

The Fourteenth Infallible: The Twelfth Imam Mahdi (The Imam of this age) and his forty discourses

Fourteenth Infallible twelfth Imam Mahdi

Name: (Mahdi) The name sake of Prophet (S)

Renowned Titles: Mahdi, Mauood, The Imam e Asr, Sahib Uz Zaman, Baqiyyat Ullah, Qaim (Arwahana Lahul Fida) (May our souls be sacrificed for him)

Father and Mother: Imam Hassan Askari and Narjis Khatoon (as)

Time & Place of Birth: 15th of shabban, year 255 or 256 Hijrah, in Samara and Remained under the guardianship of his father for nearly five years in secrecy.

Duration of life: Four Phases”

1. Childhood: Secretly nursed by his father upto a period of five years so that he may remain safe & secure from the harm of the enemies. And when his father was martyred in 260 Hijrah, the post of Imamate was shifted over to him.
2. The short & small occultance: Started from the year 260 Hijrah & ended in 329 Hijrah, comming to nearly 70 years.
3. The major occultance: Began in the year 329 Hijrah & till Allah pleases that he appears, it will continue on.
4. The shinning period of his advent.

Forty Discourses from Imam Mahdi (as)

اربعون حديثاً

(عن الامام مهدي (عجل الله تعالى فرجه

1. Indeed the divine destinies will never be over whelmed & overcome & the divine will does never get rejected & nothing can supersede the divine grace. [1](#)

(أَقْدَارُ اللَّهِ لَا تُغَالِبُ، وَإِرَادَتُهُ لَا تُرَدُّ، وَتَوْفِيقُهُ لَا يُسْبَقُ. (البحار ج53 ص191-1

2. Allah has not created the creations as futile & in vain. & has not let them go aimless & purposeless. [2](#)

(إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَلَا أَهْمَلَهُمْ سُدىً...» (بحار الانوار ج53 ص194...»-2

3. Allah raised *Mohammed (S)* as beneficence for the worlds & completed His favors with him & ended the (series of) Apostles by him. And sent him toward all the people (for their guidance). [3](#)

بَعَثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَحْمَةً لِّلْعَالَمِينَ وَتَمَّمَ بِهِ نِعْمَتَهُ وَخَتَمَ بِهِ أَنْبِيَاءَهُ وَأَرْسَلَهُ إِلَى النَّاسِ كَافَّةً...»-3
(بحار الانوار ج53 ص194

4. He (SWT) says "AUF LAM MEEM (الم) Do men think that they will be left alone on saying we believe, & not tried?"

So he says: 'How people have undergone test & trial & how do they wonder around In astonishment & bewilderment sometime to the left & some times to the right. They have been detached from their religion or involved in doubts (ambiguity) or have become the enemy of the right. Or they are ignorant of the true traditions & correct prophecies & information's. Or they intentionally forget what they know. Do know it that the earth never gets empty & void of authority (argument) of Allah (the Prophet or Imam) whether he is evident & apparent or hidden & concealed (from the eyes)

(Chapter: decree from the master (Imam) of the age.) [4](#)

فَإِنَّهُ عَزَّوَجَلَّ يَقُولُ: «أَلَمْ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ» كَيْفَ يَتَسَاقَطُونَ فِي الْفِتْنَةِ-4
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 فَتَنَاسَوْا مَا يَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا ظَاهِرًا وَأَمَّا مَغْمُورًا.

5. Have you not heard the word of Allah that "O believers obey Allah & the Prophet (S) & those In authority from among you". Has Allah ordained anything except what is stable & constant up to the day of resurrection? Do you not see that Allah made shelters for you to seek refuge & flags to get guided right from the age of Adam (as) to the previous Imam (i.e. Imam Hassan Askari (as)).

