

The Ninth Infallible: Seventh Imam Musa Ibn Ja'far (as) and his forty discourses

The Seventh Imam: Imam Musa Kazim (as)

Name: Musa

Renowned Titles: Abd e Saleh, Kazim Babul Hawaij (The gateway of fulfilment of needs)

Sub Title: Abul Hassan, Abu Ibrahim

Father: Imam Ja'far Sadiq (as)

Mother: Hameeda Khatoon

Time of Birth: Sunday morning

Date of Birth: 7th of Safar Year of Birth: 128 Hijrah

Place of Birth: 'Abwa' a place between Mecca & Medina.

Date of Martyrdom: 25th of Rajab

Year of Martyrdom: 18.3 Hijrah

Place of Martyrdom: The Prison of Haroon Rashid in Baghdad (Iraq).

Age: 55 years

Cause of Martyrdom: Poisoned by the order of Haroon.

Tomb: Kazemain, Near Baghdad.

The life duration:

The First era before Imamate spread out from 128 to 148 Hijrah (20 Years).

The Second period following his Imamate from 148 to 183 Hijrah coincident with the ruler's hip periods of Mansoor Duwanaqi, Mahdi Abbasi Hadi Abbasi & Haroon Ur Rashid. The most of his Imamate period was coincident with the era of Haroon, which stretched as long as 23 year, 2 month & 17 days. And Haroon was the fifth caliph of the Abbasade Dynasty during whose period of rule the Imam mostly remained imprisoned.

Forty Traditions from Imam Musa Kazim (as)

اربعون حديثاً

عن الامام موسى الكاظم عليه السلام

1. I found the knowledge of people in four (things) firstly, that you know your lord (recognition of Allah) & secondly that you know it as to what factors He made use of in creating you, & thirdly that you know as to what does he want & intend from you & fourthly that you learn what is it that will expell you from your religion. [1](#)

وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَالثَّانِيَةُ أَنْ تَعْرِفَ مَا صَنَعَ بِكَ، وَالثَّالِثَةُ، أَنْ تَعْرِفَ مَا أَرَادَ -1
(مِنْكَ، وَالرَّابِعَةُ أَنْ تَعْرِفَ مَا يُخْرِجُكَ عَنْ دِينِكَ. (اعيان الشيعة (الطبع الجديد) ج2 ص9

2. Indeed, there are two arguments & proofs from Allah for the people.

1. The conspicuous & apparent arguments.

2. The esoteric & intrinsic argument (proof) Nonetheless, apparent authorities are the Prophets, apostles & messengers & the Imams (as) However, the esoteric (ones) so these are the (human) intellects (minds). [2](#)

إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ: حُجَّةً ظَاهِرَةً، وَحُجَّةً بَاطِنَةً، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَيْمَةُ عَلَيْهِمُ السَّلَامُ: وَأَمَّا -2
(الباطنة فَأَلْعُقُولُ. (بحار الانوار ج1 ص137

3. O, Hisham! Verily, Luqman said to his son ¹, adopt humility & humbleness for the right (Allah) you will become the intellectual most of the people, Oh son! World is a deep & profound ocean. Already lot many of the world creations have immersed & sunk into it. So make Piety your ship in it (to sail out safely) & make the faith it's cargo & putting trust in Allah it's sails & intellect (mind & wits) it's sailor (guide &

captain) & knowledge it's guide & patience it's passengers (on board). [3](#)

يا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ: «تَوَاضَعَ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ. يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ - 3
فَلَتَكُنْ سَفِينَتُكَ فِيهَا تَقْوَى اللَّهِ وَحَشَوُهَا الْإِيمَانَ وَشِرَاعُهَا التَّوَكُّلَ وَقِيمُهَا الْعَقْلَ. وَدَلِيلُهَا الْعِلْمُ وَسُكَّانُهَا الصَّبْرُ».
(تحف العقول ص386)

4. Comprehend & understand the religion of Allah, for jurisprudence is the key to vision & the completion of worship & the cause of reaching the lofty grades & magnanimous stations in the world & here after.

