Fascinating Discourses of the Fourteen Infallibles (a.s)



Shaykh Mohammad Ishtihardi

Translated by Javed Iqbal Qazilbash

Al-Islam.org

Including 560 Hadiths of the fourteen Infallibles, Forty Hadiths from each one

Author(s):

Shaykh Mohammad Ishtihardi [3]

Publisher(s):

Islamic Propagation Organization [4]

This book contains 560 Hadiths which covers many dimensions of the human life & for those seeking solution to the today's world problems.

Translator(s):

Javed Iqbal Qazilbash [5]

Category:

Fatima al–Zahra [6]
Prophet Muhammad [7]
The 12 Imams [8]
Hadith Collections [9]

Miscellaneous information:

Fascinating Discourses of the Fourteen Infallibles (a.s): Including 560 Hadiths of the fourteen Infallibles, Forty Hadiths from each one Compiled and revised Muhammad Muhammadi Ishtihardi; Translated by Javed Iqbal Qazilbash Islamic Propagation Organisation (International Relations, Deptt Trukey.); 271P. ISBN: 978-964-438-315-1 Original Title: گفتار دلنشین چهارده معصوم)

Featured Category:

Introducing the Ahlul Bayt [10]

In the Name of God, Most Gracious, Most Merciful

This age is the space & electronic age, & man is leaping towards stars & into the depth of this vast universe. But did one ever think who are those personalities around whom, this universe spins & by one

small finger's gesture they split the moon apart.

Who are those who commanded the stars, rocks, mountains, air, water & all the natural & supernatural ingredients of universe & over & above that the heavens & the entire metaphysical world.

Those who truly claimed to be the city of knowledge & learning & whose chest were brimful with wisdom. But then they would not find anyone capable enough to imbibe & digest it.

Alas, there were only a very few who could take in just a bit of what they had.

And so that bit taken was just a tiny fraction of what they possessed has today developed into this huge & gigantic show of knowledge industry & technology by man. Of course, it took man centuries to develop the little amount of knowledge he had received.

It was only possible through some highly caliber & genius personalities like Jabbir bin Hayyan the father of today's sciences, Alberuni, Ibn sina the father of medicine, Abul Haisam & some others who were all the pupils of the household of Prophet Muhammad (S)

So briefly speaking they as the torch bearer & flag holders of knowledge & learning picked up a drop from the mighty & gigantic ocean of knowledge, (the city of knowledge & his descendants) & passed it on to the coming generations for further consideration, contemplation, research, investigation & elaboration,

Now, that man has entered the space age he looks back to the real source of his modern developments & progresses, and only then the honest researcher humanists, philosophers & thinker like Zhol Laboom, Denourt, Lora Waksia Walgari came to admit the bare & plain facts, French thinker Zhol Laboom says in the book "the detail of verses", "knowledge & learning came to our hand from the Muslims"

Renounced orientalist Denort said "It is obligatory for us to admit that Physical sciences, astronomy, Philosophy & mathematics which reached their zenith in Europe are mostly from the beneficence of Quranic learning,"

Thus it becomes inevitable to recognize those upon whom this sacred book of knowledge & wisdom was revealed, & those are its heir up to this day.

And cannot find a single soul in the universe except Muhammad (S) & his household her daughter, the gracious & magnanimous Fatima (sa), his cousin Ali (as) the grand, splendid & sublime personality known as the gate of the city of Prophet's knowledge & the eleven Imams who are his descendants & progeny.

These fourteen channels of knowledge & wisdom are linked up with Allah (SWT) so their knowledge is divine knowledge.

Even today their effects, such as Nahjul Balaghah, speech of Fatima (sa) Sahifatul Sajjadia, Saheefa al-Alawiyyah & frame work of social, moral, ethical, logical educational, economical norms & standards for humanity with which it can put a curb & restraint upon the various evils, vices & misfortunate catastrophes like war, famine, destruction, illiteracy, disease & annihilation.

Humanity by curbing the ever growing lawlessness, & oppression can turn this. World full of misery into a glorious heaven with all the thinkable & possible comforts, joys, fraternity & felicitations.

To sum up, the need of introducing & materializing the aspirations of the holy Prophet of Islam & his progeny has grown multiply in this age. The need to translate, propagate & spread their mission of peace & tranquility.

So this book is an effort towards this end. Although with its small volume & limited boundaries it can just be called a symbol & indicator for the researchers & a guideline for them to proceed ahead & discover the genuine & natural phenomenon of the metaphysics & the highway to the Divine Light leading to eternal prosperity.

It contains 560 Hadiths which covers many dimensions of the human life & for those seeking solution to the today's world problems, it is a guide. Yet there is need to probe into the rest of the Hadiths through strenuous efforts.

As already mentioned this knowledge is a beneficence, & benevolence equally for those in the East or west whether they are white or black, yellow or red.

I earnestly pray to Almighty Allah to give us the courage, strength & sincerity to gather up the gems from the heritage of Muhammad (S) & his Household (as).

And to put that into practice.

I have put in sincere effort to do the job of translating these Hadiths.

But it was not an easy thing to do since:

The speech of the leader (Imam) is the Imam (leader) of all speeches.

But only with their help & affection could this job be completed.

Any help suggesting an improvement in the short comings of this translation including Islamic terminology will be appreciated.

Javed Iqbal Qazilbash Seminary of Qum

Please pay attention to the following few points which are briefly described for the sake of studying this book with a greater & broader vision.

1. Essentiality of heedfulness to the rich culture of Islam

We are aware that the base & foundation of the completion, maturity & progress of human beings is a school & culture which must be constructive, rich & affluent & may be capable to guide man in variant dimensions towards the total & multi-dimensional completion & prosperity.

Such a school of thought & culture must definitely come from the Almighty Allah of humanity who is All Knowing. On this account, the only school & culture having grown & produced from the origin of revelation can be advantageous, & conductive particularly the school & culture which has reached us from the arena & sphere of the last & final ambassador of Allah' the Prophet of Islam (S) & the last guardians from God & their successors, the in fallible Imams & Hazrat Zahra (sa) & this must certainly be possessing all the excellences of gnosis, cognition & completion & will be the eminent of all the other culture's & schools.

On this basis it is essential & definitely necessary for us to pay deep & multi-dimensional attention & concentrate upon this rich & man constructing culture & school while proceeding on the way of guidance, progress & elevation.

And we considering it the practical program of our life 'must embrace the prosperity of world & Here after in its light, since we will definitely not find such a rich, plentiful, exuberant & movement creating school of thought & culture anywhere in the World. And one can never at all reach the peak of real completion & attain the open & obvious prosperity through other cultures.

On this basis the Prophet of Islam (S) said:

Confer. & meet & talk to each other because Hadith polishes the hearts. No doubt hearts get rusted like the swords & Hadith is their polish.1

Essa (removal of that rust). Essa (Christ) (as) at the height & summit of his speech told the Bani Israel

(sons of Israel):

Do not inform ignorant about the word of wisdom so that you may have committed excess (injustice) to those subjects & do not refuse & conceal them from the sage & wise ones so that you may have committed injustice & excess upon them.2

Imam Ali (as) as per his well-known saying said.

These hearts are just like utensils so that the best utensil is the one which secures & retains more (than others). Therefore do secure & memorize what I tell you.

People are divided in three groups: 1.The Godly scholars 2. The knowledge seekers (students) who move on the way towards salvation. 3. Silly rabble, mob.

It is understood from these interesting & attractive traditions that the culture of Islam should not be confined & bonded rather it should be propagated, & the people of the world be given to learn it's facts by divulging it through meditation, consideration & conference., to polish the hearts out of their rusty condition.

Thus if we do not carry it to those capable we would have done injustice to them', since we will have deprived them of the most supreme &sublime gifts & presents of the life completion.3

This also becomes clear that best of the men are those who welcome & greet the rich & exuberant Islamic culture, which is mixed up with deep & profound wisdoms, with an open & absorbent mind, & make it a pattern for themselves.

As a whole mankind can be divided into three categories 1. Godly scholar 2. Student 3. Silly rabble 4& mob.

The divine scholar is like an upstanding tree which has raised & upheld his head towards the sky of

completion. The student is like the plant of lily lotus which shows its face leaning along that firmly up standing tree & moves upwards.

But the third form of man is like the weeds growing mere the root & base of that tree having no course to move on. And it stays along with the dirt of earth sometimes under that stinking dirt & gets drowned into the black mud of the pond.

2. The Emphasis of the leaders of Islam about broad casting traditions

The propagation & broad casting of Islamic learning & culture has an elevated & lofty place from the Islamic view.

Imam Muhammad Baqir (as) said. "The alms giving of knowledge is this that you teach it to the servants of God."

Moawiyyah Bin Ammar says I submitted to Imam Ja'far Sadiq (as), "One of your states great number of traditions & propagates them among the people & makes them firm & steady into the hearts of people & your Shias.

And on the other hand, there is a worshiper among your followers (Shias) who is not active in propagating your traditions amid the people like that (other) man, so which one of them is better?"

Imam Sadiq (as) said:

"That person who propagates our sayings (traditions) & makes the hearts of our shias steady & firm (with our culture) is better than a thousand adorers" 5.

Imam Ali Ridha' (as) said ", Allah may have mercy upon the person who revives & establishes our affair." A man asked him ", how must one revive it?

He replied.

"He may learn our knowledge's & teach others" 6

3. A brief consideration of learning Forty Hadiths

The Prophet of Allah (S) said":

"The one from among my ummah who learns by heart forty Hadiths, which they need for their religion, Allah will resurge & resurrect him (as) a wise jurisprudent on the dooms day".7

Four points must be taken into view a about this Hadith:

- 1. This tradition has been much narrated with a little amount of difference & variation both by the Shia & Sunni traditionalists. And even some say this is a "Mutawatir" widely transmitted tradition. That is to say it has been so very much narrated that the sure knowledge of its being soundly narrated from the infallible Imam (as) is achieved.8
- 2. Allama Majlisi (may God have mercy on him) says about the word "memorizing of tradition", mentioned in the above stated Hadith, "As a matter of right, memorizing (learning Hadith by heart has many grades. The rewards of them granted are according to the same grades.

One of its grades & stages is securing & learning the text of the Hadith, whether that securing comes about in the memory securing it from getting perished like preserving it on papers & correction of its words & reproducing it.

The second grade is learning the text & meanings of forty Hadiths & contemplation of their minute points & deduction of religious injunctions & Islamic learnings from them. The third stage is that the text of those forty hadiths may be implemented, practiced upon & secured.

It is quite clear that each of these carry a reward but if all the three of them are owned by a person' then it will result in getting the complete reward. There by he says "Getting resurrected as a wise jurisprudent on the resurrection day takes place when all the three grades or at least two of the later ones are observed9.

3. In many cases, the title of forty is the final limit & border of completion of those matters. Allama Haj Mirza Hussain Norri reflects', By benefitting from correct & true traditions it becomes evident that in the process of preserving practice for progress from a stage to a higher one, forty days or years have an effective & total effect. There by, he pointed out forty cases of the completed affairs & matters within the border of forty.10

- 4. Supplementary, it may not remain unsaid that forty Hadiths means the Hadiths which are a requirement & need on the course of guidance such as the problems of beliefs, jurisprudence, politics, & ethics. As already mentioned a wise & complete jurisprudent is the one who gets benefitted & saturated in variant dimensions of religion from the knowledge & practice.
 - 1. Usul al-Kafi, vol. 1, p. 41, Chapter: Questioning the Scholar and his answers, hadith 8.
 - 2. Usul al-Kafi, vol. 42, Chapter: Dissemination of Knowledge, hadith 4.
 - 3. Nahjul Balaghah, Hikmat 147.
 - 4. Usul al-Kafi, vol. 1, p. 42.
 - 5. Usul al-Kafi, p. 33.
 - 6. Wasa'il ul-Shia, vol. 18, p. 102.
 - 7. Safinat ul-Bihar, vol. 1, p. 504, Usul al-Kafi, vol. 1, p. 49.
 - 8. Bihar al-Anwar, vol.2, p. 156.
 - 9. Quotation from Bihar al-Anwar, vol.2, p. 157.
 - 10. Goodlysaying, the outline of it, p. 175-181.

The text of this book has been compiled under the title of .Forty Hadiths from each of the fourteen infallibles (as), by the of Islamic Propagation organization, the International relations, Turkish Dept. And published & circulated in 320 pages' of the Rukkai size, in the year 1360 (S.H).

The compilation of this book by the said organization has taken place, with the co-operation & co-working of two dear excellent brothers Aqai Fakharuddin Altan & Aqai Mujahidi who are respectable students of the Qum's seminary, as under:

Following the preface, firstly the particulars of each of the fourteen infallibles are described & then comes the Arabic text of the forty traditions from each infallible with their references. Thereafter, those have been translated into Turkish language in the Latin scripture.

And this method is quite interesting, attractive & initiative in it form, that forty sayings of each infallible concerning various affairs & dispositions, be narrated.

And since it's translation into Persian was quite beneficial in making us aware & acquainted with the rich, wealth & vast moral, ethical, political, credence, belief social & economical culture of the family & house hold of the Prophet hood (S) was a guide to the healthy & sound way of Islamic life, so steps were taken to get it done.

It has been endeavored that the translation be in the form of sentence to sentence although on a few occasions it became inevitable for us to translate freely.

This book consists of 560 Hadiths, arranged in a manner that their Arabic text & then Persian translation has been put forward.

We hope that all of us shall learn constructive, positive & beneficial lessons from these profound, deep,

lofty & dignified words, & take useful, & positive steps in life to bring about the purity & betterment of our souls & the society, by putting them into practice.

Seminary of Qum. Muhammad Muhammadi Ishtehardi.

Summer 1371 (S.H).

The First Infallible: The Prophet Of Allah The Messenger Of Islam

Name: Muhammad, Ahmed (S)

Famous Title Apostle of Allah. Sub Title: AbulQasim.

Father and Mother: Abdullah, Amina

Time & Place of Birth: Dawn of Friday the 17th of Rabi ul awwal year 571 A.D (forty years before the mission of prophet hood), in Mecca.

Time & place of Death & holy shrine: Passed away on Monday 28th of the month of Safar, the rear, 11th Hijrah, In Medina at the age of 63 years. His Holy shrine, is situated besides the Prophet's mosque, in Medina.

Life Duration Three Phases:

- 1. before Prophethood (40 years).
- 2. after Prophethood in Mecca. (13 years)
- 3. Post migration from Mecca to Medina & the 'foundation laying of Islamic state (approx. 10 years).

Forty Traditions from the Holy Prophet

1. Oh servants of Allah! You are like patients & the lord of mortals is like a physician. So the rectitude & well-being of the ailment of patients lies in the rule (formula) which the physician knows & administers

with that rule, not in that one which the patient desires. Therefore, obey the commands of Allah so that you get to become among the attainders & victorious ones.1

2. One who starts a morning in a condition that he does not make effort about the affairs of the Muslims is not one of the Muslims.

And a person who hears the voice of a man who calls the Muslims to his help but he does not respond him, is not a Muslim.2

3. The Prophet of Islam (S) sent a group of Muslims to the battle front against the enemies. When they returned to the court of Apostle of Allah he said to them ',Well done, bravo, the group who performed the small jihad (holy war) & the big jihad has (yet) to be performed by them.' They said 'oh Prophet of Allah what is the great jihad?'

The Prophet replied, 'jihad & war against the passions. (Of ego).' 3

4. When the innovations & heretical practices become evident in my ummah it is necessary for the scholar to make his knowledge manifested & open (with regards to making the innovations public) so, curse of Allah be upon the scholar who does not do it.' 4

(اصول کافی ج1 ص54)

5. Jurisprudents are the trustees of the Prophets (trust worthy & dependable representatives) till such time they have not entered the world (affairs)? One of those present asked ', what is their entry into the world (affairs)? The Prophet said in response to him, 'Following the king, so when they do that beware of them about your religion (guard your religion from them). 5

6. I do not have the fear of neither the faithful nor polytheist about my ummah. However, the faith of the faithful refrains him from harming the ummah, more over the infidelity of the polytheist will become the cause of his abjectness & repression. But I am afraid about you (being harmed) from the glib tongued hypocrite. He utters by his tongue what you believe is good & practically he does what you consider bad (vices). (BIHARUL ANWAR. VOL 2, P 110),

7. When the resurrection day sets in, a herald (of Allah) calls out, Where are the cruel ones, where are the friends of the cruel ones? And those who put a flake of cotton in their inkpots or tied up a bag for them or mended their pen. So, resurrect them all, together with the tyrants. 6

8. There is a good deed above each good deed, to the extent that a man is slain on the way of Allah. so when he is slain on the way of Allah then there is no good deed above (better than) it. 7

9. The worst of all men is the one who sells his hereafter (dooms day) for his world (life), & worse than him is the one who sells (bargains) his resurrection day for the world (benefits) of the others. 8

10. The one who pleases a ruler with something which is the cause of Allah's fury has gone out of Allah's religion. 9

11. One who comes to a rich man & shows humbleness to him (for the sake of his wealth has lost two third of his religion. 10

12. Indeed, there are ten signs of the pious. 1. He makes friend for the sake of Allah (pleasure). 2. He makes enemy for the Almighty Allah. 3. He enters companionship for Allah. 4. He gets separated for Allah. 5. He becomes angry for the sake of Allah. 6. He gets happy for Allah. 7. He acts for the sake of lord. 8. He asks Allah for the fulfillment of his need. 9. He shows humility & humbleness for Allah, whereas, he possesses the virtues of fear from Almighty & has sincerity modesty, vigilance & carefulness. 10. He performs good deeds for Allah. 11

(تحف العقول ص21)

I3.A time will come upon my ummah so that people will not recognize the scholar but those wearing beautiful dress, & will not recognize the Quran but when recited in a melodious tone & will not serve Allah except in the month of Ramadan. So when the condition of people will become such, Allah will appoint & set a ruler over them who shall not have knowledge, forbearance & mercy. 12

14. When the resurrection day will come, the ink of the pen of scholars will be weighed against the blood of martyrs, so as a result of weighing the ink of the pen of scholars will get superiority over the bloods of the martyrs. 13

I5. The example of my house hold (Hazrat Zahra (sa)) & the twelve Imams (as)) is like that of the Noah's (as) ship. Who so ever boards it will get rescued (salvation) & the one who opposes the boarding of it, gets drowned.14

16. Cursed is the one who puts the load of his life responsibilities upon the shoulders of the people. 15

(تحف العقول37)

- 17. When the dooms day will come about, man will not move one step from his place till he is questioned about four things.
- 1. The way how he spent his life? 2. As to how did he wear out his youth? 3. About the wealth, as to where he got it from & in what way he spent it? 4. And about the love of us the house hold of Prophet. 16

18. Shamoon (the grandson of Judah. one of the disciples of Essa (Christ) (as) submitted to the Prophet of God (S): Describe to me the signs of ignorant?'

The Prophet (S) said:

- 1. If you become his companion he will offend & grieve you. 2. And if you avoid him he will revile & vilify you. 3. And if he gives something to you he will hold you under obligation. 4. If you give him something he will be ungrateful. 5. If you tell him a secret he will commit dishonesty with you (by revealing & opening it). 6. And if he tells you a secret he will blame you (about its opening). 7. And if he becomes wealthy he will get proud & show insolence & petulance. 8. And if he becomes poor he will refuse the blessings of Allah & will not care about committing sin.
- 9. And if he gets glad & happy he commits insolence & inordinacy. 10. And if he is grieved he gets disappointed. 11. And if he laughs his laughter is a burst (loud laughter). 12. And if he cries he laments & wails. 13. Attacks & assaults the pious ones. 14. He does not love Allah & does not observe His law. 15. And he does not feel ashamed before Allah. 16. He does not remember Allah. 17. If you please him he admires you & exaggerates in admiring you & falsely attributes the things (virtues) which you do not possess. 18. If he gets angry with you all his admiration (for you) finishes up, & he attributes unworthy things to you. This is the program of the ignorant. 17

18 – قالَ شَمعُونُ : فَأَخبرني عَن أَعلامِ الجاهِلِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَاللهِ: إِن صَحبتَهُ عَنّاكَ، وإِن اعتَزَلتَهُ شَتَمَكَ، وَإِن أَعطاكَ مَنَّ عَلَيكَ، وَإِن أَعطَيتَهُ كَفَرَكَ، وَإِن أسرَرتَ إِلَيهِ خانكَ وَإِن أُسرَّ إِلَيكَ اتَّهَمَكَ وَإِن استَغنى بَطِرَ، وَكَانَ فَظاً غَليظاً وَإِنِ افتَقَرَ جَحَدَ نِعمَةَ اللهِ وَ لَم يَتَحَرَّج، وَ إِن فَرِحَ أُسرَفَ بَطِرَ، وَكَانَ فَظاً غَليظاً وَإِنِ افتَقَرَ جَحَدَ نِعمَةَ اللهِ وَ لَم يَتَحَرَّج، وَ إِن فَرِحَ أُسرَف

وَطَغَى، وَإِن حَزِنَ أَيِسَ، وَإِن ضَحِكَ فَهَقَ، وَإِن بَكَى خارَ، يَقَعُ فِي الأبرارِ، وَلا يُحِبُّ اللهَ وَلا يُذكُرُهُ، إِن أَرضَيَتَهُ مَدَحَكَ، وَقالَ يُحِبُّ اللهَ وَلا يُذكُرُهُ، إِن أَرضَيَتَهُ مَدَحَكَ، وَقالَ فيكَ مِنَ اللهِ وَلا يَذكُرُهُ، إِن أَرضَيَتَهُ مَدَحَكَ، وَقالَ فيكَ مِنَ الحَسَنَةِ مَا لَيسَ فيكَ، وَ إِن سَخِطَ عَلَيكَ ذَهَبَت مِدحَتُهُ، وَوَقَعَ فيكَ مِنَ السُّوءِ مَا لَيسَ فيكَ، فَهذا مَجرَى الجاهِل. (تحف العقول ص18 – 19)

19. The Prophet of Allah (S) said to Ali (as) 'Oh Ali do you want six hundred thousand sheep or six hundred thousand dinars or six hundred thousand words (of admonition).

