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The Sixth Infallible: Forth Imam Sajjad (as) and forty discourses from him

The Sixth Infallible Imam Sajjad (as)

Name: Ali (as)

Renowned titles: Sajjad, Zain Ul Abideen.

Father & Mother Imam Hussain (as) and Sheher Bano Daughter of Yazdgard the third.

Time & Place of Birth: 5th day of Shaaban, year 38th Hijrat. Or 15th of Jamadiul ula the same year.

Time & place of Martyrdom: 12th or 18th or more well-known on the 25th of Moharram 95th Hijrah.

Was poisoned in Medina on the instigation of Hasham Bin Abdul Malik & martyred at the age of 57 years.

The holy grave in the grave yard of Baqi, in Medina.

Duration of life two parts

1. Twenty two years with his father.
2. Thirty five year's period of his own Imamate

The tyrant rulers of his age: Nine persons from Yazeed up to Hasham bin Abdul Malik the Tenth caliph of Bani Ommaides.

Forty Traditions from Imam Sajjad (as)

الامام زين العابدين عليه السلام

1. Glory be to Allah who made (declared) the acknowledgment of His beneficence as His praise & Eulogy. Glory be to the one who made (declared) the confession of man's inability to thank him as a thank giving. [1](#)

سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالنِّعَمَةِ لَهُ حَمْدًا، سُبْحَانَ مَنْ جَعَلَ الْإِعْتِرَافَ بِالْعِزِّ عَنِ الشُّكْرِ شُكْرًا. (بحار الانوار ج78 ص142)

2. (Oh people) contemplate, meditate, & practice for the (place, thing) that you have been created for, Allah did not at all create you in vain & useless. [2](#)

(تَفَكَّرُوا وَاعْمَلُوا لِمَا خُلِقْتُمْ لَهُ فَإِنَّ اللَّهَ لَمْ يَخْلُقْكُمْ عَبَثًا. تحف العقول 274-2)

3. Be careful not to acquire the company of sinners & help the oppressors & tyrants & become the neighbor of transgressors. Be careful keep & look out their sedition & commotion & keep away from their area. And be aware that the one who opposes the friends & saints of Allah & follows a religion other than the religion of Allah & self willingly makes his own view as the basis of his matter than that of the saint of Allah (omits the command of saints) will get into roaring fire which eats up the bodies, the bodies, which were overwhelmed by their wretchedness & villainy. So take lesson, oh those having eyes & visions & do praise Allah upon His guiding you & do know that you cannot go out of the (sphere of) Allah's power towards the power of other than him. And Allah is watching your practices & then you would get resurrected towards him. Therefore, get benefitted by the admonition (of Allah) & get trained & chastised with the civility (decorum) of those pious. [3](#)

وَإِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ، وَمَعُونَةَ الظَّالِمِينَ، وَمُجَاوَرَةَ الْفَاسِقِينَ احْذَرُوا فِتْنَتَهُمْ، وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ، وَاعْلَمُوا 3- أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ وَدَانَ بِغُيُورِهِ، وَسَتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ، فِي نَارٍ تَلْتَهِبُ، تَأْكُلُ أُبْدَانًا قَدْ عَابَتْ عَنْهَا أَرْوَاحُهَا [غَلَبَتْ عَلَيْهَا شَقَوَاتُهَا] قَهُمْ مَوْتَى لَا يَجِدُونَ حَرَّ النَّارِ [فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَاحْمَدُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَاعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى غَيْرِ قُدْرَتِهِ وَسَيَرِ اللَّهُ عَمَلَكُمْ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَتَأَدَّبُوا (بَادَابِ الصَّالِحِينَ. تحف العقول ص254)

4. Imam Sajjad wrote in a letter to Mohammed Ibne Muslim azzahari one of the court scholars of that age:

Allah took a commitment from the scholars in his book, where in, He said 'manifest them to the people &

do not hide them (the facts of the Holy Books). [4](#)

And know it, that the least & minimum of that You hide & the lowest (degree) of weight of responsibility which you will carry (on this way) is that you calmed down & soothed up the fear & harassment of the tyrant & (paved & planned) made the way of his error & enticement, easy for him by your getting closer to him.

Is it not that by their inviting you they wish to make you like axis of a water mill, the pivot & center of their oppressions & get those things managed through you?

