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The Seventh Infallible: Fifth Imam Baqir (as) and his forty discourses

The Seventh Infallible Imam Mohammad Baqir (as)

Name: Mohammed Ibn Ali (as)

Title: Baqir

Sub Title: Abu Ja'far (as)

Father: Imam Zain Ul Abideen (as)

Mother: Fatima Bint Hassan (as) Thus he is the descendent of Bani Hashim both from the paternal & maternal sides.

Time & Place of birth: The 1st of Rajab or the 3rd of Safar, 57th Hijrah, in Medina.

Time & Place of martyrdom: Monday the 7th of zilhijah 114 Hijrah at the age of 57 years. Was poisoned & martyred, at behest & order of Hasham bin Abdul Malik, in Medina.

Holy Grave In Janat ul Baqi, graveyard of Medina.

The Duration of life: three years, six months & ten day .along with his grandfather Imam Hussain (as)

(2) Thirty four years & fifteen days at the service of his father Imam Sajjad (as)

(3) Period of his own Imamate was Nineteen years, ten months & twelve days he, During this age in which the Bani Omaiyed & Bani Abbas were at war & confrontation, he made good of the chance to the maximum in connection with training of pupils & students & the consolidation & expansion of Shiite school & bringing about cultural revolution.

Forty Traditions from Imam Mohammad Baqir (as)

اربعون حديثا

عن الامام محمد الباقر عليه السلام

1. The one who goes to an oppressor & tyrant ruler & Instructs him to acquire piety & scares him & admonishes, preaches, & exhorts him he would have a reward similar & equivalent to both weighty beings the mankind & the Jinn & the similar (quantity) of their good deeds. 1

1– مَن مَشى اِلى سُلطانٍ جائِرٍ فَأَمَرَهُ بِتَقوَى اللهِ وَخَوَّفَه وَوَعَظَهُ،كانَ لَهُ مِثلُ أَجرِ الثَّقَلَينِ مِنَ الجِنِّ وَالإنسِ وَمِثلُ أَعمالِهِم. (بحارالانوار ج75 ص375)

2. Islam is founded & based upon five things the maintaining of services & the giving out of alms & the Hajj of the House of Allah (kaabah) & the fasting of Ramadan month & the guardian ship of us the Ahle bait (Household of the Prophet (S)) So in four of those there exists excuse (leave & permission) But in (accepting & believing) guardianship no room for excuse or allowance has been given. And for the person who does not possess wealth, there exists no Zakat (alms giving) & the one who is devoid of wealth, does not have to perform Hajj.

And the one who is ill offers his prayers sitting & may not observe fast. Nonetheless, the guardianships is binding & obligatory while he is healthy or ill or whether he is rich & wealthy or possessing no wealth. 2

2– بُنِيَ الإسلامُ عَلى خَمسٍ:إقامِ الصَّلاةِ،وَايتاءِالزَّكاةِ وَحَجِّ البَيتِ وَصَومِ شَهرِ الرَمَضانَ، وَالولايَةِ لَنا أَهلِ البَيت، فَجُعِلَ في أَربَعٍ مِنها رُخصَةٌ، وَلَم يُجعَل فِي الولايَةِ رُخصَةٌ،مَن لَم يَكُن لَهُ مالٌ لَم تَكُن عَلَيهِ الزَّكاةُ، وَ مَن لَم يَكُن لَهُ مالٌ فَلَيسَ عَلَيهِ حَجٌّ، وَمَن كانَ مَريضاً صَلّى قاعِداً، وَأفطَرَ شَهرَ رَمَضانَ وَالولايَةُ صَحيحاً كانَ أَو مَريضاً أَو ذامالٍ أَلامالَ لَهُ فِهَيَ لا زَمَةٌ. (وسائل الشيعه ج1 ص14)

3. Allah revealed to Shuaib (as) I will chastise one hundred thousand persons out of your community, forty thousand of their evil & wicked ones & sixty thousands from the pious ones among them.'

So he said 'Oh lord, these (forty thousands) are the evil ones so what for these pious (are to be tormented')?

Thus Allah (SWT) revealed to him saying, 'for the reason that those pious ones coaxed & blandished the people of sin during their social inter courses they showed adaptability & sociability to the sinners And

did not become angry with them for the sake of My anger & displeasure i.e. (they did not perform the duty of ordering the good deeds & forbidding the evils doings.) 3

3- أَوحَى اللهُ إلى شُعَيبَ إنّي مُعَذّبٌ مِن قُومِکَ مِئَةَ أَلف:أَربَعينَ أَلفاً مِن شِرارِهِم وَستّينَ أَلفاً مِن خِيارِهِم،فَقالَ: يارَبَّ هؤلاءِ الأَشرارُ فَما بالُ الأَخبارِ؟فَأَوحَى اللهُ عَزَّوَجَلَّ إِلَيهِ:داهَنُوا أَهلَ المَعاصِي فَلَم يَغضَبُوا لِغَضَبي. (مشكوة الانوار ص51)

4. The obedience of Imam following His recognition is the loftiest apex & peak & the most worthy of stations & the key to the religion, & gate way & door to the affairs & pleasure of the merciful (Allah).