Ali (as) submitted 'O' Prophet of Allah I want six hundred thousands of words.' 1. The Prophet (S) said I gather all the six hundred thousands of words into six words. O' Ali When you see that the people are busy with recommended & desirable good deeds, you get busy with the completing of obligatory (services). 2. And at a time when you see the people busy with the worldly activities, you get busy with the deeds for the hereafter. 3. And when you see people mentioning ill of others (slandering & back biting) you get busy with your own faults (In rectifying them). 4. And at times when you see that the people are busy in decorating of world, get busy with decorating & beautifying your' resurrection day. 5. While you see people getting busy with (procuring) abundance & plentiful of practice get busy in achieving (outstanding place) the purity of practice Concentrate upon the quality of Practice). 6. When you see people imploring creature (people) for help, supplicate to Allah.18

19 - قالَ النَّبِيَّ (صَلَى الله عَلَيهِ وَالِهِ) يا عَلِيُّ تُريدُ سِتَّ مِئَةِ اَلفِ شَاةٍ اَوسِتَّ مِئَةِ اَلفِ كَلِمَةٍ فَقَالَ: الفِ دينارِ اَوستَّ مِئَةِ اَلفِ كَلِمَةٍ قَالَ يا رَسُولَ الله سِتَّ مِئةِ اَلفِ كَلِمَةٍ فَقَالَ: اَجَمَعُ سِتَّ مِئَةِ اَلفَ كَلِمَةٍ فَي سِتَ كَلِمات يَا عَلِيُّ: إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِعَمَلِ الدُّنيا فَاشْتَغِلُ اَنتَ بِعَمَلِ الدَّنيا فَاشْتَغِلُ اَنتَ بِعَمَلِ الآخِرَةِ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِعُيُوبِ النَّاسِ فَاشْتَغِلِ اَنتَ بِعَمَلِ الآخِرَةِ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِعَيُوبِ النَّاسِ فَاشْتَغِلِ اَنتَ بِعَيُوبِ نَفْسِكَ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِتَزيينِ الدُّنياءِ فَاشْتَغِلِ اَنتَ بِصَفَوةِ بِتَزيينِ الاَخْرَةِ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِكَثِرَةَ الْعَمَلِ فَاشْتَغِلِ اَنتَ بِصَفَوةِ بِتَزيينِ الاَخْرَةِ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِكَثِرَةَ الْعَمَلِ فَاشْتَغِلِ اَنتَ بِصَفَوةِ بِتَزيينِ الاَخْرَةِ، وَ إِذَا رَأَيتَ النَّاسَ يَشْتَغِلُونَ بِكَثِرَةَ الْعَمَلِ اَنتَ بِصَفَوةِ الْعَمَلِ الْ اللَّهِ فَا إِنَا رَأَيتَ النَّاسَ يَتَوَسَّلُونَ بِالْخَلْقِ فَتَوسَّلُ اَنتَ بِالخَالِقِ. (المواعظ العَمَلُ، وَ إِذَا رَأَيتَ النَّاسَ يَتَوَسَّلُونَ بِالْخَلْقِ فَتَوسَّلُ اَنتَ بِالخَالِقِ. (المواعظ العَمَلُ الدَارَ رَأَيتَ النَّاسَ يَتَوسَلُونَ بِالْخَلْقِ فَتَوسَلُ التَ بِالخَالِقِ. (المواعظ العَمَلُ الدَيثِ الذَا رَأَيتَ النَّاسِ 14 الفَصلُ 4 الحديث 1)

20. Why do who I see that the love of World has overwhelmed most of the people to such an extent as if death has been written (made binding) only for the others? And as if the observing of right has only been made obligatory for others than them? Far from it, Far from it, why do the next ones not take lesson from those in the past? (Generations) 19

20- مالي أَرى حُبَّ الدُّنيا قَد غَلَبَ عَلى كَثيرٍ مِنَ النّاسِ، حَتّى كَأَنَّ المَوتَ في هذهِ الدُّنيا عَلى غَيرِهِم وَجَبَ ... هذهِ الدُّنيا عَلى غَيرِهِم وَجَبَ ... هَيهاتَ هَيهاتَ أَما يَتَعِظُ آخِرُهُم بِأَوَّلِهِم؟ (تحف العقول ص 29)

- 21. The Lord has recommended nine things to me:
- 1. Sincerity, secretly and apparently (both in solitude & public).2. Observing of justice & equity in contentment, consent & anger. 3. Acting moderately in poverty & wealthy condition. 4. Forgiving the one who committed excess upon me. 5. Granting that person who deprived me. 6. And to join & connect with the one who got separated & denounced relations with me.7. And meditating while silent. 8. And remembrance of Allah while conferring. 9. And taking lesson while seeing. 20

21-أوصانى رَبَّي بِتِسع: أو صاني بِالأخلاصِ فِي السَّرَّوَالعَلانِيَةِ، وَالعَدلِ في الرَّضا وَالغَضَب، وَالقَصد في الفقر وَالغِنى، وَ أَن اَعفُو عَمَّن ظَلَمَنِي، وَاعطِي مَن حَرَمَنِي وَ اَصلِلَ مَن قَطَعَنِي، وَ أَن يَكُونَ صَمتي فِكراً وَمَنطِقي ذِكراً وَنَظَري حَرَمَنِي وَ اَصلِلَ مَن قَطَعَنِي، وَ أَن يَكُونَ صَمتي فِكراً وَمَنطِقي ذِكراً وَنَظَري عِبَراً. (تحف العقول ص 36)

22. Oh Ali! Do not get furious & when you (happen to) be enraged then sit down & meditate about the power (authority) of Allah over His slaves & His fore forbearance about them.21

23. There is no servant who practices sincerely forty days for Allah, but the springs of wisdom get apparent (now) from his heart over his tongue. 22

24. Oh Ali! All the eyes will weep on the resurrection day except three eyes. (1) The eye which remained waking in the night till morning on the way of Allah (for the defense of Islamic system). & the eye which

refrained from seeing the things Prohibited by Allah, the eye which shed tear from the fear of Allah. 23

25. I am the city of knowledge & Ali is its gate so who so ever intends to acquire knowledge must come through the gate. 24

- 26. Oh Abazar! Do value & esteem five things before five others (to happen).
- 1. Your youth before your old age. 2. Your health before your ailment. 3. Your wealth before your poverty.4. Your leisure time before getting busy. 5. Your life before your death. 25

27. Allah does not look at (value) your faces & nor your wealth's but He looks at your hearts & your practices. 26

28. Oh people! I have left among you something which if you get (hold of) it, you will not go astray: The book of Allah (Quran) & my progeny, household. 27

29. The Prophet of Allah (S) said that Isa' (Christ) (as) said to his disciples sit with someone (keep company with) the seeing of whom makes you remember (mention) Allah & his logic (learning) adds to your knowledge & his practice makes you keen (inclined toward) for the hereafter. 28

30. There are four dispositions & Peculiarities, who so ever has got those in him is a hypocrite. And if he has one of those four he has got one peculiarity of hypocrisy in him till such time that he removes it from himself. (Those four are) 1. Whoever lies while talking 2.Promises & goes back upon his word. 3. When makes an agreement (pact) deceives the other side. (Breaks & breaches the pact). 4. When he has enmity with someone, he commits, inequity & immorality. 29

31. Beware, indeed the worst of my ummah are those persons who are respected due to the fear of their evil.

32. Beware one who is respected by the people for the sake of securing & saving themselves from his evil (harm) is not from me. 30

32- لا يُلدَغُ المُؤمِن مِن جُحرٍ مَرَّتينِ. (مسند احمد ابن حنبل ج2 ص115)

33. Oh community of Muslims! Definitely avoid committing adultery because it has six peculiarities three (will emerge) in this world & three in the hereafter. Moreover, those three which appear in this world (consist of): 1. This becomes the cause of getting dishonored. 2. Causes to bring poverty. 3. Causes the shortening of age.

And those which take place in the hereafter are: 1. It causes the anger of Allah. 2. It causes the severances & graveness of accounting. 3. It causes the eternity & perpetuity (of man) in the hell fire. 31

33-[يا] مَعشر المُسلِمينَ إِياكُم وَالزِّنا فَإِنَّ فيهِ سِتَّ خِصال، ثَلاثُ فِي الدُّنيا وَثَلاثٌ فِي الآني فِي الدُّنيا: فَإِنَّهُ يَذَهَبُ بِالبَهاءِ، وَيُورِثُ الفَقرَ وَيُنقِصُ وَثَلاثٌ فِي الآخِرَةِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الحِسابِ وَالخُلُودَ فِي العُمُرَ، وَأَمَّا الَّتِي فِي الآخِرَةِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الحِسابِ وَالخُلُودَ فِي العَمْرَ، وَأَمَّا الَّتِي فِي الآخِرَةِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الحِسابِ وَالخُلُودَ فِي التَّارِ. (كتاب الخصال للصدوق ج1 ص320)

- 34. Oh Ali there are three qualities so that who so ever does not possess these none of his practices will remain constant & firm for him. (His practice will not bring fruit & result)
- 1. The power of piety which refrains him from committing sin. 2. And the knowledge with which he may repulse the ignorance of the witless (foolish) persons. 3. Intellect with which he gets along courteously & moderately with the people. 32

35. Whoever of you observes an evil (in society) must change it (object over it) physically with his hand so if he does not have the power of it then he must object over it by his tongue & if he does not have the strength of that, he must object upon it in his heart. (He must not remain indifferent to it) And this is the lowest status of faith. 33

36. Beware! One who died having the love of house hold of Muhammad (S) has died as a martyr. Take heed! One who died with the love of household of prophet has died exonerated & forgiven.

Beware! One who died with the love of Prophet (S) has died, having repented.

Beware! One who died with the love of house hold of Prophet (S) has died as a faithful, having a complete faith.

Beware! One who died along with the love of children of Prophet (firstly) the angel of death (Izrael) has given him the glad lidding about Paradise, thereafter, (two angels) Munkar & Nakeer.

Beware! One who died with the love of the house hold of Prophet (S) has been sent to paradise like the bride is sent to the house of the bridegroom. 34

36 وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد ماتَ شَهِيداً اللا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد ماتَ مَغفُوراً لَهُ اللا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد ماتَ تائِباً اللا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد ماتَ تائِباً اللا وَمَن ماتَ عَلَى حُبَّ آلِ عَلَى حُبَّ آلِ مُحَمَّد بَشَّرَهُ مَلَکُ المَوت بالجَّنَّة ثُمَّ مُنکَرٌ وَنکِیرٌ الا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد بَشَّرَهُ مَلکُ المَوت بالجَنَّة ثُمَّ مُنکَرٌ وَنکِیرٌ الا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد بَشَّرَهُ لِللهَ المَوت بالجَنَّة تُمَّ مُنکَرٌ وَنکِیرٌ الا وَمَن ماتَ عَلَى حُبَّ آلِ مُحَمَّد بَثَرَفُّ المَوت بالجَنَّة تَكما تُزفُ العَروسُ إلى بَيتَ زَوجِها. (تفسير الكاشف مُحَمَّد يُزفُ إلى الجَنَّة كَما تُزفُ العَروسُ إلى بَيتَ زَوجِها. (تفسير الكاشف جُكص 220).

37. Drinker is similar to the idolater. Oh Ali Allah does not accept the service of the drinker (up to) forty days. And if he dies with in forty days, he has died as an infidel. 35

38. Allah has not (written) ordained the monasticism for us (Muslims) Indeed monasticism of my ummah is jihad (holy war) on the course of Allah. (Jihad holy war is the monasticism of Muslims). 36

39. One who postpones & delays the performing pf Hajj (having got its capacity) till the time he dies. Allah will resurrect him as a Jew or Christian on the justice day. 37

40. Sighting (at stranger men, women) is a poisonous arrow out of the arrows of Satan. So one who overlooks & omits that due to the fear of Allah, Allah bestows upon him a faith, the sweetness of which he will find in his heart. 38

Foot Note:

Looking of the Namehram, a stranger man towards a women & vice versa has been prohibited by Islam.

- 1. Majmoo-a-warram, Vol. 2, P 117
- 2. Bihar ul-Anwar Vol. 74, P 339
- 3. Wasail ul Shia, Vol, P 122
- 4. Usool e Kafi Vol, P 544
- 5. Kanzal Amal al Hadith 28952, Usul e Kafi Vol, P 46
- 6. Bihar ul-Anwar, Vol. 75. P .327
- 7. Bihar ul-Anwar, Vol. 100, P 10
- 8. Bihar ul-Anwar, Vol. 77, P 46
- 9. Tuhaf al-Uqul, P 57
- 10. Tuhaf al-Uqul, P 8
- 11. Tuhaf al-Uqul. P21
- 12. Bihar ul-Anwar. Vol. 22. P 454
- 13. Lyali al Ekhbar. Vol. 2. P 272
- 14. Jamiasaghir Vol. 2. P 533 Hadith, 8162
- 15. Tuhaf al-Uqul P37
- 16. Tuhaf al-Uqul-Aqook P56
- 17. Tuhaf al-Uqul, P 18/19
- 18. Al Mawaiz ul-Adadiia, Albab, 6, alfasl, 4 Al Hadith, 1
- 19. Tuhaf al-Uqul, P. 29
- 20. Tuhaf al-Ugul, P.36
- 21. Tuhaf al-Uqul, P 14
- 22. Jamia Smdat, Vol. 2, P 404
- 23. Tuhaf al-Ugul, P 8
- 24. Jamia Saghir Vol. 1, P 415, Hadith 2705

25. Bihar ul-Anwar, Vol. 77. P 75

26. Bihar ul-Anwar, Vol. 77. P 88.

27. Sunnan At Trimzi AlHadith 4036

28. Tuhaf al-Uqul, P 44

29. Khisal Sadook, Vol. 1. P 254

30. Tuhaf al-Uqul. P 54, Vol. 2, P 115

31. Kitab ul-Khisal Lissaduk Vol. 1, P 320

32. Tuhaf al-Uqul, Vol. 7.

33. Masnad Ahmed Bin Hanbal, Vol. 3, P 49

34. Tafseer ul-Kashaf, Vol4, P 2~0

35. Bihar ul-Anwar, Vol. 77, P 47

36. Bihar ul-Anwar Vol. 70, P 115, & Vol. 82, P 114

37. Bihar ul-Anwar, Vol. 77, P 58

38. JamiaSaadat, Vol. 2, P 12

The Second Infallible: The unique Lady of Both Worlds Hazrat Zahra (sa)

Name: Fatima (sa)

Renowned Titles: Zahra, Saddiqa Kubra, Tahira, Raazia, Marziyya, Insiyya, Batool, Hooriyya,

Mohaddisa etc.

Sub Title: Umul Hassanain, Ume Abeeha and Umul Aiymma.

Father and mother: Muhammad the Prophet' of Allah (S), Khadija Kubra (as)

Time & Place of birth: At the threshold of dawn, Friday the 20th of Jamadi us sani, 5th year of Prophetic mission, Born in Mecca.

Time of migration & marriage: At the age of nearly 8 years Migrated along with Ali (as) to Medina & in the second year of the migration, & beginning of the month of zul hijja was married to Ali (as) and bore five children by the Names of Hassan, Hussain, Zainub, Ume Kulsoom, and Mohsin.

Time & Place of martyrdom: Was Martyred between the prayer times of Maghrib & Esha on the 15th or 13 of the month of Jamadi ul Awal or 3rd of Jamadi us sani 11th year of Hijrah. At the age of 18 years, in Medina.

Forty Traditions from Hazrat Zahra (sa)

اربعون حديثاً عن فاطمة الزهراء عليها السلام

1. Praise & Eulogy Is for Allah for the blessing & bounties which He has bestowed. And thanks to Him upon what He revealed (to His servants) And Praise Is for Him upon the common boons & blessings which He bestowed upon His servants without their request And upon the comprehensive & complete blessings which He granted to all & sundry & gave It to us, consecutively. Those graces & favors which are uncountable.

And are Irredeemable & not compensable due to their plentiful–ness of number. And the Imagination of their end is out of the reach of human mind.

He invited the servant to thankfulness for the sake of the consecutive & continuous enhancement of blessings. And opened the door of eulogy & Praise (of Allah) upon them so that He may make his favors & beneficences great & plentiful for them.' 1

1- اَلحَمدُ لِلّهِ عَلَى مَا أَنعَمَ، وَلَهُ الشُّكرُ عَلَى مَا أَلهَمَ، وَالثنآءُ بِمَا قَدَّمَ،مِن عُمُومِ نِعَم اِبتَدَأُهَا وَسُبُوغِ آلَاءٍ أَسداهَا، وَ تَمامِ نِعَم وَالاهَا،جَمَّ عَنِ الإِحصاءِ عَدَدُهَا،وَنَأَى عَنِ الجَزاءِ أَمَدُهَا،وَتَفَاوَتَ عَنِ الدراكِ أَبدُها،وَنَدَبَهُم لاستِزَادَتِها بِاشُّكرِ لا عَنِ الدراكِ أَبدُها،وَنَدَبَهُم لاستِزَادَتِها بِاشُّكرِ لا تَصالِها،وَاستَحمَدَ إلَى الخَلائِقِ بِإِجزالِها وَثَنَّى بِالنَّدبِ إلى أَمثالِها. (أعيان الشيعه الطبع الجديد - ج 1 ص 315)

2. I testify that there is no Deity (Lord) except the sole & matchless Allah. And the testification of the singleness of Allah is a word that Allah has declared sincerity (as) its reality, & made the hearts the center of its contact & union. And has made the specifications & research of the oneness of Allah's station obvious & evident In the light of meditation. The Allah Who cannot be seen by the eyes & tongues are unable & baffled to describe His virtues & attributes. And the intelligence & apprehension of man is helpless & destitute from the imagination of his lowness. 2

2- أَشهَدُ أَن لاإِلهَ اِلَّاللهُ وَحدَهُ لا شَريكَ لَهُ، كَلِمَةٌ جُعِلَ الإخلاصُ تَأُويلَها، وَضُمِّنَ القُلُوبُ مَوصُولَها، وَأَنارَ فِي التَّفكيرِ مَعَقُولها، اَلمُمتَنِعُ مِنَ الأبصارِ وَعِينَةُهُ، وَمِنَ الأَوهامِ كَيفِيَّتُهُ. (أعيان الشيعه الطبع الجديد لللهُ ومِنَ الأَوهامِ كَيفِيَّتُهُ. (أعيان الشيعه الطبع الجديد حرد عَمنَ الأَوهامِ حَلفيَّتُهُ. (أعيان الشيعه الطبع الجديد حرد الطبع الجديد)

3. Allah made all the beings without previous matter & sample & shape & pattern. And made them wear the dress of life by His main & might's & created them according to His divine will & Intention, short of it that He might have needed their creation, or have wished any benefit for Himself from their shaping &

sketching, except this that he wanted to give a proof of His wisdom & make the people (creations) aware about His obedience & submission, & Invited them to his servitude & worship & make His Invitation grand & ostentatious. 3

3- اِبتَدَعَ (الله) الأَشياءَ لا مِن شَيءٍ كانَ قَبلَها، وَأَنشَأَها بلا احتِذاءِ أَمثِلَةٍ امتَثَلَها، وَكَوَّنَها بِقُدرَتِهِ، وَذَرَأُها بِمَشِيئَتِهِ، مِن غَيرِ حاجَةٍ مِنهُ إلى تَكوينِها وَلا فَائِدَةٍ لَمتَثَلَها، وَكَوَّنَها بِقُدرَتِهِ، وَذَرَأُها بِمَشِيئَتِهِ، مِن غَيرِ حاجَةٍ مِنهُ إلى تَكوينِها وَلا فَائِدَةٍ لَهُ فَي تَصويرِهَا، إلا تَثبِيتاً لِحِكمَتِهِ وَتَنبيهاً عَلى طَاعَتِهِ وَإِظهاراً لِقُدرَتِهِ وَتَعَبُّداً لِهُ فَي تَصويرِهَا، إلا تَثبِيتاً لِحِكمَتِهِ وَتَنبيهاً عَلى طَاعَتِهِ وَإِظهاراً لِقُدرَتِهِ وَتَعَبُّداً لِبَرِيَّتِهِ، وَإِعز ازاً لِدَعوتِهِ. (أعيان الشيعة الطبع الجديد ج 1 ص 316)

4. Allah fixed the reward for His obedience & torment for His Insubordination & disobedience, so that He may restrain His servants from His wrath & fury & lead them to His paradise. 4

4- ... جَعَلَ (الله) الثَّوابَ عَلَى طَاعَتِهِ وَوَضَعَ العِقابَ عَلَى مَعصبِيَتِهِ، ذيادَةً لِعِبادِهِ عَن نَقمَتِهِ، وَحِياشَةً لَهُم إلى جَنَّتِهِ. (أعيان الشيعة الطبع الجديد - ج العِبادِهِ عَن نَقمَتِهِ، وَحِياشَةً لَهُم إلى جَنَّتِهِ. (أعيان الشيعة الطبع الجديد - ج العبادِهِ عَن نَقمَتِهِ، وَحِياشَةً لَهُم إلى جَنَّتِهِ. (أعيان الشيعة الطبع الجديد - ج العبادِهِ عَن نَقمَتِهِ، وَحِياشَةً لَهُم إلى حَنَّتِهِ.

5. And I testify that my father Muhammad (S) is the apostle & the servant of Allah. And Allah' selected &chose him before appointing him at the post of Prophethood. And He named him before choosing & selecting him. And chose him before everything & delegating him. Then all the creations were hidden & covered in the covers of unseen & were hidden amid the screen & curtain of fear & fright & stayed near the last & final border of non-entity (nothingness), for, Allah was aware of & knew the end of matters & because of His encompassing the incidents of times & ages, & His knowledge of the predestinates.

Allah appointed him (as apostle) so that he may complete all His matter & Implement His order & materialize His decrees & predestinates. 5

5- وَاشْهَدُ أَنَّ أَبِي مُحَمَّداً (ص) عَبدُهُ وَرَسُولُهُ، اختارَهُ وَانتَجَبه قَبلَ أَن أَرسَلَهُ ، وَاصطَفاهُ قَبلَ أَن ابتَعَثَهُ، إذ الخَلائِق بِالغَيبِ مَكنُونَةٌ، وَبِسَترِ الأَهاويلِ مَصوُنَةٌ، وَبِنِهايَةِ العَدَمِ مَقرُونَةٌ، عِلماً مِنَ اللهِ تَعالى بِمآلِ الأُمُورِ، وَبِسَترِ الأَهاويلِ مَصوُنَةٌ، وَبِنِهايَةِ العَدَمِ مَقرُونَةٌ، عِلماً مِنَ اللهِ تَعالى بِمآلِ الأُمُورِ، وَإِحاطَةً بِحَوادِثِ الدُّهُورِ وَمَعرِفَةً بِمَواقعِ المَقدُورِ. ابتَعَثَهُ اللهُ تعالى إِتماماً لأِمرِه، وَإِنفاذاً لِمَقاديرِ حَتمِهِ. (أعيان الشيعة الطبع وعَزيمَةً عَلَى المضاءِ حُكمِهِ، وَإِنفاذاً لِمَقاديرِ حَتمِهِ. (أعيان الشيعة الطبع الجديد ج1 ص 316)

6. Allah saw nations & groups had various different sects in their religion & scattered & staying on the verge of the fires of differences, busy with their idol worshipping. They denied God with all the signs and symbols of him. (Irfan) So Allah illuminated the darkness's through my father Muhammad (S) and removed the darkness's from their hearts, removed (cured) the blindness of the eyes. 6

7. My father Muhammad (S) stood up with (his) guidance among the people. And saved them from perversion & aberration, and turned their blindness into enlightenment and guided them towards the firm religion. And called (invited) them to the straight way. 7

8. You the servants of Allah, are the ones to maintain His injunctions & prohibitions, & the carriers of His religion, & His revelation, & the trustees of Allah upon your souls, & the propagators of His religion among the other nations. 8

9. Oh the servants of Allah! (Beware) the real leader from Allah, is present among you and the commitment has previously been made to you and the remaining & left over of the prophet hood has been appointed for your guidance.

That is the speaking book of Allah the truthful Quran, & a beaming & gleaming light, in which all the secrets & facts about the completion of man & his prosperity have been exhibited & illuminated. It guides from darkness towards light of guidance. Its followers are the subject of envoy of others. 9

9- أَنتُم عِباداَللهِ...زَعيمُ حَقَّ لَهُ فيكُم، وَعَهدٌ قَدَّمَهُ إِلَيكُم، وَبَقِيَّةٌ استَخلَفَها عَلَيكُم، كِتابُ اللهِ الناطِقُ، وَالقُرآنُ الصّادِقُ وَالنُّورُ السّاطِعُ، وَالضَّياءُ الّلامِعُ، بَيْنَةٌ بَصائِرُهُ، مِنكَشِفَةٌ سَرائِرُهُ، مُتَجَلَّيَةٌ ظَواهِرُهُ، مُغتَبطٌ بِهِ اَشياعُهُ. (أعيان الشيعة الطبع الجديد ج1 ص 316)

10. The book of Allah is the guide of its followers towards the pleasure of Allah. Listening (carefully) to it leads to the salvation. The enlightened & conspicuous evidences & proofs of Allah can be obtained through it. And (also the knowledge) of His interpreted intentions & fear invoking constraining prohibitions & His sufficing testimonies & conspicuous arguments, & desired virtues & allowed endowments & gifts & obligatory divine laws. (Can be obtained from it) 10

10 - كِتَابُ اللهِ ... قائِدٌ إِلَى الرِّضوانِ اتَّبَاعُهُ، مُؤَدّ إِلَى النَّجَاةِ استِماعُهُ. بِهِ تُنالُ حُجَجُ اللهِ المُنَوّرَةُ، وَعَزائِمُهُ المُفَسَّرةُ، وَمَحَارِمُهُ المُحَدِّرَةُ، وَبَيِّنَاتُهُ اَلجَالِيَةُ، وَبَراهينُهُ الكَافِيَةُ، وَ فَضَائِلُهُ المَندُوبَةُ، وَرُخَصنُهُ المَوهُوبَةُ، وَشَرائِعُهُ المَكتُوبَةُ. (أعيان الشيعة ـ الطبع الجديد ـ ج1 ص 316)

11. Allah made the faith for you as a purity from polytheism (& infidelity). 11

12. And (made) service the cause of your getting distant (purification) from pride (egoism). 12

13. And rendered alms for the purity of your soul & nourishment & expansion of your sustenance. 13

14. And rendered fasting for the maintenance & firmness of your sincerity. 14...

15. And Allah set hajj for the consolidation & reinforcement of the religion. 15

16. Allah executed & 'rendered justice (for the sake of putting together & harmonization of the hearts; 16

17. And (Allah set) the subordination & obedience of us (the household of the Prophet (S) for the security of Society's system & our Imamate as a safety from Segregation & disunity). 17

18. And (Allah made) Jihad (holy war), the honor & glory for Islam& abjectness & humbleness for the infidels & hypocrites. 18

19. Arid (Allah rendered) patience as a help for getting reward. 19

20. And (Allah caused) commanding goodness & forbidding to do evil for the amendment & correction of society & the common folks (public). 20

21. And (Allah made) the kindness to parents as a protection (shield) to His wrath & displeasure. 21

22. And Allah made joining & connecting with the kinship & cognation, the cause of lengthening of life. 22

23. And Allah made law of retaliation (revenge for homicide) as the security of blood (from being shed). 23

24. And Allah executed the vow performing as a medium for forgiveness. 24

25. And (Allah rendered) the correct use of weight & measure (units) a medium for stopping from selling less (than actual). 25

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations, (evils). 26

27. And Allah made the prohibition to accuse someone of adultery a protection (shield) for avoiding (His) curse. 27

28. And (Allah made) refraining from theft for the sake of positivity & affirmation for modesty. 28

29. And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) adoration & worship, 29

29- وَحَرَّمَ اللهُ الشَّرِكَ اِخلاصاً لَهُ بِالرُّبُوبِيَّةِ. (أعيان الشيعة ـ الطبع الجديد ـ ج1 ص 316)

30. Certainly, an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.

So if you assay & recognize him you will find he is my father not the father of your women & the brother of my cousin, (Ali (as)) not that of your men. And how nice a relation I have to him. So he propagated his prophetic (mission). He always used to turn his face from the polytheists.