Whenever a flag disappeared another flag appeared. And when one star disappeared another star rose. So when Allah turned his soul back toward Himself you presumed that Allah disconnected the medium between Himself & His creations. Nay, never at all has or would this happen till the dooms day, & the order of Allah gets manifested, where as they the (infidels) dislike it. [5](#)

أَمَّا سَمِعْتُمُ اللَّهَ عَزَّوَجَلَّ يَقُولُ « يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ » هَلْ أَمَرَ إِلَّا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ؟ أَوَلَمْ تَرَوْا أَنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ لَكُمْ مَعَاقِلَ تَأْتُونَ إِلَيْهَا وَأَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَدُونِ آدَمَ عَلَيْهِ السَّلَامُ إِلَى أَنْ ظَهَرَ الْمَاضِي (أَبُو مُحَمَّدٍ) صَلَوَاتُ اللَّهِ عَلَيْهِ كُلَّمَا غَابَ عِلْمٌ بَدَأَ عِلْمٌ وَإِذَا أَفْلَ نَجْمٌ طَلَعَ نَجْمٌ، فَلَمَّا قَبَضَهُ 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 كَارِهُونَ. (كمال الدين ج2 ص487)

6. The past (Imam Hassan Askari) crossed over the way of his fore fathers with great prosperity, & success, & disappeared from the sights. He followed the conduct of his ancestors with great exactness & similarity and led his life without any difference. His testament & knowledge. & the one who is his successor & follows the same program & way exists among us. And nobody ever disputes his place & office with us except the cruel sinner. And the one except us who proclaims the post of Imamate is an infidel. And if it was not that Allah's order is not to be subdued and His secrets are not to be revealed I would have manifested to you my right in a way that your minds would have glowed & your doubts would have cast off but only that which Allah desires takes place. And there is a fixed time for everything therefore, be pious & be obedient to us. [6](#)

إِنَّ الْمَاضِي (ع) مَضَى سَعِيداً فَقِيداً عَلَى مِنْهَاجِ آبَائِهِ عَلَيْهِمُ السَّلَامُ حَدَّوْا النُّعْلَ بِالنُّعْلِ وَفِينَا وَصِيَّتُهُ وَعِلْمُهُ... « 6- وَمَنْ هُوَ خَلَفَهُ وَمَنْ يَسُدُّ مَسَدَهُ وَلَا يُنَازِعُنَا مَوْضِعَهُ إِلَّا ظَالِمٌ أَثِمٌ وَلَا يَدَّ عِيَهُ دُونَنَا إِلَّا جَاحِدٌ كَافِرٌ وَلَوْلَا أَنَّ أَمْرَ اللَّهِ لَا يُغْلَبُ وَسِرَّهُ لَا يُظْهَرُ وَلَا يُعْلَنُ لَظَهَرَ لَكُمْ مِنْ حَقِّنَا مَا تَبَهَّرْتُمْ مِنْهُ عُقُولُكُمْ وَيُزِيلُ شُكُوكَكُمْ لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَلِكُلِّ أَجَلٍ كِتَابٌ فَاتَّقُوا اللَّهَ وَسَلِّمُوا لَنَا. (البحار ج53 ص179)

7. And when the incidents occur & take shape then turn to those who describe our Hadiths since they are my proof & authority over you & I am the authority of Allah upon them. [7](#)

وَأَمَّا أَلْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ، وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ. (كمال الدطن ج2 ص484)

8. Oh Allah bestow upon our (religious) scholars the piety in the world & admonition to others.

And to the students & researchers, the struggle, search & keenness & eagerness for getting knowledge. And to the listeners the following & acceptance (of what they hear from them). And to the patients of the Muslims cure & comfort. And to our dead & deceased ones the kindness & compassion. And to our old & aged ones grace & peace & tranquility. And to our youth reference & conversion & repentance. And to the ladies modesty & shame. And to our wealthy ones the humility & amplitude & to our poor & have no the patience & contentment. [8](#)

