

The Thirteenth Infallible: The Eleventh Imam Hassan Askari (as) and his forty discourses

The Thirteenth Infallible Hassan Askari (as)

Name: Hassan (as)

Renowned Title: Askari

Subtitle: Abu Muhammad

Father and Mother: Imam Hadi (as) and Saleel (as)

Time & Place of Birth: 8th Rabi usani or 24th Rabiul Awal 232 Hijrah in Medina

Time & Place of Martyrdom: 8th Rabi ul Awal 260 Hijrah By The conspiracy of Motamid the Foureenth Abbasade caliph, in the city of Samara at the age of 28 years.

Tomb: Samara (Iraq) Duration of life.

Before Imamate 22 years (from 232 to 245 Hijrah. After Imamate 6 years 254 to 260 Hijrah.

He was constantly & permenently under observation in the prison of the Satans of his age & was finally brutally martyred by poison.

Forty Discourses from Imam Hassan Al Askari (as)

اربعون حديثاً

عن الامام الحسن العسكري عليه السلام

1. Allah is the one with whom all the creatures seek refuge at the time of need & hardships & while the hope from all the creations & the causes antecedents & determinants except Him, is discontinued & cut off. [1](#)

اللَّهُ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَالشَّدَائِدِ كُلُّ مَخْلُوقٍ، عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ دُونَهُ وَتَقَطُّعِ الْأَسْبَابِ -1
(مِنْ جَمِيعِ مَنْ سِوَاهُ. (بحار الانوار ج 3 ص 41)

2. The love of the pious ones for the pious ones is a reward & recompense for those pious. And the love of debauch (libertine) for the pious ones is a sublimity & superiority for the pious ones. And the grudge of the debauch for the pious ones is the decoration for the pious ones. And the grudge & enmity of pious ones against the debauch & libertine is a humility for the debauch (sybarite). [2](#)

حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ. وَحُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَبُغْضُ -2
(الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ. (تحف العقول ص 487)

3. No respectful one abandons the right except it that he become debased & objected, & no objected & debased acquires it except that he becomes respectful & honorable. [3](#)

(مَا تَرَكَ الْحَقُّ عَزِيزٌ إِلَّا ذَلًّا، وَلَا أَخَذَ بِهِ ذَلِيلٌ إِلَّا عِزًّا. (تحف العقول ص 489 -3)

4. Thus the one out of the jurisprudents who is the protector of his soul, saver of his religion, the oppressor of his passions & lusts (of ego), submissive to the command of his Lord, 'so it is obligatory for the people to imitate & follow him (Taqleed means unconditional Imitation). [4](#)

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالِفًا عَلَى هَوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ، فَلِلْعَوَامِ أَنْ يُقْلِدُوهُ. -4
((وسائل الشيعة ج 18 ص 95))

5. An age will approach when the people's faces would be laughing (exalting) & their hearts would be dark, bleak & dirty. The Sunnah to them would be innovation & heresy & innovation would be (considered) Sunnah among them. The faithful would be belittled & debased among them, & the transgressor would be honorable & respectful among them. Their lords & chiefs would be ignorant & aggressive ones. And the religious scholar's would be on the threshold of the aggressors & tyrants. [5](#)

سَيَأْتِي زَمَانُ النَّاسِ وَجُوهُهُمْ ضَاحِكَةٌ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مُظْلِمَةٌ مُتَكَدِّرَةٌ، السُّنَّةُ فِيهِمْ بِدْعَةٌ، وَالْبِدْعَةُ فِيهِمْ -5
سُنَّةٌ، الْمُؤْمِنُ بَيْنَهُمْ مُحَقَّرٌ، وَالْفَاسِقُ بَيْنَهُمْ مُوقْتَرٌ، أَمْرَاهُمْ جَاهِلُونَ جَائِرُونَ وَعُلَمَائُهُمْ فِي أَبْوَابِ الظُّلْمَةِ... (مستدرک
(الوسائل ج 2 ص 322)

6. Whoever admonishes his brother secretly he has decorated him & the one who admonishes him openly & publicly has vilified & rebuked him.[6](#)

(مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ. وَمَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ. (تحف العقول ص 489-6)

7. The best of your brothers is the one who forgets your sin & remember & mentions your favor done to him. [7](#)

(خَيْرُ إِخْوَانِكَ مَنْ نَسِيَ ذَنْبَكَ وَذَكَرَ إِحْسَانَكَ إِلَيْهِ. (بحار الانوار ج 78 ص 379-7)

