

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

The fifth Infallible: Imam Hussain (as)

Name: Hussain

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

Subtitle: Aba Abdullah

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

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

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

Holy Shrine: in Karbala.

Duration of life: four parts

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

Forty Traditions from Imam Hussain (as)

اربعون حديثاً

عن الامام الحسين عليه لسلام

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

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

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

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

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

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

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

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

4. None is in peace on the resurrection day except the one who fears Allah in the world. [4](#)

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

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

فَبَدَأَ اللَّهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ، لِعَلِّمِهِ بِأَنَّهَا إِذَا أُدِّيَتْ وَأُقِيمَتِ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا -5
هَيَّئُهَا وَصَعَّبُهَا، وَذَلِكَ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَمُخَالَفَةِ الظَّالِمِ...
(تحف العقول ص237)

6. O, people! the Prophet of Allah (S) said the person who sees that a tyrant & unjust king has made the things forbidden by Allah legal & allowed, broken & 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 (Hell). [6](#)

أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِيلًا لِحَرَامِ اللَّهِ نَاكِثًا عَهْدَهُ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ -6
فِي عِبَادَةِ اللَّهِ بِالْإِثْمِ وَالْعَدْوَانِ فَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. (مقتل خوارزمي ج1
ص234)

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

إِنَّ النَّاسَ عَبِيدُ الدُّنْيَا، وَالدِّينُ لَعَقُ السِّنِّتِهِمْ، يَحُوطُونَهُ مَا دَرَّتْ مَعَائِشُهُمْ فَإِذَا مُحِصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ. (تحف -7
العقول ص245)

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

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

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

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

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

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

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

وَأَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا غُلِبْتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَشْعُرُونَ ذَلِكَ بِأَنَّ مَجَارِيَ الْأُمُورِ 11-
وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأَمْنَاءِ عَلَى حَالِهِ وَحَرَامِهِ فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَمَا سُلِبْتُمْ ذَلِكَ إِلَّا
بِتَفَرُّقِكُمْ عَنِ الْحَقِّ وَاخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ، وَلَوْ صَبَرْتُمْ عَلَى الْأَذَى وَتَحَمَّلْتُمْ الْمَوْؤَنَةَ فِي ذَاتِ اللَّهِ،
كَانَتْ أُمُورُ اللَّهِ، عَلَيْكُمْ تَرْدٌ وَعَنْكُمْ تَصْدُرُ، وَإِلَيْكُمْ تَرْجِعُ، وَلَكِنَّكُمْ مَكَّنْتُمُ الظُّلْمَةَ مِنْ مَنَزِلَتِكُمْ، وَأَسَلَمْتُمْ أُمُورَ اللَّهِ فِي
أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ، وَيَسْرُونَ فِي الشَّهَوَاتِ، سَلَطَهُمْ عَلَى ذَلِكَ فِرَارُكُمْ مِنَ الْمَوْتِ، وَاعْجَابُكُمْ بِالْحَيَاةِ الَّتِي هِيَ
(مُفَارِقَتُكُمْ... (تحف العقول ص238)

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

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُسًا فِي سُلْطَانٍ، وَلَا تِمْنًا سَأَ مِنْ فُضُولِ الْحُطَامِ، وَلَكِنْ لِنُرِيَ الْمَعَالِمَ 12-
مِنْ دِينِكَ وَنُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ، وَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَيُعْمَلَ بِفَرَائِضِكَ وَسُنَنِكَ وَأَحْكَامِكَ... (تحف
العقول ص239)

13. I have not stood up upon the incentive & provocation of self-conceit & arrogance & not as a chaos

creator & oppressor and indeed I have come out (stood up) wishing the rectification of my grandfather Mohammed (S) ummah. I want to order the good deed & forbid the evil & put into practice the character & morale of my grandfather Muhammad (S) & father Ali Ibn Abi talib (as) & [13](#)

إِنِّي لَمْ أَخْرُجْ أَشْرَأَ وَلَا بَطَرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ أَطْلُبُ الْإِصْلَاحَ فِي أُمَّةٍ جَدِّي مُحَمَّدٌ صَلَّى اللَّهُ -13
عَلَيْهِ وَآلِهِ وَسَلَّمَ أُرِيدُ أَنْ أَمَرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأُسِيرَ بِسِيرَةِ جَدِّي مُحَمَّدٍ، وَسِيرَةِ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ.
(مقتل خوارزمي ج 1 ص 188)

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

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

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

فَإِنْ تَكُنْ الدُّنْيَا تُعَدُّ نَفِيسَةً -14

فَدَارُ ثَوَابِ اللَّهِ أَعْلَى وَأَنْبَلُ

وَإِنْ تَكُنْ الْأَبْدَانُ لِلْمَوْتِ أَنْشِئَتْ

فَقَتْلُ آمَرٍ بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ

وَإِنْ تَكُنْ الْأَرْزَاقُ قَسَمًا مَقْدَرًا

فَقِلَّةُ حِرْصِ الْمَرْءِ فِي الرِّزْقِ أَجْمَلُ

وَإِنْ تَكُنْ الْأَمْوَالُ لِلتَّرْكِ جَمْعُهَا

فَمَا بِالْمُتْرُوكِ بِهِ الْخُرُّ يَخْلُ

(بحار الانوار ج 44 ص 374)