Moreover, if a man keeps standing whole night for prayers & keeps on fasting during the day & gives out all his wealth as alms & perform Hajj all the years of his life and does not recognize the guardianship of the saint of Allah so as to love him & perform all his practices under his guidance & leadership, he does not have any right out of His rewards & he is not from among the faithfuls. 4

4- ذِروَةُ الأَمرِ وَسَنامُهُ، وَبابُ الأَشياءِ،وَرِضى الرَّحمنِ،الطّاعَةُ لِلإمامِ بَعدَ مَعرِفَتِهِ أما لَوأَنَّ رَجُلاً قامَ لَيلَهُ وَصامَ نَهارَهُ، وَتَصَدَّقَ بِجَميعِ مالِهِ وَحَجَّ جَميعَ دَهرِهِ، وَلَم يَعرِف وِلايَةَ وَلِيِّ اللهِ فَيُوَ الِيه وَيكُون جَميعُ اَعمَالِهِ بِدَلالَتِهِ إِلَيهِ ما كانَ لَهُ عَلَى اللهِ حَقٌّ في ثَوابِهِ وَلا كانَ مِن أَهلِ الايمانِ. (وسائل الشيعه ج1 ص91)

5. And do know that you will not become our friend until (such time) that if all the inhabitants of your city collectively form this opinion about you & say 'Indeed you are a bad person'. This saying of them does not make you sorrowful & if they say ', Indeed you are a pious man' this does not make you glad. And but you compare yourself with the book of Allah.

So if you are the traverser of its way, pious in its pieties (wherever you are demanded & required to be pious), prone & inclined towards its persuasion, afraid of its Intimidation & threatening, so remain firm. And glad tiding for you because what they (people) say about you shall not harm you. 5

5- وَاعلَم بِأَنَّکَ لا تَكُونُ لَنا وَلِيّاً حَتّى لَواجتَمَعَ عَلَيکَ أَهلُ مِصرِکَ وَقالُوا: إِنَّکَ رَجُلُ سوءٍ لَم يَحزُنکَ ذلِکَ،وَلَوقالُوا:إِنَّکَ رَجُلٌ صالِحٌ لَم يَسُرَّکَ ذلِکَ وَلكِن اعرِض نَفسَکَ عَلى كِتابِ اللهِ ،فَإِن كُنتَ سالِكاً سَبِيلَهُ زاهِداً في تَزهِيدِهِ راغِباً فِي تَرغِيبِهِ خائِفاً مِن تَخوِيفِهِ فَاثبُت وَأَبشِر، فَإِنَّهُ لا يَضُرُّکَ ما قِيلَ فِيکَ. (تحف العقول ص284)

6. Suleman bin Khalid narrates Abi Jaffar Imam Mohammed Baqir said "May I not inform you about the Islam's principle, its derivative & its summit, apex & hump?' I said 'yes why not, I may lay my life for you.'

He said "However, its principle is service & its derivative is alm giving & its peak & summit is Jihad (holy war). Then he said', If you please I may inform you regarding the doors of beneficence.'

I said 'yes, I may lay my life for you.' He said ', .Fasting is a shield against (hell) fire & charity & dole

removes & finishes sin, & so does the remembrance of Allah in the mid of night.6

6- عَن سُلَيمانِ بنِ خالدٍ،عَن أبي جَعفَرٍ عَلَيهِ السَّلامُ:قالَ:أَلا اخبِرُکَ بِالإسلامِ أَصلِهِ وَفَرعِهِ وَذِروَةِ سَنامِهِ؟ قُلتُ:بَلى جُعِلتُ فِداکَ.قالَ:أَمّا أَصلُهُ فَالصَّلاةُ وَ فَرعُهُ الزَّکاةُ وذِروَةِ سَنامِهِ الجِهادُ،ثُمَّ قالَ :إن شِئتَ أَخبَرتُکَ بِأَبوابِ الخَيرِ قُلتُ نَعَم جُعِلتُ فِداکَ قالَ: الصَّومُ جُنَّةٌ مِنَ النّارِ،وَالصَّدَقَةُ تَذهَبُ بِالخَطيئَهِ، وَقِيامُ الرَّجُلِ في جَوفِ اللَّيلِ بِذِکرِ اللهِ.
((اصول الکافی ج2 ص23

