ النَّاسِ لِزُكُوكٍ، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ، وَلَكِنْ إِذَا أَعْطَيْتَ بِيَمِينِكَ فَلَا -23
تُطْلِعْ عَلَيْهَا شِمَالَكَ، فَإِنَّ الَّذِي تَتَصَدَّقُ لَهُ سِرًّا يُجْزِيكَ عِلَانِيَةً عَلَى رُؤُوسِ الْأَشْهَادِ، فِي الْيَوْمِ الَّذِي لَا يَضُرُّكَ أَنْ لَا
(يُطْلِعَ النَّاسَ عَلَى صَدَقَتِكَ). (تحف العقول ص305)

24. Some of the admonitions of Luqman (as) to his son say: 'Oh son, always be sober & gracious. And observe serenity & grace in your life affairs.

And be firm & stabilize yourself in the affairs of your brothers (helping & assisting them). So if you decide to achieve the honor & glory of the world then shorten your avarice & allurement from whatever is in the hands of the people, for, certainly the stations & posts which the prophets & the truthful came to achieve were on account of shortening & cutting off their avarice & temptations. [24](#)

من مواعظ لقمان لابنه -24

يَا بُنَيَّ الزِّمِ نَفْسَكَ التَّوَدَّةَ فِي أُمُورِكَ وَصَبِّرْ عَلَى مُوَوَّنَاتِ الْإِخْوَانِ نَفْسَكَ فَإِنْ أَرَدْتَ أَنْ تَجْمَعَ عِزَّ الدُّنْيَا فَاقْطَعْ ...
(طَمَعَكَ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّمَا بَلَغَ الْأَنْبِيَاءُ وَالصَّادِقُونَ مَا بَلَغُوا بِقَطْعِ طَمَعِهِمْ. بحار الانوار ج13 ص419-420)

25. It is the obligatory right for all the Muslims who know us that each one of them presents his practices of the day & night to himself (gets it checked by himself) & becomes an accountant & checker for himself. So if he sees a good deed he must increase & boost it up and if he sees a sin he must repent upon it, & ask forgiveness from Allah, lest he should get disgraced & dishonored on the judgment day. [25](#)

حَقٌّ عَلَى كُلِّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْزِضَ عَمَلَهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَى نَفْسِهِ، فَيَكُونُ مُحَاسِبَ نَفْسِهِ، فَإِنْ رَأَى حَسَنَةً -25
(اسْتَزَادَ مِنْهَا، وَإِنْ رَأَى سَيِّئَةً اسْتَغْفَرَ مِنْهَا، لِئَلَّا يَخْزَى يَوْمَ الْقِيَامَةِ). (تحف العقول ص301)

26. The one who deals with the people & does not commit excess upon them & talks to them & does not tell lie. And makes promise & does not break it, he is one of those whose slandering & back biting is prohibited & his forbearance & fortitude is completed & his justice & equity is exhibited & evident one & his brotherhood is obligatory & binding upon others. [26](#)

مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَحَدَّ ثَمَّهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، كَانَ مِنْ مِمَّنْ حَرُمَتْ غِيْبَتُهُ وَكَمُلَتْ مُرُوَّتُهُ -26
(وَوَظَّهَرَ عَدْلُهُ وَوَجَبَتْ أُخُوَّتُهُ. (اصول كافى ج2 باب المؤمن وعلاماته ص239)

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

And tomorrow, about which certainly they have hope & aspiration. [27](#)

أَلَيَّامُ ثَلَاثَةٌ: فَيَوْمٌ مَضَى لَا يُدْرَكُ، وَيَوْمٌ النَّاسُ فِيهِ فَيَنْبَغِي أَنْ يَغْتَنِمُوهُ، وَغَدًا إِنَّمَا فِي أَيْدِيهِمْ أَمَلُهُ. (تحف العقول -27
(ص324)

28. 'Oh son of jundab! The one who depends & trusts upon his practice gets perished. 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. [28](#)

يَا ابْنَ جُنْدَبٍ يَهْلِكُ الْمُتَكَلِّ عَلَى عَمَلِهِ وَلَا يَنْجُو الْمُجْتَرِي عَلَى الذُّنُوبِ الْوَائِقِ بِرَحْمَةِ اللَّهِ. قُلْتُ: فَمَنْ يَنْجُو؟ قَالَ -28
الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ وَالْخَوْفِ، كَأَنَّ قُلُوبَهُمْ فِي مِخْلَبِ طَائِرٍ شَوْقًا إِلَى الثَّوَابِ وَخَوْفًا مِنَ الْعَذَابِ. (تحف العقول
(ص302)

29. Goodness is just like its name (good, & excellent) & there is nothing superior & superb than the goodness except its reward & remuneration. And excellence & virtue is a gift from Allah to His servant. And it is not that who so ever loves to be fair & good to people does it (as well). And it does not happen that all those inclined & prone to it get the power & succeed in doing it. And it is not so that all those who have the power & limitation to practice & perform it get permitted & leave to perform it. So when Allah does a favor to a servant he gathers for him the inclination & tendency of doing good & the capacity & power & the permission. So then the prosperity & magnanimity gets completed for the goodness & its doer... [29](#)

