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The Tenth Infallible: The Eighth Imam Ridha' (as) and his forty discourses

The Tenth Infallible: Imam Ridha' (as)

Name: Ali Ibn Musa (as)

Renowned Title: Ridha'

Father and Mother: Imam Musa Ibn Ja'far (as) and Najma (as)

Time & Place of Birth: 11th of Zilqaad year 148 Hijrah, in Medina.

Time & Place of Martyrdom: End of Safar, 203 Hijrah at the age of 55 Years was martyred through poisoning of mamoon (Abbassade caliph) in Sana bad nauqan (a Mohallah today & site at Mashad Muqadas, (Islamic Republic of Iran.)

Shrine: Mashad Muqaddas.

.Life duration: in three segments.

1. before Imamate (35 Years), From 148 to 183 Hijrah.
2. after Imamate, 17 Years Residence in Medina.
3. And Three Years in Khorasan, the most Sensitive part of his political life was in this period.

He had only a single son Imam Jawad Who was seven years of age at the time of his martyrdom.

[Forty Traditions from Imam Ridha' \(as\)](#)

عن الامام علي الرضا عليه السلام

1. He who compares & likens Allah to his creations is a polytheist & the one who attributes something which has been forbidden for him is an infidel. [1](#)

(مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ، وَمَنْ نَسَبَ إِلَيْهِ مَا نَهَى عَنْهُ فَهُوَ كَافِرٌ. (وسائل الشيعة ج18 ص557-1)

2. Faith is to one grade superior & sublime to Islam & piety is one degree superior to faith & certitude & certainty is one step superior to faith & nothing more elegant & excellent than certitude has been bestowed upon the sons of Adam (as) [2](#)

إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ، وَالتَّقْوَى أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ وَلَمْ يُعْطَ بَنُو آدَمَ أَفْضَلَ مِنَ الْيَقِينِ. (بحار الانوار ج78 ص338)

3. Faith has four pillars: Trusting & relying upon Allah, & contentment & pleasure with the divine will, & submittance to the ordain & ordinance of Allah, & delegation & turning over (the affairs) to Allah. i.e. (Total submission & reassignment to Allah). [3](#)

الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ: التَّوَكُّلُ عَلَى اللَّهِ، وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ، وَالتَّفَوُّضُ إِلَى اللَّهِ. (بحار الانوار ج78 ص338)

4. And faith means performing & discharging the obligatory duties & avoiding the committing of forbidden acts & faith, is the recognition & knowing (Allah) through the heart & admitting & confessing through the tongue & practicing through the parts of body (Physically). [4](#)

وَالْإِيمَانُ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ، وَالْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ. (تحف العقول ص442)

5. One day Imam Ridha' (as) mentioned Quran & so he described the magnanimity & glory of it's authority & it's miracles saying, That is the firm cable of Allah & firmest handhold & the ideal & model path, it guides & leads toward paradise & is the savior from the fire (of Hell). It does not corrode & wear out by the passage & flow of time. Moreover, it's continuous repetition & recitation through the tongue does not devalue & depreciate it. Since, it is not made to exist for a certain age & period apart from other ages & periods. Instead, it has been made a proof & logic for all human beings. Falsehood does nether find passage in the front & afore of it nor from it's back side. It has been descended (revealed) by Allah, the all wise, all praise worthy. [5](#)

ذَكَرَ الرِّضَا (ع) يَوْمَ الْقُرْآنَ فَعَظَّمَ الْحُجَّةَ فِيهِ وَالْآيَةَ الْمُعْجَزَةَ فِي نَظْمِهِ، فَقَالَ -5-

هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَعُرْوَتُهُ الْوُثْقَى، وَطَرِيقَتُهُ الْمُثَلَّى، الْمُؤَدَّى إِلَى الْجَنَّةِ، وَالْمُنْجِي مِنَ النَّارِ، لَا يَخْلُقُ مِنَ الْأَزْمِنَةِ، وَلَا يَغْتَبِ عَلَى الْأَلْسِنَةِ، لِأَنَّهُ لَمْ يُجْعَلْ لِزَمَانٍ دُونَ زَمَانٍ، بَلْ جُعِلَ دَلِيلَ الْبُرْهَانِ، وَحُجَّةً عَلَى كُلِّ إِنْسَانٍ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ، وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ. (بحار الانوار ج 92 ص 14)

6. Rayyan says I said to Imam Ridha' (as), what do you say about Quran?' So he replied 'It is the speech of Allah, do not exceed & move ahead of it & do not seek guidance from other than it. Otherwise, you would go astray.' [6](#)

قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ، وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوا. -6-
(بحار الانوار ج 92 ص 117)

7. 'Indeed Imamate is the rein of religion & the system of Muslims & the righteousness & welfare of the world & the honor & glory of faithful's. Verily, Imamate is the growing & ongoing root of Islam & its elevated & sublime branch. Services, alms, fasting, Hajj & Jihad (the holy war) attain completion & perfection & the booty (tributes) & alms gets plentiful & abundant, & the Allah's bounds, sanctions, & ordinances get executed, & the frontiers & boundaries (of Islamic lands) get safe & secure, through Imam. [7](#)

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ، وَنِظَامُ الْمُسْلِمِينَ، وَصَلَاحُ الدُّنْيَا، وَعِزُّ الْمُؤْمِنِينَ، إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي، وَفَرْعُهُ -7- السَّامِي، بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ وَتَوْفِيرُ الْفَقْرِ، وَالصَّدَقَاتِ، وَامْضَاءُ الْحُدُودِ وَالْأَحْكَامِ، (وَمَنْعُ الثُّغُورِ وَالْأَطْرَافِ. (اصول الكافي ج 1 ص 200)

8. about the workers & officials of sultan (king, ruler). Becoming a part of the officials of them & providing of help & assistance to them & putting in endeavor to fulfill their needs & requirements is the equivalent to infidelity. And looking intentionally & purposely at them is one of the great sins which deems one fit to deserve the hell fire. [8](#)

فِي أَعْمَالِ السُّلْطَانِ...: أَلَدُخُولُ فِي أَعْمَالِهِمْ، وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ، وَالنَّظَرُ إِلَيْهِمْ ... « -8-
(على العمد من الكبائر التي يستحق بها النار. (بحار الانوار ج 75 ص 374)

9. Allah may take pity & be merciful to the servant who resurrects & revives our affair so I said 'and how is it that your affair gets revived?' He responded 'by learning our know ledges & teaching them to the people.' [9](#)

1. The slightest thing or contact is looking intentionally at a person, even this is one of the great sins not to talk about helping the tyrants practically. So, those Muslims who strengthen & solidify the foundations of their aggression & tyranny & make their abode in the hell, must as per this tradition avoid such activities.

رَجِمَ اللَّهُ عَبْدًا أَحْيَاءَ أَمَرَنَا (قُلْتُ): وَكَيْفَ يُحْيَى أَمْرُكُمْ؟ قَالَ: يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ. (وسائل الشيعة ج 18-9 ص102)

10. A faithful will not become (real) faithful till such time he acquires three qualities: A way of Allah's treatment (sunnan Allah) a prophet's rule & a rule of his saint. However, the Allah's treatment is the concealing of his secret. Allah said

عالم الغيب... فلا يظهر على غيبه أحداً إلا من ارتضى من رسول.

The knower of the unseen! So he does not reveal his secret to any. Except to him whom he chooses as an apostle.' Moreover, the Sunnah & rule of the Prophet (S) is conciliation with the people. So Allah commanded the Prophet (S) to conciliate with the masses saying.

خذا العفو وأمر بالمعروف

Take to forgiveness & enjoin good.' Never the less, the rule of his saint is 'Exercising patience & endurance in (the times of) adversities poverty & apprehensions.'¹⁰

لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ وَسُنَّةٌ مِنْ نَبِيِّهِ، وَسُنَّةٌ مِنْ وَلِيِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكِتْمَانُ سِرِّهِ، قَالَ اللَّهُ عَزَّوَجَلَّ ((عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا* إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ)) وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ نَبِيَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمُدَارَاةِ النَّاسِ، فَقَالَ: ((خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ)) وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبَأْسَاءِ وَالضَّرَّاءِ.

(اصول الكافي ج 2 ص241)

11. The intellect of a Muslim man does not mature & complete till he has ten qualities: 1. Benevolence & benefaction be expected & hoped from him. 2. And people be secure & peaceful from his evil doing. 3. He considers the small amount of benefaction from others as abundant & plentiful. 4. And takes plenty of his own benevolence & goodness to be a meagre amount of it. 5. He does not get tired & exhausted by the demands & requirement asked to be fulfilled. 6. He does not get fatigued & restless from seeking knowledge for all the length of his life. 7. He loves poverty more than the plentifulness & affluence, on

the course of Allah. 8. And he loves disgrace & abjectness on the way of Allah more than the honour on the course of His enemy. 9. And anonymity is more liked by him than fame.