7. The person who serves Allah according to a religion so putting himself in great inconvenience & hardship for it & does not have (submit to) an Imam fixed by Allah then his endeavor is unaccepted (rejected). And he is a lost and gone astray, & wondering person in (a state of) perplexity. And Allah is the enemy of his practices. And his example is that of a sheep which has lost her shepherd & herd & remains wandering hither & tither, all the day long. Thereafter, when night falls she mistakenly joins a (different) herd whose shepherd is other than the shepherd of her own herd. After (the night) when the shepherd drives the herd she again gets astonished & perplexed not finding her own shepherd & herd & again starts the search for her own shepherd & herd. And (again) finds a shepherd with a herd (only) to mistakenly join it & the shepherd having seen her shouts at her asking her to go & join it's own herd since, she has lost her shepherd & herd. And she is amazed & at a loss to know what to do. She being afraid of the wolf is running this way & that way. She does not have her shepherd to lead her to her meadow or tum her back. In the mean while. The wolf valuing & esteeming the opportunity eats her up.

And oh Mohammed, by Allah similarly, anybody in this ummah &, community too, who starts a morning in a condition that he does not believe in the Imam appointed by Allah, an Imam who is evident apparent, just, & equitable he will start the morning in a condition that he is gone astray & perplexed.

And if he dies in this (very) condition he will die a death of infidelity & hypocrisy. 7

7- كُلُّ مَن دانَ اللهَ بِعِبادَةٍ يَجهَدُ فيها نَفسَهُ وَلا إمامَ لَهُ مِنَ اللهِ فَسَعيَهُ غَيرُ مَقبُولٍ، وَهُوَ ضالٌّ مُتَحَيِّرٌ واللهُ شانِئٌ لِأَعمالِهِ وَمَثَلُهُ كَمَثَلِ شاةٍ ضَلَّت عَن راعِيها وَقَطيعِها، فَهَجَمَت ذاهِبَةً وَجائِيَةً يَومَها، فَلَمّا جَنَّهَا اللَّيلُ بَصُرَت بِقَطيعٍ مَعَ غَيرِ راعيها، فَحَنَّت إِلَيها وَاغتَرَّت بِها، فَباتَت مَعَها في رَبضَتِهَا فَلَمّا أَن ساقَ الرّاعي قَطيعَهُ أَنكَرَت راعيها وَقَطيعَها، فَهَجَمَت مُتَحَيِّرَةً تَطلُبُ راعيَها وَقَطيعَها، فَبَصُرَت بِغَنَمٍ مَعَ راعيها، فَحَنَّت إِلَيها وَاغتَرَّت بِها، فَصاحَ بِها الرّاعِي إِلحَقي بِراعيكِ وَقَطيعِكِ، فَإِنَّكِ تائِهَةٌ مُتَحَيِّرَةٌ عَن راعيكِ وَقَطيعِكِ فَهَجَمَت ذَعرَةً مُتَحَيِّرَةً نادَّةً لا راعِيَ لَها يُرشِدُها إِلى مَرعاها أَو يَرُدُّها، فَبَينَا هِيَ كَذلِكَ إِذا اغتَنَم الذِّئبُ ضَيعَتَها فَأَكَلَها، وَكَذلِكَ وَاللهِ يا مُحَمَّدُ مَن أَصبَحَ مِن هذِهِ الأُمَّةُ لا إِمامَ لَهُ مِنَ اللهِ جَلَّ وَعَزَّ ظاهِراً عادِلاً أَصبَحَ ضالاً تائِهاً وَإِن ماتَ عَلى هذِهِ الحالِ ماتَ مِيتَةَ كُفرٍ وَنِفاقٍ.
((اصول الکافی ج2 ص375

8. The person who loves for the sake of Allah & detests & despises for the sake of Allah & gives for the sake of Allah is among those whose faith has achieved completion. 8

8– (مَن أَحَبَّ لِلّهِ وَأبغَضَ لِلّهِ وَأَعطى لِلّهِ فَهُوَ مِمَّن كَمُل ايمانُهُ. (اصول الكافى ج2 ص124

9. Jabir Marrates that Imam Abi Jaffar said to me ', Oh Jabir does it suffice that a person claims to be Shia & that he says he loves us, the Ahle bait, house hold of the Prophet?'

By Allah, no one is our Shia except that he has piety for Allah (guard himself against sin) & obeys HIM.