And the superiority & magnanimity of jurisprudent over the adorer & worshiper is like that of the superiority of sun to the stars. And Allah does not get pleased with (accept) any practice of that person who does not achieve the comprehension & understanding of his religion. [4](#)

تَفَقَّهُوا فِي دِينِ اللَّهِ فَإِنَّ الْفَقْهَ مِفْتَاحُ الْبَصِيرَةِ وَتِمَامُ الْعِبَادَةِ وَالسَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَالرُّتَبِ الْجَلِيلَةِ فِي - 4
الدِّينِ وَالدُّنْيَا. وَفَضْلُ الْفَقِيهِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ. وَمَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا.
(بحار الانوار ج 78 ص321)

5. Put in endeavor & exercise effort that your time is scheduled into four hours (parts). An hour (part of it) for the supplication to Allah & an hour (another part) of it for the affairs of economy & livelihood & still another hour (part of it) for social contacts with the brothers & the persons of confidence who may let you learn your short comings & faults & they have a sincere interior (heart) for you.

And a part of it in which you enjoy the unforbidden & lawful entertainments. And with this part of time you get the strength & vigor for the (rest of) three other (parts of) times. [5](#)

اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ: سَاعَةً لِمُنَاجَاةِ اللَّهِ، وَسَاعَةً لِأَمْرِ الْمَعَاشِ، وَسَاعَةً لِمُعَاشَرَةِ الْإِخْوَانِ - 5
وَالثِّقَاتِ الَّذِينَ يَعْرِفُونَكُمْ عُيُوبَكُمْ وَيُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ، وَسَاعَةً تَخْلُونَهَا فِيهَا لِلذَّاتِكُمْ فِي غَيْرِ مُحَرَّمٍ وَبِهَذِهِ السَّاعَةِ
تَقْدِرُونَ عَلَى الثَّلَاثِ سَاعَاتٍ. (تحف العقول ص409)

6. Oh Hisham! A man is not faithful till such time that he gets fearful, (&) hopeful. And he will not become fearful (&) hopeful unless & until he becomes the conjuror & doer of that which he fears & hopes i.e. (He practices according to the requirement & needs of the fear & hope). [6](#)

يا هِشَامُ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا. وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ - 6
(وَيَرْجُو). (تحف العقول ص395)

7. A man asked Imam Musa Kazim (as), “the holy war & combat against which one of the enemies &

foes is more obligatory?'

The Imam (as) reflected 'The nearest of them to you & those who are the most enemy & doing most of harm to you & their enmity be greatest & severest of all And their existence & is with their closeness & proximity to you, is most hidden & concealed from you. [7](#)

فَأَيُّ الْأَعْدَاءِ أَوْجِبُهُمْ مُجَاهَدَةً؟ قَالَ عَلَيْهِ السَّلَامُ: أَقْرَبُهُمْ إِلَيْكَ وَأَعْدَاؤُهُمْ لَكَ وَأَضَرُّهُمْ بِكَ وَأَعْظَمُهُمْ لَكَ عَدَاوَةً ... -7
...وَأَخْفَاهُمْ لَكَ شَخْصاً مَعَ دُنُوهِ مِنْكَ

(بحار الانوار ج78 ص315)

8. Indeed, the greatest & biggest of all the people in worth & value is the person who does not consider the world a station & abode for himself moreover, there is no price & worth of your bodies except the paradise, so, do not sell them without (achieving) it. [8](#)

إِنَّ أَعْظَمَ النَّاسِ قَدْرًا: الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَرًا، أَمَا إِنَّ أَبْدَانَكُمْ لَيْسَ لَهَا تَمَنُّ إِلَّا الْجَنَّةَ، فَلَا تَبِيعُوهَا بِغَيْرِهَا. -8
(تحف العقول ص389)

9. Oh Hisham! Indeed the intelligent & witty one does not converse with the person who, he is afraid, would contradict & falsify him. And does not ask anything from a person who, he is afraid, would refuse him And he does not promise anyone a thing which he does not have the strength for, & does not desire & wish & hope for a thing over which he may be reprimanded & rebuked. And does not take steps towards anything about which he may be afraid that he would fail & become feeble, from achieving it. [9](#)

يَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ. وَلَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ. وَلَا يَعِدُ مَا لَا يَقْدِرُ عَلَيْهِ. وَلَا يَرْجُو مَا -9
(يُعَنْفُ بِرَجَائِهِ. وَلَا يَتَقَدَّمُ عَلَى مَا يَخَافُ الْعَجْزَ عَنْهُ. (تحف العقول ص390)