Then he (S) said. ' , The tenth one & what is the tenth? The person asked him (S) what that is?' Imam (as) reflected ' , He does not see a person but that he says 'He is better & more pious than myself.' [11](#)

لا يَتِمُّ عَقْلُ امْرِئٍ مُسْلِمٍ حَتَّى تَكُونَ فِيهِ عَشْرُ خِصَالٍ: الْخَيْرُ مِنْهُ مَأْمُولٌ وَالشَّرُّ مِنْهُ مَأْمُونٌ، يَسْتَكْثِرُ قَلِيلَ الْخَيْرِ مِنَ الْغَيْرِ، وَيَسْتَقِلُّ كَثِيرَ الْخَيْرِ مِنْ نَفْسِهِ، لَا يَسْأَمُ مِنْ طَلَبِ الْحَوَائِجِ إِلَيْهِ، وَلَا يَمَلُّ مِنْ طَلَبِ الْعِلْمِ طَوْلَ دَهْرِهِ، أَلْفَقِرُ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى، وَالذُّلُّ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ فِي عَدُوِّهِ، وَالْخُمُولُ أَشْهَى إِلَيْهِ مِنَ الشُّهْرَةِ، ثُمَّ قَالَ عَلَيْهِ (السلام): الْعَاشِرَةُ، قِيلَ لَهُ: مَا هِيَ؟ قَالَ عَلَيْهِ (السلام): لَا يَرَى أَحَدًا إِلَّا قَالَ: هُوَ خَيْرٌ مِنِّي وَأَتَقَى. (بحار الانوار ج 78 ص 336)

12. He who takes himself to account gets benefitted & the one who gets negligent & careless about himself bears loss. And the one who fears (Allah) becomes peaceful. And that one who takes lesson becomes most clear sighted & discerning. And he who becomes most clear sighted understands & he who understands & comprehends becomes knowledgeable & informed. [12](#)

مَنْ حَاسَبَ نَفْسَهُ رِيحٌ، وَمَنْ عَقَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ أَمِنَ، وَمَنْ اعْتَبَرَ أَبْصَرَ وَمَنْ أَبْصَرَ فَهَمَّ، وَمَنْ فَهَمَ عَلِمَ. -12 ((بحار الانوار ج 78 ص 352))

13. A person asked Imam Ridha' (as) ' , who are the best of servants?'

So he responded ' , Those men that when they perform good deed they become glad & when they perform a bad deed they ask the forgiveness (of Allah) & when they are granted they thank (for it). And while they get afflicted & grieved they exercise patience. And when they get enraged & angry they forgive. (Overlook. other faults). [13](#)

وَسُئِلَ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ (ع): الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا آسَاءُوا اسْتَغْفَرُوا: وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا أُلْهِمُوا صَبَرُوا، وَإِذَا غَضِبُوا عَفَوْا. (تحف العقول ص 445)

14. And avoiding the cardinal & grave sins & these are murdering & killing the soul that Allah has forbidden And committing adultery, & stealing & drinking (wine) & opposing (annoying) the parents, & running away fleeing the battle front (in Jihad). & misappropriating & eating the wealth of orphan oppressively & excessively, & eating the carrion (flesh of dead creature) & drinking blood & taking meat of pig (pork) & unnecessarily eating the meat of animals which are slaughtered without Allah's name being taken at the time of slaughtering them.

And eating (taking) interest after the clear cut ordain & the illicit & forbidden (wealth), & the arrow shuffling & gambling, & diminishing reducing in measures & weights & accusing the chaste (virtuous)

women & sodomy & giving of false witness & disappointment with the commiseration of Allah & considering oneself safe from the plan of Allah. (Fearlessness from Allah's plan) & dismay from the blessing & commiseration of Allah & helping & assisting the aggressors & tyrants & reliance & trust upon them. And I taking false oath & retention of rights without being hard up & telling lie. And pride & arrogance & spending lavishly & wasting & squandering (of resources) & dishonesty & depreciating & belittling Hajj & combating & standing up against the saints of Allah. And involvement & remaining busy with diversion & play (sensuality & libidinous pleasures) and insisting upon committing sins. [14](#)