They (shias) are not known & recognized except for their humility, modesty, fear of Allah. & submission trust worthiness, & trust ability, abundance & plenty of remembrance of Allah. Fasting, service, kindness to the parents. Looking after the poor neighbors & afflicted people & the indebted ones & the orphans & speaking truth & reciting the holy Quran & restraining of the tongue about people except mentioning them with goodness & beneficence. And they are the trustees for their tribes in all the affairs. 9

9- عَن جابِرٍ عَن أَبى جَعفَر عَلَيهِ السَّلامُ قالَ: قالَ لى يا جابِرُ أَيَكتَفي مَن يَنتَحِلُ التَّشَيُّعَ أَن يَقُولَ بِحُبِّنا أَهلَ البَيت؟ فَوَاللهِ ما شِيعَتُنَا إلاّ مَن أتَّقَى اللهَ وَأَطاعَهُ، وَما كانُوا يُعرَفُونَ يا جابِرُ إلاّ بِالتَّواضُعِ، وَالتَّخَشُّعِ، وَالأَمانَةِ، وَكَثرَةِ ذِكرِ اللهِ، وَالصَّوم، وَالصَّلاةِ، وَالبِرِّ بِالوالِدَين، وَالتَّعاهُدِ لِلجيرانِ مِن الفُقَراءِ وَأَهلِ المَسكَنَةِ وَالغارِمينَ وَالأَيتامِ، وَصِدقِ الحَديثِ، وَتِلاوَةِ القُرآنِ، وَكَفِّ الأَلسُنِ عَنِ النّاسِ إلاّ مِن خَيرٍ، وَكانُوا أُمَناءَ عَشائِرِهِم فِي الأَشياءِ. (اصول الكافى ج2 ص74)

10. Indeed faithful is the one who when pleased & glad his pleasure does not make him enter into sin & falsehood (He does not commit any sin while happy). And when unhappy & angry his anger does not oust him from the word of righteousness. (He does not abandon the right course) And when he gains power his power does not make him commit excess & oppression & make him go for a thing upon which he does not have any right. 10

10– إنماالمؤمن الذي إذا رضي لم يدخله رضاه في إثم ولا باطلف وإذا سخط لم يخرجه سخطه من قول الحق، والذى إذا قدرلم تخرجه قدرته الى التعدى إلى ما ليس له بحق. (اصول الكافى ج2 ص234)

11. There is no servant except that there exists a white spot upon his heart. So when he commits a sin a black spot arises into that white spot. So when he repents this black spot moves away. And if he continues on committing sins the blackness of this spot increases till such time it overwhelms & over rides the whiteness. When the whiteness is covered over (by the blackness) the owner of it (heart) does never at all return to wards beneficence & goodness. And this is what Allah means when he says:

Nay! Rather, what they used to do has become like a rust upon their hearts (***83: 1***).' 11

11– ما مِن عَبدٍ إلاّ وَفي قَلبِهِ نُكتَةٌ بَيضاءُ،فَإِذا أَذنَبَ ذَنباً خَرَجَت فِي النُّكتَةِ نُكتَةٌ سَوداءُ،فَإِن تابَ ذَهَبَ تِلكَ السَّوادُ، وَإِن تَمادى فِي الذُّنُوبِ زادَ ذلِكَ السَّواد حَتى يُغَطِّيَ البَياضَ،فَإِذا غَطّى البَياضَ لَم يَرجِع صاحِبُهُ إِلى خَيرٍ أَبَداً، وَهُوَ

(قَولُ اللهِ عَزَّوَجَلَّ: ((كَلاّ بَل رانَ عَلى قُلُوبِهِم ما كانُوا يَكسِبُونَ)). (بحار الانوار ج73 ص332

12. Indeed, when a man earns the wealth from Haram (prohibited) sources, no Hajj & no umrah & no strengthening of his blood kinship is never at all accepted & approved. (By Almighty God). 12

(اِنَّ الرَّجُلَ اِذا اَصابَ مالاً مِن حَرامٍ لَم يُقبَل مِنهُ حَجٌّ وَلا عُمرَةٌوَلا صِلَةُ رَحمٍ... (بحار الانوار ج99 ص125 –12

13. The completion, entire completion of a man lies in understanding & appreciating the religion (the necessary laws of & principles of jurisprudence), the patience & forbearance upon the occurrence of incidents & the appraisement & assessment of (his) economy. 13

(اَلكَمالُ كُلُّ الكَمالِ التَّفَقُّهُ في الدّينِ وَالصَّبرُ عَلى النّائِبَةِ وَتَقديرُ المَعيشَةِ. (تحف العقول ص292 –13

14. There are three things out of the completions & worth's & values of the world & there after: 1. forgiving the one who has committed excess & aggression against you. 2. Joining the one who cuts off relations & ties with you. 3. Forbearance & tolerance for the one who committed a folly & showed insane behaviour & conduct towards you. 14

ثَلاثَةٌ مِن مَكارِمِ الدُّنيا وَالاخِرَةِ: اَن تَعفُوَ عَمَّن ظَلَمَکَ. وَتَصِلَ مَن قَطعَکَ.وَتَحلُمَ اِذا جُهِلَ عَلَيکَ. (تحف العقول –14 ص293)