اللَّهُمَّ .. وَتَفَضَّلْ عَلَى عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلَى الْمُتَعَلِّمِينَ بِالْجُهِدِ وَالرَّغْبَةِ، وَعَلَى الْمُسْتَمِعِينَ بِالِاتِّبَاعِ « 8-
وَالْمَوْعِظَةِ وَعَلَى مَرْضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَعَلَى مَوْتَاهُمْ بِالرَّأْفَةِ وَالرَّحْمَةِ، وَعَلَى مَشَائِخِنَا بِالْوَقَارِ
وَالسَّكِينَةِ، وَعَلَى الشَّبَابِ بِالْإِنَابَةِ وَالتَّوْبَةِ، وَعَلَى النِّسَاءِ بِالْحَيَاءِ وَالْعِفَّةِ، وَعَلَى الْأَغْنِيَاءِ بِالتَّوَاضُّعِ وَالسَّعَةِ، وَعَلَى الْفُقَرَاءِ
بِالصَّبْرِ وَالْقَنَاعَةِ... (المصباح للكفعي ص281)

9. Our hearts are the utensils of the Divine will so when Allah wishes something, we too wish the same. [9](#)

(قُلُوبُنَا أَوْعِيَةٌ لِمَشِيئَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا...» (بحار الانوار ج2 ص52 ص51...» 9-

10. So know it there is no relation & kinship between Allah & any individual. [10](#)

(فَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّوَجَلَّ وَبَيْنَ أَحَدٍ قَرَابَةٌ. (كمال الدين ج2 ص484-10

11. So know it that the right of Imamate is with us & among us. And who so ever says (believes) it to be with others than us, he is a blamer, liar. And nobody except us claims it but the gone astray & deviated one. [11](#)

وَلْيَعْلَمُوا أَنَّ الْحَقَّ مَعَنَا وَفِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلَّا كَذَابٌ مُفْتَرٍ وَلَا يَدْعِيهِ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ...» (كمال» 11-
(الدين ج2 ص511)

12. Oh Allah, for the right of the one who supplicates to you, & calls you in the oceans & lands. Peace be upon Muhammad & his household. And grant the vastness & abundance of sustenance to the poor men & women of the faithful's. And bestow health & cure & comfort upon the patients & diseased among the faithful men & women. And mercy & magnanimity over the faithful men & women. And beneficence & benevolence, & forgiveness to their dead ones. And grant to their travelers a safe & handful return to their homelands.

For the sake of the right of Muhammad & all His household. [12](#)

إِلَهِي بِحَقِّ مَنْ نَاجَاكَ، وَبِحَقِّ مَنْ دَعَاكَ فِي الْبَحْرِ وَالْبَرِّ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَتَفَضَّلْ عَلَى فَقَرَاءِ الْمُؤْمِنِينَ -12
وَالْمُؤْمِنَاتِ بِالْغِنَى وَالسَّعَةِ، وَعَلَى مَرْضَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالشِّفَاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بِاللُّطْفِ وَالْكَرَامَةِ، وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَعَلَى غُرَبَاءِ الْمُؤْمِنِينَ
(وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ، بِحَقِّ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. (المصباح للكفعمي ص306

13. Those who fix a time (regarding the advent of Imam Mahdi (as)) are liars. [13](#)

(كَذِبَ الْوَقَاتُونَ. (كمال الدين ج2 ص483-13

14. And the how-ness of benefiting from me in my occultation is like the benefiting from the sun when it disappears from the eyes behind the clouds. [14](#)

وَأَمَّا وَجْهُ الْإِنْتِفَاعِ بِي فِي غَيْبَتِي فَكَأَنَّ الْإِنْتِفَاعَ بِي فِي غَيْبَتِي فَكَأَنَّ الْإِنْتِفَاعَ بِالشَّمْسِ إِذَا غَبَبَهَا عَنِ الْأَبْصَارِ السَّحَابُ. -14
(بحار الانوار ج78 ص380

15. Oh Allah, the calamity has become great, & the secret has become revealed & open, & the curtains have been removed (from the works) & the hopes have discontinued & the earth has become narrow & the sky has refused the showers of blessing & you are the helper & to you the complaint has to be made. And we have got to depend upon you in hardships & easiness. [15](#)