8. The foolish heart is in his mouth & the mouth (lips) of the wise one is in his heart (the foolish says whatever he pleases, without considering it's repercussion whereas the sage thinks before speaking.) [8](#)

(قَلْبُ الْأَحْمَقِ فِي فَمِهِ وَفَمُ الْحَكِيمِ فِي قَلْبِهِ. (بحار الانوار ج 78 ص 374-8)

9. The person who rides the back of falsehood, lands upon the house of regret & shame.[9](#)

(مَنْ رَكِبَ ظَهَرَ الْبَاطِلِ نَزَلَ بِهِ دَارًا لِنَدَامَةٍ. (بحار الانوار ج 78 ص 379-9)

10. Rage & anger is the key to all evils. [10](#)

(الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ. (بحار الانوار ج 78 ص 373-10)

11. Do not enter a disputed discussion as it will take away your honor & respect & do not make mockery & joke as people would pick up courage & dare at you. [11](#)

لَا تُمَارِ فَیَذْهَبَ بِهَاؤُكَ، وَلَا تُمَارِحَ فَيُجْتَرَأَ عَلَيْكَ -11

12. How shameful & abominable is that a faithful becomes inclined toward a thing which degrades & belittles him. [12](#)

(مَا أَقْبَحَ بِالْمُؤْمِنِ تَكُونُ لَهُ رَعْبَةٌ تُذِلُّهُ. (انوار البهيہ، ص 353-12)

13. Faithful is a beneficence & benevolence for another faithful & a logic & poof for the infidel. (Logic & proof of Allah)[13](#)

(الْمُؤْمِنُ بِرَكَّةٍ عَلَى الْمُؤْمِنِ وَحُجَّةٌ عَلَى الْكَافِرِ. (تحف العقول ص489-13

14. There is nothing over & above two qualities, belief & faith upon Allah & benefitting the faithful brethren. [14](#)

(خَصَلْتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ، إِيْمَانٌ بِاللّهِ وَنَفْعٌ لِإِخْوَانِهِ. (تحف العقول ص489-14

15. The neighbor who conceals the good deed when he sees it, & reveals if he sees a bad act, is from among the extreme & back breaking agonies. [15](#)

(مِنْ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظُّهْرَ: جَارٌ، إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا. (بحار الانوار ج78 ص372-15

16. Humbleness is a boon & beneficence which does not get subjected to the jealousy of people. [16](#)

(التَّوَاضُّعُ نِعْمَةٌ لَا يُحْسَدُ عَلَيْهَا. (تحف العقول ص489-16

17. It is against the etiquettes to express joy & pleasure before the grieved on. [17](#)

(لَيْسَ مِنَ الْأَدَبِ إِيْظَاهَارُ الْفَرَحِ عِنْدَ الْمَحْزُونِ. (بحار الانوار ج78 ص374-17

18. The person nursing grudge & enmity) has the least of comfort among the people. [18](#)

(أَقَلُّ النَّاسِ رَاحَةً الْحَقُودُ. (بحار الانوار ج78 ص373-18

19. All the evils are present together in a house & lying is the key to it. [19](#)

(جُعِلَتْ الْخَبَائِثُ فِي بَيْتٍ وَالْكَذِبُ مَفَاتِيحُهَا. (بحار الانوار ج78 ص379-19

20. To say it that 'I wish I may not be brought to question except for this sin is an unforgiveable sin. Then he (as) said polytheism among people is more hideous & invisible than an ant over the black canvass on a dark night. [20](#)

(مِنْ الذُّنُوبِ الَّتِي لَا تُغْفَرُ: لَيْتَنِي لَا أُؤَاخَذُ إِلَّا بِهَذَا. ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: الْإِشْرَاكُ فِي النَّاسِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الْمِسْحِ الْأَسْوَدِ فِي اللَّيْلِ الْمُظْلِمَةِ. (تحف العقول ص487-20

21, No One except a thankful & grateful person recognizes the beneficence & favor. And no body thanks for the boon & benevolence except the gnostic (sagacious), [21](#)

(لا يَعْرِفُ النِّعْمَةَ إِلَّا الشَّاكِرُ، وَلَا يَشْكُرُ النِّعْمَةَ إِلَّا الْعَارِفُ. (بحار الانوار ج78 ص378-21)

22. The one who praises an incapable & undeserving person stays at the abode of the accused person. [22](#)

(مَنْ مَدَحَ غَيْرَ الْمُسْتَحِقِّ فَقَدْ قَامَ مَقَامَ الْمُتَّهِمِ. (بحار الانوار ج78 ص378-22)