وَأَجْتَنَابُ الْكَبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ تَعَالَى. وَالزَّيْنِ وَالسَّرِقَةِ وَشُرْبِ الْخَمْرِ، وَعُقُوقُ الْوَالِدَيْنِ، ... -14
وَالْفَرَارُ مِنَ الزَّحْفِ وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا، وَأَكْلُ الْمَيْتَةِ وَالْدَّمِ وَلَحْمِ الْخِنْزِيرِ وَمَا أَهْلٌ لِغَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ،
وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ، وَالسُّحْتِ، وَالْمَيْسِرِ وَالْقِمَارِ، وَالْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ، وَقَذْفُ الْمُحْصَنَاتِ وَاللَّوْاطِئِ،
وَشَهَادَةُ الزُّورِ وَالْيَأْسُ مِنَ رُوحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقَنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمَعُونَةُ الظَّالِمِينَ وَالرُّكُونُ إِلَيْهِمْ
وَالْيَمِينُ الْغَمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ الْعُسْرَةِ، وَالْكَذِبُ وَالْكِبْرُ وَالْإِسْرَافُ وَالتَّبَذِيرُ، وَالْخِيَانَةُ، وَالْإِسْتِخَافُ بِالْحَقِّ،
(وَالْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ تَعَالَى وَالْإِسْتِغَالُ بِالْمَلَاهِي، وَالْإِصْرَارُ عَلَى الذُّنُوبِ. (عيون الخبر الرضا (ع) ج 2 ص 127

15. There are some grades of self-conceit. One among them is that the evil acts of a servant gets decorated to him & he takes them for good deeds & boasts & gluts about them & considers them as nice acts performed by him. And one of them is that a servant acquires faith & belief upon Allah & then boasts of a favor conferred upon Allah, whereas, Allah has done him a favor in it. [15](#)

لِلْعُجْبِ دَرَجَاتٌ: مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعْجِبُهُ وَيَحْسِبُ أَنَّهُ يُحْسِنُ صُنْعًا. وَمِنْهَا أَنْ يُؤْمِنَ -15
(الْعَبْدُ بِرَبِّهِ فَيُؤْمِنَ عَلَى اللَّهِ وَلِلَّهِ الْمِنَّةُ عَلَيْهِ فِيهِ. (بحار الانوار ج 78 ص 336

16. Had Allah not frightened people by paradise & hell even then it would have been obligatory for them to obey Him & not commit His disobedience because of His favors & kindnesses upon them. And His granting them the beneficence's to start with, without any of their rights.

لَوْ لَمْ يَخَوْفِ اللَّهُ النَّاسَ بَجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلَا يَعْصُوهُ لِتَفَضُّلِهِ عَلَيْهِمْ وَإِحْسَانِهِ إِلَيْهِمْ، -16
وَمَا بَدَأَهُمْ بِهِ مِنْ أَنْعَامِهِ الَّذِي مَا اسْتَحَقُّوهُ

(بحار الانوار ج 71 ص 174)

17. If it is asked why people were ordered to fast? It would be answered so that they may know the trouble of hunger & thirst & thus get the idea about the poverty (hunger and thirst) of the Hereafter. And the fast keeper may get humbled, belittled, humiliated, destitute, indigent (More over) they may get the reward of Allah & be patient & forbearing in the wake of the (trouble) they face from hunger & thirst with

knowing of Allah & sincerity. So fasting will be the cause of their getting reward. Moreover, this will bring about the control of lustful desires and become the admonition in this world.

And make them submit to the performance & offering of what has been made obligatory for them & guides them to (the affairs of) Here after.

None the less, they by keeping fast do understand & comprehend the severances & extremity & the amount of hardships & miseries that the poor & afflicted ones have to bear in this world. So they give away the obligatory amounts which Allah has made obligation for them to payout of their wealth. [16](#)

فَإِنْ قَالَ ظِمٌّ أُمِرُوا بِالصَّوْمِ؟ قِيلَ: لِكَيْ يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَدِلُّوا عَلَى فَقْرِ الْآخِرَةِ، وَلِيَكُونَ الصَّائِمُ - 17
خَاشِعًا، دَلِيلًا مُسْتَكِينًا مَأْجُورًا مُحْتَسِبًا عَارِفًا صَابِرًا لِمَا أَصَابَهُ مِنَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَوْجِبُ الثَّوَابَ. مَعَ مَا فِيهِ
مِنَ الْإِكْسَارِ عَنِ الشَّهَوَاتِ، وَلِيَكُونَ ذَلِكَ وَاعِظًا لَهُمْ فِي الْعَاجِلِ وَرَائِضًا لَهُمْ عَلَى آدَاءِ كُلِّفِهِمْ وَدَلِيلًا فِي
الْآجِلِ، وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَى أَهْلِ الْفَقْرِ وَالْمَسْكِنَةِ فِي الدُّنْيَا، فَيُؤَدُّوا إِلَيْهِمْ مَا أَفْتَرَضَ اللَّهُ تَعَالَى لَهُمْ فِي
(أَمْوَالِهِمْ... (بحار الانوار ج 96 ص 370