And fought against them till he beat them up. He would invite people towards Allah by wisdom, & beautiful admonition. He broke the idols & scattered the aggregation of polytheists in a way that they ran away (from the battle fields), so that finally the hidden secret of oneness of Allah became manifested by him.

And he made the logic of religion reach the ears ((of the people) & settled down the foam of the camels of Satan & turned the slogan yelling of those devils silent. And downed the agents of hypocrisy & mutual commitments of the infidels got dissolved till such time that, you (people) spoke to a group of enlightened & modest men with the words of oneness of Allah & sincerity.30)

فَإِن تُعِزوهُ وَتَعرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسائِكُم وَ أَخاابِن عمي دُون رِجالِكُم، وَلَنِعمَ المُعزي إِلَيهِ فَبَلَّغَ الرَّسَالَةَ صادعاً بِانَّذَارَةِ،مائِلاً عَن مَدرَجَةِ المُشرِكينَ ضارِباً ثَبجَهم آخِذاً بِكَظمِهم داعياً إلى سَبيل رَبَّه بِالحكمة وَالمُوعِظَةِ الحَسنَةِ،يُكسِرُ الأَصنامَ، وَينكت الهام حتَّى انهَزَمَ الجَمعُ وَوَلُوا الدُّبُر حَتَّى تَفرَى الَّليلُ عَن صنبحِهِ وَاسفَرَ الحَقَّ عَن مَحضِهِ، وَنَطَقَ زَعيمُ الدِّينِ، وَخَرَسَت شَقاشِقُ الشَّياطينِ، وَطاحَ وَشيظ النَّفاقِ وَانحَلَّت عُقدَةُ الكُفرِ وَالشِقاقِ وفهتم بِكَلِمَةِ الإِخلاصَ، في نَفَرٍ مِنَ البيض الخماص. (أعيان الشيعة الطبع الجديد ج1 الإِخلاصَ، في نَفَرٍ مِنَ البيض الخماص. (أعيان الشيعة الطبع الجديد ج1

31. You were on the edge of a fire ditch, and were a cup of drink & the morsel of a greedy one & a

firebrand of every hasty one & were being trampled on (by other nations) & drank from the contaminated waters gathered over in ditches & your energy (food) was (secured by) the leaves of trees & desert grass. And for your abjectness & abasement you were always afraid that those around you might abduct you in the winking of an eye. So, Allah liberated you (of these misfortunes) through my father Mohammed(S). In spite of it that he(S) was involved & at war against the intrepid & the hungry wolves of Arab & the stubborn refractories of the people of the books (Jews & Christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. 31

31- وَكُنتُم عَلَى شَفَا حُفْرَةٍ مِنَ النّارِ مَذَفَّةَ الشّارِبِ وَنُهْزَةَ الطّامِعِ، وَقُبسَةَ العَجلانِ وَ مُوطِىءَ الأَقدامِ تَشْرِبُونَ الطّرق، وَتَقتاتُون القد أَذلَّة خاسِئينَ تَخافُونَ العَجلانِ وَ مُوطِىءَ الأَقدامِ تَشْرِبُونَ الطّرق، وَتَقتاتُون القد أَذلَّة خاسِئينَ تَخافُونَ ان يَتَخَطَّفَكُمُ النّاسُ مِن حُولِكُم فَأَنقَذَكُمُ اللهُ تَبارَكَ وَتَعالَى بِأَبِي مُحَمَّد (ص) بَعدَ اللَّتيّا وَالَّتِي وَبَعدَ أَن مَني بِبَهمِ الرَّجالِ وَ ذُوبانِ العَرَبِ وَمَرَدَةٍ أَهلِ الكِتَابِ «كُلّما أَوقَدُوا نَاراً لِلحَربِ اَطفاها اللهُ» (أعيان الشيعة الطبع الجديد ج1 ص 316)

32. Imam Hassan (as) said, "on the Friday night I saw my, mother (Fatima (sa)) standing in her arch of prayer. She was continuously kneeling & performing prostration till the dawn broke. I would hear her pray for the faithful men & Women, but she did not at all pray for herself. 1 said, "Oh mother why did you not pray for yourself like you prayed for others?' so she replied, 'Oh my son, first thy neighbor & there after your own house."

32- قالَ الحَسَنُ بنُ عَلِي عليه السلام: رَأَيتُ أُمّي فاطِمَةَ عليها السلام قامَت في محرابِها لَيلَةَ جُمعَتِها فَلَم تَزَل راكِعَةً ساجِدَةً حَتّى اتّضنَحَ عَمُودُ الصُّبح، وَسَمِعتُها تَدعُو لِلمُومِنينَ وَالمُؤمِناتِ وَتُسَمّيهم وَتُكثِرُ الدُّعاءَ لَهُم، وَلا تَدعُو لِنَفسِها بِشَيءٍ تَدعُو لِلمُومِنينَ وَالمُؤمِناتِ وَتُسَمّيهم وَتُكثِرُ الدُّعاءَ لَهُم، وَلا تَدعُو لِنَفسِها بِشَيءٍ قُلتُ لَها : يا أُمّاه لِمَ لا تَدعينَ لِنَفسِكَ كَما تَدعينَ لِغَيرِك ؟ فَقالَت: يا قُلتُ لَها : يا أُمّاه لِمَ لا تَدعينَ لِنَفسِكَ كَما تَدعينَ لِغَيرِك ؟ فَقالَت: يا بُنَيَّ،الجارُثُمَّ الدّارُ. (بيت الاحزان – ص22)

33. The Prophet (S) said to Fatima (sa), 'what is, the thing which is a blessing for woman?'

She said that, 'she must not see a man (stranger & not be intimate) & a man must not see her." 32

33- قالَ النَّبِيُّ صلى الله عليه واله لَها: أَيُّ شَيءٍ خَيرٌ لِلمَرأَةِ؟ قالَت: «أَن لا تَرى رَجُلاً وَلا يَراها رَجُلُ» (بيت الاحزان – ص22)

34. One day a lady cwme.to Fatima (sa) & said 'I have a weak old mother who does not know a few problems about her Service (prayers). She has sent me towards you to question you (about them). Thus Fatima answered her (questions). And the number of her queries reached to ten & Fatima (sa) replied to all her questions. Then she (the woman got a shamed because of the high number of her questions. And said, 'Oh daughter of the Prophet (S) 'I do 'not put you to more inconvenience than this.

Fatima (sa) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars (nearly a hundred thousand miskal (unit of weight) of gold) & he may feel himself tired. She said "No". Fatima (sa) said, 'I have been hired by Allah to get a wages which if the space between the earth & sky is filled up with pearls still (That wages) would he more than it for each of the questions I may answer you. Therefore, I deserve it that I must not feel tired "& exhausted.' 33

34- حَضَرَت إِمرأةٌ عِندَ الصَّديقَةِ فاطِمَةَ الزَّهراءِ عَليها السَّلامُ فَقالَت: إِنَّ لي وَالِدَةٌ ضَعِيفَةٌ وَقَد لَبِسَ عَلَيها في أَمر صَلاتِهَا شَيءٌ، وَقَد بَعَثَتنى إِلَيك أَسأَلُك، فَأَجَابَتها فاطِمَةٌ عَلَيها السلام عَن ذلكَ، فَتَنَّت فاجابَت ثُمَّ تَلَّثَت إلى أَن عَشَّرَتَ فَأَجابَتها فاطِمَةٌ عَلَيها السلام عَن ذلكَ، فَتَنَّت فاجابَت ثُمَّ تَلَّثَت إلى أَن عَشَّرَت فَأَجابَت ثُمَّ خَجلَت مِنَ الكَثرَةِ فَقالَت لا أَشُقُّ عَلَيك يَا ابنَةَ رَسُولِ اللهِ، قالَت فاطِمَةُ:هاتى وَسلَى عَمَّا بَدالك،أَرأيت مَن اكتُرِيَ يَوماً يَصعَدُ إلى سَطح بِحَمل ثقيل وَ كِراهُ مِنَةُ الف دينارِ يَتْقُلُ عَلَيهِ فَقَالَت: لا. قَالَت :اكتُريتُ أَنا لِكُلُّ مَسألَةً بِأَكثَر مِن مِلْءِ ما بَينَ الثَّرى إِلَى العَرشِ لُوَلُواً فَأُحرى اَن لا يَتْقُلَ عَلَيَّ. (بحار بِأَكثَر مِن مِلْءِ ما بَينَ الثَّرى إِلَى العَرشِ لُولُواً فَأُحرى اَن لا يَتْقُلَ عَلَيَّ. (بحار بِأَكثَر مِن مِلْءِ ما بَينَ الثَّرى إِلَى العَرشِ لُولُواً فَأُحرى اَن لا يَتْقُلَ عَلَيَّ. (بحار بِأَكثَر مِن مِلْءِ ما بَينَ الثَّرى إِلَى العَرشِ لُولُواً فَأُحرى اَن لا يَتْقُلَ عَلَيَّ. (بحار الله مِن مِلْءِ ما بَينَ الثَّرى إِلَى العَرشِ لُولُواً فَاحرى اَن لا يَتْقُلَ عَلَيَّ . (بحار

35. 'Oh Allah! Belittle me in my eyes & glorify & magnify your station to me. And inspire me (about) Your obedience & the practice which may cause Your pleasure & the shunning & evading from things (matters) which are the cause of Your wrath, oh the most merciful of all!' 34

36. 'Oh Allah! Content me with the sustenance you have granted me. And till such time that you keep me alive, hide me & make me sound & prosperous. And forgive me & take pity upon me when I die. (During death process). Oh Allah! Do not help me in something that you have not predestined for me. And

facilitate the achievement of that thing which you have predestined for me. 35

37. Oh Allah! Bestow upon my parents and all those persons who have rights of their blessings & beneficences upon me, the best of your rewards. Oh my Allah, spare me the leisure & respite for the object for which you have created me. And do not let me be busy & involved (absolutely) in my commitments. And do not torment me when I ask forgiveness. And do not deprive me of what I yearn & question you for. 36

38. Underlying are the rhymes which Hazrat Zahra (sa) recited upon the mourning of Prophet's (S) demise.

The person who smells the sweet fragrance of the grave of the Prophet (S) so what if he does not smell any other fragrance for long times to come?

Agonies & anguishes & griefs poured upon me in such a way that had they poured upon days those would have turned into nights. (Bleak, dark & bewildering). 37

صُبَّت عَلَى مصائِبُ لوأنَّها

39. The dust of sorrow covered the space of sky & the sun has faded & the bright day turned bleak. The earth has become dark & gloomy after the death of the *Prophet* (*S*) woe! Alas! What the earth will have much of Jolting upon being separated & parted from *him* (*S*)?

It is meritorious & befitting that the east & west of the world may weep upon the parting of Prophet (S) & the persons of Muzzir tribe & all of the rest of the men tribes shed tears;

And the great magnificent mountain of the existence & the hidden & covered Kabaah (House of Allah) & its pillars should shed tears.

Oh the terminator & finalize of the (series of) prophets! The light of whom is the source of blessing for the world's inhabitants, Be the salutation & blessings of Allah the descended of Holy Quran upon you. 38

أغبرَ افاقُ السَّماءِ وَكُوَّرَت شَمسُ النَّهارِوَأُظلِمَ العَصرانِ فَالأَرضُ مِن بَعدِ النَّبِيِّ كَثيبَةٌ أَسفاً عَلَيهِ كَثيرَة الرَجفانِ فَاليَبكِهِ شَرقُ البلادِ وَغَربُها وَلتَبكِهِ مضروَكل يمانِ وَليَبكِهِ الطودُ العَظيمُ جوده وَالبَيتُ ذُوالأَستارِ وَالأَركانِ يَا خاتم الرُسل المُبارَك ضووَّهُ صَلَّى عَليكَ مُنزلُ القُرآن

40. Following you (Prophet (S)) inequities (intrigues & revolts) took shape & variant voices were raised so that if you were present & supervising (things) all these differences & deviations would not have taken place.

You setoff (on the journey of eternity) from among us & now our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order & discipline of matters. So be a witness & do not let their matter get out of your sight. 39

40- وايضاً:

قَد كَانَ بَعدَكَ أَنباءٌ وَهَنبَتَةٌ لَوكُنتَ شاهِدَها لَم تَكثُرِالخَطبُ

إِنَّا فَقَدناكَ فَقدَ الأَرضِ وَابِلَها وَاحْتَلَّ قُومُكَ فَأَشْهَد هُم وَلا تَغِب

(اعلام النساء ـ ج4 ص113)

- 1. Ayan ush-Shia Ataba Al Jadeed Vol. I, P 315
- 2. Ayan ush-Shia Ataba Al Jadeed Vol. I, P315
- 3. Ayan ush-Shia Ataba al Jadeed Vol. 1. P 315-316
- 4. Ayan ush-Shia Ataba Al Jadeed, Taha Al Jadeed. Vol. -1. P.'516
- 5. Ayan ush-Shia Ataba Al Jadeed Vol. 1. P 316
- 6. Ayun ush-Shia Ataba Al Jadeed Vol. I, P 316
- 7. Ayan ush-Shia Ataba Al Jadeed Vol. I, P 316
- 8. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 9. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 10. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 11. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 12. Ayan ush-Shia Ataba Al Jadeed Vol. 1. P316
- 13. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P 316
- 14. Ayan ush-Shia Ataba Al Jadeed, Vol. 1. P 316
- 15. Ayan ush-Shia Ataba Al Jadeed, Vol. I. P316
- 16. Ayan ush-Shia Ataba Al Jadeed. Vol. I, P 316
- 17. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 18. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 19. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P316
- 20. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P316
- 21. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 31622. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 23. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 24. Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- 25. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 26. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 27. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P316
- 28. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 29. Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- 30. Ayan ush-Shia Ataba Al Jadeed. Vol. I. P316

- 31. Ayan ush-Shia Ataba Al Jadeed. Vol. I. P 316
- 32. Bait ul-Ahzan. P 22
- 33. Bihar ul-Anwar. Vol. 2, f 3
- 34. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P.32.3
- 35. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P.32.3
- 36. Ayan ush-Shia Ataba Al Jadeed Vol. 1, P.32.3
- 37. Malam un-Nisa, Vol. 4, P 11.3
- 38. Malam un-Nisa, Vol. 4. r 113
- 39. Malam un-Nisa, Vol. 4. P 122

Third Infallible: Imam Ali (as)

Name Ali (as)

Renowned Title: "Ameer Al Momineen"

Sub Title: Abul Hassan

Father and Mother: Abu Talib (as) and Fatima Bint e Asad (as)

Time & Place of birth: 13th of Rajab ten years before the raising of Prophet. Born inside kabah.

Duration of Caliphate: 30 years

Time & Place of martyrdom: Morning of 19th Ramadan-40th hijrah was injured by Abdul rehman Ibn muijim and passed away on the 21st of Ramadan at the age of 63 years. Tomb in Najaf Ashraf (Iraq)

Duration of age four stages:

- I. Childhood, duration nearly ten years.
- 2. Duration in the service of prophet (S) Nearly 23 years.
- 3. Duration of avoiding the Government machinery approx. 25 years.
- 4. Duration of Apparent caliphate 4 years nine months.

I.note: He was forced & obliged to avoid the interference in the caliphate machine. Although he was nominated openly by Allah & the Prophet (S) on various occasions including the feast of Zul Ashira. * Upon the day of Ghadeer khumm in the presence of nearly one hundred thousand pilgrim companions of the Prophet (S), unfortunately after the sad demise of the Prophet (S), Muslims turned down the ordain of Allah (SWT)'s Prophet by rejecting his caliphate creating a split and Ideologkal difference with the true school of Islamic Ideology presumed by the holy Prophe (S).

Forty Traditions of Ameer Al Momineen (as)

اربعون حديثاً

1. The one who recognized himself (self-cognition) has recognized his Allah. 1

2. Indeed, Allah raised Muhammad (S) upon the righteousness so that he may move His servants out of the (state of) adoration of servants towards His own adoration, & from the commitment of His slaves towards His own commitment & from the obedience of His slaves towards His own obedience & from the guardian ship of his servants to His own guardian ship. 2

3. There is nobody who sits with (acquires the company) of Quran except that when he stands up from it (move away) with addition or loss. Addition to his guidance & loss of his blindness. (Aberration)

And know it there is no Poverty & adversity for anyone after having Quran (with him) & nobody has any wealth & needlessness before having the Holy Quran (with him). 3

4. The one who is pleased & satisfied with the deed of a nation (group) is like the one who has shared that with it. And for all those entering into a falsehood there are two sins; the sin of practice & the sin of being pleased with it.4

- 5. Ali (as) was questioned about faith. So he replied: Faith rests upon four pillars.
- 1. Patience 2. Certitude 3. Justice 4. Jihad (holy war). And patience out of those, has four branches. Keenness & eagerness (2) fear (3) Piety (4) wait.

The one who is keen & eager for Heaven steps aside the passionate temptations & the one who has the fear of hell fire abstains & refrains from the forbidden deeds & the one who has asceticism in the world takes the calamities & anguishes (of life) easy & the person who is looking forward to & waiting for death makes haste & hurry towards the good deeds.

And Jihad (holy war) is based upon four branches. 1. The ordering of good deeds.

- 2. Stopping from the bad deeds.
- 3. & truthfulness on the battle front of struggle & combat. 4. & the enmity with transgressors.

So, the one who orders the good deeds strengthens the backs of faithful's. And the one who stops people from bad deeds has rubbed the noses of the infidels upon dust (belittled & weakened them). And the one who truth fully stands up in the battle field has discharged an obligatory practice. And the one who gets enraged & furious with the transgressors & gets angry for Allah, Allah too becomes enraged & angry for his sake & will please him on the resurrection day. 5

5- سُئِلَ عَلَيهِ السَّلامُ عَنِ الايمانِ، فَقالَ: الإيمانُ عَلى أَربَعِ دَعائِمٍ: عَلَى الصَّبرِ وَاليَقِينِ وَالعَدلِ الجهادَ. وَالصَّبرُ مِنها عَلى أَربَعِ شُعَبٍ عَلَى الشَّوقِ وَالشَّفَقِ وَالشَّفَقِ وَالتَّقَدِ وَالتَّنَدِ المُحرَّماتِ، وَمَن زَهِدَ فِي الدُّنيا استَهانَ بِالمُصِيباتِ، وَمَن ارتَقَبَ المَّوتَ سارَعَ إلى الخَيراتِ...

وَالجِهِادُ مِنها عَلَى أَربَعِ شُعَبِ: عَلَى الأَمرِ بِالمَعرُوفِ، وَالنَّهي عَنِ المُنكَرِ، وَالحَبِدقِ فِي المَواطِنِ وَشَنآنِ الفاسقينَ، فَمَن أَمرَ بِالمَعرُوفِ شَدَّ ظُهُورَ المُؤمنِينَ، وَمَن نَهى عَنِ المُنكَرِأَرغَمَ أُتُوفَ الكافِرينَ، وَمَن صَدَقَ فِي المَواطِنِ المُؤمنِينَ، وَمَن صَدَقَ فِي المَواطِنِ قَضى ما عَليهِ، وَمَن شَنِى الفاسقينَ وَغَضبِبَ لِلّهِ غَضبِبَ اللهُ لَهُ وَأُرضاهُ يَومَ القِيامَةِ. (نهج البلاغه لصبحيالصالح،قصار الحكم 31 ،ص473)

6. So indeed, Jihad (holy war) is a door out of the doors of Heaven. Allah has opened it upon His special friends (saints). And that (Jihad) is the dress of piety & the firm & securing armored Jacket of Allah & His dependable shield & the one who abandons it because of being uninclined to it, Allah makes him put on the dress of humility. 6

6- فانَّ الجهادَ بابُّ مِن اَبوابِ الجَنَّةِ فَتحَهُ اللهُ لِخاصَّةِ اَولِيائِهِ وَهُوَ لِبَاسُ التَّقوى وَدرعُ اللهِ الحَصينَةُ وجُنَّتُهُ الوَثيقَةُ فَمَن تَرَكَهُ رَغْبَةً عَنهُ أَلْبَسَهُ اللهُ ثَوبَ الذَّلِ. (نهج البلاغة لصبحي الصالح، الخطبة27، ص69)

7. Indeed, the erupting of sedition & iniquity is due to the following of lustful desires & the artificial laws & rules, those orders & laws which are against the book of Allah. And a group of men stands up to defend those as against the religion & constitution of Allah.

If falsehood had completely segregated from the righteousness, it would not have remained concealed & hidden from those who are in the search of truth.

And if the righteousness had been purified from the falsehood the tongues of the enemies & rivals would have shortened from it. But they fetch a piece of right & a piece & part of falsehood & mix them up. This is where Satan overwhelms his friends. And only those who are the object of the beneficence of Allah get salvation. 7

7- إنَّما بَدءُ وُقُوع الفِتَنِ اَهواءُ تُتبَعُ وَاحكامٌ تُبتدعُ يُخالَفُ فِيها كِتابُ اللهِ وَيَتَولِّى عَلَيها رِجالاً عَلى غَيرِ دينِ اللهِ فَلَو اَنَّ الباطلِ خَلَصَ مِن مِزاجِ الحَقَّ لَم عَلَيها رِجالاً على غَيرِ دينِ اللهِ فَلَو اَنَّ الباطلِ خَلَصَ مِن الباطلِ انقَطَعَت عَنهُ السُنُ يَخفَ عَلى مُرتادين، وَلَو اَنَّ الحَقَّ خَلَصَ مِن لَبسِ الباطلِ انقَطَعَت عَنهُ السُنُ المُعانِدينَ، وَلكِن يُؤخَذُ مِن هَذا ضِغتُ وَمِن هَذا ضِغتُ فَيمْزَجانِ فُهُنالِكَ يَستَوليَ الشَّيطانُ عَلى اوليائِهِ وَيَنجُو الَّذِينَ سَبَقَت لَهُم مِنَ اللهِ الحُسنى. (نهج يَستَوليَ الشَّيطانُ عَلى اوليائِهِ وَيَنجُو الَّذِينَ سَبَقَت لَهُم مِنَ اللهِ الحُسنى. (نهج البلاغة لصبحي الصالح، الخطبة50، ص88)

8. Indeed the religion of Allah is not identified through persons, instead, it is recognized by the sign of Rights. Therefore, do identify the light so as to identify people of the right. 8

9. Do not be the slave of another person, since, Allah has made you a free person. 9

10. Verily, ordering the good deed & stopping from the evil doings do neither draw the death closer nor diminishes & decreases the sustenance.

Instead these increase the reward & turn it into a great one. And the superior of the two is uttering the word of justice before the tyrant & oppressive ruler. 10

11. The one who is not rectified & corrected by soft & nice conduct is corrected by a good punishment.

- 12. Two person broke my back in the world. 1. A glib tongued transgressor.
- 2. A bleak hearted ignorant adorer.

And the first one stops & constrains others from reaching for his transgression. While the other one

blocks the way to the finishing of his ignorance, by his adoration. Thus be afraid of transgressor scholar & the ignorant adorer because these (two) are the test (ordeal) for all those who get enchanted.

I heard the Prophet of Allah saying, 'the destruction & annihilation of (people of) my ummah is at the hands of all the glib tongued hypocrites (Allem ullisan means a person who knows how to exactly use his tongue to his benefit). 12

13. Absolutely must never the good doer & the evil doer be equal in your eyes, since, this thing becomes the reason of the inclination of those performing good deeds in their performance of good deeds & the encouragement & incentive of the evil doer upon doing bad deeds. 13

14. People do not abandon anything from the affair of their religion for the rectification (progress) of their world (life) except that Allah opens the (vistas of) more harmful thing for them (than that). 14

15. Indeed world (matter) is the extreme end of the vision of a blind (hearted person). He does not see anything beyond that. But the one having vision looks at it with deep & profound (Penetrating) eye sight & knows that the (permanent) home is beyond that. So the visions is prepared to march off from it. But the blind hearted has pinned up & fixed his gaze upon it. The visions picks up his provision of journey from it But the blind one makes provision for it. 15

15- وَإِنَّمَا الدُّنيَا مُنتَهِى بَصَرِ الأَعمى، لايُبصِرُ مِمَّا وَرَاءَهَا شَيئاً، وَالبَصيرُ يَنفُذُها بَصَرُهُ، وَيَعلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالبَصيرُ مِنها شَاخِصٌ وَالأَعمى اِلَيها شاخصٌ، وَالبَصيرُ مِنها مُتَزوَّدُ، وَالأَعمى لَها مُتَزوَّدَ. (نهج البلاغة لصبحي وَالبَصيرُ مِنها مُتَزوَّدُ، وَالأَعمى لَها مُتَزوَّدَ. (نهج البلاغة لصبحي الصياح، الخطبة 133، ص191)

16. Make your own self the standard in social conduct between yourself & the other person. Thus do like the same for other person which you love for your own self. And dislike for others what you dislike & hate for yourself. Do not commit excess upon anyone just as you like it that no one must commit aggression against your own self. And do favor others just as you like others doing favor to you. And what you regard bad for others do regard that bad for yourself as well.

It what you like to do with the people is done to you then do love it. (For yourself).

And do not say what you do not know, instead even do not say all that you know.

