

[Home](#) > [Fascinating Discourses of the Fourteen Infallibles \(a.s\)](#) > [The Fourth Infallible: Second Imam Hassan Mujtaba \(as\) and his forty discourses](#) > Forty Traditions from Imam Hassan Mujtaba (as)

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

Fourth Infallible: Imam Hassan (as)

Name: Imam Hassan (as)

Renowned Titles: Mujtaba.

Sub title: Abu Mohammed.

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

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

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

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

Grave: In the graveyard of Baqi situated in Medina.

Duration of life: Three parts

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

Forty Traditions from Imam Hassan Mujtaba (as)

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

الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَكَلَّمَ سَمِعَ كَلَامَهُ، وَمَنْ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ، وَمَنْ مَاتَ فَإِلَيْهِ -1
(معادُهُ... (بحار الانوار ج78 ص112

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

يَا بُنَيَّ لَا تُؤَاخِ أَحَدًا حَتَّى تَعْرِفَ مَوَارِدَهُ وَمَصَادِرَهُ فَإِذَا اسْتَنْبَطْتَ الْخَبَرَ وَرَضِيتَ الْعِشْرَةَ فَأَخِهِ عَلَى إِقَالَةِ الْعَثَرَةِ -2
(والمؤاساة في العُسرة). (تحف العقول ص233

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

إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ مَذْهَبُهُ وَأَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكَيرَ وَانْتَفَعَ بِهِ، أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنْ -3
(الشُّبُهَاتِ). (تحف العقول ص235

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

(قِيلَ فَمَا الْجُبْنُ قَالَ الْجُرْأَةُ عَلَى الصَّدِيقِ وَالنُّكُولُ عَنِ الْعَدُوِّ. (تحف العقول ص225-4

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

(لَا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ وَاجْعَلْ بَيْنَهُمَا لِلْإِعْتِذَارِ طَرِيقًا. (بحار الانوار ج78 ص113-5

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

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

7. There is no poverty like the ignorance.

(لَا فَقْرَ مِثْلُ الْجَهْلِ. (بحار الانوار ج78 ص111-7

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

(عَلَّمَ النَّاسَ عِلْمَكَ وَتَعَلَّمَ عِلْمَ غَيْرِكَ فَتَكُونَنَّ قَدْ اتَّقَنْتَ عِلْمَكَ أَوْ عَلِمْتَ مَا لَمْ تَعْلَمْ. (بحار الانوار ج78 ص111-8

9. A person asked him, 'What is generosity & magnanimity' He replied, 'To secure & protect the religion, & respecting one's soul, (self-respect) and softness of conduct (gentleness in behavior) & permanency of favor & kindness & the discharging of rights [8](#)

قِيلَ فَمَا الْمُرُوءَةُ؟ قَالَ حِفْظُ الدِّينِ، وَإِعْزَازُ النَّفْسِ وَلَيْنُ الْكَتْفِ، وَتَعَهُدُ الصَّنِيعَةِ، وَأَدَاءُ الْحُقُوقِ. (بحار الانوار ج78-9
(ص102)

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

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

11. Nice conduct & behavior with people is the height of intelligence & wits. [10](#)

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

12. Brotherhood is loyalty in hardship & comfort. [11](#)

(الْإِخَاءُ الْوَفَاءُ فِي شِدَّةٍ وَالرِّخَاءِ. (بحار الانوار ج78 ص114-12

13. Deprivation is abandoning your share which has been offered to you. [12](#)

(الْحِرْمَانُ تَرْكُ حَظِّكَ وَقَدْ عُرِضَ عَلَيْكَ. (بحار الانوار ج78 ص115-13

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

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

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

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

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

لَا تُجَاهِدِ الطَّلَبَ جِهَادَ الْغَالِبِ، وَلَا تَتَّكِلْ عَلَى الْقَدَرِ اتِّكَالَ الْمُسْتَسْلِمِ، فَإِنَّ ابْتِغَاءَ الْفَضْلِ مِنَ السُّنَّةِ، وَالْإِجْمَالَ فِي (الطَّلَبِ مِنَ الْعِفَّةِ، وَلَيْسَتْ الْعِفَّةُ بِدَافِعَةٍ رِزْقًا وَلَا الْحِرْصُ بِجَالِبٍ فَضْلًا. (تحف العقول ص233-16)

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

(مَا تَشَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَى رُشْدِهِمْ. (تحف العقول، ص223-17)

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

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

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

If someone overcame him in speech, no one could overcome him in silence. He never said what he did

not practice (but) practiced what he did not say. When he was confronted with two matters that he did not know which one of those was nearer to Allah, then he would see which of those was nearer to his desire so he would oppose it.