18. The Jamat prayers (the collective & assembly prayers) have only been made so that the sincerity, oneness of Allah & the adoring & worshipping of Allah gets obvious, known, apparent & common. Because, the show of it will complete the proof of the oneness of Allah to the people of East & west. And will make the hypocrite & the one who has disrespecting attitude, humble & respectful to something which is the cause of admitting & acknowledging the apparent of Islam & the submission to it. And to the effect that the witnesses of people upon the Islam (being Muslim) of each other becomes lawful & possible. Moreover, it becomes the (cause of) cooperation & co. working of them upon good acts & piety & their taking distance from plenty number of evil acts forbidden by Allah. [17](#)

إِنَّمَا جُعِلَتِ الْجَمَاعَةُ لِئَلَّا يَكُونَ الْإِخْلَاصُ وَالتَّوْحِيدُ وَالْإِسْلَامُ وَالْعِبَادَةُ لِلَّهِ إِلَّا ظَاهِرًا مَكشُوفًا مَشْهُورًا. لِأَنَّ فِي - 18
إِظْهَارِهِ حُجَّةً عَلَى أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ وَحْدَهُ. وَلِيَكُونَ الْمُنَافِقُ وَالْمُسْتَخَفُّ مُؤَدِّيًا لِمَا أَقْرَبَهُ بِظَاهِرِ الْإِسْلَامِ
وَالْمُرَاقِبَةِ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ بَعْضُهُمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً، مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالْتَّقْوَى، وَالزَّجْرِ عَنِ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّوَجَلَّ. (عيون الخبار الرضا ج 2 ص 109) الحياة ج 1 ص 233

19. Indeed Allah has commanded three things (in Quran) which are in proximate with three others. He ordered the prayers & alms. So the one who offers prayer & does not pay alms, his service is not accepted from him.

And He ordered His thanks giving with that of the parents. So the one who does not thank his parent has not thanked Allah. And He commanded fear of Allah & connecting with the kinship. So the one who does not connect with the blood relations is not afraid of Allah. [18](#)

إِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى، أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ، فَمَنْ صَلَّى وَلَمْ يُزَكِّ لَمْ يَقْبَلْ مِنْهُ - 19

صَلَوْتُهُ، وَأَمَرَ بِالشُّكْرِ لَهُ وَلِلْوَالِدَيْنِ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرْ اللَّهَ، وَ أَمَرَ بِاتِّقَاءِ اللَّهِ وَصِلَةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ
(رَحِمَهُ لَمْ يَنْقِ اللَّهَ عَزَّوَجَلَّ. (عيون الخبارالرضا (ع) ج 1 ص 258

20. Do not let the good deeds & Ijتهاد & endeavor in worship go, depending & trusting upon the love of the Muhammad (S) house hold. [19](#)

(لا تَدَعُوا الْعَمَلَ الصَّالِحَ وَالْإِجْتِهَادَ فِي الْعِبَادَةِ اتِّكَا لِأَعْلَى حُبِّ آلِ مُحَمَّدٍ (ص). (بحارالانوار ج 78 ص 347-20)

21. Be careful of greed & jealousy, since, these (vices) have perished the previous nations. And beware of stinginess because it is a calamity which will not be found in a free man & a faithful.

This (vice) is against & controversial to faith. [20](#)

إِيَّاكُمْ وَالْحِرْصَ وَالْحَسَدَ فَإِنَّهَا أَهْلَكَ الْأُمَمَ السَّالِفَةَ، وَإِيَّاكُمْ وَالْبُخْلَ فَإِنَّهَا عَاهَةٌ لَا تَكُونُ فِي حُرٍّ وَلَا مُؤْمِنٍ، إِنَّهَا-21
(خِلَافُ الْإِيمَانِ. (بحارالانوار ج 78 ص 346

22. Silence is a door among the doors of wisdom. Indeed, silence begets & attracts love it is the proof of all the beneficence's. [21](#)

الْصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ، إِنَّ لَصَّمْتَ يُكْسِبُ الْمَحَبَّةَ، إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ . (بحارالانوار ج 78-22
(ص 335

23. Behave with the friend humbly & with the enemy carefully & the general people, with smiling & blooming face. [22](#)

(إِصْحَبْ... الصَّدِيقَ بِالتَّوَاضُّعِ، وَالْعَدُوَّ بِالتَّحَرُّزِ، وَالْعَامَّةَ بِالْبِشْرِ. (بحارالانوار ج 78 ص 355-23

24. Allah dislikes futile (useless) talk & squandering the wealth & much begging (asking things). [23](#)

(إِنَّ اللَّهَ يَبْقِضُ الْقِيلَ وَالْقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّئَالِ. (بحارالانوار ج 78 ص 335-24

25. The miser does not have any comfort & so does the jealous not have any joy & felicity & the (kings) (rulers) do not have faithfulness & trust worthiness & the liar does not have any manhood (forbearance).