And do not utter a word which you dislike other's saying it to you. 16

16 وَاجعَل نَفْسَكَ مِيزَاناً فَيما بَينَكَ وَبَيَن غَيرِكَ، فَأَحبِب لِغَيرِكَ ما تُحِبُّ لِنَفْسِكَ وَاكرَه لَهُ مَاتَكرَهُ لِنَفْسِكَ، وَلا تَظلِم كَما لا تُحِبُّ أَن تُظلَم وَأُحسِن كَما تُحِبُّ أَن يُحسَنَ إِلَيكَ وَالسَتَقبِح مِن نَفْسِكَ ما تَستَقبِحُ مِن غَيرِكَ، وَأَرضَ مِنَّ تُحِبُّ أَن يُحسَنَ إِلَيكَ وَالسَتَقبِح مِن نَفْسِكَ ما تَستَقبِحُ مِن غَيرِكَ، وَأَرضَ مِنَّ النَاسِ لَكَ ماتَرضي بهِ لَهُم مِنكَ، وَلا تَقُل بِمالا تَعلَمُ، بَل لا تَقُل كُلَّ مَا تَعلَمُ، وَلا تَقُل مِا لا تَقُل ما لا تَحُب تُل لا تَقُل ما لا تُحب تُل أَن يُقالَ لَكَ. (تحف العقول ص74)

17. Your friends are three, & your enemies are three. So your friends are: your (own) friend, & the friend of your friend & the enemy of your enemy. And your enemies are: your (own) enemy & the enemy of your friend & friend of your enemy. 17

17 - أصدقاؤُكَ ثَلاثَةٌ وَاعداؤُكَ ثَلاثَةٌ:فَأَصدقاؤُكَ:صَديقُكَ وَصَديقُ صَديقِكَ وَعَدُوُّ صَديقِكَ وَعَدُوُّ صَديقِكَ، وَصَديقُ عَدُوَّك. (نهج البلاغة لَعَدُوُّ كَ:عَدُوُّكَ وَعَدُوُّ صَديقِكَ، وَصَديقُ عَدُوَّك. (نهج البلاغة لصدوً عَدُوَّك. (عمب المعالح، قصاذالحكم 295، ص527)

18. The one whose conversation & speech becomes large in quantity his faults become plenty in number. And the one whose faults become great in number his modesty, & shame decreases. And that

one whose modesty lessens his piety decreases. And the person whose piety decreases his heart dies. And the one whose heart dies he enters the hell fire. 18

19. Do not look at who speaks & look at what he speaks. 19

20. All the beneficences have been gathered in three qualities: sighting 2. Silence 3. Speech. All the sighting & viewing which do not take place for learning lesson are forgetfulness & all the silences which are devoid of mediation are forgetfulness. And all the speeches & talks which lack the remembrance of Allah are null & void. So heaven you be for the one who's sighting & viewing is for taking lesson & silence is meditation & conversation is the remembrance of Allah. And he weeps upon his sins (repenting) & people are safe & secure from his harm. 20

21. Indeed the son has a right over his father & the father (too) certainly has a right upon his son so the right of father upon the son is this that he obeys him in all the things except the sins forbidden by Allah. And the son's right upon his father is that he gives him a good name & good training & make him learn the Quran. 21

21-إِنَّ لِلوَلَدِ عَلَى الوالِدِ حَقَّا، وَإِنَّ لِلوالِدِ عَلَى الوَلَدِ حَقَّا، فَحَقُّ الوالِدِ عَلَى أَلوَلَدِ اللهِ اللهِ اللهِ عَلَى الوَلَدِ عَلَى الوالِدِ اَن يُطِيعَهُ في كُلِّ شَيءٍ، إلّا في مَعصبيةِ اللهِ سُبحانَهُ، وَحَقُّ الوَلَدِ عَلَى الوالِدِ اَن يُحسِنَ اِسمَهُ، وَيُحَسَّنَ اَدَبَهُ، وَيُعَلِمَهُ القُرآنَ. (نهج البلاغة لصبحي الصالح، قصار

الحكم399، ص546)

22. The world is a house of truth for the one who deals it with truth & a house of safety for the one who understands (something) from it & a house of wealth for the one who wishes to take provision (for journey) from it. The world is the mosque & place of prostration of the Prophets & the descending place of Allah's revelation And the service place of the angels. And the market of His friends, those who achieved & got the mercy (of Allah) & earned paradise in it. So who denounces it? Whereas it has announced its separation & called aloud (regarding) its departure & parting. And informed about its death. So it has made them attentive by its happiness toward felicities (joys & comforts) & by its anguishes & calamities toward the afflictions. Sometime it scares & sometime it warns. (And at times) it persuades & incites & terrifies. So oh you who mentions ill of the world, where as you are yourself fascinated & charmed by the deceptions of the world. When has it ever deceived you?

Was it when it handed over your fore fathers to perishing, annihilation & decay? Or when it made your mothers disappear under the dust? 22

22-اَلدُّنيا دارُصِدِقِ لِمَن صَدَّقَها وَدارُعافِيَةٍ لِمَن فَهِمَ عنها،وَدارُغِنيً لِمَن تَزَوَّدَ مِنها . مَسجِدُ اَلنبِياءِالله،وَمَهبَطُ وَحيهِ،وَمُصَلِّى مَلائِكَتِه وَمَتجَرُاوليائِهِ، اِكتَسَبُوا فِيهَا الجَنَّة، فَمَن ذايَذُمُّها؟ وقَدآذَنَت بِبَينِهَا،وَنادَت بِفِراقِها، فَيهَا الجَنَّة، فَمَن ذايَذُمُّها؟ وقَدآذَنَت بِبَينِهَا،وَنادَت بِفِراقِها، وَنَعَت نَفسَها،فَشُوقَت بِسُرُورِها إلى السُّرُورِ،وَحَذَّرَت بِبَلائِها اللهِ البَلاءِ،تَخويفاً وَنَعَت نَفسَها،فَشُوقَت بِسُرُورِها إلى السُّرُورِ،وَحَذَّرَت بِبَلائِها اللهِ اللهِ اللهِ اللهِ اللهُ وَتَحذيراً، وَتَرغِيباً وَترهِيباً فَيا اَيُّهَا الذَّامُّ لِلدُّنيا وَالمُغتَرُّ بِتَغريرِها مَتى وَتَحذيراً، وَتَرغِيباً وَترهِيباً فَيا النَّامُ لِلدُّنيا وَالمُغتَرُّ بِتَغريرِها مَتى غَرَّتك؟ابِمَصارعِ آبائِكَ مِن البلي؟ اَم بِمَضاجِعِ أُمّهاتِكَ تَحت الثَّرَى؟ (بحار77 ضَدارع) البَيْكَ مِن البلي؟ اَم بِمَضاجِعِ أُمّهاتِكَ تَحت الثَّرى؟ (بحار77 صَدار))

23. O, people, the most frightening things regarding which I am afraid about you are two things: The following of passions & desires, and the longevity of hopes & aspirations. So the following of passions constrains & stops one from reaching the way of righteousness (Allah's path) & as for the longevity (abundance) of hopes & aspirations that makes one forget the Hereafter. 23

23- أَيُّهَا النَّاسُ اِنَّ اخْوَفَ مَا أَخَافُ عَلَيكُمُ اثْنَانِ: اتَّبَاعُ الهَوى، وَطُولِ الأَمَلِ، فَأُمّا اتَّبَاعُ الهَوى فَيَصنُدُّ عَنِ الحَقَّ، وَأَمّا طُولُ الأَمَلِ فَيُنسِي الآخِرَةَ. (نهج البلاغة لَأَمّا اتَّبَاعُ الهَوى فَيَصنُدُّ عَنِ الحَقَّ، وَأَمّا طُولُ الأَمَلِ فَيُنسِي الآخِرَةَ. (نهج البلاغة لَمّا اللهُ اللهُ عَنْ الصياحي الصيالح، الخطبة 42، ص83)

24. The person who corrects & rectifies his interior, Allah rectifies his exterior (obvious & apparent affairs) and the person who practices for his religions, Allah suffices & completes his worldly affairs. And the one who rectifies & beautifies what is between him & Allah. Allah beautifies & improves what goes between him & the people (relations). 24

25. Do not make the most of your work & business pertinent & associated to your wife & children's (bread & butter) since, if they are the friends of Allah, Allah does not waste (destroy) His friends and if they be the enemies of Allah so then why do you spend all your energies for the sake of enemies of Allah.

25

26. The worth of all the men is in the good deeds that they perform. 26

27. The water of your face (your honor & respect) is solid, questioning & begging liquefies it. So see to it that before whom are you dropping & draining it. 27

28. What has the son of Adam (as) got to do with pride (since) he begins as a semen & ends as a

29. Beware! Shall I not inform you about the jurisprudent the right & real jurisprudent? The real jurisprudent is the one who does not permit & allow the people to commit sins. And does not make the people be disappointed with the mercy of Allah & does neither make the people think they are safe from the plan of Allah. And does not abandon & leave aside the Quran for the inclination & attraction toward anything else than it.

The service which is devoid of religious understanding & insight has no beneficence in it. And there is no beneficence in the knowledge which lacks pondering & contemplation and no beneficence in recitation of Quran without meditation & thought. 29

30. An ardent (honorable) one never at all commits adultery.30

31. Verily, the pious ones take share from the swiftly passing world as well as the soon approaching here after. So they share the people of the world in their world (materials & resources) but they (sons of the world) do not take any share from their resurrection day. 31

32. A servant (of Allah) does not taste the faith till such time that he abandons telling lie both seriously & as joke. 32

33. If you made your religion (faith) follow & stay under hand of your world, you perished both your religion & the world. And you would be from the losers on the dooms day. And if you made your world (life) stay under the hand of religion then you achieved both your religion & world & would be among the successful ones in the Hereafter. 33

34. The world's example is that of a snake which is soft to touch but it has a perilous poison in its body cavity. The ignorant one forms an attachment with it but the sage & sane person guards himself from it. 34

35. Oh Kumail the hearts are similar to utensils, taking things in. The best of them are those which take in more. So take in what I say to you.

People are of three categories:

1. The Godly scholars.

- 2. The students on the way to salvation.
- 3. The silly & stupid ones who run after every call, & move too & fro with each wind that blows. They are the same (people) who have not been illuminated by the light of knowledge, & have not taken refuge in a strong & firm pillar. 35

35- يا كُميلُ بنَ زياد إنَّ هذهِ القُلُوبَ اَوعِيَةٌ فَخَيرُها اَوعاها،فَاحفَظ عَنِي ما اَقُولُ لَكَ:اَلنَّاسُ ثَلاثَةٌ:فَعالِمٌ رَبَانِيٌ،وَ مُتَعَلَّمُ عَلَى سَبيلِ نَجاةٍ، وَهَمَجٌ رَعاعٌ اَتباعُ كُلَّ ناعِقِ يَمِيلُونَ مَعَ كُلَّ ريح،لَم يَستَضِيئُوا بِنُورِالعِلم،وَلَم يَلجَاؤُا إلى رُكنِ وَثيق

- 36. I recommend you five things for obtaining which if you have to move around on the camel backs in the deserts even then it is worthwhile & befitting.
- 1. Do not have hope in anyone except Allah. 2. Do not be afraid of anything except your sins. 3. If one of you is questioned about something which he does not know. He must not be shy & must say I do not know.
- 4. When one of you does not know a thing he must not feel shame & shy in learning it.
- 5. Exercise patience & forbearance in every work, since, the patience does not have any example with regards to faith except that of body with the head. The body without head does not have any good & beneficence, (similarly) faith without patience does not have any beneficence in it. 36

36- أُوصِيكُم بِخَمسٍ لَوضَرَبتُهم إِلَيها آباطَ الإبلِ لَكانَت لِذَالِكَ أَهلاً: لا يَرجُونَ اَحَدُ مِنكُم إِلّا رَبَّهُ، وَلَا يَخَافَنَّ إِلّا ذَنبَهُ، وَلا يَستَحِينَ اَحدُ مِنكُم إِذَا سُئلَ عَمّا لا يَعلَمُ اَن يَقُولَ: لا اَعلَمُ، وَلا يَستَحِينَّ اَحدُ إِذَا لَم يَعلَمِ الشّيءَ اَن يَتَعَلَّمَهُ، وَعَليكُم اَن يَقُولَ: لا اَعلَمُ، وَلا يَستَحِينَّ اَحدُ إِذَا لَم يَعلَمِ الشّيءَ اَن يَتَعَلَّمَهُ، وَعَليكُم باصبَّر، فِإِنَّ الصبَّر مِنَ الإيمانِ كَالَّرأسِ مِنَ الجَسَد، وَلا خَيرَ في جَسَد لارأسَ مَعَهُ، وَلا في ايمانٍ لا صبرَ مَعَهُ. (نهج البلاغه لصبحي الصالح، قصارالحكم 82، مَعَهُ، وَلا في ايمانٍ لا صبرَ مَعَهُ. (نهج البلاغه لصبحي الصالح، قصارالحكم 82)

37. Mix up with the people (have such a social conduct) so that if you die with it they weep upon you & if

38. The person calling & inviting others without himself practicing is just like an arrow man with a bow without a string (cord). (An arrow cannot be thrown by the help of a string less or cord less bow) 38

39. Paradise is gained by practice not by aspiration. 39

40. How plenty in number are the lessons to be taken & how less in number are those who learn lesson.

- 1. Ghurar Al Hikam, Chapter77, Hadith 301.
- 2. Farroo Al Kafi, Vol. 8, P 386
- 3. Al HayatVol2, P 101
- 4. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam. 154 P 499
- 5. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 31. P 473
- 6. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, sennan, 27, P 69
- 7. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam SERMON 50, P 88
- 8. A'lbihar Vol. 68. P 120
- 9. Ghurar Al Hikam Chapter 85, Hadith 219
- 10. Ghurar Al Hikam Chapter 8, Hadith 272
- 11. Ghurar Al Hikam Chapter 77, Hadith 547
- 12. Raoza tul waizeen, P 6 Alhayat Vol. 2, P 337
- 13. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, chapter 35, P 430

- 14. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 106, P 487
- 15. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, Sermon 133, P 191
- 16. Tuhaf al-Ugul, P 74
- 17. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, 295,P 527
- 18. Tuhaf al-Uqul, P 89
- 19. Ghurar ul-Hikam, chapter 85, Hadith 40
- 20. Tuhaf al-Uqul, P 215
- 21. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 399, P 546
- 22. Bihar ul-Anwar Vol. 77, P 418
- 23. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Sermon 42,P 82
- 24. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 423, P 551
- 25. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 325. P 536
- 26. Bihar ul-Anwar Vol. 78. P 37
- 27. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 346. P 535
- 28. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 454, P535
- 29. Bihar ul-Anwar Vol. 78. P 41
- 30. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 305. P 529
- 31. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Chapter 27, P 358
- 32. Usool al-Kafi, Vol. 2, P 340
- 33. Ghurar ul-Hikam Alfasl 10, ALHadith 44-45
- 34. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 119, P484
- 35. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 47, P495
- 36. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Vol. 10, P 470
- 37. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam B337 P534
- 38. Nahjul Balagha
- 39. Ghurar Al-Hikam, chapter IB, Hadith 119
- 40. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 297, P 529

Fourth Infallible: Imam Hassan (as)

Name: Imam Hassan (as)

Renowned Titles: Mujtaba.

Sub title: Abu Mohammed.

Father and Mother: Ali (as) & Fatima (sa)

Time & Place of Birth: Mid of Ramadan Third year of Hijrah in Medina.

Time & Place of martyrdom: 28th of Safar 50th Hijrah, at the age of approximately 47 years.

Was poisoned & martyred by order of Moawiyah through his wife Judaah, in Medina.

Grave: In the graveyard of Baqi situated in Medina.

Duration of life: Three parts

- I. The age of Prophet (S) (nearly 8 years)
- 2. At the service of his father (37 year approx.)
- 3. The period of Imamate 10 years.

Forty Traditions from Imam Hassan Mujtaba (as)

1. Praise & Eulogy is for Allah who hears the conversation of who so ever talks and if he remains silent (then) He knows whatever is there in his interior (soul). And who ever lives, his sustenance is upon Allah & who so ever dies his resurrection is with Allah. 1

2. Oh my son! Do not become the companion of anyone (& don't befriend) but when you come to know about the places he comes & goes to (visits). And after you have minutely observed (his character) & got pleased with his association & social conduct then acquire his company, on the basis of forgiving the faults & (extending) consolation during the hardships. 2

3. the most sighting eye is the one which penetrates (views) into the blessings & beneficences, and the most auditory ear is the one which takes in (comprehends & retains) admonition, & gets benefitted by it.

The healthiest of hearts is the heart which is pure from doubts. 3

4. A person asked him "what is fear?' He said, 'to have courage upon friend & recoiling from the enemy.'

5. Do not make haste in punishing the sinner for his sin & let a way (passage) between the two (fault & punishment) excuse & apology. 5

6. All the beneficences of both the worlds come to the hand & are achieved by the mind (wits). 6

7. There is no poverty like the ignorance.

8. Teach others your knowledge & learn the knowledge of others so you will bring your knowledge to perfection and learn something which you do not know. 7

9. A person asked him, 'What is generosity & magnanimity' He replied, 'To secure & protect the religion, & respecting one's soul, (self-respect) and softness of conduct (gentleness in behavior) & permanency of favor & kindness & the discharging of rights8

10. I have not seen a cruel one more similar & resembling with an oppressed & wronged one than the jealous. 9

11. Nice conduct & behavior with people is the height of intelligence & wits. 10

12. Brotherhood is loyalty in hardship & comfort. 11

13. Deprivation is abandoning your share which has been offered to you. 12

14. A man asked him, 'what is munificence & bounty?' He replied, 'to begin with granting before being asked for.' 13

15. There is a distance of four fingers between the rights & false hood (eyes & ears). What you saw with your eyes that is right. And you have heard plenty number of false & untrue things through your ears. 14

16. Do not struggle hard like a successful (searcher) of material and do not depend upon destiny like those who surrender to it (Neither greed nor laziness). Because seeking the grace (of God) is a Sunnah (tradition) & not being greedy in seeking sustenance is piety & modesty. Neither modesty is the cause of sustenance repulsion nor does greed attract grace (plentifulness & wealth). (Adopt the middle one of the two ways.) 15

17. No nation counselled but that they were guided toward their progress. (Aims of achieving prosperity affluence, success, & maturity & copulation.) 16

18. He Describing the virtues of a pious companion said ', He was greater than the other people in my eyes. The loftiest virtue which had made him great in my eyes (opinion, view) is that the world was small (valueless) in his eyes.

He had attained freedom from the domination of ignorance. And never begged from anyone, except the trust worthy person, for a benefit.

He did not complain & did not get enraged & furious & was not put out of patience. (By weariness or annoyance). Most of the times he remained silent but when he opened up his lips to talk he would be at the zenith of all the speakers. He was weak & feeble but when it came to struggle & strife he was a

fierce lion. He was more inclined to lend ear in the gathering of scholars than talk.

If someone overcame him in speech, no one could overcome him in silence. He never said what he did not practice (but) practiced what he did not say. When he was confronted with two matters that he did not know which one of those was nearer to Allah, then he would see which of those was nearer to his desire so he would oppose it.

He did not blame anyone for the works where in there was room for excuse, in similar cases. 17

كانَ مِن اعظَمِ النّاسِ في عَينى وَكانَ رَأْسُ ما عَظُمَ بِهِ في عَينى صِغْرَ الدُّنيا في عَينِهِ،كانَ خَارِجاً مِن سُلطانِ الجَهالَةِ فَلا يُمدُّيداً إلّا عَلى ثِقَةٍ لِمَنفَعَةٍ، كانَ لا يَشتَكي،ولا يَتَسَخَّطُ،ولا يَتَبَرَّمُ،كانَ اكثَرَ دَهِره صامِتاً فَإذا قالَ بَذَّ القائِلينَ، كانَ ضَعيفاً مُستَضعَفاً فِإذا جاءَ الجِدُّ فَهُوَ اللّيثَ عادياً، كانَ إذا جامِعَ العُلَماءَ عَلى ان يَستَمِعَ احرَص مِنهُ عَلى ان يَقُولَ كانَ إذا غُلِبَ عَلَى الكَلامِ لَم يُغلَب عَلَى السّكُوتِ كانَ لا يَقُولُ ما لا يَفعَل ويَفعَل مالا يَقُولُ. كانَ إذا عُرضَ لَهُ امرانِ لا يَدرى اَيُّهُما اَقرَبُ إلى رَبّهِ نَظَرَ اَقرَبَهُما مِن هَواهُ فَخالَفَهُ، كانَ لا يَلُومُ اَحَداً عَلى مَاقَد يَقَعُ العُذرُ فِي مِثلِهِ. (تحف العقول 234)

19. Janada bin umaiyyah says I visited Imam Hassan bin Ali bin Abu talib during the ailment which caused his death. I said "Oh lord why do you not get yourself treated? He said ',0 Abdullah with what may I treat the death? I said "انا لله وانا اليه راجعون" (Indeed, we are for Allah & toward HIM shall we go back) then he turned to me & said ',By Allah, the Prophet of Allah (S) got us committed that twelve Imams would be the owners of this matter (Imamate) from the sons of Ali (as) & Fatima (sa) There is none of us but that he would be poisoned or slain. And then he (S) admonished me.'

He said 'yes, get ready for your journey (towards resurrection day) & get your provisions before your death arrival. And know it that you seek the world (material sources) & death is seeking you. Do not load the worry of the day which has not yet come, upon your present day. And beware that you do not achieve & attain a wealth above your energy but you are a trustee of it (wealth) for another person. And do know that there is account in it's lawful & permitted, & in it's prohibited lies punishment & retribution, & in it's paradox & doubtful there is reproof. So, suppose the world as if it is a dead corpse (dirt).

Take out of it which is sufficient for you. So if it is halal (lawful & legal) you have adopted piety &

asceticism. And if it (sustenance) is (from) prohibited there wold be no load (upon you) since you took out of it just as you took out of a dead corpse. And if there is a reproof that reproof is easy (soft one). And work for your world as if you would live here for ever & work for your resurrection day & here after as if you have to die tomorrow. And if you intend to achieve honour without a tribe & appalling presence & majesty without a ruler ship then move out of the abjectness & disgrace of committing sin forbidden by Allah, towards the honour of the obedience of Allah. 18

19 عَن جُنادَةَ ابن أبي أُميَّة قالَ دَخَلتُ عَليَ الحَسَن بن عَلِيّ بن أبي السَّلامُ في مَرَضِهِ الَّذي تُؤفِّي فيهِ... فَقُلتُ يا مَولايَ مالكَ لله بماذا أَعَالِجُ المَوِتَ؟ قُلتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيِهِ رُسُولُ الله صِلْمِ اللَّهُ عَلَيْهِ وَالَّهُ ا عَشَرَ إِماماً مِن وُلِد عَلَى وَفاطمَةَ،مامنَّا إِلَّا مُسمُومٌ او مفتول،... وَي الله عليه واله قالَ فَقُلتُ لَهُ عِظني يَا ابنَ رَسُولِ اللهِ، قالَ: نَعَم اِستَعِدَ لِسَفَ لَ كُلُولِ أَجَلَكَ وَاعِلُمِ أَنَّكَ تَطِلُبُ الدِّنيا والمَوتُ الَّذِي لَم يَأْت عَلى يُومِكُ الَّذِي لَم قُوتِکَ اِلَّا كُنتَ فيه خازناً لغَ حِساب، وَفي حَرامِها عِقابٌ، وفِي الشَّبُهات عتابٌ، فَا يَكفِيكَ فإنّ كانَ ذلكَ حَلالاً كُنتَ خُذت كُما أَخُذتَ منَ كَانَّكَ تَعِيشُ أَيداً، وَاعمَل لا خرَ غَداً، وَإِذا أَرَدتَ عِزّاً بِلا عَشيَرة وَهَيبَةً بِلا سُلطان، فَاخرُج مِن ذُلَّ مَعصية الله إِلَى عزَّ طَاعَة الله عَزَّوَجُلَّ. (بحارالانوار44 ص138–139)

20. Whoever loves the world (material) the fear of here after gets out (finishes) from his heart? 19

21. Ignorant is the one who is foolish about his wealth. (Regarding spending it). Who is slack & negligent about his honor, when he is abused & reviled, he does not respond. 20

22. Good deed is the one before which there is no evading & delaying & there is no boasting of favor, after it. 21

23. Shame & disgrace is better than the fire (of Hell). 22

24. Indeed the faithful takes provision of journey (from the worldly sources) & the infidel gets benefits. (As a lasting share). 23

25. Ignorance is the submission to the vile & base, & the company of perverted &misled.24

26. Between you & admonition stays the curtain of respect. (Respect which is more of pride, egoism, arrogance of refraining one to accept advice or admonition) 25

27. The annihilation of people lies in three things Arrogance, & greed & jealousy. 26

28. Arrogance is the cause of destruction & annihilation of religion & Satan was cursed due to it. And greed is the enemy of soul & Adam was expelled by it from the paradise & jealousy is the guide to wickedness for the same reason Qabil (Cain) killed Abel. 27

It is better to face the shame of simple life, devoid of accepting the domination of taghoot than leading such luxurious life which results in entering the Hellfire.