He did not blame anyone for the works where in there was room for excuse, in similar cases. [17](#)

وقال عليه السلام في وصف أخ كان له صالح-18

كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَكَانَ رَأْسُ مَا عَظُمَ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجاً مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يُمْدِيدُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ، كَانَ لَا يَشْتَكِي، وَلَا يَتَسَخَّطُ، وَلَا يَتَبَرَّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَامِتاً فَإِذَا قَالَ بَدَّ الْقَائِلِينَ، كَانَ ضَعِيفاً مُسْتَضْعِفاً فَإِذَا جَاءَ الْجَدُّ فَهُوَ اللَّيْثُ عَادِيّاً، كَانَ إِذَا جَامَعَ الْعُلَمَاءَ عَلَى أَنْ يَسْتَمَعَ أَحْرَصَ مِنْهُ عَلَى أَنْ يَقُولَ كَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يَغْلِبْ عَلَى السَّكُوتِ كَانَ لَا يَقُولُ مَا لَا يَفْعَلُ وَيَفْعَلُ مَا لَا يَقُولُ. كَانَ إِذَا عُرِضَ لَهُ أَمْرَانِ لَا يَدْرِي أَيُّهُمَا أَقْرَبُ إِلَى رَبِّهِ نَظَرَ أَقْرَبَهُمَا مِنْ هَوَاهُ فَخَالَفَهُ، كَانَ لَا يُلُومُ أَحَدًا عَلَى مَا قَدْ يَقَعُ الْعُذْرُ فِي مِثْلِهِ. (تحف العقول 234)

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

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

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

عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ... -19

فَقُلْتُ يَا مَوْلَايَ مَا لَكَ لَا تُعَالِجُ نَفْسَكَ؟ فَقَالَ يَا عَبْدَ اللَّهِ بِمَاذَا أُعَالِجُ الْمَوْتَ؟ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: وَاللَّهِ لَقَدْ عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا مِنْ وَلَدِ عَلِيٍّ وَفَاطِمَةَ، مَامِنَّا إِلَّا مَسْمُومٌ أَوْ مَقْتُولٌ... وَبَكَى صَلَوَاتُ 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، فَانْزِلِ الدُّنْيَا بِمَنْزِلَةِ الْمَيْتَةِ، خُذْ مِنْهَا مَا يَكْفِيكَ فَإِنَّ كَانَ ذَلِكَ حَالًا كُنْتَ قَدْ زَهَدْتَ فِيهَا، وَإِنْ كَانَ حَرَامًا لَمْ يَكُنْ فِيهِ وَزْرٌ، فَأَخَذْتَ كَمَا أَخَذْتَ مِنَ الْمَيْتَةِ، وَإِنْ كَانَ الْعِتَابُ فَإِنَّ الْعِتَابَ يَسِيرُ. وَاعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا، وَاعْمَلْ لِخِرَّتِكَ كَأَنَّكَ تَمُوتُ غَدًا، وَإِذَا أَرَدْتَ عِزًّا بِلا عَشِيرَةٍ وَهَيْبَةً بِلا سُلْطَانٍ، فَاخْرُجْ مِنْ ذَلِكَ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَةِ اللَّهِ عَزَّوَجَلَّ. (بحار الانوار 44 ص 138-139)

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

(مَنْ أَحَبَّ الدُّنْيَا ذَهَبَ خَوْفُ الْآخِرَةِ عَنْ قَلْبِهِ... (لثالثي الخبر ج 1 ص 51-20)

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

(السَّفِيهُ: الْأَحْمَقُ فِي مَالِهِ، الْمُنْتَهَاوُنُ فِي عِرْضِهِ يُشْتَمُ فَلَا يُجِيبُ. (بحار الانوار ج 8 ص 115-21)

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

(الْمَعْرُوفُ مَا لَمْ يَتَقَدَّمْهُ مَطْلٌ وَلَا يَتَبَعُهُ مَنْ. (بحار الانوار ج 8 ص 113-22)

23. Shame & disgrace is better than the fire (of Hell).¹ [22](#)

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

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

(فَإِنَّ الْمُؤْمِنَ يَتَزَوَّدُ وَالْكَافِرَ يَتَمَتَّعُ. (بحار الانوار ج 8 ص 112-24)

25. Ignorance is the submission to the vile & base, & the company of perverted & misled. [24](#)

(الَسَفَةُ اتَّبَاعُ الدُّنَاةِ وَمُصَاحَبَةُ الْغَوَاةِ. (بحار الانوار ج 78 ص 115- 25

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

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

27. The annihilation of people lies in three things Arrogance, & greed & jealousy. [26](#)

(هَلَاكُ النَّاسِ فِي ثَلَاثَ: الْكِبَرُ وَالْحِرْصُ وَالْحَسَدُ. (بحار الانوار ج 78 ص 111- 27