And make you a bridge to (safely) cross over & avoid their nuisances & evils, & make you a stair towards their deviations & aberrations, a caller & inviter towards their way of enticement & error i & the traverser of their way & make the people doubtful about the scholars through yourself. And attract the hearts of the ignorant public towards themselves through you. The work which they get from you is neither accessible to the most expert of their ministers & nor their most powerful & energetic co-workers & helpers.

So how little is it that they give you for the worth of what they take from you & how worthless is that which they flourish for you as compared to what they ruin for you?

So see into your soul & think about yourself because no one else will see to it & think about it. (You are a responsible person & will be brought to account & undergo question on the resurrection day). [5](#)

فى كتاب له الى محمد ابن مسلم الزهرى... أَخَذَ عَلَى الْعُلَمَاءِ فِي كِتَابِهِ إِذْ قَالَ لَتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ.. وَاعْلَمْ -4-
انَّ أدنى ما كَتَمْتَ وَأَخَفَّ مَا احْتَمَلْتَ أَنْ أَنْتَ وَحِشَةُ الظَّالِمِ وَسَهْلَتَ لَهُ طَرِيقَ الْغَىِّ بِدُنُوكَ مِنْهُ حِينَ دَنَوْتَ....
أَوَلَيْسَ بِدُعَائِهِ إِذَاكَ حِينَ دَعَاكَ جَعَلُوكَ قُطْبًا أَدَارُوا بِكَ رَحَى مَظَالِمِهِمْ وَجَسَرًا يَعْْبُرُونَ عَلَيْكَ إِلَى بِلَايَاهُمْ وَسَلْمًا
إِلَى ضَلَالَتِهِمْ دَاعِيًا إِلَى غِيَّهِمْ سَالِكًا سَبِيلَهُمْ يُدْخِلُونَ بِكَ الشُّكَّ عَلَى الْعُلَمَاءِ وَيَقْتَادُونَ بِكَ قُلُوبَ الْجُهَالِ إِلَيْهِمْ فَلَمْ
يَبْلُغْ أَحْصَى وُزْرَائِهِمْ وَلَا أَقْوَى أَعْوَانِهِمْ إِلَّا دُونَ مَا بَلَغْتَ مِنْ إِصْلَاحِ فُسَادِهِمْ وَاخْتِلَافِ الْخَاصَّةِ وَالْعَامَّةِ إِلَيْهِمْ فَمَا أَقَلَّ
مَا أَعْطُوكَ فِي قَدْرِ مَا أَخَذُوا مِنْكَ وَمَا أَيْسَرَمَا عَمَرُوا لَكَ فَكَيْفَ مَا خَرَّبُوا عَلَيْكَ فَأَنْظُرْ لِنَفْسِكَ فَإِنَّهُ لَا يَنْظُرُ لَهَا
(غَيْرُكَ... (تحف العقول ص276)

5. There is no drop which is dearer to Allah more than two drops: The drop of blood (which drips out) on the course of Allah (Jihad) & the drop of tear in the darkness of night by which a servant does not want anything except (pleasing & loving) Allah. [6](#)

ما مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ قَطْرَتَيْنِ: قَطْرَةُ دَمٍ فِي سَبِيلِ اللَّهِ وَقَطْرَةُ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا -5-
(عَبْدٌ إِلَّا اللَّهَ عَزَّوَجَلَّ. (بحار ج100 ص10)

6. There are three (things) which are refuges & shelters for a faithful; to refrain his tongue from the people & their back biting, and keeping himself busy with things (matters) which are beneficial for his

futurity, here after & the world; protracted & lengthy weeping upon his sin. [7](#)

ثَلَاثُ مُنْجِيَّاتٍ لِلْمُؤْمِنِ : كَفُّ لِسَانِهِ عَنِ النَّاسِ وَاعْتِيَابِهِمْ، وَإِشْغَالُهُ نَفْسَهُ بِمَا يَنْفَعُهُ لِاخِرَتِهِ وَدُنْيَاهُ، وَطُولُ الْبُكَاءِ -6
(على خطبته). (تحف العقول ص282)

7. There are three (qualities) which if present in a faithful, he is supported & backed by Allah, & Allah provides him the shade of His celestial throne & secures him from the great horror of the dooms day: the one who gives those rights to the others which he wishes & looks forwards to from the others.