29. It is for you to ponder because it is the (source of the) life of visionist's heart. 28

30. The one who does not have wits & intelligence does not have decorum & decency & the one who lacks fortitude, does not have generosity & magnanimity & that one who does not possess shame & modesty, does not have religion. 29

31. The best wealth is contentment & the worst poverty is humility (before the rich ones). 30

32. Humor eats up (finishes), the appalling appearance (majesty) the silent person has got much of appalling appearance. 31

33. Leisure swiftly passes on & the return to it is very slow. 32

34. Proximate (relative) is the one who is be neared by love & affection although he is a distant relation.

35. Abjectness is, not thanking for the beneficence. 34

36. Associate with & treat the people in a way as you like to get associated & treated by them. 35

- 37. The one who continues his visits (going & coming) to the mosque does lay his hand upon one of eight benefits:
- 1. (Getting to know) one of the decisive verses.
- 2. Finding a beneficial brother.
- 3. Fresh knowledge.
- 4. A mercy waiting for him.
- 5. A word leading to the guidance.

- 6. An admonition averting from sin.
- 7. Not committing sin out of shame.
- 8. Not committing sin for the feat of Allah. 36

38. I am surprised over the person who thinks about the things he eats (so that those are hygienic & clean) how does he not think & ponder about his spiritual (matters) so he avoids the harmful foods to enter his stomachs but his chest (mind) becomes the rendezvous of deviational, low meanings. 37

39. When the desirable & commendable services damage & harm the obligatory services, abandon them. 38

40. And know it that indeed whoever fears Allah (adopts piety) Allah paves his way of salvation out of the inequities. And makes him firm in his matter. And provides him (the path of) guidance. And makes his proof & arguments successful & enlightens his face and grants him what he desires. He is with those upon whom Allah has bestowed His beneficences & boons from among the Prophets & the truthful & the martyrs & pious ones. 39

- 1. Bihar ul-Anwar, Vol. 78, P 112
- 2. Tuhaf al-Uqul, P 233
- 3. Tuhaf al-Uqul, P 225
- 4. Tuhaf al-Uqul, P 225
- 5. Bihar ul-Anwar Vol. 78, P 113
- 6. Bihar ul-Anwar Vol. 78, PIII
- 7. Bihar ul-Anwar Vol. 78. PIII
- 8. Bihar ul-Anwar Vol. 78. P 102
- 9. Bihar ul-Anwar Vol. 78, PIII
- 10. Bihar ul-Anwar Vol. 78, PIII
- 11. Bihar ul-Anwar Vol. 78, P 114
- 12. Bihar ul-Anwar Vol. 78, P 115
- 13. Tuhaf al-Uqul, P 225
- 14. Tuhaf al-Uqul, P 229
- 15. Tuhaf al-Uqul, P 233
- 16. Tuhaf al-Uqul P 233
- 17. Tuhaf al-Uqul P 234
- 18. Bihar ul-Anwar Vol. 44, P 1.38/1.39
- 19. Lyal Al Ekhbari Vol. 1, P 51
- 20. Bihar ul-Anwar Vol. 78, P 115
- 21. Bihar ul-Anwar Vol. 78, P 113
- 22. Tuhaf al-Uqul, P 234
- 23. Bihar ul-Anwar Vol. 78, P 112
- 24. Bihar ul-Anwar Vol78,PI 15
- 25. Bihar ul-Anwar Vol. 78, P 109
- 26. Bihar ul-Anwar Vol. 78, PIII
- 27. Bihar ul-Anwar Vol. 78, PIII
- 28. Bihar ul-Anwar Vol. 78. P 1 15
- 29. Kashrul Ghumma print of Beirut Vol. 2. P 197
- 30. Bihar ul-Anwar Vol. 78. P 113
- 31. Bihar ul-Anwar Vol. 78. P 113
- 32. Bihar ul-Anwar Vol. 78. 113
- 33. Tuhaf al-Uqul. P 234
- 34. Tuhaf al-Uqul P 233
- 35. Bihar ul-Anwar Vol. 78, P 116
- 36. Tuhaf al-Uqul, P 235
- 37. Safina Tul Bihar Vol. 2, P 84
- 38. Bihar ul-Anwar Vol. 78, P 109
- 39. Tuhaf al-Uqul P 232

The fifth Infallible: Imam Hussain (as)

Name: Hussain

Renowned title: Syed u shuhada (The chief of martyrs)

Subtitle: Aba Abdullah

Father and mother: Imam Ali (as) and Fatima (sa)

Time and Place of birth: 3rd of Shaban 4th Hijrah in Medina

Time and Place of Martydom: Ashura 10th of Moharram ul Haram year 61 Hijrah in Karbala at the age of 57.

Holy Shrine: in Karbala.

Duration of life: four parts

- 1. The age of prophet of Allah (S) Nearly 6 years.
- 2. At the Service of his father (approx. 30 years).
- 3. Along with his brother Imam Hassan (10 years)
- 4. Period of Imamate 10 years.

Forty Traditions from Imam Hussain (as)

1. (Oh Allah) How could an argument be given about your Existence by a thing whose total & complete existence is in need of you?

Is it that the advent of other than you is such that the like (advent) is not present in you, so that the one other than you becomes a. clear evidence (expression) of your presence? When did you ever disappear so that you might need an evidence &logic to lead (the people) towards you? And when did you ever become away & take distance so that your signs & effects make the people get, in touch with you?

Blind be the eye which does not see you (Whereas) you are observing him. (Prayer of Arafaa day i.e 9th of Zilhaaj). 1

1- كَيفَ يُستَدَلُّ عَلَيكَ بِما هُوَ في وُجؤدِهِ مُفتَقِرٌ إِلَيكَ؟ أَيكُونُ لِغَيرِكَ مِنَ الظُّهُورِ ما لَيسَ لَكَ حَتّى يَكُونَ هُوَ المُظهِرُ لَكَ؟مَتى غِبتَ حَتّى تَحتاجَ إِلى دَليلِ الظُّهُورِ ما لَيسَ لَكَ حَتّى يَكُونَ هُوَ المُظهِرُ لَكَ؟مَتى غِبتَ حَتّى تَحتاجَ إِلى دَليلِ يَدُلُّ عَلَيكَ؟ وَمتى بَعُدتَ حَتى تَكُونَ الآثارُ هِيَ الَّتى تُوصِل إِلَيكَ ؟عَمِت عَينُ لا يَدُلُّ عَلَيكَ؟ وَمتى بَعُدتَ حَتى تَكُونَ الآثارُ هِيَ الَّتى تُوصِل إِلَيكَ ؟عَمِت عَينُ لا تَراكَ عَلَيها رَقيباً.. (دعاء عرفه، بحارالانوار ج98 ص226)

2. The one who lacked & missed you what did he find? And what is it that he lacks, the one who finds you? Certainly, the one who got pleased & inclined toward other than you, came to nothingness (failed).2

3. A nation which buys the pleasures of the living beings in exchange for te wrath of the creator does not get salvation. 3

4. None is in peace on the resurrection day except the one who fears Allah in the world. 4

5. Allah, firstly mentioned, 'command for good & forbid to do evil' as one of His obligatory services, since, He knew that if these two obligatory are performed & established, all the obligatory services out of easy & hard will get performed & established. Because, 'command for good & forbid to do evil' invites to Islam, along with giving out the right of those having right & opposing of the tyrants & oppressors. 5

5- فَبَدأَ اللهُ بِالأَمرِ بِالمَعرُوفِ وَالنَّهِى عَنِ المُنكَرِ فَرِيضَةً مِنهُ، لِعِلمِهِ بِاَنَّها اِذا أُدِيت وَأُقِيمَت استِقامَتِ الفَرائِضُ كُلهُّا هَيَّنُها وَصَعبُها، وَذلِكَ اَنَّ الأَمرَ بِالمَعرُوفِ وَالنَّهِيَ عَنِ المُنكر دُعاءٌ إلَى الإسلامِ مَعَ رَدَّ المَظالِمِ وَمُخالَفَةِ بِالمَعرُوفِ وَالنَّهِيَ عَنِ المُنكر دُعاءٌ إلَى الإسلامِ مَعَ رَدَّ المَظالِمِ وَمُخالَفَةِ اللهَ وَمُكالِمِ وَمُخالَفة فَي الطَّالِمِ... (تحف العقول ص237)

6. O, people! the Prophet of Allah (S) said the person who sees that a tyrant & unjust king has made the things forbidden by Allah legal & allowed, broken & breeched His promise & perjure opposed the sunnah & tradition of prophet of Allah, acted among the servants of lord with sin & tyranny. So when he does not act against him (the king) through practice or speech. It is Allah's right to make him enter into his (kings) place of entry (Hell). 6

7. Indeed people are the servants of world & the religion is (like) saliva upon their tongues, they churn it around their tongues till they are living. And when they are faced with a test, the religious ones are only rare. 7

8. One who wishes to reach a goal & aim through the sin & transgression, the way to that aim would get blocked & sooner he would get into danger. 8

9. Do you not see that the right is not being put into practice & distance is not being taken from the falsehood? (In this situation) the faithful is inclined to it (it suits him) that he meets Allah. 9

10. I do not see (consider) death except prosperity and do not consider life along with oppressors &

10- فَإِنّي لا أَرَى المَوتَ إِلآ سَعادَةً وَلا الحياةَ مَعَ الظّالِمينَ إلا بَرَماً. (تحف العقول ص 245)

11. And your calamity is greater than all the people because the stations of scholars have been snatched off from you (the rulers have forcibly occupied the stations of ulema & scholars & you are following the occupiers blindly). Wish, you knew this since, (from Islamic point of veiw) the implantation & exercising of the ordinances & matters should be in the hands of God recognizing scholars who are the trustees of His legal & forbidden. But you have been deprived of that post. And that you have not been deprived of that but for the reason that you have detached yourselves from the right &, of your differences in the Sunnah (tradition) after the appearance of conspicuous arguments. Had you been patient upon the torture (of enemy) & had endured & borne the expenditure on Allah's course the matters of Allah (the management of Muslim affairs) would have come to your hands & those would have originated from you & returned to you but, you got the tyrants imposed at your place & surrendered the affairs of Allah to them. They practice upon doubtful (ambiguous) & move on the course of lustful desires. Your running away from the death & attachment with the life, which must part from you, made them imposed upon that (mentioned above). 11

11 - وَأَنتُم أَعظُمُ النّاسِ مُصيبَةً لِما غُلِبتُم عَلَيهِ مِن مَنازِلِ العُلَماءِ لَو كُنتُم تَشعَرُون ذلِكَ بِأَنَّ مَجارِيَ الأُمُورِ وَالأَحكامِ عَلى اَيدي العُلَماءِ بِاللهِ الأُمناءِ عَلى حَلالِهِ وَحَرامِهِ فَأَنتُمُ المَسلُوبُون تِلكَ المَنزِلَةَ وَمَا سُلِبتُم ذلِكَ إِلاّ بِتَفَرُّ وَكُم عَن حَلالِهِ وَحَرامِهِ فَأَنتُمُ المَسلُوبُون تِلكَ المَنزِلَة وَمَا سُلِبتُم ذلِكَ إِلاّ بِتَفَرُّ وَكُم عَن الحَقِّ وَاختِلافِكُم فِي السُّنَّةِ بَعدَ البَيِّنَةِ الواضِحَةِ، وَلَو صَبَرتُم عَلى الأَدى وَتَحَمَّلتُم المَوُونَةُ فِي ذاتِ اللهِ، كَانَت أُمُورُ اللهِ ،عَلَيكُم تَرِدُ وَعَنكُم تَصدُر، وَاليَكُم تَرجِعُ، وَلَكتكُم مَكَّنتُمُ الظَّلَمَة مِن مَنزِلَتِكُم، وَأَسلَمتُم أُمورَاللهِ في اَيديهِم يَعمَلُونَ وَلِكَنّكُم مَكَّنتُمُ الظَّلَمَة مِن مَنزِلَتِكُم، وَأَسلَمتُم أُمورَاللهِ في اَيديهِم يَعمَلُونَ بِالشَّبُهَات،ويَسرُونَ في الشَّهَوات،سلَطَهُم عَلى ذلِكَ فِرارُكُم مِنَ المَوتِ، وَاعتِكُم... (تحف العقول ص 238)

12. Oh Allah, You know all that took place at our hand (struggle, movement against evils) was neither for the lust of kingship (power) nor to gain wealth but it was for manifesting the signs & symbols of Your religion & to bring about & implement amendment & correction (reform) in Your cities & make the oppressed & afflicted ones out of Your servants peaceful & that Your obligatory & desirable services & commands be put into practice. 12

12- اَللّهُمَّ اِنَّکَ تَعلَمُ أَنَّهُ لَم يَكُن ما كانَ مِنَا تَنافُساً في سُلطان، وَلا التِماساً مِن فُضُولِ الحُطامِ، وَلكِن لِنُرِيَ المَعالِمَ مِن دينِکَ وَنُظهِرَ الإصلاحَ في بلادک، وَيَأْمَنَ المَظلُومُونَ مِن عِبادِکَ، وَيُعمَلَ بِفَرائِضِکَ وَسُنَنِکَ وَاحکامِکَ... (تحف العقول المَظلُومُونَ مِن عِبادِکَ، وَيُعمَلَ بِفَرائِضِکَ وَسُنَنِکَ وَاحکامِکَ... (تحف العقول ص 239)

13. I have not stood up upon the incentive & provocation of self-conceit & arrogance & not as a chaos creator & oppressor and indeed I have come out (stood up) wishing the rectification of my grandfather Mohammed (S) ummah. I want to order the good deed & forbid the evil & put into practice the character & morale of my grandfather Muhammad (S) & father Ali Ibn Abi talib (as) &13

13- إِنَّى لَم اَخرُج أَشراً وَلا بَطَراً وَلا مُفسداً ولا ظالِماً وَإِنَّما خَرجتُ أَطلُبُ الإصلاحَ في أُمَّة جَدّي مُحَمّد صلى الله عليه وآله وَسلَّم أُريدُ أَن امرَ بِالمَعروف وَأَنهى عَن المُنكَرِ وَأُسِيرَ بَسيرة جَدّي مُحَمَّد، وَسيرة أَبي عَلِيّ بنِ أَبي طالِبٍ. وَأَنهى عَن المُنكَرِ وَأَسِيرَ بَسيرة خوارزمى ج1 ص188)

14. If the world is taken to be a superb & decent house then the house of Allah's reward is more superior & sublime. And if the bodies have been created for death, then being slain with sword on the way of Allah would be better.

And if the substances have been distributed according to the divine destinies then the lesser greed of man for drawing sustenance is more beautiful.

And if the wealth's are collected & gathered for being left over (passing away without carrying the wealth along to the next world) why does then the free man become stingy & miser about the things to be left behind. 14

14 - فَإِن تَكُن الدُّنيا تُعَدُّ نَفيسَةً

فَدارُ ثَوابِ اللهِ أَعلى وَأَنبَلُ

وَإِن تَكُن الأَ بدانُ لِلمُوتِ أنشِئت

فَقَتل آمرىءٍ بِالسَّيفِ في اللهِ أفضلُ

وَإِن تَكُن الأَّ رِزاقُ قَسماً مقدّراً

فَقِلَّةُ حِرصِ المَرءِ في الرِّزقِ أَجمَلُ

وَإِن تَكُن الأَ موالُ لِلتَّرك جَمعُها

فَما بالُ مَتروكِ بِهِ ٱلحُرُّ يَبِخَلُ

(بحار الانوار ج44 ص374)

15. 'Oh followers of the Abu Sufian family if you do not have religion & you are not afraid of the resurrection day then be free in your world. (At least behave freely in your worldly affairs.) 15

15- يا شيعَةَ ال أَبى سُفيان إِن لَم يَكُن لَكُم دينٌ وَكُنتُم لا تَخافُونَ المَعادَ فَكُونُوا أَحراراً في دُنياكُم. (مقتل خوارزمى ج2 ص374)

16. A group worships Allah for the avidity (reward of paradise) this is the service of traders & a group worships Allah due to fear (from hell & the torment of Allah) this is the service of slaves (who obey their masters being afraid of them). And a group worships Allah as thanksgiving, so this is the service of free men & is the superior most service. 16

16- إِنَّ قَوماً عَبَدُوا اللهَ رَغبَةً فَتِلكَ عِبادَةُ التُّجَّارِ، وَإِنَّ قَوماً عَبَدُوا اللهَ رَهبَةً فَتِلكَ عِبادَةُ الأُحرارِ، وَهِيَ اَفضلَلُ فَتِلكَ عِبادَةُ الأَحرارِ، وَهِيَ اَفضلَلُ فَتِلكَ عِبادَةُ الأَحرارِ، وَهِيَ اَفضلَلُ اللهَ شُكراً فَتِلكَ عِبادَةُ الأَحرارِ، وَهِيَ اَفضلَلُ اللهَ شُكراً فَتِلكَ عِبادَةُ الأَحرارِ، وَهِيَ اَفضلَلُ العَقول عرك 246)

17. Do know that the people's being needy towards you is a beneficence of Allah upon you so do not get tired of the beneficence's lest those should turn into calamity & woes. 17

18. Oh people! take lesson from what Allah has admonished His friends, wherein He negatively defined (rebuked) the people of the book (Jew) scholars & said, 'Why do the scholars of Jews & Christian not forbid & refrain people from sinful talks (or deviational beliefs) & also said ', Those among the sons of Israel who became infidels were cursed through the tongue of Daud (as) (David) & Essa (as) Christ. What an evil did they commit?

Allah rebuked those scholars because they saw the evils & corruptions in the society before their eyes & did not forbid them from that, for, their inclination towards the material gains which they received from them & for the fear from what they were harassed of.

Although Allah says "And do not be harassed by the people & have the fear of Me. 18

And again says "the faithful men & women are friends & helpers of each other. And order (each other) the good deeds & stop from evil doings'. 19

18 - إعتبروا أيُّها النّاسُ بِما وَعَظَ اللهُ بِهِ أُولياءَهُ مِن سُوءِ ثَنائِهِ عَلَى الأحبار، إِذ يَقُولُ:لُولا يَنهيهُمُ الرَّبّانِيُّونَ وَالأَحبارُ عَن قَولهمُ الإِثم، وَقالَ: لُعِنَ الَّذينَ كَفَروا مِن بَنى إسرائيلَ إِلى قَولِهِ لِ لِبئسَ ما كانُوا يَفعَلُونَ،وَ إِنَّما عابَ اللهُ ذلكَ عَليهِم لِأَنَّهُم كانُوا يَرونَ مِنَ الطَّلَمَةِ الَّذينَ بَينَ أَظهُرِهِم المُنكَرَ وَالفَسادَ فَلا يَنهَونَهُم عَن لِأَنَّهُم كانُوا يَرونَ مِنَ الطَّلَمَةِ الَّذينَ بَينَ أَظهُرِهِم المُنكَرَ وَالفَسادَ فَلا يَنهَونَهُم عَن ذلكَ رَغبَةً فيما كانوا يَنالونَ مِنهُم، وَرَهبَةً مِمّا يَحذَرونَ،وَاللهُ يَقُولُ: ((فَلا تَخشَوُا الناسَ وَاخشُونِ))، وَقالَ ((المُؤمنُونَ وَالمُؤمناتُ بَعضَهُم أُولياءُ بَعض يَأمُرونَ بِالمَعروف وَيَنهُونَ عَنِ المُنكرِ)). (تحف العقول ص 237)

19. One who seeks the pleasure of people by displeasing Allah (SWT). Allah makes him over to the people. 20

20. Take care not to maltreat (commit excess upon) anyone who does not have any helper except Allah. 21

21. The one who loves you forbids you (from committing evil) & the one who has enemity with you entices & allures you; (to commit evil). 22

22. The intellect does not achieve completion except by observance & following of the right. 23

23. The company & social intercourse with the people committing transgression is (causes) blame & incredibility. 24

24. Weeping for the fear of Allah is (causes) salvation from the fire (Hell). 25

25. A man came to the chief of martyrs Imam Hussain (A.S) & said "I am a man who commits sin & do not have patience & constraining power against sin & wrongs, so admonish me with a (piece of) admonition.

Thus he (S) said Do five things & commit any sin you may wish. First is that do not eat the sustenance of Allah & do commit any sin you wish. And secondly, get out of the dominion of Allah & do perform any sin you like to & thirdly seek a place where Allah does not see you & commit any sin you please & fourthly when the angel of death come to take your soul, repel him from yourself & do any sin you may please. And fifthly when Malik (the in charge of the Hell) makes you enter the fire do not enter the fire (hell) & do any sin which you may please. 26

25 جاء رَجُلٌ إلى سَيِّد الشُّهَداء وقال: أنار رجُلٌ عاص، وَلا أَصِبرُ عَن المَعصية فَعِظنى بمَوعِظة فَقَالَ عَلَيهِ السَّلامُ: إِفعَل خَمسَة أَشياء وَاذبِب ما شِئت، فَأُوَّلُ ذَلِكَ لا تَأْكُل رِزقَ اللهِ وَاذبِب ما شِئت، وَالثاني أُخرُج مِن وَلايَة اللهِ وَأَذبِب ما شئت، وَالثاني أُخرُج مِن وَلايَة اللهِ وَأَذبِب ما شئت، وَالرّابِعُ إِذا ماشئت، وَالرّابِعُ إِذا جاءَكَ مَلَكُ المَوت لِيَقبِض روحَكَ فَادفَعهُ عَن نَفسِكَ وَأَذبِب ما شئت، المَوت لِيقبِض روحَكَ فَادفَعهُ عَن نَفسِكَ وَأَذبِب ما شئت، أَلخامِس إِذا اَدخَلَكَ مَالِكَ في النّارِ فَلا تَدخُل في النّارِ وَأَذبِب ماشئت. (بحار أَلخامِس إِذا اَدخَلَكَ مَالِكَ في النّارِ فَلا تَدخُل في النّارِ وَأَذبِب ماشئت. (بحار الخامِس إِذا اَدخَلَكَ مَالِكَ في النّارِ فَلا تَدخُل في النّارِ وَأَذبِب ماشئت. (بحار

26. Take care, not to do anything for which you have to apologize. Because the faithful does not commit wrong (sin) & does not apologize & the hypocrite commits sin all the days & (then) extends apologies. 27

27. Hurrying & making haste is witlessness, & insanity. 28

28. Do not allow anyone to enter & (walk in) till he has saluted. 29

29. It is from the signs of ignorance to enter into dispute with those not having thought & meditation. 30

30. One of the signs of the scholar is his criticism upon his (own) speech & his awareness & knowledge pertaining to the facts about the forms of views. 31

31. Emulate & compete each other in achieving the human values & rush & hasten to get the spiritual treasures. 32

32. Whoso ever has generosity becomes the chief & that one who commits parsimony & stinginess becomes degraded & objected. 33

33. Most generous of the people is the one who grants to the person who does not have any expectation from him. 34

34. One who removes an anguish & sorrow of a faithful, Allah grants him the deliverance from the sorrows & dejections of world & the hereafter. 35

35. Whenever you hear that a person reaches for the honor of the people & endeavor to dishonor the people, try hard that he does not come to know you. 36

36. A person asked him "what is needlessness (wealth)?' He replied ', the fewer & lesser number of your desires & your satisfaction over what can be sufficient for your life.' 37

38. Do practice like the person who knows that he would be seized & held for committing crime & rewarded for good deed. 38

39. There are seventy benefactions & rewards for saluting sixty nine are for the one who initiates it & one for the replier. 39

ج78 ص120)

40. Do not say a word about your brother in his absence which you would not like him to say during your absence. 40

40- لا تَقُولَنَّ في أَخِيكَ إِذا تَوارى عَنكَ إِلاّ ما تُحِبُّ أَن يَقُولَ فِيكَ إِذا تَوارَيتَ عَنكَ إِلاّ ما تُحِبُّ أَن يَقُولَ فِيكَ إِذا تَوارَيتَ عَنهُ. (بحارالانوار ج78 ص127)

- 1. Bihar ul-AnwarVol. 98, P 226
- 2. Prayer of Arafaa Day, Bihar ul-Anwar, Vol. 98, P 228
- 3. Magtal Khawarzami, Vol. 1, P 239
- 4. Bihar ul-Anwar Vol. 449 P 192
- 5. Tuhaf al-Uqul. P 237
- 6. Maqtal Khawarzami, Vol. I. P 234
- 7. Tuhaf al-Uqul. P 245)
- 8. Tuhaf al-Uqul. P 248)
- 9. Tuhaf al-Uqul. P 245
- 10. Tuhaf al-Uqul. P 245
- 11. Tuhaf al-Uqul, P 2.38
- 12. Tuhaf al-Uqul, P 2.39
- 13. Maqtal Khawarzami, Vol. I, P 188
- 14. Bihar Al Anwar Vol. 44, P 374
- 15. Maqtal Khwarzami Vol. 2, P.33
- 16. Tuhaf al-Uqul, P 24
- 17. Bihar ul-Anwar, Vol. 78, P 121
- 18. Surah Maida 46
- 19. Tuhaf al-Uqul, P 237
- 20. Bihar ul-Anwar Vol. 78. P 126
- 21. Bihar ul-Anwar Vol. 78. P 118
- 22. Bihar ul-Anwar Vol. 78, P 128
- 23. Bihar ul-Anwar Vol. 78, P 127
- 24. Bihar ul-Anwar Vol78, P 122
- 25. Mustadrak ul-Wasail, Vol. 2, P 294
- 26. Bihar ul-Anwar Vol. 78, P 126
- 27. Tuhaf al-Uqul, P 248
- 28. Bihar ul-Anwar Vol. 78, P 122
- 29. Bihar ul-Anwar Vol. 78, P 117
- 30. Bihar ul-Anwar Vol. 78, P 119
- 31. Bihar ul-Anwar Vol. 78, P 119
- 32. Bihar ul-Anwar Vol. 78. P 121
- 33. Bihar ul-Anwar Vol. 78. P 121
- 34. Bihar ul-Anwar Vol. 78. P 121
- 35. Bihar ul-Anwar Vol. 78. P 121