[24](#)

لَيْسَ لِبَخِيلٍ رَاحَةٌ. وَلَا لِحَسُودٍ لَذَّةٌ وَلَا لِمُلُوكٍ وِفَاءٌ، وَلَا لِكَذُوبٍ مُرُوءَةٌ-25

26. The secret & cause of service's (prayers) is that prayer is the confession of the lordship of Allah & negating all kinds of partners & plurality for him. And standing before the omnipotent, with humility, humbleness, & the confession (of sins) & begging forgiveness of the previous sins. And placing the face on dust five times a day as (sign of) honoring & confession of His greatness. And service's (prayers) is the cause of remembering Him & taking distance from the arrogance & neglectfulness. Prayers become the cause of humility, submissiveness & humbleness (toward Allah) & the eagerness, heedfulness & enthusiasm regarding the desire of enhancement of material & spiritual progress (both in the world & here after). Moreover, prayers makes a man engaged constantly in the remembrance of Allah both day & night so that he must not forget his lord, master, Administrator & creator, since, forgetfulness will become the cause of rebellion. Man while offering prayer stays in the presence of his lord & in the state of His remembrance & this very condition constrains & stops him from sins and constrains & refrains him from many kinds of corruptions. [25](#)

عَلَّةُ الصَّلَاةِ أَنَّهَا إِقْرَارُ بِالرُّبُوبِيَّةِ لِلَّهِ عَزَّوَجَلَّ، وَخَلْعُ الْأُنْدَادِ، وَقِيَامُ بَيْنَ يَدَيِ الْجَبَّارِ جَلَّ لَهُ بِالذُّلِّ وَالْمَسْكَنَةِ -26
وَالْخُضُوعِ وَالْإِعْتِرَافِ، وَالطَّلَبُ لِلْإِقَالَةِ مِنْ سَالِفِ الذُّنُوبِ، وَوَضْعُ الْوَجْهِ عَلَى الْأَرْضِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ اعْظَاماً
لِلَّهِ عَزَّوَجَلَّ، وَأَنْ يَكُونَ ذَاكِراً غَيْرَ نَاسٍ وَلَا بَطِرٍ، وَيَكُونَ خَاشِعاً مُتَذَلِّلاً رَاغِباً طَالِباً لِلزِّيَادَةِ فِي الدِّينِ وَالْدُّنْيَا مَعَ مَا فِيهِ
مِنْ الْإِنْزِجَارِ وَالْمُدَاوِمَةِ عَلَى ذِكْرِ اللَّهِ عَزَّوَجَلَّ بِاللَّيْلِ وَالنَّهَارِ لئَلَا يَنْسِيَ الْعَبْدُ سَيِّدَهُ وَمُدَبِّرَهُ وَخَالِقَهُ فَيَبْطِرَ وَيَطْغَى
(وَيَكُونَ فِي ذِكْرِهِ لِرَبِّهِ وَقِيَامِهِ بَيْنَ يَدَيْهِ زَاجِراً لَهُ مِنَ الْمَعَاصِي وَمَائِعاً مِنْ أَنْوَاعِ الْفُسَادِ . (بحار الانوار ج 82 ص 261)

27. And parsimony & avarice makes the honor (of man) spotted (dishonors & disgraces him) & the love of (worldly materials) causes grief's & involvements in problems. And the best & most valuable of virtues is doing good (to others) & providing shelter & refuge to those afflicted & fulfilling the hope of the person having hope from you. [26](#)

وَالْبُخْلُ يُمَزِّقُ الْعَرِضَ، وَالْحُبُّ دَاعِي الْمَكَارِهِ، وَأَجَلُ الْخَلَائِقِ وَأَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ، وَإِغَاثَةُ الْمَلْهُوفِ، ... -27
(وَتَحْقِيقُ أَمَلِ الْآمِلِ. (بحار الانوار ج 78 ص 357)

28. Do not acquire & adopt the company of drinker & do not salute him. [27](#)

(لَا تُجَالِسْ شَارِبَ الْخَمْرِ وَلَا تُسَلِّمْ عَلَيْهِ. (بحار الانوار ج 66 ص 491-28)