10. Bad is the person who has two faces & two tongues (double cross & hypocrite). He praises & commends his brother (in faith) in his presence & when he is absent him back bites & slanders him. If he achieves (something) he gets jealous of him & if he is afflicted he leaves & abandons him. (Does not help him) [10](#)

بُئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَاوَجْهَيْنِ وَذَا لِسَانَيْنِ يُطْرَى أَخَاهُ إِذَا شَاهَدَهُ وَيَأْكُلُهُ إِذَا غَابَ عَنْهُ إِنْ أُعْطِيَ حَسَدَهُ وَإِنْ -10
(ابتلى خذله. (تحف العقول ص395) (بحار الانوار ج78 ص310)

11. And faithful is the real brother of faithful although his parents may not have given birth to him

(Biologically). Cursed is the one who accuses his brother, cursed is the one who plays trickery & treachery with his brother. Cursed is the one who does not admonish & advise his brother. Cursed is that one who back bites his brother. [11](#)

وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأُمِّهِ وَأَبِيهِ وَإِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مِّنْ أُمَّتِهِمْ أَخَاهُ، مَلْعُونٌ مِّنْ غَشٍّ أَخَاهُ، مَلْعُونٌ مِّنْ ... -11
(لَمْ يَنْصَحْ أَخَاهُ، مَلْعُونٌ مِّنْ اغْتَابَ أَخَاهُ. (بحار الانوار ج 78 ص 333)

12. The one whose two days are equal is a looser. And the one whose last one of the two days is the evil one of those (two days) is a cursed person. And the person who does not observe any progress & development in himself is a looser & the one who is looser; death is better for him than life. [12](#)

مَنْ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُوتٌ، وَمَنْ كَانَ آخِرُ يَوْمَيْهِ شَرَّهُمَا فَهُوَ مَلْعُونٌ، وَمَنْ لَمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ فِي -12
(نُقْصَانٍ، وَمَنْ كَانَ إِلَى النُّقْصَانِ فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ. (بحار الانوار ج 78 ص 327)

13. The one who turns the light of his meditation & thought, dark through the longevity & plentifulness of hopes, & evades & erases the words of wisdom with his futile & useless talks & extinguishes & puts off the light of lesson taking by the lustful desires of his ego (soul) so, it is like helping his passions in ruining his mind & intellect. And that one whose wits & mind get dislodged both his religion & world get corrupted & ruined. [13](#)

مَنْ أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَمَا طَرَأَتْ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ، وَأُطْفِئَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ -13
(هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَمِنْ هَدَمِ عَقْلِهِ أَفْسَدَ دِينَهُ وَدُنْيَاهُ. (تحف العقول ص 386)

14. The more people commit variant sins which were not in practice before (novel sins) the more Allah creates calamities & catastrophe's which they did not know before.

كُلَّمَا أَحْدَثَ النَّاسُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْلَمُونَ، أَحْدَثَ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْدُون. -14
((بحار الانوار ج 78 ص 322))

15. Oh Hisham! If there be a walnut in your hand & the people say it is a pearl (in your hand) this (saying of theirs) will not provide you any benefit where as you know that, that is a walnut.

And if there is a pearl in your hand & people say 'it is a walnut', there would be no harm to you while you know that, that is a pearl. [14](#)

يَا هِشَامُ لَوْ كَانَ فِي يَدِكَ جَوْزَةٌ وَقَالَ النَّاسُ [فِي يَدِكَ] لَوْلُؤَةٌ مَا كَانَ يَنْفَعُكَ وَأَنْتَ تَعْلَمُ أَنَّهَا جَوْزَةٌ. وَلَوْ كَانَ فِي -15
(يَدِكَ] لَوْلُؤَةٌ وَقَالَ النَّاسُ: إِنَّهَا جَوْزَةٌ مَا ضَرَّكَ وَأَنْتَ تَعْلَمُ أَنَّهَا لَوْلُؤَةٌ. (تحف العقول ص 386)

16. I inform you that the obligatory most right of your brother (in faith) is that you do not hide & conceal anything, which is beneficial & useful for his worldly affairs or affairs of the hereafter, from him. [15](#)

(أُخْبِرُكَ أَنَّ مِنْ أَوْجَبِ حَقِّ أَخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئًا يَنْفَعُهُ لِأَمْرِ دُنْيَاهُ وَلِأَمْرِ آخِرَتِهِ. (بحار الانوار ج78 ص329-16)