15. Allah dislikes & hates the importunately soliciting & urging of men to the other men for some problems (needs, wants, desires) & He approves & loves it for Himself. 15

(اِنَّ اللهَ كَرِهَ إلحاحَ النّاسِ بَعضِهِم عَلى بَعضٍ في المَسأَلَةِ وَاَحَبَّ ذلِکَ لِنَفسِهِ. (تحف العقول ص293 –15

16. The scholar whose knowledge is made use of & benefitted from, is worthier & more virtuous than seventy thousand worshippers & adorers. 16

(عالِمٌ يُنتَفَعُ بِعِلمِهِ اَفضَلُ مِن سَبعينَ اَلفَ عابِدٍ. (تحف العقول ص294 –16

17. I recommend you to have five virtues. 1. If you have undergone oppression & tyranny, you do not oppress. 2. If a dishonesty has been committed with you, do not commit dishonesty. 3. If you have been falsified & contradicted do not get annoyed & vexed. 4. If you have been praised do not get pleased & glad. 5. And if you are vilified & disparaged do not be impatient & apprehensive.

And do contemplate & ponder about what is said about you. So if you observe & come to know about something which exists in you (vice) then do know that to lose your honor & falling down in Allah's view for a right & just thing is much more of a greater & graver calamity than losing respect in the eyes of people. And if your condition is contrary to what has been said about you, then you have earned a reward & recompense short of any physical strain. 17

17– أُوصيکَ بَخَمسٍ:إن ظُلِمتَ فَلا تَظلِم وَإن خانُوکَ فَلا تَخُن وَإن کُذِّبتَ فَلا تَغضَب وَإن مُدِحتَ فَلا تَفرَح وَإن ذُمِمتَ فَلا تَجزَع وَفَکَّر فیما قیلَ فِیکَ فَإن عَرَفتَ مِن نَفسِکَ ما قیلَ فیکَ فَسُقُوطُکَ مِن عَینِ اللهِ جَلَّ وَعَزَّعِندَ غَضَبِکَ مِنَ الحَقِّ اَعظَمُ عَلَیکَ مُصیبَةً مِمّا خِفتَ مِن سُقوطِکَ مِن اَعیُنِ النّاسِ وَإن کُنتَ عَلی خِلافِ ما قیلَ فیکَ فَثَوابٌ اکتَسَبتَهُ مِن غَیرِ اَن یَتعَبَ بَدَنُکَ. (تحف العقول ص284)

18. Certainly, Allah grants this material world to the one whom he loves & the one whom he despises. And he does not bestow his religion to anyone except whom He loves. 18

18– اِنَّ اللهِ یُعطِی الدُّنیا مَن یُّحِبُّ وَیُبغِضُ وَلا یُعطی دینَهُ اِلاّ مَن یُّحِبُّ. (تحف العقول ص300)

19. Beware! Caution! Do not acquire enmity because it rottens & turns the heart evil & causes to develop hypocrisy. 19

19– اِیّاکَ وَالخُصُومَةَ فَإنَّها تُفسِدُالقلبَ وَتُورِثَ النَّفاقَ. (اثمتنا ج1 ص365)نقل عن کتاب حلیة الاولیاء.

20. Indeed, the most terrifically sorry of all the people on the resurrection day will be the servant who defines & shows the way of justice to the people & himself opposes it. 20

20– اِنَّ اَشَدَّ النّاسِ حَسرَةً یَومَ القِیامَةِ عَبدٌ وَصَفَ عَدلاًثُمَّ خالَفَهُ اِلی غَیرِهِ. (تحف العقول ص298)

21. be careful, do not put off & evade (the obligatory actions because this is an ocean in which, all those perished, get drowned. And beware of neglectfulness, since, it causes the hardening & Stiffening of heart. And be careful of slackness & sluggishness, unless you have an excuse & Reason for it, since, those who repent take refuge in it. And revert back the past sins committed, by intensity of shamefulness, repentance & abundance of penitence & imploring forgiveness. And attract the mercy & forgiveness of Allah through nicety & beauty of reference (purity of prayers) And to lay hands upon decency of reference get the help of pure prayers & sublimation in the darkness of night.