23. The weakest of the enemies from strategic point of view is the one who manifest & reveals his enmity. [23](#)

(أَضْعَفُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عَدَاوَتَهُ. (بحار الانوار ج78 ص379-23)

24. Training the ignorant & reverting the habitual addict back from his habit is like a miracle (most rare & difficult). [24](#)

(رِيَاضَةُ الْجَاهِلِ وَرَدُّ الْمُعْتَادِ عَنْ عَادَتِهِ كَالْمُعْجَزِ. (تحف العقول ص489-24)

25. Do know it that insistently begging & questioning for the grant of need takes away the honor (dishonors) & causes inconvenience, pain, & suffering. [25](#)

(وَأَعْلَمُ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْلُبُ الْبَهَاءَ وَيُورِثُ التَّعَبَ وَالْعَنَاءَ. (بحار الانوار ج78 ص378-25)

26. This very politeness, courtesy & civility is sufficient for you that you refrain from doing what you dislike in others. (The bad deeds & evils). [26](#)

(كَفَاكَ أَدَبًا تَجَنُّبُكَ مَا تَكْرَهُ مِنْ غَيْرِكَ. (بحار الانوار ج78 ص377-26)

27. Indeed, generosity & charity has a quantity so when it exceeds that it becomes spending lavishly (squandering). And so does foresightedness & caution has a limit & when it exceeds that then it is cowardice. [27](#)

(إِنَّ لِلْسَّخَاءِ مِقْدَارًا، فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ، وَلِلْحَزَمِ مِقْدَارًا، فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ. (بحار الانوار ج78-27)

28. Observing the middle way in economy has a quantity when It exceeds that then it is stinginess & avarice. And there Is a limit to bravery & gallantry & when It exceeds that then it is rashness & impetuosity. [28](#)

وَلِلْإِقْتِسَادِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ بُخْلٌ، وَ لِلشَّجَاعَةِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ تَهَوُّرٌ. (بحار الانوار ج 78- 28 ص 377)

29. The person whose disposition is piety & his nature is generosity & his quality is forbearance & tolerance the number of his friends would become great. [29](#)

(مَنْ كَانَ الْوَرَعُ سَجِيَّتَهُ، وَالْكَرَمُ طَبِيعَتَهُ، وَالْحِلْمُ خُلُقَهُ كَثُرَ صَدِيقُهُ. (بحار الانوار ج 78 ص 379- 29)

30. When the hearts become mirthful & exhilarated then hand them over (saturate & feed them with) knowledge and when they shirk it then leave them alone (since hearts & souls have a particular condition when ready for imbibing learning.) [30](#)

(إِذَا نَشِطَتِ الْقُلُوبُ فَأَوْدِعْهُمَا وَإِذَا نَفَرَتْ فَوَدِّعْهُمَا. (بحار الانوار ج 78 ص 379- 30)

31. Allah has made the fasting obligatory so that those rich & wealthy taste & realize the touch (agony of) hunger & consequently become kind to the poor. [31](#)

(فَرَضَ اللَّهُ تَعَالَى الصُّومَ لِيَجِدَ الْغَنِيُّ مَسَّ الْجُوعِ لِيَحْنُو عَلَى الْفَقِيرِ. (كشف الغمة ج 2 ص 193- 31)

32. The sustenance which has become guaranteed (by Allah) must not refrain & make you so busy so that you do not perform the obligatory practices. [32](#)

(لَا يَشْغَلْكَ رِزْقٌ مَضْمُونٌ عَنْ عَمَلٍ مَفْرُوضٍ. (بحار الانوار ج 78 ص 374- 32)

33. Refrain & avoid fame seeking & striving for power, as these two invite man towards annihilation. [33](#)

(إِيَّاكَ وَالْإِذَاعَةَ وَطَلَبَ الرِّيَاسَةِ فَإِنَّهُمَا يَدْعُوَانِ إِلَى الْهَلَكَةِ. (بحار الانوار ج 78 ص 371- 33)

34. Much of service & adoring does not mean one should pray & fast a lot but indeed the abundance &

plentifulness of service is exuberantly & plentifully meditating into the affair of Allah. [34](#)

لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَالصَّلَاةِ وَإِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ -34

(تحف العقول ص488)

35. Be afraid of Allah & become a decoration & do not become a (source of) a disgusting & miserable object (for us). [35](#)

(اتَّقُوا اللَّهَ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا. (تحف العقول ص488-35)