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

يا شِيعَةَ الْإِبْنِ أَبِي سُفْيَانَ إِن لَّمْ يَكُنْ لَكُمْ دِينٌ وَكُنْتُمْ لَا تَخَافُونَ الْمَعَادَ فَكُونُوا أَحْرَاراً فِي دُنْيَاكُمْ. (مقتل خوارزمي -15 ج 2 ص 374)

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

إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ، وَهِيَ أَفْضَلُ الْعِبَادَةِ. (تحف العقول ص 246)

17. Do know that the people's being needy towards you is a beneficence of Allah upon you so do not get tired of the beneficence's lest those should turn into calamity & woes. [17](#)

وَأَعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمْلُوا النَّعَمَ فَتَحْزَنُوا -17

(بحار الانوار ج 7 ص 121)

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

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

Although Allah says “And do not be harassed by the people & have the fear of Me. [18](#)

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

إِعْتَبِرُوا أَيُّهَا النَّاسُ بِمَا وَعَظَ اللَّهُ بِهِ أَوْلِيَاءَهُ مِنْ سُوءِ ثَنَائِهِ عَلَى الْأَحْبَارِ، إِذْ يَقُولُ: لَوْلَا يَنْهَيْهِمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ 18- عَنْ قَوْلِهِمُ الْإِثْمَ، وَقَالَ: لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ - إِلَى قَوْلِهِ - لَيْتَسَ مَا كَانُوا يَفْعَلُونَ، وَإِنَّمَا عَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ لِأَنَّهُمْ كَانُوا يَرَوْنَ مِنَ الظَّالِمَةِ الَّذِينَ بَيْنَ أَظْهَرِهِمُ الْمُنْكَرَ وَالْفَسَادَ فَلَا يَنْهَوْنَهُمْ عَنْ ذَلِكَ رَغْبَةً فِيمَا كَانُوا يَنَالُونَ مِنْهُمْ، وَرَهْبَةً مِمَّا يَحْذَرُونَ، وَاللَّهُ يَقُولُ: (فَلَا تَخْشَوْا النَّاسَ وَاخْشَوْنِي)، وَقَالَ (الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ). (تحف العقول ص 237)

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

(مَنْ طَلَبَ رِضَا النَّاسِ سَخَطَ اللَّهُ وَكَلَّهُ إِلَى النَّاسِ. (بحار الانوار ج 78 ص 118- 19)

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

(إِيَّاكَ وَظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ جَلَّ وَعَزَّ. (بحار ج 78 ص 118- 20)

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

(مِنْ أَحَبَّكَ نَهَاكَ وَمَنْ أَبْغَضَكَ أَغْرَاكَ. (بحار الانوار ج 78 ص 128- 21)

22. The intellect does not achieve completion except by observance & following of the right. [23](#)

(لَا يَكْمُلُ الْعَقْلُ إِلَّا بِاتِّبَاعِ الْحَقِّ. (بحار الانوار ج 78 ص 128- 22)

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

(مُجَالَسَةُ أَهْلِ الْفِسْقِ رَيْبَةٌ. (بحار الانوار ج 78 ص 122- 23)

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

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

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

جَاءَ رَجُلٌ إِلَى سَيِّدِ الشُّهَدَاءِ وَقَالَ: أَنَارَ رَجُلٌ عَاصٍ، وَلَا أَصْبِرُ عَنِ الْمَعْصِيَةِ فَعِظْنِي بِمَوْعِظَةٍ فَقَالَ عَلَيْهِ السَّلَامُ: افْعَلْ خَمْسَةَ أَشْيَاءَ وَأَذْنِبْ مَا شِئْتَ، فَأَوَّلُ ذَلِكَ لَا تَأْكُلْ رِزْقَ اللَّهِ وَأَذْنِبْ مَا شِئْتَ، وَالثَّانِي أُخْرِجْ مِنْ وَلَايَةِ اللَّهِ وَأَذْنِبْ مَا شِئْتَ، وَالثَّلَاثُ أَطْلُبْ مَوْضِعًا لَا يَرَاكَ اللَّهُ وَأَذْنِبْ مَا شِئْتَ، وَالرَّابِعُ إِذَا جَاءَكَ مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَكَ فَادْفَعْهُ عَنْ نَفْسِكَ وَأَذْنِبْ مَا شِئْتَ، الْخَامِسُ إِذَا ادْخَلَكَ مَالِكٌ فِي النَّارِ فَلَا تَدْخُلْ فِي النَّارِ وَأَذْنِبْ مَا شِئْتَ. (بحار الانوار ج 78 ص 126)