17. be cautious! Never at all be arrogant, for, the one who has a Misqal (unit of quantity) smallest amount of arrogance in his heart, will not enter the paradise. [16](#)

(إِيَّاكَ وَالْكِبَرَ، فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبَرٍ... (تحف العقول ص396-17)

18. Oh Hisham! There is a proof & logic for everything & the proof of the intelligent person is his meditation & the proof of meditation is quietness. [17](#)

1. History is an evidence to the fact that human races have been practicing variant & different kinds of sins & opposing Allah's law in many ways. Quran describes the deviations of many nations & the punishment awarded to them. Such as the nations of lotus, Hood & SALEH etc. Presently, even in this era, the different famines, diseases like aids. etc., earth quakes, floods, wars & different shapes of tyranny in practice in many parts of the world is certainly a chastisement & warning to humanity.

(يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَدَلِيلُ الْعَاقِلِ التَّفَكُّرُ، وَدَلِيلُ التَّفَكُّرِ الصَّمْتُ. (تحف العقول ص386-18)

19. Oh Hisham! Christ Essa (as) said to his disciples 'And the small & little sins are among the deceits & trickeries of Satan. He makes them insignificant for you & belittles them in your eyes.

So those (sins) get accumulated & multiplied & plenty in number thus encompassing & surrounding you.

[18](#)

يَا هِشَامُ إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ قَالَ لِلْحَوَارِيِّينَ:.... وَأَنَّ صِغَارَ الذُّنُوبِ وَمُحَقَّرَاتِهَا مِنْ مَكَائِدِ إِبْلِيسَ يُحَقِّرُهَا لَكُمْ 19- (وَيُصَغِّرُهَا فِي أَعْيُنِكُمْ فَتَجْتَمِعُ وَتَكْتَرُ فَتُحِيطُ بِكُمْ..)) (تحف العقول ص392)

20. Allah has prohibited heaven for all the users of abusive & obscene language. The shameless person, who does neither care about what he says & nor what is said about him. (Tuhaf al-Uqul P 394)

(إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَذِيَ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَلَا مَا قِيلَ فِيهِ. (حف العقول ص394-20)

21.O Hisham! The wise person becomes contented with a little (share) from the world along with wisdom. And does not become satisfied & contented with small portion of wisdom with whole of the world. [19](#)

يا هِشَامُ إِنَّ الْعَاقِلَ رَضِيَ بِالْدُّنْيَا مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ، وَلَمْ يَرْضَ بِالْدُّنْيَا مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ. (تحف العقول 21-375ص)

22. And so combat & fight a holy war) against your ego so as to move it away from it's lust & passions. Because indeed it is obligatory for you like waging holy war against your enemy. [20](#)

(وَجَاهِدْ نَفْسَكَ لِتَرْدَهَا عَنْ هَوَاهَا، فَإِنَّهُ وَاجِبٌ عَلَيْكَ كَجِهَادِ عَدُوِّكَ. (بحار الانوار ج78 ص315-22)

23. The one who restrains his anger from reaching people Allah stops chastisement from getting him on the dooms day. [21](#)

(مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ. (وسائل الشيعة، ج11 ص289-23)

24. O, Hisham! Indeed cultivation & growth takes shape in a soft, even land & not in a rocky (barren) land. So similarly, wisdom grows & develops in a humble heart & does not grow in a proud, vain & arrogant heart. [22](#)

يا هِشَامُ إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ وَلَا يَنْبُتُ فِي الصَّفَا. فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي -24
(قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ. (تحف العقول ص396)

25. Do neither tell (promise) your soul about poverty nor longevity of age for the one who promises his soul about poverty commits stinginess & miserliness & the one who tells himself he would live long becomes greedy? [23](#)

لَا تُحَدِّثُوا أَنْفُسَكُمْ بِفَقْرٍ وَلَا بِطُولِ عُمُرٍ، فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَخِلَ، وَمَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ يَحْرِصُ. -25
(تحف العقول ص410)

26. Oh Hisham! If that (sustenance) which is sufficient for you renders you needless then the most meagre & little of what is in the world can be sufficient for you. And if the limitations of sufficiency does not make you needless & independent then there is nothing in the world which could make you needless. [24](#)