36. (Balaghat Al Hussain Alkalimatul Qisar. 45)

37. Maani Al Ikhbar P 401

38. Bihar ul-Anwar Vol. 78. P 127

39. Bihar ul-Anwar Vol. 78. P 120

40. Bihar ul-Anwar Vol. 78. P 127

The Sixth Infallible Imam Sajjad (as)

Name: Ali (as)

Renowned titles: Sajjad, Zain UI 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)

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

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

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

3- وَإِيّاكُم وَصُحِبَةَ العاصينَ، وَمَعُونَةَ الظّالِمينَ، وَمُجَاوَرَةَ الفاسِقينَ احذَرُوا فِتنَتَهُم، وَتَباعَدوُامِن ساحَتِهم، وَاعلَموُا أَنَّهُ مَن خالَفَ أُولِياءَ اللهِ وَدانَ بِغَئرِدينِ اللهِ، وَستَبَدَّ بِأَمرِهِ دوُنَ أَمرِ وَلَى اللهِ، في نارتَلتَهِبُ، تَأْكُلُ أَبدناً [قد عابَت عَنها اللهِ، وَستَبَدَّ بِأَمرِهِ دوُنَ أَمرِ وَلَى اللهِ، في نارتَلتَهِبُ، تَأْكُلُ أَبدناً [قد عابَت عَنها أرواحُها] غَلَبَت عَلَيها شِقوتُها [قَهُم مَوتى لا يَجِدُونَ حَرَّ النّارِ] فَاعتبروُا يا أَوْلِي الأَبصارِ وَاحمَدوُا اللهَ عَلى ماهَداكُم وَاعلَمُوا أَنَّكُم لا تَحْرُجُونَ مِن قُدرَةِ اللهِ إلى غَيرِ قُدرَتِهِ وَسَيَرَ اللهُ عَمَلَكُم ثُمَّ إلَيهِ تُحشَرُونَ فَانتَفِعوُا بِالعِظَةِ وَتَأَدَّبُوا بِادابَ غَيرِ قُدرَتِهِ وَسَيَرَ اللهُ عَمَلَكُم ثُمَّ إلَيهِ تُحشَرُونَ فَانتَفِعوُا بِالعِظَةِ وَتَأَدَّبُوا بِادابَ الصَكَاحِينَ. (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 committment 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

4- في كتاب له الى محمد ابن مسلم الزَّهري... اَخَذَ عَلَى العُلَماءِ في كِتابِهِ إِذَ قَالَ لَتُبِيُنْنَّهُ للنّاسِ وَلا تَكتُمُونَهُ.. وَاعلَم انَّ اَدنى ما كَتَمتَ وَاَخَفَّ مَا احتَمَلتَ اَن اَنستَ وَحشَةَ الظَّالِمِ وَسَهَّلتَ لَهُ طَريقَ الغَيَّ بِدُنُوَّكَ مِنهُ حينَ دَنوتَ.... اَوليسَ بِدُعَائِه إِيَّاكَ حينَ دَعاكَ جَعَلُوكَ قُطباً اَدَارُوا بِكَ رَحىَ مَظالِمِهِم وَجسراً بِعُبَرُونَ عَلَيكَ إلى بلاياهُم وَسُلَّماً إلى ضَلالتِهم داعياً إلى غَيَّهم سالِكاً سَبيلَهُم يعبَرُونَ عَلَيكَ إلى بلاياهُم وَسُلَّماً إلى ضَلالتِهم داعياً إلى غَيَّهم سالِكاً سَبيلَهُم يُدخلُونَ بِكُ الشَّكَ عَلَى العُلَماءِ وَيَقتادون بِكَ قُلُوبَ الجُهّالِ إلَيهم فَلَم يَبلغ اخْصَلُ وُزَرائِهم وَلا اَقوى اَعوانِهم إلاّدُونَ ما بَلَغتَ مِن اِصلاحَ فَسادهِم وَاختِلافِ الخاصَّةِ وَالعامَّةِ اللهم فَما اَقَلَ ما أعطوكَ في قدر ما اَخَذُوا مِنكَ وَما أَيسرَما عَمَّرُوا لَكَ فَكَيفَ مَا خَرَّبُوا عَلَيكَ فَانظُر لِنَفْسِكَ فَإِنَّهُ لا يَنظُرُ لَها غَيرُكَ... عَمَّرُوا لَكَ فَكَيفَ مَا خَرَّبُوا عَلَيكَ فَانظُر لِنَفْسِكَ فَإِنَّهُ لا يَنظُرُ لَها غَيرُكَ...

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

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

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

7- تَلاتُ مَن كُنَّ فيهِ مِنَ المُؤمِنينَ كانَ في كَنَفِ اللهِ، وَأَظَلُه اللهُ يَومَ القِيامَةِ في ظِلِّ عَرشِهِ وَآمَنَهُ مِن فَرعِ اليَومِ الأكبَرِ: مَن أَعطى مِن نَفسِهِ ما هُوَ سائِلُهُم لِنَفسِهِ، فَرَجُلُ لَم يُقَدِّم يَداً وَلا رَجلاً حَتى يَعلَمَ أَنَّهُ في طاعَةِ اللهِ قَدَّمَها أَو في مَعصِيتِهِ، وَرَجُلُ لَم يَعِب اَخاهُ بِعَيبٍ حَتَّى يَترُكَ ذلِكَ العَيبَ مِن نَفسِهِ. (بحارالانوار ج78 وَرَجُلُ لَم يَعِب اَخاهُ بِعَيبٍ حَتَّى يَترُكَ ذلِكَ العَيبَ مِن نَفسِهِ. (بحارالانوار 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

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

10. To lessen the demands regarding needs from others is the cash needlessness & wealth. 11

11. The assemblies of the pious men are the invitations to righteousness & piety. 12

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

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

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

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

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

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

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

18 – أَمَّا حَقُّ جارِكَ فَحِفظُهُ غائِباً وَإِكرامُهُ شاهِداً، وَنَصرَتُهُ إِذا كانَ مَظلوماً وَلا تَتَّبع لَهُ عَورَةً، فَإِن عَلِمتَ عَليهِ سُوءً سَتَرتَهُ عَليهِ، وَإِن عَلِمتَ أَنَّهُ يَقبَلُ نَصيحَتَكَ نَصَحتَهُ فيما بَينَكَ وَبَينَهُ، وَلا تُسلِمهُ عِندَ شَديدَةٍ، وَتُقيلُ عَثرَتَهُ، وَتَغفِرُذَنبَهُ، وَتُعاشِرُهُ مُعاشِرُهُ كَريمَةً. (بحارالانوار 74 ص7)

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

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

20- وَالمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلمِهِ، يَجِلِسُ لِيَعلَمَ، وَيَنصِتُ لِيَسلَمَ، لا يُحَدَّثُ بِالاَمانَةِ الاَصدقاءَ، وَلا يَكتُمُ الشَّهادَةَ لِلبُعَدَاءِ، وَلا يَعمَلُ شَيئاً مِن الحَقِّ ارِئاءً، وَلا يَترُكُهُ حَياءً، انَ زُكّى خافَ مِمّا يَقُولُونَ، وَيَستَغفِرُ اللهَ لِما لا يَعلَمُونَ، وَلا يَضُرُّهُ يَترُكُهُ حَياءً، انَ زُكّى خافَ مِمّا يَقُولُونَ، وَيَستَغفِرُ اللهَ لِما لا يَعلَمُونَ، وَلا يَضُرُّهُ عَلَمُونَ مَل جَهلِهُ. (تحف العقول ص280)

- 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

21- أُمّا حَقُّ ذى المَعرُوف عَلَيكَ: فَأَن تَشكُرهُ، وَتَذكُرَ مَعرُوفَهُ، وَتَنشُرلَهُ المَقالَةَ الحَسنَةَ، وَتُخلِصَ لَهُ الدُّعاءَ فيمابَينَكَ وَبَينَ اللهِ سُبحانَهُ، فَإِنَّكَ إِذَا فَعَلتَ ذَلِكَ كُنتَ قَد شَكَرتَهُ سِرّاً وَعَلانِيَةً، ثُمَّ إِن اَمكَنَ مُكَافَأتُهُ بِالفعلِ كَافَأتَهُ، وَإِلاّ كُنتَ مُرصِداً لَهُ ،مُوطَّناً نَفسكَ عَليها. (تحف العقول صَ265)

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 Allan 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

22- إِنَّ اَحَبَّكُم إِلَى اللهِ اَحسَنُكُم عَمَلاً، وَإِنَّ اَعظَمَكُم عِندَ اللهِ عَمَلاً اَعظَمُكُم فيما عِندَ اللهِ رَغبَةً، وَإِنَّ اَنجاكُم مِن عَذابِ اللهِ اَشَدُّكُم خَشيَةً لِلّهِ ، وَإِنَّ اَقرَبَكُم مِن اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَإِنَّ اَكرَمَكُم مِن اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَإِنَّ اَكرَمَكُم مِن اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَإِنَّ اَكرَمَكُم عِندَ اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَإِنَّ اَكرَمَكُم عِندَ اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَإِنَّ اَكرَمَكُم عَلَى عيالِهِ، وَإِنَّ الكرَمَكُم عِندَ اللهِ اَللهِ اَتقاكُم لِلهِ. (تحف العقول ص 265)

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

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

25. Guard against lies, both small of it & big, in all conditions, both in seriousness & joke. 26

- 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

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

قالَ (ع): أَصبَحتُ مَطلُوباً بِثَمانِي خِصالٍ :اللهُ تَعالى يَطلُبُني بِالفَرائِضِ، وَالنَّبِيِّ وَالنَّبِيِّ (ص) بِالسُّنَّةِ، وَالعِيالُ بِالقُوت، وَالنَّفسُ بِالشَّهوَةِ، وَالشَّيطانُ بِالمَعصبِيةِ، وَالحَافِضانِ بِصِدقِ العَمَل، وَمَلكُ المَوت بِالرُّوح، وَالقَبرُ بالجَسد، فَأَنَا بَينَ هذهِ وَالحَافِضانِ بِصِدقِ العَمَل، وَمَلكُ المَوت بِالرُّوح، وَالقَبرُ بالجَسد، فَأَنَا بَينَ هذهِ وَالحَافِضانِ بِصِدقِ العَمل، وَمَلكُ المَوت بِالرُّوح، وَالقَبرُ بالجَسد، فَأَنَا بَينَ هذهِ الخِصالِ مَطلُوبٌ. (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

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

- 30. The sins & transgressions which become the reason & cause for the changing & termination of benediction & beneficence's are:
- (I) oppression & wrongs to the people (2) Abandoning the piety & ordering the good deed (3) and ingratitude for beneficence & favor & (4) discontinuing thank giving. 31

31. Do not step aside from abandoning the evil although you may have been recognized with it.32

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

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

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

35. The best keys to the matters is truth & the best termination & finalization of the matters is faithfulness, loyalty & fidelity. 36

36. Consentaneousness & contentment upon the unpleasant divine decree is the loftiest grade of belief.

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

37- قيلَ لَهُ :مَن أَعظَمُ الناسِ خَطَراً؟ فَقالَ عليه السلام: من لَم يَرَ الدُّنيا خَطَرا لِعَلَمُ النَّاسِ فَطراً؟ فَقالَ عليه السلام: من لَم يَرَ الدُّنيا خَطرا لِنَفسِهِ. (بحارالانوارج78 ص135)

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

38 - ايُّها النّاسُ اتَّقُوا اللهَ وَاعلَمُوا اَنَّكُم اِلَيهِ راجِعُونَ فَتَجِدُ كُلَّ نَفسٍ ما عَملَت مِن حَيرٍ مُحضَراً وَ مَا عَملَت مِن سُوءٍ تَوَدَّ لَو أَنَّ بَينَها وَبَينَهُ اَمَداً بَعيداً وَيُحَذَّرُكُمُ اللهُ نَفسَهُ، وَيحَكَ يَابِنَ آدَمَ الغافِلَ وَلَيسَ مَغفُولاً عَنهُ إِنَّ اَجَلَكَ اَسرَعُ شَيءٍ اللهُ نَفسَهُ، وَيحَكَ يَابِنَ آدَمَ الغافِلَ وَلَيسَ مَغفُولاً عَنهُ إِنَّ اَجَلَكَ اَسرَعُ شَيءٍ الْلِيكَ قَد اَقبَلَ نَحوكَ حَثيثاً يَطلُبُكَ وَيُوشِكَ اَن يُدرِكَكَ فَكَانَ قَد أَوفَيتَ اَجَلَكَ وَقد قَبضَ المَلَكُ رُوحَكَ وَصيرتَ إلى قَبرِكَ وَحيداً.فَرَدَّ اللَيكَ رُوحَكَ، وَاقتَحَمَ عَلَيكَ مَلكاكَ مُنكِرٌ وَنكيرٌ لِمسُاءَ لَتِكَ وَشديد امتحانِكَ، أَلا وَإِنَّ اَوَّلَ ما يَسأَ لا عَليكَ مَلكاكَ مُنكِرٌ وَنكيرٌ لِمسُاءَ لَتِكَ وَشديد امتحانِكَ، أَلا وَإِنَّ اَوَّلَ ما يَسأَ لا عَليكَ عَن رَبِّكَ، الَّذَى كُنتَ تَعبُدهُ، وَعَن نبييكَ الَّذَى أُرسِلَ الليكَ، وَعَن دينِكَ الَّذي كُنتَ تَدينُ بِهِ، وَعَن كِتابِكَ الَّذِي كُنتَ تَتلُوهُ، وَعَن اِمامِكَ الَّذي كُنتَ تَتَولاّهُ، وَعَن عُمرِكَ فيما اَفنَيتَ، وَعَن مالِكَ مِن اَينَ الكتَسَبتَهُ، وَفيما اَنفَقتَهُ. (تحف وَعَن عُمرِكَ فيما اَفنَيتَ، وَعَن مالِكَ مِن اَينَ الكتَسَبتَهُ، وَفيما اَنفَقتَهُ. (تحف وَعَن عُمرِكَ فيما اَفنَيتَ، وَعَن مالِكَ مِن اَينَ الكتَسَبتَهُ، وَفيما اَنفَقتَهُ. (تحف العَن عُمرِكَ فيما اَنفَقتَهُ. (تحف

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 your thirst while she is thirsty & she puts you in the shade & while herself remains under the sun & brings you up with the extreme blandishment & delicacy while herself (remaining) in hardship.

And makes you enjoy the sweet sleep while herself waking. And her womb was a container (utensil) for you & her lap was a soothing & comforting place for you. And her breasts were a means of quenching your thirst. And her existence was a shield for protecting you.

She endured the hot & cold (thick & thin) of the world for your sake.

Therefore, you must also thank her at the same scale & standard. And you do not have the capability & power of doing it but with the aid & help of Allah & his succor & grace. 40

39- فَحَقُّ أُمِّكَ أَن تَعَلَم أَنَّها حَمَلتَكَ حَيثُ لا يَحمِلُ اَحَدٌ أَحَداً، وَاطعَمَتكَ مِن ثَمَرَةِ قَلبِها مالا يُطعِمُ أَحَدٌ أَحَداً، وَأَنَّها وَقَتكَ بِسَمعِها، وبَصرها، ويَدها، ورجلِها وَشعرها، ويَشرها وَبَهميع جَوارِجِها مُستَبشرةً بِذلِكَ، فَرِحَةً، مُوابِلَةً مُحتَمِلَةً لِما فَشَعرِها، ويَشرها وَبُقلُها وَغَمُّها حَتّى دَفَعَتها عَنكَ يَدُ القُدرَةِ وَأَخرَجَتكَ إِلَى فيهِ مَكرُوهُها وَأَلَمُها وَثِقلُها وَغَمُّها حَتّى دَفَعَتها عَنكَ يَدُ القُدرَةِ وَأَخرَجَتكَ إِلَى الأَرضِ، فَرَضييَت أَن تَشبَعَ وتَجُوعَ هِي، وتَكسُوكَ وتَعرى، وتَرويكَ وتَظمَأ، وتُظلَّكَ وتَعرى، وتَرويكَ وتَظمَأ، ويُتُطلَّكَ وتَعرى، وتَرويكَ وتَظمَأ، وتُلطَّلَكَ وَتَطري وَتَعلى وَتَعليم اللَّرَقِها ، وَكانَ بَطنُها لَكَ وَعاءً، وَعَاءً، وَعَاءً، وَعَاءً، وَعَاءً، وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إِلاَّبِعَونِ اللهِ وتَوفيقِهِ وَبَردَها لَكَ وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إِلاَّبِعَونِ اللهِ وتَوفيقِهِ وَبَردَها لَكَ وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إِلاَّبِعَونِ اللهِ وتَوفيقِهِ وَبَردَها لَكَ وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إلاَّبِعَونِ اللهِ وتَوفيقِهِ وَبَردَها لَكَ وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إلاَّبِعَونِ اللهِ وتَوفيقِهِ وَيَوفيقِهِ وَيُوسَلُها لَكَ وَدُونَكَ، فَتَشكُرها عَلى قَدرِ ذلكَ، وَلا تَقدرُ عَلَيهِ إلاَّبِعَونِ اللهِ وتَوفيقِهِ وَلَا عَلَيْهُ إلَيْهُ الْكَ وَلَا تَقْدِلُ عَلَيهُ إللهُ وتَوفيقِهِ إلَيْهَ الْهَا لَكُ عَلَيْهِ اللهُ وَتُولُولُ صَاعَلَهُ عَلَيْهُ إلَيْهِ عَنْ اللهِ وَتَوفيقِهِ الْكَالَةُ وَلَى عَلَيْهُ إلْكَ الْكُولُولُ عَلَيْهِ الْكَالَةُ عَلَيْهُ إلَاهُ وَلَا عَلَيْهِ الْكَالِي اللهِ وَتُولِهُ الْكَافِرُ عَلَيْهُ إلَيْهُ الْكَافِرُ وَلَكَ الْكَافِهُ الْكَافُولُ عَلَيْهُ إلَيْهُ الْكَافِرُ اللهُ وَلَا اللهُ الْكُولُ الْكَافِرُ الْكَافِهُ الْكُولُ الْكَافِرُ الْكَافُولُ عَلَيْهُ الْكُولُ الْكُولُ الْكَافُلُولُ الْكُولُ الْكَافِرُ الْكُولُ الْكُو

40. Provide yourself with the medium of your defense & contemplate about yourself. And prepare the answer before the examination & cross questioning & experiencing conversance. So if you are a faithful & knowledge able & visions about your religion, follower of the truthful, friend & lover of the friends, & saint of Allah, Allah will inspire & revel ate to your argument & your tongue shall utter the correct & suitable answer & you shall give a decent response & answer.

And you will be given the glad tidings of paradise & good pleasure (of Allah). And the angels will greet & welcome you with happiness, bounty and fragrance (of paradise).

And if you were not like that your tongue will stammer & your argument will become forfeited & false &

you will get unable & incapable to reply & will get the news of fire & the angels of chastisement & torment will receive you with the boiling hot water & the fuming & flaming hell. 41

40- فَخُدْجِدْرَک، وَانظُرلِنَفسِک، وَأَعِدَّ الجَوابَ قَبلَ الإمتِحان، وَالمُساءَ لَةِ وَالإِحْتِيارِ، فَإِن تَکُ مُؤمِناً عارفاً بِدينِک، مُتَّبعاً للِصّادِقِينَ، مُوالِياً لِأَلياءِ اللهِ لَقّاکَ اللهُ حُجَّتک وَأَنطَقَ لِسانک بِالصَّوابِ فَأَحسَنتَ الجَوابَ وبُشِّرتَ بِالجَنَّةِ وَالرِّضوانِ مِنَ اللهِ ، وَاستَقبَلَتک المَلائِکةُ بِالرَّوحِ وَالرَيحانِ، وَإِن لَم تَکُن كَذلِکَ وَالرِّضوانِ مِنَ اللهِ ، وَاستَقبَلَتک المَلائِکةُ بِالرَّوحِ وَالرَيحانِ، وَإِن لَم تَکُن كَذلِک تلجلج لِسانک، وَدَحَضَت حُجَّتُک وَعَييتَ عَنِ الجَوابِ وَبُشِّرتَ بِالنّارِ، وَاستَقبَلَتکَ مَلائِکَةُ العَذابِ بِنزلِ مِن حميمٍ وتَصلِية جَحيم. (تحف العقول صُـ249)

- 1. Bihar ul-Anwar Vol. 78, P 142
- 2. Tuhaf al-Uqul, P 274
- 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-Ugul, 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

The Seventh Infallible Imam Mohammad Baqir (as)

Name: Mohammed Ibn Ali (as)

Title: Bagir

Sub Title: Abu Ja'far (as)

Father: Imam Zain UI 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

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- بُنِيَ الإسلامُ عَلَى خَمس: إِقامِ الصَّلاةِ، وَايتاءِ الزَّكاةِ وَحَجِّ البَيتِ وَصَومِ شَهرِ الرَمَضانَ، وَالولِايَةِ لَنا أَهلِ البَيت، فَجُعِلَ في أَربَعَ مِنها رُخَصَةٌ، وَلَم يُجعَل فِي الرَّمَضانَ، وَالولِايَةِ لَنا أَهلِ البَيت، فَجُعِلَ في أَربَعَ مِنها رُخَصَةٌ، وَلَم يُكُن لَهُ مالٌ الولِايَةِ رُخصَةٌ، مَن لَم يَكُن لَهُ مالٌ فَليسَ عَلَيهِ الزَّكاةُ، وَ مَن لَم يَكُن لَهُ مالٌ فَليسَ عَلَيهِ حَجُّ، وَمَن كانَ مَريضاً صَلِّى قاعِداً، وَأَفطَرَ شَهرَ رَمَضانَ وَالولِايَةُ صَحيحاً كانَ أو مريضاً أو ذامالٍ أَلامالَ لَهُ فِهِيَ لا زَمَةٌ. (وسائل الشيعه ج1 صحيحاً كانَ أو مريضاً أو ذامالٍ أَلامالَ لَهُ فِهيَ لا زَمَةٌ. (وسائل الشيعه ج1 صحيحاً

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

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- ذروةُ الأَمرِ وَسَنامُهُ، وَبابُ الأَشياءِ،وَرضى الرَّحمنِ،الطَّاعَةُ لِلإِمامِ بَعدَ مَعرِفَتِهِ أَما لَوأَنَّ رَجُلاً قامَ لَيلَهُ وَصامَ نَهارَهُ، وتَصدَّقَ بِجَميعِ مالِهِ وَحَجَّ جَميعَ دَهرِهِ، وَلَم يَعرف ولِايَةَ وَلِيَّ اللهِ فَيُو الِيه وَيكُون جَميعُ اَعمَالِهِ بِدَلالَتِهِ إِلَيهِ ما كانَ لَهُ عَلَى اللهِ حَقُّ 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 بِأَنَّكَ لا تَكُونُ لَنا وَلِيّاً حَتّى لَواجتَمَعَ عَلَيكَ أَهلُ مِصرِكَ وَقالُوا: إِنَّكَ رَجُلُ سوءٍ لَم يَسُرَّكَ ذلِكَ وَلكِن رَجُلُ سالِحٌ لَم يَسُرَّكَ ذلِكَ وَلكِن اعرِض نَفسكَ عَلى كِتابِ اللهِ ،فَإِن كُنتَ سالِكاً سَبِيلَهُ زاهِداً في تَزهِيدهِ راغِباً في تَرغِيبِهِ خائِفاً مِن تَحْوِيفِهِ فَاثبُت وَأَبشِر، فَإِنَّهُ لا يَضُرُّكَ ما قِيلَ فِيكَ. (تحف فِي تَرغِيبِهِ خائِفاً مِن تَحْوِيفِهِ فَاثبُت وَأَبشِر، فَإِنَّهُ لا يَضُرُّكَ ما قِيلَ فِيكَ. (تحف العقول ص 284)