36. A greedy one does not get more than what has been destined for him. [36](#)

(لَا يُدْرِكَ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ. (تحف العقول ص489-36)

37. The boldness & courage of a son in small age (childhood upon his father becomes the cause of his disobedience & molesting him (father) when he grows up. [37](#)

(جُرْأَةُ الْوَلَدِ عَلَى وَالِدِهِ فِي صِغَرِهِ تَدْعُو إِلَى الْعُقُوقِ فِي كِبَرِهِ . (بحار الانوار ج78 ص487-37)

38. Laughing without any amazement is (a sign of) ignorance. [38](#)

(مِنْ الْجَهْلِ الضَّحْكُ مِنْ غَيْرِ عَجَبٍ. (تحف العقول ص489-38)

39. You are leading shortening lives & limited durations and death suddenly approaches. Who so ever sows benevolence & beneficence reaps joy & pleasure and the one who sows evil reaps repentance & shame. Everybody reaps, what he sows. [39](#)

إِنَّكُمْ فِي أَجَالٍ مَنْقُوصَةٍ وَأَيَّامٍ مَعْدُودَةٍ، وَالْمَوْتُ يَأْتِي بَغْتَةً، مَنْ يَزْرَعُ خَيْرًا يَحْصِدْ غَيْبَةً، وَمَنْ يَزْرَعُ شَرًّا يَحْصِدْ -39
(تَدَامَةً لِكُلِّ زَارِعٍ مَا زَرَعَ. (تحف العقول ص489)

40. The one who does not have the fear of people (in committing sin) will not be afraid of Allah. [40](#)

(مَنْ لَمْ يَتَّقِ وَجْهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ. (بحار الانوار ج78 ص377-40)

- [1. Bihar ul-Anwar Vol. 3, P 41](#)
- [2. Tuhaf al-Uqul P 487](#)
- [3. Wasail ush-Shia Vol. 18. P 95](#)
- [4. Wasail ush-Shia Vol. 18. P 95](#)
- [5. Mustadak ul-Wasail. Vol. 2. P 322](#)
- [6. Tuhaf al-Uqul P 489](#)
- [7. Bihar ul-Anwar Vol. 78. P 379](#)
- [8. Bihar ul-Anwar Vol. 78. P 374](#)
- [9. Bihar ul-Anwar Vol. 78. P 379](#)
- [10. Bihar ul-Anwar Vol. 78. P 373](#)
- [11. Tuhaf al-Uqul P 486](#)
- [12. Anwar ul-Bahiyy. P 353](#)
- [13. Tuhaf al-Uqul P 489](#)
- [14. Tuhaf al-Uqul. P 489](#)
- [15. Bihar ul-Anwar Vol. 78. P 372](#)
- [16. Tuhaf al-Uqul. P 489](#)
- [17. Bihar ul-Anwar Vol. 78. P 321](#)
- [18. Bihar ul-Anwar Vol. 78. P 373](#)
- [19. Bihar ul-Anwar Vol. 78. P 379](#)
- [20. Tuhaf al-Uqul, P 487](#)
- [21. Bihar ul-Anwar Vol. 78, P 378](#)
- [22. Bihar ul-Anwar Vol. 78, P 378](#)
- [23. Bihar ul-Anwar Vol. 78, P 379](#)
- [24. Tuhaf al-Uqul, P 489](#)
- [25. Bihar ul-Anwar Vol. 78, P 378](#)
- [26. Bihar ul-Anwar Vol. 78, P 377](#)
- [27. Bihar ul-Anwar Vol. 78, P 377](#)
- [28. Bihar ul-Anwar Vol. 78, P 377 1](#)
- [29. Bihar ul-Anwar Vol. 78, P 379](#)
- [30. Bihar ul-Anwar Vol. 78, P 379I](#)
- [31. Kashf ul-Ghuma, Vol. 2, P 19'.5](#)
- [32. Bihar ul-Anwar Vol. 78, P 374](#)
- [33. Bihar ul-Anwar Vol. 78, P 371](#)
- [34. Tuhaf al-Uqul.P 488](#)
- [35. Tuhaf al-Uqul. P 488](#)
- [36. Tuhaf al-Uqul. P 489](#)
- [37. Bihar ul-Anwar Vol. 78. P 374](#)
- [38. Tuhaf al-Uqul. P 487](#)
- [39. Tuhaf al-Uqul. P 489](#)
- [40. Bihar ul-Anwar Vol. 78. P 377](#)

Source URL:

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