يا هِشَامُ إِنْ كَانَ يُغْنِيكَ مَا يَكْفِيكَ فَأَدْنَى مَا فِي الدُّنْيَا يَكْفِيكَ، وَإِنْ كَانَ لَا يُغْنِيكَ مَا يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنْ -26
(الدنيا يُغْنِيكَ. (تحف العقول ص387)

27. be careful & cautious of joke, for, indeed that takes away the light of your faith. [25](#)

(إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِتُورٍ إِيْمَانِكَ. (بحار الانوار ج78 ص321- 27)

28. Oh Hisham! Patience upon isolation is the sign of mental powers. So who ever gets wits & intellect from Allah withdraws from people of the world & those inclined to & loving it. And he gets attached & inclined toward what lies with his lord. And Allah cheers him up & puts him at ease in desolation & becomes his companion.

And becomes the source of his wealth in poverty & adversity & that of his honor & reverence without his having a tribe. [26](#)

يَا هُشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةُ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ -28
فِيمَا عِنْدَ رَبِّهِ وَكَانَ اللَّهُ أَنْسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغْنَاهُ فِي الْعَيْلَةِ وَمُعِزَّهُ فِي غَيْرِ عَشِيرَةٍ. (بحار الانوار
ج78 ص301)

29. The one who has not met inequity, oppression, anguish & affliction would not have any room for practicing favor. (He cannot be expected to favor the afflicted ones) [27](#)

(مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْمَنًا لَمْ يَكُنْ عِنْدَهُ لِلْإِحْسَانِ مَوْقِعٌ. (بحار الانوار ج78 ص333- 29)

30. There is nothing, seen by your eye. But it has a lesson in it. [28](#)

(مَا مِنْ شَيْءٍ تَرَاهُ عَيْنَاكَ إِلَّا وَفِيهِ مَوْعِظَةٌ. (بحار الانوار ج78 ص319- 30)

31. Oh Hisham! The one who intends. to achieve self-sufficiency & needlessness short of wealth, & the comfort of heart from jealousy, & the security of religion, so he must humbly supplicate to Allah to complete & mature his mind & intellect, for, the one who becomes intellectual & witful gets contented upon what (sustenance) suffices him. And the one who gets contented upon what is sufficient for him becomes needless & self-sufficient.

The one who does not get contented upon what suffices him can definitely & absolutely not reach the (state of) needlessness & self-sufficiency. [29](#)

يَا هِشَامُ مَنْ أَرَادَ الْغِنَى بِلَامَالٍ، وَرَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ، وَالسَّلَامَةَ فِي الدِّينِ، فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّوَجَلَّ فِي -31
مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ، فَمَنْ عَقَلَ قَنَعَ بِمَا يَكْفِيهِ، وَمَنْ قَنَعَ بِمَا يَكْفِيهِ اسْتَغْنَى، وَمَنْ لَمْ يَغْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الْغِنَى
(أَبْدَأُ. (اصول الكافي ج1 ص18)

32. Beware of not spending in (the course of) Allah's obedience otherwise, you spend twice on the way

of Allah's disobedience (sin, transgression) [30](#)

(إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتُنْفِقَ مِثْلِيهِ فِي مَعْصِيَةِ اللَّهِ. (بحار الانوار ج78 ص320-32)

33. Oh Hisham! Indeed all the people see the stars & but no one gets guided by them except those who know their (star's) courses & stations.

And similarly you teach wisdom but nobody among you gets guided by it except the one who puts it into practice. [31](#)

يَا هِشَامُ إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ وَلَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيَهَا وَمَنَازِلَهَا وَكَذَلِكَ أَنْتُمْ تَدْرُسُونَ -33
(الْحِكْمَةَ وَلَكِنْ لَا يَهْتَدِي بِهَا مِنْكُمْ إِلَّا مَنْ عَمِلَ بِهَا. (تحف العقول ص392)

34. Kill in yourself the avarice & temptation of achievement from creatures (people), since, avarice is the key to humility & disgrace. [32](#)

(وَأَمِتِ الطَّمَعَ مِنَ الْمَخْلُوقِينَ، فَإِنَّ الطَّمَعَ مِفْتَاحٌ لِلذُّلِّ... (بحار الانوار ج78 ص315-34)