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 خالد،عَن أبي جَعفَر عَلَيهِ السَّلامُ:قالَ:أَلا اخبِرُكَ بِالإسلامِ أَصلِهِ وَفَرعِهِ وَذَروَةِ سَنامِهِ؟ قُلتُ:بَلى جُعِلتُ فِداكَ.قالَ:أَمَّا أَصلُهُ فَالصَّلاةُ وَ أَصلِهُ وَدَروَةِ سَنامِهِ الْجِهادُ،ثُمَّ قالَ :إن شِئتَ أَخبَرتُكَ بِأَبوابِ الخَيرِ قُلتُ نَعَم جُعِلتُ فِداكَ قالَ: الصَّومُ جُنَّةٌ مِنَ النّارِ،وَالصَّدَقَهُ تَذَهَبُ بِالخَطيئَهِ، وَقِيامُ الرَّجُلِ في جَوفِ اللَّيلِ بِذِكرِ اللهِ. (اصول الكافي 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 turn 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 يَجِهَدُ فيها نَفسَهُ وَلا إِمامَ لَهُ مِنَ اللهِ فَسَعيَهُ غَيرُ مَقبُول، وَهُوَ صَالٌ مُتَحَيِّرٌ واللهُ شانِئُ لِأعمالِهِ وَمَثلُهُ كَمثل شاةٍ صَلَّت عَن راعِيها وَقَطِيعِها، فَهَجَمَت ذاهِبَةً وَجائِيَةً يَومَها، فَلَمّا جَنَّهَا اللَّيلُ بَصُرَت بِقَطيعِ مَعَ غَيرِ راعِيها، فَجَنَت إلَيها وَاغتَرَّت بِها، فَباتَت مَعَها في رَبضَتِها فَلَمّا أَن ساقَ الرّاعي قَطيعَهُ أَنكَرَت راعيها وَقَطيعَها، فَهَجَمَت مُتَحيِّرَةٌ تَطلُّبُ راعيها وَقَطيعَها، فَبَصُرَت بِغَنَمٍ مَعَ راعِيها، فَحَنَّت إليها وَاغتَرَّت بِها، فَصاحَ بِها الرّاعِي إلحقي فَبَصُرُت بِغَنَمٍ مَعَ راعِيها، فَحَنَّت إليها وَاغتَرَّت بِها، فَصاحَ بِها الرّاعِي إلحقي براعيك وَقَطيعِك فَهَجَمَت ذَعرة مُتَحيِّرةً نادَّةً لا راعِي لَها يُرشَدُها إلى مَرعاها أَو يَرُدُّها، فَبَينَا هِيَ كَذلِك إِذا اغتَنَم مُتَحيَّرةً نادَّةً لا راعِي لَها يُرشَدُها إلى مَرعاها أَو يَرُدُّها، فَبَينَا هِي كَذلِك إِذا اغتَنَم النَّبَ ضَيعَتَها فَأَكلَها، وَكَذلِك وَاللهِ يا مُحَمَّدُ مَن أَصبَحَ مِن هذهِ الأُمَّةُ لا إِمامَ الذَّئبُ صَيعَتَها فَأَكلَها، وَكَذلِك وَاللهِ يا مُحَمَّدُ مَن أَصبَحَ مِن هذهِ الأَمَّةُ لا إِمامَ مَاتَ مَيْ قَلْ وَعَنَّ ظاهِراً عادلاً أَصبَحَ ضالاً تائِهاً وَإِن مات عَلَى هذهِ الحالِ مَاتَ مِيتَةً كُفْو وَنِفَاقٍ. (اصول الكافي 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

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 (quard 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 أَبِي جَعفَر عَلَيهِ السَّلامُ قالَ: قالَ لِي يا جابِرُ أَيكتَفي مَن يَنتَحِلُ التَّشَيُّعَ أَن يَقُولَ بِحُبِّنا أَهلَ البَيت؟ فَوَاللهِ ما شِيعتُنَا إِلاَّ مَن أَتَّقَى اللهَ وَأَطاعَهُ، وَما كَانُوا يُعرَفُونَ يا جابِرُ إِلاّ بِالتَّواضُعِ، وَالتَّخَشُّعِ، وَالأَمانَةِ، وَكثرة ذكر اللهِ، وَالصَّوم، وَالصَّلاةِ، وَالبِرَّ بِالوالِدينِ، وَالتَّعاهُد لِلجيرانِ مِن الفُقراءِ وَأَهلَ المَسكنةِ وَالعارِمينَ وَالأَيتام، وَصِدق الحَديث، وَتِلاوَةِ القُرآنِ، وَكَف الأَلسُن عَن النّاسِ إلا مِن خيرٍ، وَكانُوا أَمناءَ عَشائِرِهِم فِي الأَشياءِ. (اصول الكافي جَ2 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 من عَبد إِلا وَفي قَلبِهِ نُكتَةٌ بَيضاءُ، فَإِذا أَذنَبَ ذَنباً خَرَجَت فِي النُّكتَةِ نُكتَةٌ سُوداءُ، فَإِن تَابُ ذَهَبَ تِلكَ السَّوادُ، وَإِن تَمادى فِي الذُّنُوبِ زادَ ذلِكَ السَّواد صَتى يُغَطِّيَ البَياضَ، فَإِذا غَطِّى البَياضَ لَم يَرجع صاحِبُهُ إِلى خَيرٍ أَبَداً، وَهُوَ قُولُ اللهِ عَزَّوَجَلَّ: ((كَلاّ بَل رانَ عَلى قُلُوبِهِم ما كانُوا يَكسِبُونَ)). (بحار الانوار ج73 صر332)

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

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

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

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

16. The scholar whose knowledge is made use of & benefitted from, is worthier & more virtuous than seventy thousand worshippers & adorers. 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 - أوصيكَ بَخَمس:إِن ظُلِمتَ فَلا تَظلِم وَإِن خَانُوكَ فَلا تَخُن وَإِن كُذَّبتَ فَلا تَغضَب وَإِن مُدِحتَ فَلا تَفرَح وَإِن ذُمِمتَ فَلا تَجزَع وَفَكَّر فيما قيلَ فِيكَ فَإِن عَرفتَ مِن نَفسِكَ ما قيلَ فيكَ فَسُقُوطُكَ مِن عَينِ اللهِ جَلَّ وَعَزَّعِندَ غَضبَكَ مِنَ الحَقِّ اعظمُ عَلَيكَ مُصيبةً مِمّا خِفتَ مِن سُقوطِكَ مِن اَعيُنِ النّاسِ وَإِن كُنتَ عَلى خِلافِ ما قيلَ فيكَ فَثُوابٌ اكتَسَبتَهُ مِن غَيرِ اَن يَتعَب بَدَنْكَ. (تحف كُنتَ عَلى خِلافِ ما قيلَ فيكَ فَثُوابٌ اكتَسَبتَهُ مِن غَيرِ اَن يَتعَب بَدَنْكَ. (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

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

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- إِنَّ اَشَدَّ النَّاسِ حَسرَةً يَومَ القِيامَةِ عَبدٌ وَصنَفَ عَدلاًثُمَّ خالَفَهُ اِلى غَيرِهِ. (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- إيّاكَ وَالتَسويفَ فِإِنَّهُ بَحرٌ يَغرقُ فيهِ الهَلكى وَإِيّاكَ وَالغَفْلَةَ فَقِيهَا تَكُونُ قَساوَةُ القَلبِ وَإِيَّاكَ وَالتَّوانى فيما لا عُذرَلَكَ فيهِ فَإلَيهِ يَلجَاء النّادِمُونَ وَاستَرجِع سَالِفَ الذُّنُوبِ بِشِدَّةِ النّدَمِ وَكَثرَهِ آلإستِغفارِ وَتَعَرَّض لِلرَّحمةِ وَعَفو اللهِ بِحُسنِ المُراجَعةِ بِخالِصِ الدُّعاءِ وَالمُناجاةِ في الظُّلَمِ المُراجَعةِ بِخالِصِ الدُّعاءِ وَالمُناجاةِ في الظُّلَمِ وَتَخَلَّص إلى عَظِيمِ الشُّكرِ بَإستِكثارِ قَلِيلِ الرَّزقِ واستِقلالِ كَثِيرِ الطّاعَةِ وَاستَجلِب زِيادَةَالنَّعَم بِعظِيم الشُّكرِ... (تحف العقول ص 285)

- 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 خِصالِ لايَمُوتُ صاحِبُهُنَّ اَبداً حَتَّى يَرى وَبالَهُنَّ:اَلبَغيُ وَقَطيعَةُ الرَّحِمِ وَإِنَّ العَجَلَ الطَّاعَةِ ثَواباً لَصِلَةُ الرَّحِمِ وَإِنَّ العَجَلَ الطَّاعَةِ ثَواباً لَصِلَةُ الرَّحِمِ وَإِنَّ التَّومَ لَيَكُونُونَ فُجَّاراً فَيَتُواصَلُونَ فَتُنمى اَموالُهُم وَيثرُونَ. وَإِنَّ اليَمينَ الكَاذبَةَ وَقَطَيعَةَ الرَّحِم 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

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

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

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

العقول ص 296)

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

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

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

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

شَيئاًفَلَعَلَّ رِضاهُ فيهِ وَخَبَاءَ سَخَطَهُ فِي

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

- 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

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

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

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

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

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

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

شيئاً، وَ مَن عَلَّمَ بابَ ضَلالٍ كانَ عَلَيهِ مِثلُ أوزار مَن عَمِلَ بِهِ وَلا يَنقُصُ أُولئِكَ مِثلًا، وَ مَن عَلَيهِ مِثلًا. (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

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

- 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-Ugul, 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
- 22. Tuhaf al-Uqul, P 294
- 23. Tuhaf al-Uqul, P 295

- 24. Tuhaf al-Uqul, P 295
- 25. Tuhaf al-Uqul, P 296
- 26. Tuhaf al-Ugul, P296
- 27. Tuhaf al-Uqul, P 298
- 28. Tuhaf al-Uqul, P 300
- 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

Eighth Infallible the Sixth Imam Ja'far Sadiq (as)

Name: Jafer

Title: Sadiq

Subtitle: Abu Abdullah

Father: Imam Mohammed Baqir (as)

Mother: Omme Farwah Bint Qasim bin Mohammed Bin Abibakr.

Date of Birth: 17th of Rabiul Awal, 83 Hijrah.

Place of birth: Madina

Date of Martyrdom: 25th, of Shawwal.

Place of Martyrdom: Madina

Year of Martyrdom: 148 Hijrah

AGE: 65 years.

Grave: Baqi grave yard in Medina.

Cause of martyrdom: Poisoned by the order of Mansoor Dwanaki.

Age Duration can be divided into two parts.

- 1. Forty one years before the Imamate era i.e. 83 Hijrah to 114 Hijrah.
- 2. Imamate period 34 year up to the martyrdom from 114 Hijrah to 148 Hijrah.

This was the very youth of the age of Shi'ism. He like his father took benefit and made good of the chance of war between Bani omayaids & Bani Abbas. And founded a seminary & theological center upon a vast & profound scale, which contained & consisted upon four thousand students. And so he developed & expanded the pure Islam of Prophet (S) & Hazrat Ali (as) which was hidden amongst & behind the curtains of Islam of bani ommayaids.

Forty Traditions from Imam Ja'far Sadiq (as)

1. However, the prohibited form of guardianship: So the ruler ship of the tyrant ruler & the ruler ship of his governors, their chief, the followers of the rulers, so besides them the sub rulers under the rule of the main ruler, right down to the smallest one, is a door out of the doors of ruler ship upon whom he is a ruler. And working for them & having business & trade relations with them (as an acceptance of their rule) is prohibited & unlawful

Whosoever does it, whether more of it or less of it, will get tormented &chastised. Because all that done (as an assistance to them) is a big sin among the big sins.

And this is because during the ruler ship of the tyrant all the righteousness gets wiped off. & all that is falsehood will be revived in the ruler ship of the oppressor & tyrant ruler. And the cruelty & brutality & corruption manifested & the heavenly books will get falsified & forfeited. And the Prophets & faithful's will be killed. And the mosques will get dislodged & dismantled. And the Sunnah & ordinances & religious laws of Allah be changed. This is the reason why co working with them, helping, & assisting them except where there exists a necessity like eating (haram & prohibited) blood & corpse (deal body) for saving of life etc.) is prohibited. 1

اتباع الوالي فَمَن دُونَهُ مِن وُلاةِ الوُلاةِ، إِلَى أَدناهُم باباً مِن أَبوابِ الوِلايَةِ عَلَى مَن هُوَ وَال عَلَيهِ، وَ العَمَلُ لَهُم وَالكَسبُ مَعَهُم بِجَهَةِ الوِلايَةِ لَهُم بَ حَرامٌ وَمُحَرَمٌ، هُو وَالْ عَلَيهِ، وَ العَمَلُ لَهُم وَالكَسبُ مَعَهُم بِجَهَةِ الولايَةِ لَهُم بَ حَرامٌ وَمُحَرَمٌ، مُعَذَّبٌ مَن فَعَلَ ذلكَ عَلَى قَليل مِن فِعلِهِ أَو كَثيرٍ، لأِنَّ كُلَّ شَئَ ءٍ بِ مِن جَهَةِ المَعُونَةِ بِ مَعصينَةٌ كَبيرةٌ مِنَ الكَبائرِ، وَ ذلكَ أَنَّ فِي وِلايَةِ الوالِي الجائِر دُوسَ (دَرسَ) الحَقِّ كُله، وَإِحياءَ الباطلِ كُله، وَإِظهارَ الظُّلمِ وَالجَورِ وَالفِسادِ ،وَإِبطالَ الكُتُب وَقَتلَ الأَنبياءِ وَالمُؤمنِينَ، وَ هَدمَ المَساجِدِ وَتَبديلَ سُنَّةِ اللهِ وَ شَرايعِهِ الكُتُب وَقَتلَ الأَنبياءِ وَالمُؤمنِينَ، وَ هَدمَ المَساجِد وَتَبديلَ سُنَّةِ اللهِ وَ شَرايعِهِ فَلِذلِكَ حَرُمَ العَمَلُ مَعَهُم وَ مَعُونَتُهُم وَالكَسبُ مَعَهُم إِلاّ بِجِهَةِ الضَّرورَةِ إِلى الدَّمِ وَالمَيمَنَةِ. (تحف العقول صَ332)

2. Indeed the cognition & knowing of Allah provides comfort in all terrors & frights. And it is the companion in all solitudes & loneliness's & the light in all darkness's & energy in all weaknesses & feebleness's & the cure of all diseases & ailments. 2

2- ... إِنَّ مَعرِفَةَ اللهِ عَزَّوَجَلَّ آنِسٌ مِن كُلِّ وَحشَةٍ، وَصاحِبٌ مِن كُلِّ وَحدَةٍ، وَطَوَّ مِن كُلِّ وَحدَةٍ، وَنُورٌ مِن كُلِّ ظُلْمَةٍ، وَقُوَّةٌ مِن كُلِّ ضَعَف، وَشِفاءٌ مِن كُلِّ سُقيمٍ. (فروغ الكافي جَاكُ مِن كُلِّ سُقيمٍ. (فروغ الكافي جَاكُ صَلَّكَ)

3. Umer bin Hazala says I enquired from Imam Ja'far Sadiq (as) "Two men out of us have a dispute about a debt or a heritage & proceed toward the king & the judges of the age (appointed by the king) to get their affair settled. Is this act of theirs lawful?'

Imam Sadiq said, 'Anyone who refers to them for Judgment of whether something right or false, so truly he has referred to Taghut (Satan, Devil). And what so ever judgment the (satanic institution,) executes for him (should that even be a right one) is getting (haram) Prohibited wealth, because, he gets it upon the order of false deity, (Satan). Whereas, Allah has commanded in the Holy Quran to deny the Satan & devil. Allah said 'they desire to undergo the rulership of Satan (Taghoot) &' They have already been ordained to disbelieve it.'

I said 'so how do they settle their dispute?' He replied ',They should look for the one among you who narrates our hadith (traditions) & sees into (Probes) our licit (lawful) & our forbidden & knows our legal provisions & ordinances so they must get contented with his judgment (mediation). Truly, I have already made them the rulers over you. 3

3- عَن عمربن حَنظَلَة قالَ: سَأَلتُ أَبا عَبداللهِ (ع) عَن رَجُلَينِ مِن أَصحابِنا بَينَهُما مُنازِعَةٌ فَى دَين أَو ميراث، فَتَحاكَما إلى السُّلطانِ وَإلَى القُضاةِ اَيَحِلُ بَينَهُما مُنازِعَةٌ فَى دَين أو ميراث، فَتحاكَما إلى السُّلطانِ وَإلَى الطَّاغُوت، وَ ما ذلك؟ قالَ:مَن تَحاكَم الله عَلَيهِم فى حَقِّ أو باطل فانَّما تَحاكَم الله الطّاغُوت، وَ ما يَحكُم لَهُ فإنَّما يَأْخُذُ سُحتاً ،وَإِن كَانَ حَقّاً ثابِتاً لَهُ، الْأَنَّهُ اَحَذَهُ بِحُكم الطّاغُوت وَما اَمَرَ اللهُ أَن يُكفَر بِهِ،قالَ اللهُ تَعالى يُريدُونَ أَن يَتَحاكَمُوا الله الطّاغُوت وَقَد أُمرُوان يَكفُرُوبِهِ، قُلتُ فَكيفَ يَصنَعانِ ؟قالَ يَنظُرانِ مَن كَانَ مِنكُم مِمَّن قَد رَوى حَديثَناوَنَظَرَ في حَلالِناوَحَرامِنا وَعَرفَ اَحكامَنا فَليَرضَوا بِهِ حَكَماً فإنّي قَد حَديثَناوَنَظَر في حَلالِناوَحَرامِنا وَعَرفَ اَحكامَنا فَليَرضَوا بِهِ حَكَماً فإنّي قَد حَديثَناوَنَظَر في حَلالِناوَحَرامِنا وَعَرفَ اَحكامَنا قليَرضَوا بِهِ حَكَماً فإنّي قَد حَديثَناوَنَظَر في حَلالِناوَحَرامِنا وَعَرفَ اَحكامَنا عَليرضَوا بِهِ حَكَماً فإنّي قَد حَديثَناوَنَظَر في حَلالِناوَحَرامِنا وَعَرفَ الوسائل ج18 ص99)

4. The Judges are four (categories). Three of them are to enter the hell fire & a single one into the heaven. 1, the one who makes Judgment cruelly & by injustice & he is aware of it. 2. The one who makes judgments cruelly & tyrannically (unjustly) but unknowingly, he is in the fire of hell. .3. And a man who makes Judgment according to justice & rightly & he does not know it, so he is in the hell fire. 4. And a person who makes judgment rightly & justly & he knows it, so he will enter the paradise. 4

4- اَلقُضاةُ اَربَعةُ:ثَلاثَةُ في النّارِ وَواحِدٌ في الجَنَّةِ: رَجُلٌ قَضى بِجُورٍ وَهُوَ يَعلَمُ فَهُوَ في النّارِ، وَرَجُلُ قَضى بِجَورٍ وَهُوَ لا يَعلَمُ فَهُوَ في النّارِ، وَرَجُلُ قَضى بِحَقّ وَهُوَ نيلَمُ فَهُوَ في النّارِ، وَرَجُلُ قَضى بِحَقّ وَهُوَ يَعلَمُ فَهُوَ في الجَنَّةِ. (تحف وَهُوَ لا يَعلَمُ فَهُوَ في الجَنَّةِ. (تحف العقول 365)

5. The person who sees his brother (religious) involved (in a problem) which is the cause of his trouble & dislikeness & he does not remove it from him although he can do that, has committed a dishonesty with him. 5

- 6. Nothing follows a person after his death except three virtues & qualities.
- 1. The alms & charity that he may have executed by the grace of Allah in his life & which continues on after his death. (i.e.) (Like schools, hospitals, social welfare institutions, books, wells, bridges, roads etc.)
- 2. And a decent & good tradition (left over by him) which is put into practice (after his death). 3. A pious

6- لا يَتبَعُ الرَّجُلَ بَعدَ مَوتِهِ إِلاَّ ثَلاثُ خِصالِ: صَدَقَهُ أَجرهَا اللهُ له في حَياتِهِ فَهِيَ تَجرِي لَهُ بَعدَ مَوتِهِ، وَسُنَّةُ هُدىً يُعمَلُ بِها، وَوَلَدٌ صالِحٌ يَدعُولَهُ. (تحف العقول صَحَري لَهُ بَعدَ مَوتِهِ، وَسُنَّةُ هُدىً يُعمَلُ بِها، وَوَلَدٌ صالِحٌ يَدعُولَهُ. (تحف العقول صَحَري)

7. Some of the rights of a Muslim upon his Muslim brother are that he salutes him when he meets him. And visits him when he becomes ill, & when he is absent he wishes him his benevolence & beneficence i.e., defends him in his absence). & prays for him when he seeks, (saying يرحمک الله (God take pity on you) & accepts his invitation when he invites him & escorts his funeral when he dies.' 7

(Chapter: 'Faithful's rights upon his brother')

7- لِلمُسلِمِ عَلَى اَخِيهِ المُسلِمِ مِنَ الحَقَّ اَن يُسلِّمَ عَلَيهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرِضَ، وَيَنصَحَ لَهُ إِذَا عَابُ، وَيُسَمِّتَهُ إِذَا عَطَسَ، وَيُجِيبَهُ إِذَا دَعَاهُ، وَيتبَعَهُ إِذَا مَرضَ، وَيَنصَحَ لَهُ إِذَا عَابُ، وَيُسَمِّتَهُ إِذَا عَطَسَ، وَيُجِيبَهُ إِذَا دَعَاهُ، وَيتبَعَهُ إِذَا مَرضَ، وَيَنصَحَ لَهُ إِذَا عَالًى عَلَى هَذِيهِ صَ171) مات. (اصول كافي ج2 باب اخوة المؤمن على هخيه ص171)

8. Faithful is the brother of faithful just like one single body, (so that) if one part of it has a complaint the entire body feels & receives the pain & trouble. And their souls are from a single soul. And indeed the tie & connection of the faithful's soul to the soul of Allah is more powerful & strengthen than the connection of the rays of sun with it. 8

8- أَلمُوْمِنُ أَخُوالمُوْمِنِ، كَالجَسَدِ الواحِدِ، إِنِ اشتَكَى شَيئاً مِنهُ وَجَدَ أَلَمَ ذَلِكَ في سائِرِ جَسَدهِ، وَأَرواحُهُما مِن رُوحٍ وَاحِدَةٍ، وَانَّ روُحَ المُؤمِنِ لَأَشَدُّ اِتّصالاً بِروُح اللهِ مِن اتِّصال شُعاعِ الشَّمسِ بِها. (اصول كافى ج2 باب اخوة المؤمن ص166)

9. The Muslims' right upon (another) Muslim is that he must not be full & satiated & his brother remains hungry. And he must not get his thirst quenched & his brother remains thirsty. And he must not dress himself up when his brother is naked. So how great & exuberant is the right of a Muslim upon his Muslim brother. And he (as) said do wish for your Muslim brother the same which you want for yourself. 9

10. Faithful is the brother of faithful, his eye & his guide. He does not commit any dishonesty & does not execute aggression upon him nor treachery & deception and when he commits & gives him a word, does not go back upon it. 10

11. The smallest thing which turns a man out of faith (renders him faithless) is that he keeps counting the faults, lapses missteps & fauxes of his brother in faith so that one day he may reprimand him. (By those weaknesses).

11

These are a glimpse of the rights of Muslim brethren which originate from the birth and continue on till his death. So Muslims must assess and evaluate their practices according to this standard.

12. The one who is pious in the world, Allah places wisdom in his heart & makes his tongue reproduce it (He utters the words of wisdom). And makes him aware & knowledgeable about the faults & short comings of the world & its diseases & ailments & their cures. And transfers him out of the world in a pure & perfect condition toward the house of peace (i.e. the next world).

12

13. There would be many categories & classes of the people crossing over the path... And the path would be thinner than a hair & sharper than a sword. 1. Some people would cross over creeping upon their bellies & hands. 2. Some would cross over walking. 3. And some would cross it in hanging condition, so that, the hell fire would be burning some parts of their bodies & some parts will be left over (safe). 13

14. It is from the disposition & manners of the ignorant that he answers before listening, & quarrels before understanding & gives judgment upon what he is unaware of. 14

15. The person who acts & practices short of vision is similar to the traverser & traveler of a wrong avenue. So the speed of his Journey would not but only increase his distance (from the destination). 15

16. the most beloved of the brothers to me is the one who presents & indicates to me my faults & short comings. 16

17. Be the inviters & callers of people towards beneficence without (using) your tongues, so that they

may observe your endeavor & efforts, & truth & piety. 17

1. According to Islamic belier a path (bridge) will be placed over the hell roars the people to cross to the paradise. Those pious would cross over to the heaven just as the lightening & the arrogant infidels, hypocrites, faithless, would stagger and stammer & rail down into the fire or hell.

18. The one who did not spend his earning upon himself certainly he collected it up for a person other than himself. And the one who followed & obeyed his passions & lust has obeyed his enemy. The person who depended upon Allah, Allah will adequate & fulfill the vital needs (affairs) of his world & here after, and secure him from the thing unseen by him. (Allah guards the pious ones against all sorts of calamities, down falls, pains, and discomforts & deviations of faith provided they depend upon Him.) And the one who does not observe patience over the calamities & mishaps & express thankfulness & gratitude for all the benevolences & beneficence's & does not find & search a way out of all the difficulties is an unable, & confounded person. And make it a habit to be patient in wake of all kinds of calamities & afflictions should those be of children or wealth or one's own self.