29. Allah forbade the drinking of wine, since, it causes corruption, disturbance, & intoxication of the minds of its drinker & this becomes the cause of his refusing & denying of Allah & uttering obnoxious language about HIM & His Prophets. And becomes the cause of all the sins including murdering & accusing falsely chaste woman of adultery & committing adultery & lessening of abstinence & refraining

from forbidden deeds (sins). So this is the reason of it that all the drinks which intoxicate are prohibited & forbidden. Since these drinks too have the same negative results which the wine has got. [28](#)

حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِ عُقُولِ شَارِبِيهَا وَحَمَلِهَا إِيَّاهُمْ عَلَى انْكَارِ اللَّهِ عَزَّوَجَلَّ وَالْفَرِيَةِ -29
عَلَيْهِ وَعَلَى رُسُلِهِ وَسَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ الْفُسَادِ وَالْقَتْلِ وَالزِّنَا وَقِلَّةِ الْإِحْتِجَازِ مِنْ شَيْءٍ مِنَ الْمَحَارِمِ
فَبِذَلِكَ قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ الْأَشْرِيَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنَ عَاقِبَةِ الْخَمْرِ... (وسائل
(الشيعة ج 17 ص 262)

30. Seven things short of seven other things are making (as if) a mockery. The one who repents through his tongue but he is not ashamed at his heart, has cut a joke with himself. And the one who asks Allah succor & does not put in effort has mocked himself. And the person who asks for foresightedness & does not be careful so he has made a mockery with himself. And the one who asks paradise from Allah & does not be patient over the hardships & calamities has made a fun of himself. And the man who ask the refuge of Allah from hell fire & does not abandon the lusts of the world has made a joke with himself. And the one who exercises remembrance of Allah does not get prepared set his foot ahead towards meeting HIM has cut a joke with himself. [29](#)

سَبْعَةُ أَشْيَاءٍ بِغَيْرِ سَبْعَةِ أَشْيَاءٍ مِنَ الْإِسْتِهْزَاءِ: مَنْ اسْتَغْفَرَ بِلِسَانِهِ وَلَمْ يَنْدَمْ بِقَلْبِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ -30
التَّوْفِيقَ وَلَمْ يَجْتَهِدْ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ اسْتَحْزَمَ وَلَمْ يَحْذَرْ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ الْجَنَّةَ وَلَمْ يَصْبِرْ عَلَى
الشَّدَائِدِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ وَلَمْ يَتْرُكْ شَهَوَاتِ الدُّنْيَا فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ ذَكَرَ اللَّهَ وَلَمْ
(يَسْتَبِقْ إِلَى لِقَائِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. (بحار الانوار ج 78 ص 356)

31. Get connected to your kinship although it may be means of a drinking water. And the supreme & superb kind of connecting with the kinship is to avoid annoying them. [30](#)

(صِلْ رَحِمَكَ وَلَوْ بِشَرِبَةٍ مِنْ مَاءٍ، وَ أَفْضَلُ مَا تَوَصَّلُ بِهِ الرَّحِمُ كَفُّ الْآذَى عَنْهَا. (بحار الانوار ج 78 ص 338-31)

32. Give alms although with a small amount of a thing because indeed all that is intended for the sake of Allah; although those may be meagre & small yet becomes great, & magnanimous by virtue of the righteousness & purity of intention. [31](#)

تَصَدَّقَ بِالشَّيْءِ وَإِنْ قَلَّ، فَإِنَّ كُلَّ شَيْءٍ يُرَادُّ بِهِ اللَّهُ، وَإِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ النَّبِيُّ فِيهِ عَظِيمٌ... (وسائل الشيعة ج 1- 32
(ص 87)

33. The one who happens to meet a poor Muslim & salutes him against the way he salutes a wealthy person shall meet Allah on the resurrection day in a way that He will be angry with him. [32](#)

مَنْ لَقِيَ فَقِيرًا مُسْلِمًا فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَى الْغَنِيِّ لَقِيَ اللَّهَ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضَبَانٌ. 33-
(وسائل الشيعة ج 8 ص 442)

34. Meet & see each other so that you get friendlier with each other. [33](#)

(تَزَاوَرُوا تَحَابُّوا (بحار الانوار ج 78 ص 347- 34)

35. The one who repents upon the sins is like the one who does not have a sin. [34](#)

(التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. (بحار الانوار ج 6 ص 21- 35)

36. Cleanliness is from the morality & character of Prophets. [35](#)

(مِنْ أَخْلَاقِ الْأَنْبِيَاءِ التَّنَظُّفُ. (بحار الانوار ج 780 ص 335- 36)