35. And know it that the word of wisdom is the lost thing of a faithful, so, it is binding upon, & necessary for you to achieve knowledge & learning. [33](#)

(وَأَعْلَمُوا أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ... (بحار الانوار ج78 ص309-35)

36. The worst of the servants of Allah are those whose company is undesirable due to their obscene & filthy language (false, futile & dirty conversation) [34](#)

(وَإِنَّ شَرَّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتُهُ لِفُحْشِهِ. (بحار الانوار ج78 ص310-36)

37. The best things following knowing Allah which proximate & nears a servant to Allah are service (prayers) & nicety & kindness to parents & abandoning jealousy & self-conceit, self-applause, pride, & boasting. [35](#)

أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ: الصَّلَاةُ وَبِرُّ الْوَالِدَيْنِ وَتَرْكُ الْحَسَدِ وَالْعُجْبِ وَالْفَخْرِ. (تحف -37
(العقول ص391)

38. O' Ishaml the one whose tongue becomes truthful his practice purifies. [36](#)

(يا هِشَامُ مَنْ صَدَقَ لِسَانُهُ زَكَاَ عَمَلُهُ. (تحف العقول ص388-38)

39. And the person who seeks power & leadership gets perished & that one who enters into self-conceit & self-applause gets annihilated. [37](#)

(وَمَنْ طَلَبَ الرَّئَاسَةَ هَلَكَ وَمَنْ دَخَلَ الْعُجْبُ هَلَكَ. (تحف العقول ص409... 39)

40. The one who squanders, wastes & spends lavishly, the beneficence's & blessings are abated, terminated & cease to exist with him. [38](#)

(مَنْ بَذَرَ وَاسْرَفَ زَالَتْ عَنْهُ أَنْعَمُهُ. (بحار الانوار ج78 ص327-40)

- [1.](#) Ayan ush-Shia (the modern print) Vol. 2. P 9
- [2.](#) Bihar ul-Anwar Vol. 1. P 137
- [3.](#) Tuhful-Aqool P 386
- [4.](#) Bihar ul-Anwar Vol. 78. P 321
- [5.](#) Tuhful-Aqool. P 409
- [6.](#) Tuhful-Aqool. P 395
- [7.](#) Bihar ul-Anwar Vol. 78, P 315
- [8.](#) Tuhfool Aqool, P .389
- [9.](#) Tuhful-Aqool, P .390
- [10.](#) Tuhful-Aqool, P .395. Bihar ul-Anwar Vol. 78, P .310
- [11.](#) Bihar ul-Anwar Vol. 78, P .3.3.3
- [12.](#) Bihar ul-Anwar Vol. 78, P .327
- [13.](#) Tuhful-Aqool, P 386)
- [14.](#) Tuhful-Aqool, P 386
- [15.](#) Bihar ul-Anwar Vol. 78, P 329
- [16.](#) Tuhful-Aqool, P 396
- [17.](#) Tuhful-Aqool, P 386
- [18.](#) Tuhaf al-Uqul, P 392
- [19.](#) Tuhaf al-Uqul P 387
- [20.](#) Bihar ul-Anwar Vol. 78, P 315
- [21.](#) Wasail ul-Shia, Vol. 11, P 289)
- [22.](#) Tuhaf al-Uqul P 396
- [23.](#) Tuhaf al-Uqul P 410
- [24.](#) Tuhaf al-Uqul P 387
- [25.](#) Bihar ul-Anwar Vol. 78, P 310
- [26.](#) Bihar ul-Anwar Vol. 78. P 301
- [27.](#) Bihar ul-Anwar Vol. 78. P 332
- [28.](#) Bihar ul-Anwar Vol. 78, P 319
- [29.](#) Usool e Kafi. Vol. 1, P 18
- [30.](#) Bihar ul-Anwar Vol. 78, P 320
- [31.](#) Tuhaf al-Uqul P 392
- [32.](#) Tuhaf al-Uqul P 315

[33.](#) Bihar ul-Anwar Vol. 78, P 309

[34.](#) Bihar ul-Anwar Vol. 78, P 310

[35.](#) Tuhaf al-Uqul P 391

[36.](#) Tuhaf al-Uqul P 388

[37.](#) Tufaf al-Uqul P 409

[38.](#) Bihar ul-Anwar Vol. 78, P 327

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