إِلَهِي عَظُمَ الْبَلَاءُ، وَبَرِحَ الْخِفَاءُ، وَانْكَشَفَ الْغِطَاءُ، وَانْقَطَعَ الرَّجَاءُ، وَضَاقَتِ الْأَرْضُ، وَمُنِيعَتِ السَّمَاءُ، وَأَنْتَ -15
(الْمُسْتَعَانُ، وَإِلَيْكَ الْمُشْتَكِي، وَعَلَيْكَ الْمَعُولُ فِي الشَّدَّةِ وَالرَّخَاءِ. (الصحيفة المهدية ص69

16. And indeed I am the safety & security for the people of the earth. [16](#)

(وَإِنِّي لَأَمَانٌ لِأَهْلِ الْأَرْضِ...» (بحار الانوار ج53 ص181... -16

17. Allah does not accept for the righteousness (any thing) except completion & for the falsehood (any thing) except downfall. [17](#)

(أَبَى اللَّهُ عَزَّوَجَلَّ لِلْحَقِّ إِلَّا إِتْمَامًا وَلِلْبَاطِلِ إِلَّا زُهُوفًا...» (بحار الانوار ج53 ص193... -17

18. And pray much for the quickness of deliverance for that is your (own) deliverance. [18](#)

(وَأَكْثَرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ. (كمال الدين ج2 ص485-18

19. I am the last & final of the legatees (guardians) & for my sake Allah repulses the calamity from my family & shias. [19](#)

(أَنَا خَاتِمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ الْبَلَاءَ عَنْ أَهْلِي وَشِيعَتِي...» (بحار الانوار ج52 ص30...-19

20. And as for the reason of the incidence of occultation so Allah says ' , Oh those who believe! Do not question about the things which if get apparant & dislosed to you you would feel bad about those.' [20](#)

وَأَمَّا عَلَّةُ مَا وَقَعَ مِنَ الْغَيْبَةِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ « يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ ». 20-
(كمال الدين ج2 ص485)

21. Oh Allah, if I obey you then praise & Eulom' is for you & if I disobey & commit sin then proof & authority is for You. Comfort & deliverence is from You. Glorified is the Allah who grants boon & beneficence & accepts 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. [21](#)

اللَّهُمَّ إِنْ أَطَعْتُكَ فَالْمَحْمَدَةُ لَكَ وَإِنْ عَصَيْتُكَ فَالْحُجَّةُ لَكَ مِنْكَ الرُّوحُ وَمِنْكَ الْفَرَجُ، سُبْحَانَ مَنْ أَنْعَمَ 21-
وَشَكَرَ، وَسُبْحَانَ مَنْ قَدَّرَ وَغَفَرَ، اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَهُوَ الْإِيمَانُ بِكَ،
(لَمْ أَتَّخِذْ لَكَ وَلَدًا وَلَمْ أَدْعُ لَكَ شَرِيكًا، مَنَّا مِنْكَ بِهِ عَلَيَّ، لَا مَنَّا مِنِّي بِهِ عَلَيْكَ... (مهج الدعوات ص295

22. And the person who eats anything from our wealth money (like khomas) indeed, he eats up fire (putting fire into his belly) & soon he will enter the hell fire. [22](#)

وَمَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَسَيَصِلَى سَعِيرًا. (كمال الدين ج2 ص521)باب (ذكر 22-
(التوقيعات

23. So every one of you must practice (in a manner) so as to get closer to our love & must take distance from thing which brings closer to our displeasure & anger. [23](#)

فَلْيَعْمَلْ كُلُّ امْرِئٍ مِنْكُمْ مَا يَقْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَيَتَجَنَّبَ مَا يُدْنِيهِ مِنْ كَرَاهَتِنَا وَسَخَطِنَا...» (الاحتجاج...-23
(ص498

24. So shut the doors of querries which are not benefitial (meaning-ful) for you. [24](#)

(فَاغْلِقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ...» (بحار ج52 ص92...-24)

25. I am the Mahdi (the rightly guided one) I am the upholder & upkeeper of the age. I am the one who fills it (the earth) with justice just as it is filled up with aggression & cruelty. The earth does not remain empty of the Proof & authority of Allah. [25](#)

أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمَلُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا إِنَّ الْأَرْضَ لَا تَخْلُومِن حُجَّةٍ... (بحار الانوار ج52 ص25)

26. And make (turn) your intention towards us with love based upon the conspicuous sunnah (traditions). [26](#)

(وَاجْعَلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوَدَّةِ عَلَى السُّنَّةِ الْوَاضِحَةِ...» (بحار ج53 ص179...-26)

27. Oh Allah grant us the divine grace about obedience & taking distance from sin, & the truth of intention & the recognition of honour & grace & bestow upon us the beneficence of guidance, And uphold & keep our tongues with truth & wisdom & fill our hearts with knowledge & recognition (of Allah). And purify our interior (bellies) from forbidden & doubtful things. And constrain our hands from aggression, oppression & theft (stealing). And cover our eyes from transgression (viewing the forbidden things) & the dishonesty (of looks) And obstruct & cover our ears from listening & lending ear to futile & fake talk & back biting. [27](#)

اللَّهُمَّ ارْزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ الْمَعْصِيَةِ، وَصِدْقَ النِّيَّةِ، وَعِرْفَانَ الْحُرْمَةِ، وَكَرِمَنَا بِالْهُدَى وَالِاسْتِقَامَةِ، وَسَدِّدْ - 27
السِّنَّتِنَا بِالصَّوَابِ وَالْحِكْمَةِ، وَأَمَلْ قُلُوبَنَا بِالْعِلْمِ وَالْمَعْرِفَةِ وَطَهِّرْ بُطُونَنَا مِنَ الْحَرَامِ وَالشُّبْهَةِ، وَاكْفِفْ أَيْدِينَا عَنْ ظُلْمٍ
وَالسَّرِقَةِ، وَاغْضُضْ أَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَاسْدُدْ أَسْمَاعَنَا عَنِ اللَّغْوِ وَالْغِيبَةِ... (المصباح للكفعمي ص281)

28. So indeed the major occultation has taken place therefore, there is no advent except when Allah gives permission. [28](#)

(فَقَدْ وَقَعَتِ الْغَيْبَةُ التَّامَّةُ فَلَا ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ عَزَّوَجَلَّ . (كمال الدين ج2 ص516-28)

29. And when Allah gives us the permission of speaking then the right will get manifested & the falsehood will get annihilated. [29](#)

(وَإِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَاضْمَحَلَّ الْبَاطِلُ...» (بحار الانوار ج 53 ص 196 ...»-29

30. I am the remnant (the remainings of the Allah's affair) upon His earth & the avenger & vengeance taker from His enemies. [30](#)

(أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَالْمُنْتَقِمُ مِنْ أَعْدَائِهِ...» (بحار ج 52 ص 24»-30

31. And when I appear then at that time of my advent there would be no oath of allegiance taking for the devils upon my neck.

(I will not sit silent rather I will fight them). [31](#)

وَأَنِّي أَخْرُجُ حِينَ أَخْرُجُ وَلَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاعِغِ عَنْقِي. (بحار الانوار ج 78 ص 380) باب مواعظ الامام القائم -31
(ع) وحكمه

32. We are not heedless to your life affairs & do not forget mentionings of you. [32](#)

(إِنَّا غَيْرُ مُهْمِلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِينَ لِذِكْرِكُمْ...» (بحار ج 53 ص 175 ...»-32