37. The best wealth is the one by which the honor of man is protected. [36](#)

(أَفْضَلُ الْمَالِ مَا وَقِيَ بِهِ الْعِرْضُ. (بحار الانوار ج 78 ص 352- 37)

38. The weapon of the Prophets is essential for you. When asked 'What is the weapon of Prophets'. He said 'supplication!' [37](#)

(عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ «فَقِيلَ: وَمَا سِلَاحُ الْأَنْبِيَاءِ؟» قَالَ: الدُّعَاءُ. (اصول الكافي ج 2 ص 468- 38)

39. Be the mercy of Allah upon you, know it that Allah has forbidden all (forms of) gambling & ordained the servants to avoid it & named it dirt (contamination) (in His Book, Quran).

And said, 'The dirt (filth) is the activity of satan so avoid it. Such as playing with chess & Back gammons & other forms of gambling. And backgammons is worse than chess. [38](#)

وَأَعْلَمَ يَرْحَمُكَ اللَّهُ تَبَارَكَ وَتَعَالَى نَهَى عَنْ جَمِيعِ الْقِمَارِ وَأَمَرَ الْعِبَادَ بِالِاجْتِنَابِ مِنْهَا وَسَمَّاهَا رِجْسًا 39-
فَقَالَ «رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ» مِثْلُ اللَّعْبِ بِالشَّطْرَنْجِ وَالرُّدِّ وَغَيْرِهِمَا مِنَ الْقِمَارِ وَالرُّدِّ أَشْرَمُ مِنَ
(الشَّطْرَنْجِ. (متدرك الوسائل ج 2 ص 436)

40. The superior most mind is the man's recognition of his self. [39](#)

- [1.](#) Wasail ul-Shia, Vol. 18, P 557
- [2.](#) Bihar ul-Anwar Vol. 78, P 338
- [3.](#) Bihar ul-Anwar Vol. 78, P 338
- [4.](#) Tuhaf al-Uqul P422
- [5.](#) Bihar ul-Anwar Vol. 92, P 14
- [6.](#) Bihar ul-Anwar Vol. 92, P 117
- [7.](#) Usool al-Kafi , Vol. 1 , P 200
- [8.](#) Bihar ul-Anwar Vol. 75, P 374
- [9.](#) Wasail ul-Shia, Vol. 18, P 102
- [10.](#) Usool al-Kafi. Vol. 2, P 241
- [11.](#) Bihar ul-Anwar Vol. 78, P 336
- [12.](#) Bihar ul-Anwar Vol. 78, P 352
- [13.](#) Tuhful-Aqool, P 445
- [14.](#) Aoyun Akhbar Ur Reza (as) Vol. 2, P 127
- [15.](#) Bihar ul-Anwar Vol. 78, P 336
- [16.](#) Bihar ul-Anwar Vol. 96, P 370
- [17.](#) Ayan Akhbar Er Reza, Vol. 2, P 109, Alhayat Vol. I. P 233
- [18.](#) Ayan Akhbar Er Reza Vol. 1, P 258)
- [19.](#) Bihar ul-Anwar Vol. 78. P 347
- [20.](#) Bihar ul-Anwar Vol. 78. P 346
- [21.](#) Bihar ul-Anwar Vol. 78. P 335
- [22.](#) Bihar ul-Anwar Vol. 78, P 355
- [23.](#) Bihar ul-Anwar Vol. 78. P 335
- [24.](#) Bihar ul-Anwar Vol. 78. P 345
- [25.](#) Bihar ul-Anwar Vol. 82, P 261
- [26.](#) Bihar ul-Anwar Vol. 78, P 375
- [27.](#) Bihar ul-Anwar Vol. 66, P 491
- [28.](#) Wasail ush-Shia, Vol. 17, P 22
- [29.](#) Bihar ul-Anwar Vol. 78, P 356, Note: Six objects have been mentioned here instead of seven.
- [30.](#) Bihar ul-Anwar Vol. 78, P 338
- [31.](#) Wasail ush-Shia, Vol. 1. P 87
- [32.](#) Wasail ush-Shia, Vol. 8, P 442
- [33.](#) Bihar ul-Anwar Vol. 78, P 347
- [34.](#) Bihar ul-Anwar Vol. 6, P 21
- [35.](#) Bihar ul-Anwar Vol. 78, P 335
- [36.](#) Bihar ul-Anwar Vol. 78, P 352
- [37.](#) Usool al-Kafi, Vol. 1, P 468
- [38.](#) Mustadral Al Wasail Vol. 2, P 436
- [39.](#) Bihar ul-Anwar Vol. 78, P 352

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