And the man who does not extend his hand & does not take a step ahead till he knows (for sure) that his step is in the (direction of) obedience of Allah or in his sin.

And the person who does not find fault with his brother till he abandons that fault himself. [8](#)

ثَلَاثٌ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ كَانَ فِي كَنَفِ اللَّهِ، وَأُظِلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِهِ وَآمَنَهُ مِنْ فَرْعِ الْيَوْمِ -7
الْأَكْبَرِ: مَنْ أَعْطَى مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ لِنَفْسِهِ، وَرَجُلٌ لَمْ يُقَدِّمْ يَدًا وَلَا رِجْلًا حَتَّى يَعْلَمَ أَنَّهُ فِي طَاعَةِ اللَّهِ قَدَّمَهَا أَوْ
(في معصيته، وَرَجُلٌ لَمْ يَعْيبَ أَخَاهُ بِعَيْبٍ حَتَّى يَتْرَكَ ذَلِكَ الْعَيْبَ مِنْ نَفْسِهِ. (بحار الانوار ج78 ص141)

8. Do not make anyone your enemy although you may guess & think that he will not harm you & do not shirk & avoid anyone's friendship even though you may think he will not benefit you. [9](#)

لَا تُعَادِينَ أَحَدًا وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ، وَلَا تَزْهَدَنَّ فِي صِدَاقَةِ أَحَدٍ وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ. (بحار الانوار ج78 ص160)

9. Indeed, the inner knowledge & gnosis & the zenith of the religion of a Muslim is abandoning such talk which is meaningless & futile, & the scarcity of his dispute & argument, & his forbearance & his patience & fortitude & his politeness & good conduct. [10](#)

إِنَّ الْمَعْرِفَةَ وَكَمَالَ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ، وَقِلَّةُ مِرَائِهِ، وَحِلْمُهُ وَصَبْرُهُ، وَحُسْنُ خُلُقِهِ. (تحف -9
(العقول ص279)

10. To lessen the demands regarding needs from others is the cash needlessness & wealth. [11](#)

(قِلَّةُ طَلَبِ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ. (تحف العقول ص279-10)

11. The assemblies of the pious men are the invitations to righteousness & piety. [12](#)

(مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ. (تحف العقول ص283- 11

12. Take care, avoid the companionship of transgressor because he sells you for a morsel (of food) or less than that. [13](#)

(إِيَّاكَ وَمُصَاحَبَةَ الْفَاسِقِ، فَإِنَّهُ بَايَعَكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ. (تحف العقول ص279- 12

13. Take care, not to acquire the company of foolish & witless since he wants to benefit you but harms you. (Due to his stupidity). [14](#)

(إِيَّاكَ وَمُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. (تحف العقول ص279- 13

14. Take care, not to acquire the companionship of the parsimonious & miser because he will deprive you of his wealth while you will extremely need it. [15](#)

(إِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. (تحف العقول ص279- 14

15. Take care, not to acquire the companionship of the liar for he is like a mirage (deceiving). He shows you the near one as distant & the distant thing as nearby. [16](#)

(إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبْعِدُ لَكَ الْقَرِيبَ. (تحف العقول ص279- 15

16. If someone abuses you (standing) on the sight side & then apologizes coming over to your left side, do accept his apologies. [17](#)

(إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ وَاعْتَذَرَ إِلَيْكَ، فَأَقْبَلْ عُذْرَهُ. (تحف العقول ص282- 16

17. The seeing of a faithful at the face of his brother, for the sake of (his) love & affection, is a service. [18](#)

(نَظَرُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ الْمُؤْمِنِ لِلْمُودَةِ وَالْمَحَبَةِ لَهُ عِبَادَةٌ. (تحف العقول ص282- 17

18. Never the less, the right of your neighbor is this that you save & defend his (honor) during his absence & honor him in his presence & assist him when he gets oppressed & do not be after finding his fault. So if you get informed regarding anything bad & ugly about him then conceal it. And if you know that he will accept your admonition then admonish him in the matter which is between you & him. And do

not let him alone at the time of hardship & calamity & overlook his slips & forgive his fault. (Sin) And have a good conduct & munificent social intercourse with him. [19](#)

أَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِباً وَإِكْرَامُهُ شَاهِداً، وَنَصْرَتُهُ إِذَا كَانَ مَظْلُوماً وَلَا تَتَّبِعْ لَهُ عَوْرَةً، فَإِنْ عَلِمْتَ عَلَيْهِ سُوءَ 18- سَتْرَتِهِ عَلَيْهِ، وَإِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحَتَهُ فِيمَا بَيْنَكَ وَبَيْنَهُ، وَلَا تُسْلِمَهُ عِنْدَ شَدِيدَةٍ، وَتُقِيلُ عَثْرَتَهُ، وَتَغْفِرُ ذَنْبَهُ، (وَتُعَاشِرُهُ مُعَاشِرَةً كَرِيمَةً. (بحار الانوار 74 ص 7

19. Oh Allah save me from it that I may think that the poor stays at a low & objected place or I think that the rich & wealthy has a superior station. Because, noble is the one, who is honored & sublimated by your obedience & respected in the one who is made respect worthy by your service. [20](#)

وَأَعِصِمْنِي مِنْ أَنْ أَظُنَّ بِذِي عَدَمٍ خَسَاسَةً أَوْ أَظُنَّ بِصَاحِبِ ثَرَوَةٍ فَضْلاً فَإِنَّ الشَّرِيفَ مَنْ شَرَفَتْهُ طَاعَتُكَ 19- (وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ. (الصحيفة السجادية الدعاء: 35

20. And the faithful, his practice is intermingled with forbearance & clemency, he sits at a place to learn; & keeps silent to remain sound; does not speak out a word trusted to him, among his friends; & he does not conceal a witness about the strangers & does not practice anything from the righteousness out of pomp & show & does not abandon it out of shame & shyness. If he is praised he gets afraid from it that the conversation of those praising him (would put him in a state of pride) & (so) he repents over his sins which they are unaware of & the ignorance of ignorant ones does not harm him. [21](#)

وَالْمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلْمِهِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْصِتُ لِيَسْلَمَ، لَا يُحَدِّثُ بِالْأَمَانَةِ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ الشَّهَادَةَ 20- لِلْبُعْدَاءِ، وَلَا يَعْمَلُ شَيْئاً مِنَ الْحَقِّ ارْتِئَاءً، وَلَا يَتْرُكُهُ حَيَاءً، إِنْ زُكِيَ خَافَ مِمَّا يَقُولُونَ، وَيَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ، وَلَا يَضُرُّهُ جَهْلٌ مَنْ جَهْلُهُ. (تحف العقول ص 280

21.1. However, the right of the beneficent upon you is this that you thank him;

2. Mention his beneficence (to the people): 3. and propagate decent & nice words about him. 4. And pray sincerely for him in that which is between you & Allah. And if you do so, then you have thanked him secretly & openly. Then if it is possible do practically compensate for his favors or otherwise remain waiting for a chance divine aid to compensate him. [22](#)

أَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ : فَإِنْ تَشْكُرُهُ، وَتَذْكُرُ مَعْرُوفَهُ، وَتَنْشُرُ لَهُ الْمَقَالَةَ الْحَسَنَةَ، وَتُخْلِصَ لَهُ الدُّعَاءَ 21- فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَعَلَانِيَةً، ثُمَّ إِنْ أَمَكْنَ مُكَافَأَتُهُ بِالْفِعْلِ كَأَفَاتِهِ، (وَالْأَكْنَتَ مُرْصِداً لَهُ، مُوْطِئاً نَفْسَكَ عَلَيْهَا. (تحف العقول ص 265

22. Indeed, dearer one to Allah among you is the one whose practice is better. (The better the practice

the dearer to Allah). And the practice of that one is greater before Allah whose keenness & eagerness for the reward of Allah is greater.

And doubtlessly that one among you whose fear from Allah is greater, his salvation & security from the wrath of Allah is easier.

And the nearest one to Allah among you is the one whose morality is the best.