الْمَعْرُوفُ كَاسْمِهِ، وَلَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا ثَوَابُهُ، وَالْمَعْرُوفُ هَدِيَّةٌ مِنَ اللَّهِ إِلَى عَبْدِهِ، وَلَيْسَ كُلُّ مَنْ -29
يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ، وَلَا كُلُّ مَنْ رَغِبَ فِيهِ يَقْدِرُ عَلَيْهِ، وَلَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤْذَنُ لَهُ فِيهِ، فَإِذَا

مَنْ اللَّهُ عَلَى الْعَبْدِ جَمَعَ لَهُ الرِّغْبَةَ فِي الْمَعْرُوفِ وَالْقُدْرَةَ وَالْإِذْنَ، فَهُنَاكَ تَمَّتِ السَّعَادَةُ وَالْكَرَامَةُ لِلطَّالِبِ وَالْمَطْلُوبِ
(إليه). (بحار ج 78 ص 246)

30. The person who moves to fulfill the need of his brother (in faith) is similar to the runner between SAFA & MARWA. And the one who fulfills (materializes) his need is like the person who wallowed & rolled in to his (own) blood on the way & course of Allah, on the day of Bader & uhud (battles). [30](#)

أَلَمَّا شَى فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَاضَى حَاجَتَهُ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ -30
(وَأُحُدٍ). (تحف العقول ص 303)

31. Allah bestowed His boons & beneficence's upon a nation as generosity & gifts. Then they did not thank him for those, so, those turned into curse & evil for them.

And He involved & entangled (as a test) a nation into afflictions & calamities & they exercised patience so those (calamities) turned for them into beneficence's. [31](#)

إِنَّ اللَّهَ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوهُ فَصَارَتْ عَلَيْهِمْ وَبَالًا، وَابْتَلَى قَوْمًا بِالصَّائِبِ فَصَبَرُوا فَكَانَتْ -31
(عَلَيْهِمْ نِعْمَةٌ). (بحار الانوار ج 78 ص 241)

32. Indeed when the sin is committed by a servant secretly, it does not harm but the one who commits it. Whereas, if it is committed openly & conspicuously & a restraints is not put upon it then it harms the general public. [32](#)

إِنَّ الْمَصِيَّةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَإِذَا عَمِلَ بِهَا عَلَانِيَةً وَلَمْ يُغَيَّرْ عَلَيْهِ أَضُرَّتْ بِالْعَامَّةِ. (قرب -32
(الاسناد ص 26)

33. A man does not become proud hearted & arrogant but for the self-abjection which he finds in his soul. [33](#)

(مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِدَلِيلَةٍ وَجَدَهَا فِي نَفْسِهِ. (اصول كافي ج 2 ص 312 -33)

34. Be kind & affectionate to your fathers (ancestors) your sons will treat you kindly & nicely & exhibit (be) modest to the women of other (people) they will treat your woman with modesty & chastity. [34](#)

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

(بِرُّوا آبَاءَكُمْ يَبْرُكُكُمْ أَبْنَاؤُكُمْ، وَعِفُّوا عَنِ نِسَاءِ النَّاسِ تَعْفُ نِسَاؤُكُمْ). (بحار الانوار ج78 ص242-34)

35. Connect the blood kinship relations with the one who disconnect & cuts off ties with you. And do grant to the one who deprives you. And do well to the person who does treat you bad. And salute to the one who abuses you. And treat him with justice the one who is cruel & oppressive to you, just as you like to be forgiven. So keep the forgiveness & remission of Allah in view. Do you not see that his sun shines (equally) over the pious one & the transgressors, & that his rain showers & pours down upon the pious ones & the evil doers (equally)? [35](#)

صِلْ مِنْ قَطْعِكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَسَلِّمْ عَلَى مَنْ سَبَّكَ وَأَنْصِفْ مَنْ خَاصَمَكَ، 35-
وَأَعْفُ عَمَّنْ ظَلَمَكَ، كَمَا أَنْكَ تُحِبُّ أَنْ يُعْفَى عَنْكَ، فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنْكَ، أَلَا تَرَى أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْأَبْرَارِ
(وَالْفُجَّارِ، وَأَنَّ مَطَرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ). (تحف العقول ص305)

36. Beware of three (kinds of) people. The dishonest & the zaloom [36](#) (the most oppressor, tyrant cruel) & telltale. Because the dishonest (who) is committing dishonesty to your benefit will (tomorrow) commit dishonesty with you & the one who is being cruel for your benefit will (tomorrow) commit excess & oppression against you & the person who culminates people, tells tales & back bites people before you, will (tomorrow) back bite you. [37](#)

إِحْذَرِ مِنَ النَّاسِ ثَلَاثَةً: الْخَائِنَ وَالظَّالِمَ وَالنَّمَامَ لِأَنَّ مَنْ خَانَ لَكَ خَانَكَ، وَمَنْ ظَلَمَ لَكَ سَيَظْلِمُكَ، وَمَنْ نَمَّ 36-
(إِلَيْكَ سَيَنْمُ عَلَيْكَ). (تحف العقول ص316)