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

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

27. Hurrying & making haste is witlessness, & insanity. [28](#)

(الْعَجَلَةُ سَفَهٌ. (بحار الانوار ج 78 ص 122-27

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

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

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

(مِنْ عِلَامَاتِ أَهْلِ الْجَهْلِ الْمُمَارَاةُ لِغَيْرِ أَهْلِ الْفِكْرِ. (بحار ج 78 ص 119-29

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

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

31. Emulate & compete each other in achieving the human values & rush & hasten to get the spiritual treasures. [32](#)

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

32. Whoso ever has generosity becomes the chief & that one who commits parsimony & stinginess becomes degraded & objected. [33](#)

(مَنْ جَادَ سَادَ، وَمَنْ بَخِلَ رَذِلَ. (بحار ج 78 ص 121- 32)

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

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

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

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

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

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

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

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

(لَا تَرْفَعِ حَاجَتَكَ إِلَّا إِلَى أَحَدٍ ثَلَاثَةً: إِلَى ذِي دِينٍ أَوْ مُرُوءَةٍ أَوْ حَسَبٍ. (بحار ج78 ص118-37)

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

(إِعْمَلْ عَمَلٌ رَجُلٌ يَعْلَمُ أَنَّهُ مَأْخُوذٌ بِالْإِجْرَامِ مَجْزِيٌّ بِالْإِحْسَانِ. (بحار الانوار ج78 ص127-38)

39. There are seventy benefactions & rewards for saluting sixty nine are for the one who initiates it & one for the replier. [39](#)

(لِلسَّلَامِ سَبْعُونَ حَسَنَةً تِسْعٌ وَسِتُّونَ لِلْمُبْتَدِي وَوَاحِدَةٌ لِلرَّادِّ. (بحار الانوار ج78 ص120-39)

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

(لَا تَقُولَنَّ فِي أَخِيكَ إِذَا تَوَارَى عَنْكَ إِلَّا مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ عَنْهُ. (بحار الانوار ج78 ص127-40)

- [1.](#) Bihar ul-Anwar Vol. 98, P 226
- [2.](#) Prayer of Arafaa Day, Bihar ul-Anwar, Vol. 98, P 228
- [3.](#) Maqatal Khawarzami, Vol. 1, P 239
- [4.](#) Bihar ul-Anwar Vol. 449 P 192
- [5.](#) Tuhaf al-Uqul. P 237
- [6.](#) Maqatal Khawarzami, Vol. I. P 234
- [7.](#) Tuhaf al-Uqul. P 245)
- [8.](#) Tuhaf al-Uqul. P 248)
- [9.](#) Tuhaf al-Uqul. P 245
- [10.](#) Tuhaf al-Uqul. P 245
- [11.](#) Tuhaf al-Uqul, P 2.38
- [12.](#) Tuhaf al-Uqul, P 2.39
- [13.](#) Maqatal Khawarzami, Vol. I, P 188
- [14.](#) Bihar Al Anwar Vol. 44, P 374
- [15.](#) Maqatal Khwarzami Vol. 2, P .33
- [16.](#) Tuhaf al-Uqul, P 24
- [17.](#) Bihar ul-Anwar, Vol. 78, P 121
- [18.](#) Surah Maida 46
- [19.](#) Tuhaf al-Uqul, P 237
- [20.](#) Bihar ul-Anwar Vol. 78. P 126
- [21.](#) Bihar ul-Anwar Vol. 78. P 118
- [22.](#) Bihar ul-Anwar Vol. 78, P 128
- [23.](#) Bihar ul-Anwar Vol. 78, P 127
- [24.](#) Bihar ul-Anwar Vol78, P 122
- [25.](#) Mustadrak ul-Wasail, Vol. 2, P 294

- [26.](#) Bihar ul-Anwar Vol. 78, P 126
- [27.](#) Tuhaf al-Uqul, P 248
- [28.](#) Bihar ul-Anwar Vol. 78, P 122
- [29.](#) Bihar ul-Anwar Vol. 78, P 117
- [30.](#) Bihar ul-Anwar Vol. 78, P 119
- [31.](#) Bihar ul-Anwar Vol. 78, P 119
- [32.](#) Bihar ul-Anwar Vol. 78. P 121
- [33.](#) Bihar ul-Anwar Vol. 78. P 121
- [34.](#) Bihar ul-Anwar Vol. 78. P 121
- [35.](#) Bihar ul-Anwar Vol. 78. P 121
- [36.](#) (Balaghat Al Hussain Alkalimatul Qisar. 45)
- [37.](#) Maani Al Ikhbar P 401
- [38.](#) Bihar ul-Anwar Vol. 78. P 127
- [39.](#) Bihar ul-Anwar Vol. 78. P 120
- [40.](#) Bihar ul-Anwar Vol. 78. P 127

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