And Allah is most pleased with the one among you who gives the most of the vast sustenance to his family. And the most honorable & respect worthy among you in the Allah's view is the most pious one among you.[23](#)

إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ أَحْسَنُكُمْ عَمَلًا، وَإِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمُكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً، وَإِنَّ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ، وَإِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقًا، وَإِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عَلَى عِيَالِهِ، وَإِنَّ أَكْرَمَكُمْ عَلَى اللَّهِ أَتَقَاكُمْ لِلَّهِ. (تحف العقول ص265)

23. If people knew what (brilliant result) lies in seeking knowledge they would have definitely sought it even by shedding the blood of their hearts & plunging into the depth of oceans. [24](#)

لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهْجِ وَخَوْضِ اللَّجَجِ -23-

(بحار الانوار ج 1 ص185)

24. One day Imam Sajjad (as) saw a patient who had recovered. He said to him " congratulations to you over the purifier from sins (ailment) Indeed Allah has mentioned you, so you mention Him–And He has forgiven your sins, so do thank him. [25](#)

وَرَأَى عَلِيًّا قَدْ بَرِيَ فَقَالَ عَلَيْهِ السَّلَامُ لَهُ يَهْنُوكَ الطَّهُّورُ مِنَ الذُّنُوبِ، إِنَّ اللَّهَ قَدْ ذَكَرَكَ فَادْكُرْهُ وَقَالَ لَكَ فَاشْكُرْهُ. 24- ((تحف العقول ص280))

25. Guard against lies, both small of it & big, in all conditions, both in seriousness & joke. [26](#)

(إِتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ فِي كُلِّ جِدٍّ وَهَزَلٍ. (تحف العقول ص278-25)

26. And the sins which are the cause of rejection of prayers are:

1. Bad intention & (2) the wickedness of interior (3) & hypocrisy with the (religious) brothers (4) &

disbelieving in the prayers being granted (5) & delaying the obligatory services till their time is passed. (6) & abandoning the achievement of proximity of Allah through favor (to people) & alm giving (7) & using obscene language & abusing during conversation. [27](#)

وَالذُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ: سُوءُ النِّيَّةِ، وَخُبْتُ السَّرِيرَةَ، وَالنِّفَاقُ مَعَ الْإِخْوَانِ، وَتَرَكَ التَّصَدِيقَ بِالْإِجَابَةِ، وَتَأْخِيرُ-26
الصَّلَوَاتِ الْمَفْرُوضَاتِ حَتَّى تَذْهَبَ أَوْقَاتُهَا، وَتَرَكَ التَّقَرُّبَ إِلَى اللَّهِ عَزَّوَجَلَّ بِالْبِرِّ وَالصَّدَقَةِ، وَاسْتِعْمَالُ الْبِدَاءِ
(وَالْفَحْشَى فِي الْقَوْلِ). (معاني الاخبار ص271)

27. A person said to Ali Ibn al Hussain (as) "Oh son of the Prophet (S) how did you commence your morning?" He replied "I commenced the morning with eight peculiarities being demanded from me. Allah (swt) demands the obligatory (services), & the Prophet (S) demands (his) sunnah (traditions) the family asks for sustenance & the soul demands the lust (desires), & Satan demands (me to commit) sin & the protectors (two angels who write down both good & bad deeds of man while they also protect & defend him against mishaps) demand the sincerity of practice, & the angel of death demands the soul, & the grave demands (my) body, & I have got stationed among such affairs, being demanded from. [28](#)

قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ؟ -27

قَالَ (ع): أَصْبَحْتُ مَطْلُوبًا بِثَمَانِي خِصَالٍ: اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ، وَالنَّبِيُّ (ص) بِالسُّنَّةِ، وَالْعِيَالُ بِالْقُوتِ،
وَالنَّفْسُ بِالشَّهْوَةِ، وَالشَّيْطَانُ بِالْمَعْصِيَةِ، وَالْحَافِضَانِ بِصِدْقِ الْعَمَلِ، وَمَلَكُ الْمَوْتِ بِالرُّوحِ، وَالْقَبْرُ بِالْجَسَدِ، فَأَنَا بَيْنَ
(هَذِهِ الْخِصَالِ مَطْلُوبٌ). (بحار ج76 ص15)

28. The one who has the fear of (Hell) fire hastens & rushes away from sin with repentance towards Allah, & reverts back & refrains from (committing) forbidden acts. [29](#)

(مَنْ أَشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَةِ إِلَى اللَّهِ مِنْ ذُنُوبِهِ وَرَاجَعَ عَنِ الْمَحَارِمِ). (تحف القول ص281-28)

29. be careful, about committing sin along with joy (avoid it) since the felicity of committing sin is itself a bigger sin (than the actual sin). [30](#)

(إِيَّاكَ وَالْإِبْتِهَاجَ بِالذَّنْبِ فَإِنَّ الْإِبْتِهَاجَ بِهِ أَعْظَمُ مِنْ رُكُوبِهِ). (بحار الانوار ج78 ص159-29)