And get the purification of thankfulness by considering the small amount of sustenance as great & thinking great amount of (your) services as meagre & small. And attract the abundance of benevolences & beneficence’s through greatness of thanksgiving. 21

21- اِيّاکَ وَالتَسويفَ فِإنَّهُ بَحرٌ يَغرقُ فيهِ الهَلکی وَإيّاکَ وَالغَفلَةَ فَقيهَا تَکُونُ قَساوَةُ القَلبِ وَإيَّاکَ وَالتَّوانی فيما لا عُذرَلَکَ فيهِ فَإلَيهِ يَلجَاء النّادِمُونَ وَاستَرجِع سالِفَ الذُّنُوبِ بِشِدَّةِ النّدَمِ وَکَثرَهِ آلإستِغفارِ وَتَعَرَّض لِلرَّحمَةِ وَعَفوِ اللهِ بِحُسنِ المُراجَعَةِ وَآستَعن عَلَی حُسنِ المُراجَعةِ بِخالِصِ الدُّعاءِ وَالمُناجاةِ في الظُّلَمِ وَتَخَلَّص إلی عَظِيمِ الشُّکرِ بإستِکثارِ قَلِيلِ الرِّزقِ واستِقلالِ کَثِيرِ الطّاعَةِ واستَجلِب زِيادَةَالنَّعَمِ بِعظِيمِ الشُّکرِ... (تحف العقول ص285)

22. There are three things the owner (committer) of whom does not die until he finds & reaches their punishment.

1. Oppression & cruelty.

2. Rupture & desertion of one's blood kinship.

3. False oath, which is a war against Allah.

And connecting &joining the kinship is an act which gets the quickest of rewards & indeed there is a community which consists of transgressors but their wealth gets exuberant & increased & they become rich & wealthy by virtue of joining the kinship. And the false oath & desertion of blood kinship turns the cities along with their inhabitants vacated & deserted (by the death) of their inhabitants & dwellers. 22

22- ثَلاثُ خِصالٍ لايَمُوتُ صاحِبُهُنَّ اَبداً حَتّی يَری وَبالَهُنَّ:اَلبَغيُ وَقَطيعَةُ الرَّحِمِ. وَاليَمينُ الکاذِبَةُ يُبارِزُاللهَ بِها. وَإنَّ اَعجَلَ الطّاعَةِ ثَواباً لَصِلَةُ الرَّحِمِ وَإنَّ القَومَ لَيَکُونُونَ فُجّاراً فَيَتَواصَلُونَ فَتُنمی اَموالُهُم وَيثرُونَ. وَإنَّ اليَمينَ الکاذِبَةَ وَقَطَيعَةَ الرَّحِمِ لَيَذَرانِ الدِّيارَ بلاقِعَ مِن أَهلِها . (تحف العقول ص294)

23. Whosoever's tongue utters the truth, his practice becomes purified & the one whose intention is decent & good, his sustenance boosts up & increases. And who ever adopts a decent & nice attitude & behavior with his family his life be lengthens. 23

23- مَن صَدَقَ لِسانُهُ زَکا عَمَلُهُ. وَمَن حَسُنَت نِيَّتُهُ زِيدَ في رِزقه وَمَن حَسُنَ بِرَّهُ بِأَهلِهِ زِيدَ في عُمرِهِ. (تحف العقول ص295)

24. Beware of sluggishness, annoyance & impatience since these are the keys to all the evils.

The person who commits sluggishness & slackness never at all discharges any right & the one who gets impatient & restless, does never at all remain patient over the right. 24

24- إيّاکَ وَالکَسَلَ وَالضَّجرَ فَإنَّهُما مِفتاحُ کُلِّ شَرَّ،مَن کَسِلَ لَم يُؤَدِّ حَقّاً وَ مِن ضَجِرَ لَم يَصبِر عَلی حِقٍّ. (تحف العقول ص295)

25. Humility & humbleness (means) is to be pleased & contented with sitting in, an assembly at a place

lower than ones status & honor, & saluting anybody one meets & abandoning dispute even if one is right. 25

25– أَلتَّواضُعُ الرِّضا بِالمَجلِسِ دوُنَ شَرَفِهِ، وَاَن تُسَلِّمَ عَلَى مَن لَقِيتَ،وَأَن تَترُکَ المِراءَ وَإِن کُنتَ مُحِقّاً. (تحف العقول ص296)

26. Indeed, faithful is the brother of faithful. He does not abuse him & does not deprive him & does not mistrust & develop a bad opinion about him.26

26– إِنَّ المُؤمِنَ أَخُوالمُؤمِنِ لا يَشتِمُهُ وَلا يَحرِمُهُ وَلا يُسيءُ بِهِ الظَّنَّ. (تحف العقول ص296)

27. Nobody remains safe from sin unless he guards his tongue. 27

27– لا يَسلَمُ اَحَدٌ مِنَ الذُنُوبِ حَتّى يَخزُنَ لِسانَهُ. (تحف العقول ص298)

28. Indeed, Allah hates & despises the curser, rebuke & sarcastic of faithful's (those who curse, rebuke & give sarcastic remarks about the faithful's.) 28

28– فاِنَّ اللهَ يبغضُ اللَّعّانَ السَّبّابَ الطَّعانَ عَلىَ المُؤمِنينَ.. (تحف العقول ص300)