37. when the resurrection day will come Allah will resurrect a religious scholar & a worshipper (devotee, votary) so when they (both) will stand before Allah it would be said to the adorer to start off toward the paradise & to the scholar it would be said ' , stop! Intercessor & mediate for the people for the best training which you imparted upon them. ' [38](#)

إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ الْعَالِمَ وَالْعَابِدَ، فَإِذَا وَقَفَا بَيْنَ يَدَيِ اللَّهِ عَزَّوَجَلَّ قِيلَ لِلْعَابِدِ : انْطَلِقْ إِلَى الْجَنَّةِ وَقِيلَ 37-
(لِلْعَالِمِ قِفْ تَشْفَعُ لِلنَّاسِ بِحُسْنِ تَأْدِيبِكَ لَهُمْ). (بحار ج8 ص56)

38. Two units of service offered by a married person is superior to seventy cycles of service offered by an unmarried one. [39](#)

(رَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيْهَا غَيْرُ مُتَزَوِّجٍ). (بحار الانوار ج103 ص219-38)

39. Toiling & laboring hard for one's family (wife & children & dependent) is like becoming the warrior of

a holy war on the course of Allah. [40](#)

(الكَاذُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. (وسائل الشيعة ج 12 ص 43-39)

40. Our intercession & mediation will not be won & attained by that person who depreciates & undervalues the services (prayers a Muslim offers five times a bay.) [41](#)

(لَا يَنَالُ شَفَاعَتَنَا مَنْ اسْتَخَفَّ بِالصَّلَاةِ. (فروع كافي ج 3 ص 270-40)

- [1.](#) Tuhaf al-Uqul. P .3.32
- [2.](#) Faroo Al Kafi Vol. 8. P 247
- [3.](#) Al Wasail Vol. 18, P 99
- [4.](#) Tuhaf al-Uqul, P .365
- [5.](#) Amali Sadduk, P 162
- [6.](#) Tuhaf al-Uqul, P .36.3
- [7.](#) Usool e Kafi Vol. 2. P 171
- [8.](#) Usoool e Kafi Vol. 2. P 166
- [9.](#) Usool e Kafi Vol. 2, P 170 Faithful's right upon his brother.'
- [10.](#) Usool e Kafi Vol. 2, P 166, chapter: Brother hood of faithful's
- [11.](#) Maanj Al Ekhbar. P .394
- [12.](#) Bihar ul-Anwar. Vol. 73. P 48
- [13.](#) Raozatal Waizeen. P 499
- [14.](#) Bihar ul-Anwar Vol. 78. P 278
- [15.](#) Tuhaf al-Uqul. P 362
- [16.](#) Tuhaf al-Uqul. P 366
- [17.](#) Usool e Kafi Vol. 2. P 105
- [18.](#) Tuhaf al-Uqul, P 304
- [19.](#) Usool e Kafi Vol. 2, P 47, The qualities of the faithful.
- [20.](#) Usool e Kafi Vol. I. P 47
- [21.](#) Tuhaf al-Uqul P 304
- [22.](#) Tuhaf al-Uqul P302
- [23.](#) Tuhaf al-Uqul. P 305
- [24.](#) Bihar ul-Anwar Vol. 13, P419/420
- [25.](#) Tuhaf al-Uqul, P 301
- [26.](#) Usool e Kafi Vol. 2, P 239, (chapter: The faithful & his signs)
- [27.](#) Tuhaf al-Uqul P 324
- [28.](#) Tuhaf al-Uqul P 302
- [29.](#) Bihar ul-Anwar Vol. 78, P 246
- [30.](#) Tuhaf al-Uqul, P 303
- [31.](#) Bihar ul-Anwar, Vol. 78, P 241
- [32.](#) Qarb ul-Asnad, P 26
- [33.](#) Usul-Al Kafi, Vol. 2, P 312
- [34.](#) Bihar ul-Anwar, Vol. 27, P 242
- [35.](#) Tuhaf al-Uqul. P 305
- [36.](#) Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.' The terrifically tyrant & cruel would be named

zaloom in Arabic language, whereas any ordinal cruel person would be known zalim (cruel). Almosid, the Arabian-English dictionary, not finding a proper term against zaloom (the tyrant most) has referred it to zalim (the ordinal' cruel).

[37.](#) Tuhaf al-Uqul P 316

[38.](#) Bihar ul-Anwar Vol. 8. P 56

[39.](#) Bihar ul-Anwar Vol. 103, P 219

[40.](#) Wasail ul-Shia Vol. 12, P 23

[41.](#) Undervaluing & degrading the prayers would range from not offering it to offering it sluggishly, slackly, out of its time & developing indifferent & careless attitude towards it. And not showing promptness, vigil & suitable care in its performance.

Source URL:

<https://www.al-islam.org/fascinating-discourses-fourteen-infallibles-shaykh-mohammad-ishtihardi/eighth-infallible-imam-jafar#comment-0>