30. The sins & transgressions which become the reason & cause for the changing & termination of benediction & beneficence's are:

(1) oppression & wrongs to the people (2) Abandoning the piety & ordering the good deed (3) and

ingratitude for beneficence & favor & (4) discontinuing thank giving. [31](#)

الذُّنُوبُ الَّتِي تَغَيَّرُ النِّعَمُ: الْبَغْيُ عَلَى النَّاسِ، وَالزَّوَالُ عَنِ الْعَادَةِ فِي الْخَيْرِ وَاصْطِنَاعُ الْمَعْرُوفِ، وَكُفْرَانُ النِّعَمِ -30
(وَتَرَكُ الشُّكْرِ. (معاني الاخبار ص270

31. Do not step aside from abandoning the evil although you may have been recognized with it. [32](#)

(لا تَمْتَنِعْ مِنْ تَرْكِ الْقَبِيحِ وَإِنْ كُنْتَ قَدْ عُرِفْتَ بِهِ. (بحار الانوار ج78 ص161- 31

32. There is nothing dearer & lovelier to Allah, following His cognition, than the modesty & purity of belly & the private parts (of human body). [33](#)

(ما مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ مَعْرِفَتِهِ مِنْ عِفَّةٍ بَطْنٍ وَفَرْجٍ. (تحف القول ص282- 32

33. What a number of those enchanted by the words (praise) of people about him & what a number of those who get proud & insolent by Allah's nice hiding (of their faults & sins) & what a number of those who get neglectful & heedless by the favor & kindness of Allah. [34](#)

كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ، وَكَمْ مِنْ مَغْرُورٍ بِحُسْنِ السَّتْرِ عَلَيْهِ، وَكَمْ مِنْ مُسْتَرْجٍ بِالْإِحْسَانِ إِلَيْهِ. (تحف -33
(القول ص281)

34. The person whose soul is worthy & respectable in his eyes, the world is humble & despised in his view. [35](#)

(مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا. (تحف القول ص278- 34

35. The best keys to the matters is truth & the best termination & finalization of the matters is faithfulness, loyalty & fidelity. [36](#)

(خَيْرُ مَفَاتِيحِ الْأُمُورِ الصِّدْقُ، وَخَيْرُ خَوَاتِيمِهَا الْوَفَاءُ. (بحار ج78 ص161- 35

36. Consentaneousness & contentment upon the unpleasant divine decree is the loftiest grade of belief. [37](#)

(الرِّضَا بِمَكْرُوهِ الْقَضَاءِ أَرْفَعُ دَرَجَاتِ الْيَقِينِ. (بحار الانوار ج78 ص135- 36

37. He (S) was asked " Who is most in danger?' so he said " The one who does not regard the world dangerous for himself.' [38](#)

(قِيلَ لَهُ: مَنْ أَعْظَمُ النَّاسِ خَطَرًا؟ فَقَالَ عَلَيْهِ السَّلَامُ: مَنْ لَمْ يَرِ الدُّنْيَا خَطَرًا لِنَفْسِهِ. (بحار الانوار ج 78 ص 135- 37)

38. 'Oh people have fear of Allah & know it (that) you will revert back towards him. And every soul will find his good deeds what so ever present over there.

And whatever be his bad deeds he would wish a vast distance between himself & those deeds.

And Allah cautions you from himself (His chastisement) oh inadvertent & unmindful sons of Adam! Woe be upon you & but they are not unmindful of him (The waking eyes of the universe is watching him). Indeed your death is the most swift & quickest thing moving towards you. Very soon it will catch hold of you. When the cup of your life would have turned brimful then the angle of death would take out your soul & you would arrive your grave all alone.

Then your soul will be turned back towards you and two angles Munkir & Nakeer will come to you for questioning & the severed & arduous examination. Beware! Their first question from you will be as to 'Who is your lord, the one you had been worshipping?' And (question) about who is your prophet that was sent to you.' And about your religion the one you had been believing in? And about you're Imam (religious leader) after the Prophet, in whose guardian ship you believed! And about your life as in what sort of activities you spent it.