33. Oh Allah shower your benedictions upon Muhammad & his household. And honour & revere your saints (friends) by fulfilling & materialising your promise & make them reach & have access to their aspirations regarding your help. And protect them against the fear of the one who has stood up against you. [33](#)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْرِمِ أَوْلِيَاءَكَ بِإِنجَازِ وَعْدِكَ، وَبَلِّغْهُمْ دَرَكَ مَا يَأْمُلُونَهُ مِنْ نَصْرِكَ، وَاكْفُفْ عَنْهُمْ بَأْسَ مَنْ نَصَبَ الْخِلَافَ عَلَيْكَ وَتَمَرَّدَ بِمَنْعِكَ عَلَى رُكُوبِ مُخَالَفَتِكَ، وَاسْتَعَانَ بِرِفْدِكَ عَلَى قَلِّ حَدِّكَ، وَقَصَدَ لِكَيْدِكَ بِأَيْدِكَ، وَوَسَّعَتْهُ جِلْمًا لِيَتَأَخَّذَهُ عَلَى جَهْرَةٍ، وَتَسْتَأْصِلَهُ عَلَى غِرَّةٍ، فَإِنَّكَ اللَّهُمَّ قُلْتَ وَقَوْلُكَ الْحَقُّ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْيَنْتَ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ وَقُلْتَ (فَلَمَّا آسَفُونَا أُنْتَقِمْنَا مِنْهُمْ). (مهج الدعوات ص 68

34. Curse of Allah & His angles & all the people be upon the one who eats up & consumes (even) one dirham (unit of currency) out of our money as haram (forbidden). [34](#)

لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ مِنْ مَالِنَا دِرْهَمًا حَرَامًا. (كمال الدين ج 2 ص 552) باب (ذكر)
(التوقيعات)

35. We do not accept your wealth except for the sake of purifying those. [35](#)

(وَأَمَّا أَمْوَالُكُمْ فَلَا نَقْبَلُهَا إِلَّا لِتَطَهَّرُوا. (كمال الدين ج2 ص484-35)

36. Oh Allah, the owner of people necks (Having domination over them) and oh the breaker (defeater) of groups. Oh, the opener of doors, oh the creator of causes & media, provide a cause & media for us since we do not have the strength & means to achieve that, for the sake of the (word) there is no Allah except Allah & Muhammad is the Prophet (S) of Allah, peace be upon him & entire of his household. [36](#)

يا مَالِكَ الرَّقَابِ يا هَازِمَ الْأَحْزَابِ يا مُفْتَحَ الْأَبْوَابِ يا مُسَبِّبَ الْأَسْبَابِ سَبِّبْ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلَبًا بِحَقِّ لَا -36
(إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّواتُ اللَّهِ عَلَيْهِ وَآلِهِ أَجْمَعِينَ. (مهج الدعوات ص45)

37. Oh the light of light, oh the administrator of the affairs, oh the raiser of those who are in the graves!

Shower your benediction upon Muhammad & his household.

And free me & my shias out of the (state of) anguish to have joy & deliverance & exodus out of the sorrow & grief. And broaden the way of your kindness for us. And send us something from yourself which may make us comfortable & in (the state of) deliverance. And treat us in a way that you are fit & worthy for it. Oh the kind one, oh the merciful of all the mercifuls. [37](#)

يا نُورَ النُّورِ، يا مُدَبِّرَ الْأُمُورِ، يا بَاعِثَ مَنْ فِي الْقُبُورِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ لِي وَلِشِيعَتِي مِنْ-37
الضِّيقِ فَرَجًا وَمِنْ الْهَمِّ مَخْرَجًا، وَأَوْسِعْ لَنَا الْمَنْهَجَ وَأَطْلِقْ لَنَا مِنْ عِنْدِكَ مَا يُفْرِجُ، وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ، يَا كَرِيمُ، يَا
أَرْحَمَ الرَّاحِمِينَ.

(الجنة الواقية فصل26)

38. Indeed we have thorough knowledge which encompasses your news (incidents & affairs of life). And nothing out of your news remain hidden from us. [38](#)

(فَأَنَّا يُحِيطُ عِلْمُنَا بِأَنْبَائِكُمْ وَلَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ. (بحار الانوار ج53 ص175-38)

39. And the advent & occurrence of deliverance pertains to the permission of Allah. [39](#)

(وَأَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ. (كمال الدين ج2 ص484-39)

40. Nothing like service rubs the nose of Satan upon dust so perform the service & rub the nose of Satan upon dust. [40](#)

(فَمَا أُرْغِمَ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِثْلَ الصَّلَاةِ فَصَلِّهَا وَأَرْغِمِ أَنْفَ الشَّيْطَانِ. (بحار الانوار ج 53 ص 182 ...) -40