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

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

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

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

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

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

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

(كشف الغمة) (طبع بيروت)) ج 2 ص 197

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

(خَيْرُ الْغِنَى الْقُنُوعُ وَشَرُّ الْفَقْرِ الْخُسُوعُ. (بحار الانوار ج 78 ص 113- 31

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

(المِزَاحُ يَأْكُلُ الْهَيْبَةَ، وَقَدْ أَكْثَرَ مِنَ الْهَيْبَةِ الصَّامِتُ. (بحار الانوار ج78 ص113- 32)

33. Leisure swiftly passes on & the return to it is very slow. [32](#)

(الْفُرْصَةُ سَرِيعَةُ الْفَوْتِ بَطِئَةُ الْعَوْدِ. (بحار الانوار ج78 ص113- 33)

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

(الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَإِنْ بَعْدَ نَسْبِهِ. (تحف العقول ص234- 34)

35. Abjectness is, not thanking for the beneficence. [34](#)

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

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

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

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

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

8. Not committing sin for the feat of Allah. [36](#)

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

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

عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مَا كُؤْلُهُ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ فَيَجَنَّبُ بَطْنَهُ مَا يُوْذِيهِ، وَيُؤَدِّعُ صَدْرَهُ مَا يُرِيدِهِ. (سفينة - 38
(البحار ج 2 ص84)

39. When the desirable & commendable services damage & harm the obligatory services, abandon them. [38](#)

(إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرِيضَةِ فَارْفُضُوهَا. (بحار الانوار ج78 ص109 - 39)

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

وَاعْلَمُوا أَنَّهُ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِنَ الْفِتَنِ وَيُسَدِّدْهُ فِي أَمْرِهِ وَيَهَيِّئْ لَهُ رُشْدَهُ وَيُفْلِحْهُ بِحُجَّتِهِ وَيُبَيِّضْ - 40
وَجْهَهُ وَيُعْطِهِ رَغْبَتَهُ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ... (تحف العقول
ص232)

- [1.](#) Bihar ul-Anwar, Vol. 78, P 112
- [2.](#) Tuhaf al-Uqul, P 233
- [3.](#) Tuhaf al-Uqul, P 225
- [4.](#) Tuhaf al-Uqul, P 225
- [5.](#) Bihar ul-Anwar Vol. 78, P 113
- [6.](#) Bihar ul-Anwar Vol. 78, PIII
- [7.](#) Bihar ul-Anwar Vol. 78. PIII
- [8.](#) Bihar ul-Anwar Vol. 78. P 102
- [9.](#) Bihar ul-Anwar Vol. 78, PIII
- [10.](#) Bihar ul-Anwar Vol. 78, PIII
- [11.](#) Bihar ul-Anwar Vol. 78, P 114
- [12.](#) Bihar ul-Anwar Vol. 78, P 115

- [13.](#) Tuhaf al-Uqul, P 225
- [14.](#) Tuhaf al-Uqul, P 229
- [15.](#) Tuhaf al-Uqul, P 233
- [16.](#) Tuhaf al-Uqul P 233
- [17.](#) Tuhaf al-Uqul P 234
- [18.](#) Bihar ul-Anwar Vol. 44, P 1.38/1.39
- [19.](#) Lyal Al Ekhbari Vol. 1, P 51
- [20.](#) Bihar ul-Anwar Vol. 78, P 115
- [21.](#) Bihar ul-Anwar Vol. 78, P 113
- [22.](#) Tuhaf al-Uqul, P 234
- [23.](#) Bihar ul-Anwar Vol. 78, P 112
- [24.](#) Bihar ul-Anwar Vol. 78, P 15
- [25.](#) Bihar ul-Anwar Vol. 78, P 109
- [26.](#) Bihar ul-Anwar Vol. 78, P III
- [27.](#) Bihar ul-Anwar Vol. 78, P III
- [28.](#) Bihar ul-Anwar Vol. 78. P 1 15
- [29.](#) Kashrul Ghumma print of Beirut Vol. 2. P 197
- [30.](#) Bihar ul-Anwar Vol. 78. P 113
- [31.](#) Bihar ul-Anwar Vol. 78. P 113
- [32.](#) Bihar ul-Anwar Vol. 78. 113
- [33.](#) Tuhaf al-Uqul. P 234
- [34.](#) Tuhaf al-Uqul P 233
- [35.](#) Bihar ul-Anwar Vol. 78, P 116
- [36.](#) Tuhaf al-Uqul, P 235
- [37.](#) Safina Tul Bihar Vol. 2, P 84
- [38.](#) Bihar ul-Anwar Vol. 78, P 109
- [39.](#) Tuhaf al-Uqul P 232

Source URL:

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