And about your wealth, as to where you earned & achieved it from & in what way you spent it? [39](#)

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ رَاجِعُونَ فَتَجِدُ كُلَّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا عَمِلَتْ مِنْ شَرٍّ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ، وَيَحْكُ يَا بَنَ آدَمَ الْغَافِلَ وَلَيْسَ مَغْفُولًا عَنْهُ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَتِّثًا يَطْلُبُكَ وَيُوشِكُ أَنْ يُدْرِكَكَ فَكَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَقَدْ قَبِضَ الْمَلِكُ رُوحَكَ وَصَبَرْتَ إِلَى قَبْرِكَ وَحِيدًا. فَرَدَّ إِلَيْكَ رُوحَكَ، وَاقْتَحَمَ عَلَيْكَ مَلَكَاكَ مُنَكِّرٌ وَنَكِيرٌ لِمَسَاءٍ لَيْتَكَ وَشَدِيدِ امْتِحَانِكَ، أَلَا وَإِنَّ أَوَّلَ مَا يَسْأَلُ نَفْسًا عَنْ رَبِّكَ، الَّذِي كُنْتَ تَعْبُدُهُ، وَعَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ، وَعَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ، وَعَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ، وَعَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ، وَعَنْ عُمْرِكَ فِيمَا أَفْنَيْتَ، وَعَنْ مَالِكَ مِنْ أَيْنَ (الْكَتْسَبَتُهُ، وَفِيمَا أَنْفَقْتَهُ. (تحف العقول ص 249)

39. The right of your mother is that you know she has carried you (in her womb) in a manner that nobody has carried the other. And fed you from the fruit of her heart in a way that nobody has fed the other. She safe guarded & preserved you with (extreme) pleasure by her ears, & eyes & hands & feet & hair & skin & all of her body parts with joy & felicity, bearing in it all the odds pains, agonies, discomforts, & burdens till such time the hand of Allah detached & expelled you from her to the earth. Then she got contented & pleased that she remains hungry & feeds you & dresses you up remaining herself nude & quenches

- [3. Tuhaf al-Uqul, P 254](#)
- [4. Ale Imran. 187](#)
- [5. Tuhaf al-Uqul, P 276](#)
- [6. Bihar ul-Anwar Vol. 100, P 10](#)
- [7. Tuhaf al-Uqul P 282](#)
- [8. Bihar ul-Anwar Vol. 78, P 141](#)
- [9. Bihar ul-Anwar Vol. 78, P 160](#)
- [10. Tuhaf al-Uqul, P 279](#)
- [11. Tuhaf al-Uqul, P 279](#)
- [12. Tuhaf al-Uqul, P 28.3](#)
- [13. Tuhaf al-Uqul, P 279](#)
- [14. Tuhaf al-Uqul, P 279](#)
- [15. Tuhaf al-Uqul, P 279](#)
- [16. Tuhaf al-Uqul, P 279](#)
- [17. Tuhaf al-Uqul, P 282](#)
- [18. Tuhaf al-Uqul, P 282](#)
- [19. Bihar ul-Anwar Vol. 74, P 7\)](#)
- [20. As Saheefa Sajjadiya Prayer. .35](#)
- [21. Tuhaf al-Uqul. P 280](#)
- [22. Tuhuf al-Uqal. P256](#)
- [23. Tuhaf al-Uqul. P 279](#)
- [24. Bihar ul-Anwar Vol. I, P 185](#)
- [25. Tuhaf al-Uqul, P 280](#)
- [26. Tuhaf al-Uqul, P 278](#)
- [27. Manni Al Ikhbar, P 271](#)
- [28. Bihar ul-Anwar Vol. 76, P 15](#)
- [29. Tuhaf al-Uqul, P 281](#)
- [30. Bihar ul-Anwar Vol. 78, P 159](#)
- [31. Maani Al Ikhbar P 270](#)
- [32. Bihar ul-Anwar Vol. 78, P 161](#)
- [33. Tuhaf al-Uqul. P 282](#)
- [34. Tuhaf al-Uqul. P 281](#)
- [35. Tuhaf al-Uqul, P 288](#)
- [36. Bihar ul-Anwar Vol. 78, P 161](#)
- [37. Bihar ul-Anwar Vol. 78, P 135](#)
- [38. Bihar ul-Anwar Vol. 78, P 1.35](#)
- [39. Tuhaf al-Uqul, P 249](#)
- [40. Tuhaf al Uqul P 263](#)
- [41. Tuhaf al-Uqul P 249-250](#)

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