29. Mohammed Bin Muslim says Imam Mohammed Baqir (as) said to me, Oh Mohammed know it that the oppressive leaders (rulers) & their followers are ousted & portaged from the religion of Allah. They have gone astray, distracted & made the people go astray. So their practices are like ashes which are dispersed & blown up by winds on a stormy & squally day. They cannot lay hands upon what they have achieved, this is the same ((ضلال البعيد)) remote & distanced deviation & aberration. 29

29– وَاعلم يا مُحَمَّدُ أَنَّ أَئِمَّةَ الجَورِ وَأَتباعَهُم لَمَعزُولُونَ عَن دينِ اللهِ قَد ضَلُّوا وَاَضَلُّوا،فَأَعمالُهُمُ الَّتي يَعمَلُونَها كَرَمادٍ اشتَدَّت بِهِ الرّيحُ في يَومٍ عاصِفٍ لا يَقدِرُونَ مِمّا كَسَبُوا عَلى شَيءٍ ذلِکَ هُوَ الضَّلالُ البَعيدُ. (اصول الكافي ج1 ص375)

30. Indeed, Allah has hidden three things in three others. His pleasure in his obedience. So of course, do not belittle anything from his obedience, since His pleasure may be in the same one.

And Allah has concealed his wrath & anger in His sin. So of course do not belittle & count any sin as small. May be the wrath of Allah is in it. And he has concealed His friends & saints among the people, so do not belittle & look down upon anyone perhaps he may be the friend & saint of Allah. 30

30– اِنَّ اللهَ خَبَاءَ ثَلاثَةً فِي ثَلاثِةٍ خَبَاءَ رِضاهُ فِي طاعَتِهِ فَلا تَحقرَنَّ مِنَ الطّاعَةِ شَيئاًفَلَعَلَّ رِضاهُ فيهِ وَخَبَاءَ سَخَطَهُ فِي مَعصِيَتِهِ فَلا تَحقرَنَّ مِنَ المَعصِيَةِ شَيئاً فَلَعَلَّ سَخَطَهُ فيهِ وَخَبَاءَ اَولِيائَهُ فِي خَلقِهِ فَلا تَحقرَنَّ اَحَداً فَلَعَّلَهُ الوُلِيُّ.
((بحارالانوار ج78 ص188

31. Consider the world as an abode where in you have dropped down for an hour & then you have got to leave it & go ahead or (suppose it) like the wealth which you lay hands upon in the dream & get over joyed & glad. Then you wake up to find yourself empty handed. 31

31– فَاَنزِل نَفسَکَ مِنَ الدُّنيا كَمَثلِ مَنزِلٍ نَزَلتَهُ ساعَةً ثُمَّ ارتَحَلتَ عَنهُ اَو كَمَثَلِ مالٍ استَفَدتَهُ في مَنامِکَ فَفَرِحتَ بِهِ وَسررتَ ثُمَّ انتَبَهتَ مِن رَقدَتِکَ وَلَيسَ في يَدِکَ شَيءٌ. (تحف العقول ص287)

32. Three things are back breaking:

1. A person who considers his practice as exuberant.

2. A person who forgets his sins.

3. A person who is pleased with his opinion & view (considering it superior). 32

32– ثَلاثٌ قاصِماتُ الظَّهرِ: رَجُلٌ استَكثَرَ عَمَلُهُ وَنَسِيَ ذَنبَهُ وَأعجِبَ بِرَأيِهِ. (كتاب الخصال ج1 ص112)

33. The one whose appearance & apparent looks are better than his interior condition his scale of practice is light (weightless). 33

33– مَن كان ظاهِرُهُ أَرجَع مِن باطِنِهِ خَفَّ ميزانُهُ. (تحف العقول ص294)

34. Indeed, Allah made the beneficence heavy for (material seeking) people of the world just as the weight of it in their scales on the dooms day. And doubtlessly Allah has made the evil light (easy) for the (material seeking) world people just as He would make their scales of practices light & weightless on the resurrection day. 34

34– اِنَّ اللهَ ثَقَلَ الخَيرَ عَلى اَهلِ الدُّنيا كَثِقلِهِ فى مَوازينِهِم يَومَ القِيامَةِ وَاَنَّ اللهَ عَزَّوَجَلَّ خَفَّفَ الشَّرَّ عَلى اَهلِ الدُّنيا كَخِفَّتِهِ في مَوازينهِم يَومَ القِيامَةِ. (اصول الكافي،ج2 ص143) باب تعجيل فعل الخير

35. So hold the present day in esteem & tomorrow, it is not known to whom it belongs. 35

35- فإنَّ اليَومَ غَنِيمَةٌ وَغَداً لا تَدرى لِمَن هُوَ. (تحف العقول ص299)