END NOTE

1. Usul al- Kafi vol 1 p41 chapter questioning the scholar & his answers Hadith -8
2. Usul al- Kafi vol 42 (chapter. Dissemination of knowledge Hadith -4.
3. Nahjul Balaghah. Hikmat 147.
4. Usul al- kafi vol 1 P 42.
5. Usul al- kafi p33.
6. Wasailushia vol 18 P 102.
7. Safinatul Bihar Vol 1 p. 504, Usul al- Kafi vol 1 p.49.
8. Bihar ul Anwar, vol2, p156.
9. Quotation from Biha vol.2 p157.
10. 'Goodly saying', outline of it, p175, 181.
11. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.' The terrifically tryant & cruel would be named zaloom in Arabic language. Where as any ordinal)' cruel person would be known zalim (cruel). Almosid (the Arabian. English) dictionaly not finding a proper term agaiust zaloom (the tyrant most) has refered it to zalim (the ordinal)' cruel)
12. Undervaluing & degrading the prayers would range from not offering it to offering it sluggishly slakly, out of its time & developing indifferent, & careless attitude to wards it. And not showing promptness vigil & suitable care in its performance.

- [1.](#) Bihar ul-Anwar Vol. 53, P 191
- [2.](#) Bihar ul-Anwar Vol. 53, P 194
- [3.](#) Bihar ul-Anwar Vol. 53, P 194
- [4.](#) Kamal Uddin Vol. 2, P 511
- [5.](#) Kamal Uddin Vol. 2, P 487
- [6.](#) Bihar ul-Anwar Vol. 53, P 179
- [7.](#) Kamal Uddin Vol. 2, P 484
- [8.](#) Al Misbah Lil Kafami P 281
- [9.](#) Bihar ul-Anwar Vol. 52. P 51

- [10. Kamal Uddin Vol. 2. P 484](#)
- [11. Kamal Uddin Vol. 2. P 511](#)
- [12. Al Misbah Lil Kafami P 306](#)
- [13. Kamal Uddin Vol. 2, P 483](#)
- [14. Bihar ul-Anwar Vol. 78, P 380](#)
- [15. Al Sahifa Mahdia, P 69](#)
- [16. Bihar ul-Anwar Vol. 53, P 181](#)
- [17. Bihar ul-Anwar Vol. 53, P 193](#)
- [18. Kamal Uddin Vol. 2, P 485](#)
- [19. Bihar ul-Anwar Vol. 52, P 30](#)
- [20. Kamal Uddin, Vol. 2, P 485](#)
- [21. Mehjud Dawat, P 295](#)
- [22. Kamal Uddin, Vol. 2, P 521 \(Chapter the discussion of the decrees\)](#)
- [23. Al Ehtijaj, P 498](#)
- [24. Bihar ul-Anwar Vol. 52, P 92](#)
- [25. Bihar ul-Anwar Vol. 52, P 2](#)
- [26. Bihar ul-Anwar Vol. 53, P 179](#)
- [27. Al Misbah Lil kafami, P 281](#)
- [28. Kamal Uddin, Vol. 2. P 516](#)
- [29. Bihar ul-Anwar Vol. 53, P 196](#)
- [30. Bihar ul-Anwar Vol. 52, P 24](#)
- [31. Bihar ul-Anwar Vol. 78. P 380 \(The Chapter admonitions & wisdom, of Imam Al Qaim\)](#)
- [32. Bihar ul-Anwar Vol. 53, P 175](#)
- [33. Mehj Ud Dawat. P 68](#)
- [34. Kamal Uddin, Vol. 2, P 522 Chapter: The mentioning of decrees.](#)
- [35. Kamal Uddin. Vol. 2, P 484](#)
- [36. Mehjud Dawat, P 45](#)
- [37. Al Janat ul-Waqiya, Chapter 26](#)
- [38. Bihar ul-Anwar Vol5.3, P 175](#)
- [39. Kamal Uddin Vol. 2. P 484](#)
- [40. Bihar ul-Anwar Vol. 5.3. P 182](#)

Source URL:

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