36. Heaven is surrounded by unpleasantness & patience. So, the one who remains patient over it's, unpleasantness in the world, enters the paradise. And the hell is surrounded by pleasures & lusts. So the one who allows (gives) himself its' pleasures & lustful desires enters the hell fire. 36

36- أَلجَنَّةُ مَحفُوفَةٌ بِالمَكارِهِ وَالصَّبرِ،فَمَن صَبَرَ عَلىَ المَكارِهِ فِي الدُّنيا دَخَلَ الجَنَّةَ.وَجَهَنَّمُ مَحفُوفَةٌ بالَّذَّاتِ وَالشَّهَواتِ، فَمَن أَعطى نَفسَهُ لَذَّتَها وَشَهوَتَها دَخَل النَّارَ. (اصول الكافي،ج2 ص89)

37. The ugliest & most evil of the earnings is the gaining of interest. 37

37- أَخبَثُ المَكاسِبِ كَسبُ الرِّبا. (فروغ الكافى ج5ص147،باب الربا حديث12)

38. The one who teaches one chapter of guidance to the people will have the reward similar to all those who would act upon it & nothing would be lessened & subtracted from the reward of those who practice it. And the one who teaches a chapter of misguidance, he will have the burden (wrath) similar to each one who acts upon it & nothing will be lessened from their burden of sin (wrath of Allah). 38

38- مَن عَلَّمَ بابَ هُدًى فَلَهُ مِثلُ أَجرِ مَن عَمِلَ بِهِ وَلا يَنقُصُ أُولئِکَ مِن اَجُورِهِم شيئاً، وَ مَن عَلَّمَ بابَ ضَلالٍ كانَ عَلَيهِ مِثلُ اَوزار مَن عَمِلَ بِهِ وَلا يَنقُصُ أُولئِکَ مِن اَوزارِهِم شَيئاً. (تحف العقول ص297)

39. Allah has devised locks to the evil & the keys to these locks is wine, & lying is worse than the wine (alcoholic beverages). 39

39- اِنَّ اللهَ عَزَّوَجَلَّ جَعَلَ لِلشَّرِّ اَقفالاً وَجَعَلَ مَفاتيحَ تِلکَ الأَقفالِ اَلشَّرابَ.وَالكِذبُ شَرُّمِنَ الشَّرابِ. (بحارالانوار ج2 ص237)

40. If people come to know what (evil) lies in begging, No one will beg from the other & if the one who is begged from knows the evil of rejecting the one who begs, nobody will turn down anyone's request. 40

40- لَويَعلَمُ السّائل ما فِي المَسأَلَةِ ما سَأَلَ اَحَدٌ اَحَداً وَلَويَعلَمُ المَسئُول ما فِي المَنعِ ما مَنَعَ اَحَدٌ اَحَداً. (تحف العقول ص300)

1. Bihar ul-Anwar Vol. 75, P 375
2. Wasail ul-Shia Vol. 1, P 14
3. Mishkat ul-Anwar, P 51
4. Wasail ul-Shia. Vol. 1. P 91

5. Tuhaf al-Uqul. P 284
6. Usool al Kafi. Vol. 2. P 23
7. Usool al Kafi. Vol. I, P 375
8. Usool al Kafi. Vol. 2. P 124
9. Usool al Kafi Vol. 2. P 84
10. Usool al Kafi. Vol. 2. P 234
11. Surah Mutafafin -Verse: 14, Bihar ul-Anwar, Vol. 73, P 332
12. Bihar ul-Anwar. Vol. 99. P 125
13. Tuhaf al-Uqul. P 292
14. Tuhaf al-Uqul, P 293
15. Tuhaf al-Uqul. P293
16. Tuhaf al-Uqul, P 294
17. Tuhaf al-Uqul. P 284
18. Tuhaf al-Uqul, P 300
19. Aimatanaa, Vol. I, P 365, Narrated from the book Hilyat ul-Aulia
20. Tuhaf al-Uqul, P 298
21. Tuhaf al-Uqul, P 285
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29. Usool e Kafi, Vol. 1, P 375
30. Bihar ul-AnwarVol. 78, P 188
31. Tuhaf al-Uqul, P 287
32. Kitab ul-Khisal Vol. 1, P 112
33. Tuhuf al-Uqul, P 294
34. Usool e Kafi Vol. 2. P 14.3) (chapter Hurry, about the good deeds
35. Tuhuf al-Uqul, P 299)
36. Usool e Kafi Vol. 2, P 89)
37. Furoo ul Kafi Vol. 5. P 147) (chapter pomp & show Hadith, 12)
38. Tuhuf al-Uqul, P 297
39. Bihar Al Anwar Vol. 72. P 2.37
40. Tuhuf al-Uqul. P .300

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