Since, Allah takes back his loan & takes back his endowments so as to test your patience & gratitude in those things. And have hope from Allah the kind of hope & aspiration which may not invoke & make you dauntless & brave in committing his sins & prohibited acts. And be afraid & fear Allah, a kind of fear that may not disappoint you from His mercy. And do neither get betrayed & deceived by the word of ignorant & nor by his praise lest you should become proud & obstinate & refractory & give yourself airs & become proud about your practices & acts. Thus the best & superb of the practices is performing services & humility & humbleness. So do not squander & waste your wealth & rectify the wealth of other than you, for those you collect to leave back. And be contented with the (sustenance) Allah has provisioned & destined for you. And do not look towards the wealth except than that one you possess. And do not long & aspire for the thing which you cannot achieve. Because, the one who gets contented, gets full up & the one who does not get contented never satiates & saturates. And get your share from the hereafter. 18

18 – مَن حَرمَ نَفْسَهُ كَسَبَهُ فَاِنَّمَا يَجمَعُ لِغَيرِهِ، وَمَن اَطَاعَ هَواهُ فَقَد اَطَاعَ عَدُوَّهُ، مَن يَثِق بِاللهِ يَكفهِ مَا اَهَمَّهُ مِن اَمر دُنياهُ وَآخِرَته وَيَحفَظ لَهُ مَا غَابَ عَنهُ ،وَقَد عَجَزَ مَن لَم يُعِدَّ لِكُلِّ بَلاءٍ صَبراً، وَلِكُلِّ نِعمَةٍ شُكْراً، وَلِكُلِّ عُسرٍ يُسراً، صَبَر نَفسَكَ عِندَ كُلِّ بَلِيَّةٍ في وَلَد اومال اورزيَّة ، فَإِنَّما يَقبض عارِيَتَهُ ،وَيَأْخُذُ هِبَتَهُ ،ليَبلُو فيهما صَبركَ وَشُكركَ، وَارجُ اللهَ رَجاءً لا يُجَريكَ عَلى مَعصييتِهِ، وَخَفهُ خَوفاً لا

يُؤيسُكَ مِن رَحمَتِهِ، وَلا تَغتَرَّ بِقُولِ الجاهِلِ وَلا بِمَدجِهِ فَتَكَبَّرَ وَتَجَبَّرَ وَتُعجِبَ بِعَمَلِكَ، فِانَّ اَفضَلَ العَمل العِبادَةُ وَالتَّواضعُ، فَلا تُضيَيَّع مالَكَ وَتُصلِح مالَ غَيرِكَ ما خَلَّفتَه وَراءَ ظَهرِكَ، وَاقنَع بِما قَسَمَهُ اللهُ لَكَ، وَلا تَنظُر الاّ إلى عَيرِكَ ما خَلَّفتَه وَراءَ ظَهرِكَ، وَاقنَع بِما قَسَمَهُ اللهُ لَكَ، وَلا تَنظُر الاّ إلى ماعِندكَ، وَلا تَتَمَنَّ مالستَ تَنالُهُ، فإنَّ مَن قَنَعَ شَبعَ، وَمَن لَم يَقنَعَ لَم يَشبَع، وَخُذ ماعِندكَ، وَلا تَتَمَنَّ مالستَ تَنالُهُ، فإنَّ مَن قَنَعَ شَبعَ، وَمَن لَم يَقنَعَ لَم يَشبَع، وَخُذ ماعِندكَ، وَلا تَتَمَنَّ مالسَتَ تَنالُهُ، فإنَّ مَن قَنعَ شَبعَ، وَمَن لَم يَقنَعَ لَم يَشبَع، وَخُذ

- 19. It is required for the faithful to have eight qualities in him.
- 1. being gracious during the hardship & calamities. 2. Being patient in wake of affliction. 3. being thankful at the time of comfort & abundance. 4. Being contented with sustenance granted by Allah. 5. Not committing excess & aggression upon enemies. 6. Not loading his own load (responsibilities) upon the shoulders of his friends. 7. His body remains troubled by him (due to services). B. And the people remain comfortable & at ease from him. (He does not bother & trouble others). 19

19 - يَنبَغي لِلمُؤمِنِ أَن يَكُون فيهِ ثَمانِي خِصالٍ، وَقُوراً عِندَالهَزاهِزِ، صَبُوراً عِندَ البَلاءِ شَكُوراً عِندَ الرَّخاءِ، قانِعا بِما رَزَقَهُ اللهُ، لا يَظلِمُ الأَعداءَ، وَلا يَتَحامِلُ للأَصدِقاء، بَدَنُهُ مِنهُ في تَعَبٍ وَالنَّاسُ مِنهُ في راحَةٍ... (اصول كافي باب خصال المؤمن ج2/ ص47)

20. Seventy sins of ignorant are forgiven before one sin of a scholar is forgiven.. 20

Because the scholar by virtue of his knowledge knows all the pros & cons & consequences of committing a sin, whereas, an unaware & ignorant person does not know them. But this is not a justification for committing sin by those ignorant or that one should not become educated & learned in the field of religious ethics & Islamic code of conduct.)

21. And do not become arrogant & vain (ungrateful) when rich & wealthy, & do not grumble & complain in poverty. And do not become an ill-tempered & stone hearted one so that people might dislike your company & proximity. And do not become meek & feeble, so that anybody who knows you may insult & belittle you. And do not fight the one who is above (superior to) you. And do not mock anyone inferior to

yourself. And do not have controversy & tussle against those suitable for the affairs. And do not obey the stupid & silly ones & do not accept the subordination of everybody (every other person) and do not depend upon the competence & thrift of anyone. And do stop & wait (contemplate) prior to setting your hand at an affair till such time you get to distinguish the entry way from the exit of it before you repent upon starting it. (Do know the way of exit from it. Should you decide to abandon that work?) And consider your heart (conscience) a close associate who is your partner.

And consider your practice a father whom you follow up. And regard your ego as your enemy with whom you combat (fight a holy war), & a thing lent to you which must be taken back. Thus you have been made to be a physician of your own self & you have been taught & made conversant to the signs of health, & the ailment (too) has been made exhibited & evident to you & you have been guided to the medicine. So (now) very cautiously guard & look after your soul. 21

21- وَلا تَكُن بَطِراً في الغِنى وَلا جَزِعاً في الفَقر، وَلا تَكُن فَظا عَليظاً يَكرَهُ النّاسُ قُربَكَ ، وَلا تَكُن واهِناً يُحَقِّرُكَ مَن عَرَفَكَ، وَلا تُشارَّ مَن فَوقَكَ، وَلا تَسْخَر بِمَن هُو دُونَكَ، وَلا تَكُن مَهيناً تَحت كُلَّ اَحَد، وَلا هُو دُونَكَ، وَلا تَكُن مَهيناً تَحت كُلَّ اَحَد، وَلا تَكُن عَلى كِفايَةِ أَحَد، وَقِف عِندَ كُلَّ اَمرٍ حَتّى تَعرِفَ مَدخَلَهُ مِن مَخرجهِ قَبلً اَن تَقَعَ فيهِ فَتَندَم، وَاجعًل قَلْبَكَ قَريباً تُشارِكُهُ، وَاجعَل عَمَلَكَ والداً تَتَّبِعُهُ وَاجعَل نَفسكَ عَدُواً تُجاهِدُهُ وَعارِيةً تَرُدُّها، فإنَّكَ قَد جُعِلتَ طَبيبَ نَفسكَ وَعُرَفتَ آية نَفسكَ عَدُواً تُجاهِدُهُ وَعارِيةً تَرُدُّها، فإنَّكَ قَد جُعِلتَ طَبيبَ نَفسكَ وَعُرَفتَ آية الصَحَّةِ ، وَبُيَّنَ لَكَ الدّاءُ ، وَدُلِتَ عَلَى الدَّواءِ ، فَانظُر قِيامَكَ عَلَى نَفسِكَ . (تحف الصَكَتَةِ ، وَبُيَّنَ لَكَ الدّاءُ ، وَدُلِتَ عَلَى الدَّواء ، فَانظُر قِيامَكَ عَلَى نَفسِكَ . (تحف الصَكَتَّةِ ، وَبُيَّنَ لَكَ الدّاءُ ، وَدُلِتَ عَلَى الدَّواء ، فَانظُر قِيامَكَ عَلَى نَفسِكَ . (تحف العَقول صَ304)

22. Who so ever starts a morning in a condition that he is worried & apprehensive for something else than getting his neck free (from the Hell fire) so he has taken a great & magnanimous thing easy & light. And he has shown inclination & asked his lord something insignificant & vile. (Worldly material) And the one who cheats & beguiles his brother & belittles him & has hostility towards him Allah will make the hell to be his abode. And the person who is jealous of a faithful, faith will dissolve & disappear from his heart just as salt dissolves into the water. 22

22- مَن أَصبَحَ مَهمُوماً لِسِوى فَكاكِ رَقَبَتِهِ فَقَد هَوَّنَ عَلَيهِ الجَليلَ، وَرَغِبَ مِن رَبِّهِ في الرِّبِح الحَقيرِ، وَمَن غَشَّ اَخاهُ وَحَقَّرَهُ وَناواهُ جَعَلَ اللهُ النَّارَ مَأُواهُ، وَمَن حَسَدَ مُؤْمِناً انماتَ الإِيمانُ في قَلبِهِ كَما يَنماتُ المِلحُ في الماءِ. (تحف العقول صَ20)

23. Do not give away alms when the people are witnessing & watching so that they may consider you a pious one so if you did that you have received your reward.

But if you gave it away (in a manner) that your left hand does not become aware of it when you give it by your right hand. So then the one (Allah) for whom you have given it away secretly, will give you it's reward & remuneration in the presence of witnesses & evidences on the day when not being aware of the people about your almsgiving will not harm you. (Resurrection day). 23

23- لا تَتَصدَّق عَلى اَعيُنِ النّاسِ لِيُزكوُّكَ، فَانَّكَ اِن فَعَلتَ ذلِكَ فَقَد اِستَوفَيتَ اَجرَكَ، وَلكِن اِذا اَعطَيتَ بِيَمينِكَ فَلا تُطلِع عَلَيها شِمالَكَ، فاِنَّ الَّذي تَتَصدَّقُ لَهُ سِرًا يُجزِيكَ عَلانيَةً عَلى رُوُّوسِ الأَشهادِ، فِي اليَومِ الَّذي لا يَضُرُّكَ اَن لا يُطلِعَ سِرًا يُجزِيكَ عَلانيَةً عَلى رُوُّوسِ الأَشهادِ، فِي اليَومِ الَّذي لا يَضُرُّكَ اَن لا يُطلِعَ النَّاسَ عَلى صدَقَتِكَ. (تحف العقول ص305)

24. Some of the admonitions of Luqman (as) to his son say: 'Oh son, always be sober & gracious. And observe serenity & grace in your life affairs.

And be firm & stabilize yourself in the affairs of your brothers (helping & assisting them). So if you decide to achieve the honor & glory of the world then shorten your avarice & allurement from whatever is in the hands of the people, for, certainly the stations & posts which the prophets & the truthful came to achieve were on account of shortening & cutting off their avarice & temptations. 24

24- من مواعظ لقمان لابنه:

... يا بُنَىَّ الزِم نَفْسَكَ التُّؤَدَةَ في أُمورِكَ وَصَبَّر عَلَى مَؤُونَاتِ الإخوانِ نَفْسَكَ فِإِن اَرَدتَ أَن تَجمَعَ عِزَّ الدُّنيا فَاقطع طَمَعَكَ مِمّا في أيدِي النّاسِ فَانَّما بَلَغَ الاَنبياءُ وَالصَّدَّيقُونَ ما بَلَغُوا بِقَطع طَمَعِهِم. بحارالانوار ج13 ص419–420)

25. It is the obligatory right for all the Muslims who know us that each one of them presents his practices of the day & night to himself (gets it checked by himself) & becomes an accountant & checker for himself. So if he sees a good deed he must increase & boost it up and if he sees a sin he must repent upon it, & ask forgiveness from Allah, lest he should get disgraced & dishonored on the judgment day. 25

26. The one who deals with the people & does not commit excess upon them & talks to them & does not tell lie. And makes promise & does not break it, he is one of those whose slandering & back biting is prohibited & his forbearance & fortitude is completed & his justice & equity is exhibited & evident one & his brotherhood is obligatory & binding upon others. 26

27. Days are of three forms. There is a day which has passed on & will never again, be sorted out & found. And there is a day for the people which is required & appropriate to be valued & esteemed.

And tomorrow, about which certainly they have hope & aspiration. 27

28. 'Oh son of jundab! The one who depends & trusts upon his practice gets perished. And the one who dares to co mitt sins having surety & certainty about the commiseration & blessing of Allah does not get salvation. I said 'then who gets salvation?'

He said: The people who remain placed between hope & fear as if their hearts are in the claws of bird, with solicitude of reward & the fear of chastisement. 28

28- يا ابنَ جُندب يَهلَّكُ المُتَّكِلُ عَلَى عَمَلِهِ وَلا يَنجُو المُجتَرِئُ عَلَى الذُّنُوبِ الوَاثِقُ بِرَحمَةِ اللهِ قُلتُ: فَمَن يَنجُو؟ قالَ الَّذينَ هُم بَينَ الرَّجاءِ وَالخَوف، كأنَّ قُلُوبَهُم فَى مِخلَبِ طَائِرٍ شَوقاً إلىَ الثَّوابِ وَخَوفاً مِنَ العَذابِ. (تحف العقول ص 302)

29. Goodness is just like its name (good, & excellent) & there is nothing superior & superb than the goodness except its reward & remuneration. And excellence & virtue is a gilt from Allal1 to His servant. And it is not that who so ever loves to be fair & good to people does it (as well). And it does not happen that all those inclined & prone to it get the power & succeed in doing it. And it is not so that all those who have the power & limitation to practice & perform it get permitted & leave to perform it. So when Allah does a favor to a servant he gathers for him the inclination & tendency of doing good & the capacity & power & the permission. So then the prosperity & magnanimity gets completed for the goodness & its doer... 29

29- اَلمَعرُوفُ كَاسمِهِ، وَلَيسَ شَيِءٌ اَفضلَ مِنَ المَعرُوف اِلاَّ تُوَابُهُ، وَالمَعرُوفُ هَدِيَّةٌ مِنَ اللهِ اِلى عَبدِهِ، وَلَيسَ كُلُّ مَن يُحِبُّ اَن يَصنَعَ اَلمَعرُوفَ اِلى النّاسِ هَديَّةٌ مِنَ اللهِ اِلى عَبدِهِ، وَلَيسَ كُلُّ مَن يُحِبُّ اَن يَصنَعَ اَلمَعرُوفَ اِلى النّاسِ يَصنَعُهُ، وَلا كُلُّ مَن يَقدِرُ عَلَيهِ يُؤذَنُ لَهُ فيهِ، فَإِذَا مَنَ عَلَيهِ يُؤذَنُ لَهُ فيهِ، فَإِذَا مَنَ اللهُ عَلَى العَبدِ جَمَعَ لَهُ الرَّغَبةَ فِي المَعرُوفِ وَالقُدرَةَ وَالإِذنَ، فَهُناكَ تَمَّتِ مَنَ اللهُ عَلَى العَبدِ جَمَعَ لَهُ الرَّغَبةَ فِي المَعرُوفِ وَالقُدرَةَ وَالإِذنَ، فَهُناكَ تَمَّتِ السَّعادَةُ وَالكَرامَةُ لِلطَّالِبِ وَالمَطلُوبِ إِلَيهِ. (بحار ج78 ص246)

30. The person who moves to fulfill the need of his brother (in faith) is similar to the runner between SAFA & MARWA. And the one who fulfills (materializes) his need is like the person who wallowed & rolled in to his (own) blood on the way & course of Allah, on the day of Bader & uhud (battles). 30

31. Allah bestowed His boons & beneficence's upon a nation as generosity & gifts. Then they did not thank him for those, so, those turned into curse & evil for them.

And He involved & entangled (as a test) a nation into afflictions & calamities & they exercised patience so those (calamities) turned for them into beneficence's. 31

32. Indeed when the sin is committed by a servant secretly, it does not harm but the one who commits it. Whereas, if it is committed openly & conspicuously & a restraints is not put upon it then it harms the

33. A man does not become proud hearted & arrogant but for the self-abjection which he finds in his soul. 33

- 34. Be kind & affectionate to your fathers (ancestors) your sons will treat you kindly & nicely & exhibit (be) modest to the women of other (people) they will treat your woman with modesty & chastity. 34
- 1. Running seven times between two Hill of Safwa & Marwa in Mecca is a part of Hajj & umra rituals this is also known as Sayee or the Effort.

35. Connect the blood kinship relations with the one who disconnect & cuts off ties with you. And do grant to the one who deprives you. And do well to the person who does treat you bad. And salute to the one who abuses you. And treat him with justice the one who is cruel & oppressive to you, just as you like to be forgiven. So keep the forgiveness & remission of Allah in view. Do you not see that his sun shines (equally) over the pious one & the transgressors, & that his rain showers & pours down upon the pious ones & the evil doers (equally)? 35

35 صِل مِن قَطَعَکَ، وَاعطِ مَن حَرَمَکَ، وَاحسِن اِلی مَن أَساءَ اِلَيکَ،وَسَلِّم عَلَى مَن سَبَّکَ وَأَنصِف مَن خاصَمَکَ، وَاعفُ عَمَّن ظَلَمَکَ، كَما اَنَّکَ تُحِبُّ اَن يُعفى عَنکَ،فَاعتَبِر بِعَفواللهِ عَنکَ،الا تَرى اَنَّ شَمسَهُ اَشرَقَت عَلَى الأَبرارِ وَالفُجّارِ،وَانَّ مَطرَهُ يَنزِلُ عَلَى الصّالِحِينَ وَ الخاطِئينَ. (تحف العقول ص305)

36. Beware of three (kinds of) people. The dishonest & the zaloom36 (the most oppressor, tyrant cruel) & telltale. Because the dishonest (who) is committing dishonesty to your benefit will (tomorrow) commit dishonesty with you & the one who is being cruel for your benefit will (tomorrow) commit excess & oppression against you & the person who culminates people, tells tales & back bites people before you, will (tomorrow) back bite you. 37

37. when the resurrection day will come Allah will resurrect a religious scholar & a worshipper (devotee, votary) so when they (both) will stand before Allah it would be said to the adorer to start off toward the paradise & to the scholar it would be said ', stop! Intercessor & mediate for the people for the best training which you imparted upon them. '38

38. Two units of service offered by a married person is superior to seventy cycles of service offered by an unmarried one. 39

39. Toiling & laboring hard for one's family (wife & children & dependent) is like becoming the warrior of a holy war on the course of Allah. 40

40. Our intercession & mediation will not be won & attained by that person who depreciates & undervalues the services (prayers a Muslim offers five times a bay.) 41

40- لا يَنالُ شَفاعَتنا مَن استَخَفَّ بِالصَّلاةِ. (فروع كافي ج3 ص270)

- 1. Tuhaf al-Ugul. P .3.32
- 2. Faroo Al Kafi Vol. 8. P 247
- 3. Al Wasail Vol. 18, P 99
- 4. Tuhaf al-Uqul, P.365
- 5. Amali Sadduk, P 162
- 6. Tuhaf al-Uqul, P.36.3
- 7. Usool e Kafi Vol. 2. P 171
- 8. Usoool e Kafi Vol. 2. P 166
- 9. Usool e Kafi Vol. 2, P 170 Faithful's right upon his brother.'
- 10. Usool e Kafi Vol. 2, P 166, chapter: Brother hood of faithful's
- 11. Maanj Al Ekhbar. P.394
- 12. Bihar ul-Anwar. Vol. 73. P 48
- 13. Raozatal Waizeen. P 499
- 14. Bihar ul-Anwar Vol. 78. P 278
- 15. Tuhaf al-Ugul. P 362
- 16. Tuhaf al-Uqul. P 366
- 17. Usool e Kafi Vol. 2. P 105
- 18. Tuhaf al-Uqul, P 304
- 19. Usool e Kafi Vol. 2, P 47, The qualities of the faithful.
- 20. Usool e Kafi Vol. I. P 47
- 21. Tuhaf al-Uqul P 304
- 22. Tuhaf al-Uqul P302
- 23. Tuhaf al-Uqul. P 305
- 24. Bihar ul-Anwar Vol. 13, P419/420
- 25. Tuhaf al-Uqul, P 301
- 26. Usool e Kafi Vol. 2, P 239, (chapter: The faithful & his signs)
- 27. Tuhaf al-Uqul P 324
- 28. Tuhaf al-Uqul P 302
- 29. Bihar ul-Anwar Vol. 78, P 246
- 30. Tuhaf al-Uqul, P 303
- 31. Bihar ul-Anwar, Vol. 78, P 241
- 32. Qarb ul-Asnad, P 26
- 33. Usul-Al Kafi, Vol. 2, P 312
- 34. Bihar ul-Anwar, Vol. 27, P 242
- 35. Tuhaf al-Uqul. P 305
- 36. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant." The terrifically tyrant & cruel would be named zaloom in Arabic language, whereas any ordinal cruel person would be known zalim (cruel). Almosid, the Arabian–English dictionary, not finding a proper term against zaloom (the tyrant most) has referred it to zalim (the ordinal' cruel).
- 37. Tuhaf al-Uqul P 316
- 38. Bihar ul-Anwar Vol. 8. P 56
- 39. Bihar ul-Anwar Vol. 103, P 219
- 40. Wasail ul-Shia Vol. 12, P 23
- 41. Undervaluing & degrading the prayers would range from not offering it to offering it sluggishly, slackly, out of its time & developing indifferent & careless attitude towards it. And not showing promptness, vigil & suitable care in its performance.

The Seventh Imam: Imam Musa Kazim (as)

Name: Musa

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

Sub Title: Abul Hassan, Abu Ibrahim

Father: Imam Ja'far Sadiq (as)

Mother: Hameeda Khatoon

Time of Birth: Sunday morning

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

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

Date of Martyrdom: 25th of Rajab

Year of Martyrdom: 18.3 Hijrah

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

Age: 55 years

Cause of Martyrdom: Poisoned by the order of Haroon.

Tomb: Kazemain, Near Baghdad.

The life duration:

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

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

Forty Traditions from Imam Musa Kazim (as)

اربعون حديثاً

عن الامام موسى الكاظم عليه السلام

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

- 2. Indeed, there are two arguments & proofs from Allah for the people.
- 1. The conspicuous & apparent arguments.
- 2. The esoteric & intrinsic argument (proof) Nonetheless, apparent authorities are the Prophets, apostles & messengers & the Imams (as) However, the esoteric (ones) so these are the (human) intellects (minds). 2

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

3- يا هِشَامُ إِنَّ لُقمانَ قالَ لِإبنِهِ: «تَواضَع لِلحَقِّ تَكُن أَعقَلَ النَّاسِ. يابُنَىَّ إِنَّ الدُّنيا بَحرٌ عَميقٌ، قَد غَرِقَ فيهِ عالَمٌ كَثيرٌ فَلتَكُن سَفينَتُكَ فيها تَقوَى اللهِ وَحَشوها الإِيمانَ وَشِراعُهَا التَّوكُّلُ وَقَيِّمُهَا العَقلَ. وَدَليلُهَا العِلمَ وَسُكَّانُها الصَّبرَ». (تحف الإِيمانَ وَشِراعُهَا التَّوكُّلُ وَقَيِّمُهَا العَقلَ. وَدَليلُهَا العِلمَ وَسُكَّانُها الصَّبرَ». (تحف الإِيمانَ وَشِراعُها التَّوكُّلُ وَقَيِّمُها العقول ص 386)

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

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

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

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

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

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

foes is more obligatory?'

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

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

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

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

10 - بِئِسَ العَبِدُ عَبِدٌ يَكُونُ ذَاوَجِهَينِ وَذَا لِسَانَينِ يُطرى اَخَاهُ اِذَا شَاهَدَهُ وَيَأْكُلُهُ اِذَا غَابَ عَنهُ اِن أُعطِى حَسَدَهُ وَإِنِ ابتلى خَذَلَهُ. (تحف العقول ص395) (بحار الذا غابَ عَنهُ اِن أُعطِى حَسَدَهُ وَإِنِ ابتلى خَذَلَهُ. (تحف العقول ص395) (بحار الخارج 37 ص310)

11. And faithful is the real brother of faithful although his parents may not have given birth to him (Biologically). Cursed is the one who accuses his brother, cursed is the one who plays trickery & treachery with his brother. Cursed is the one who does not admonish & advise his brother. Cursed is that one who back bites his brother. 11

11- ... وَالمُؤمِنُ أَخو المُؤمِنِ لِأُمِّهِ وَأَبِيهِ وَإِن لَم يَلِدهُ أَبُوهُ، مَلَعُونٌ مَنِ اتَّهَمَ أَخاهُ، مَلَعُونٌ مَن غَشَّ أَخاهُ، مَلَعُونٌ مَن لَم يَنصَح أَخاهُ، مَلَعُونٌ مَن اعْتابَ أَخاهُ. (بحار الانوار ج78 ص333)

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

12 - مَن استَوى يَوماهُ فَهُوَ مَغبُونٌ،وَمَن كانَ آخِرُ يَومَيهِ شَرَّهُما فَهُو مَلعُونٌ، وَمَن لَم يَعرِف الزِّيادَةَ في نَفسِهِ فَهُوَ في نُقصانٍ، وَمَن كانَ إِلَى النُّقصانِ فَالمَوت خَيرٌ لَهُ مِنَ الحَياةِ. (بحار الانوار ج78 ص327)

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

13 – مَن اَظلَمَ نُورَ فِكرِهِ بِطُولِ اَمَلِهِ وَمَحا طَرائفَ حِكمَتِهِ بِفُضُولِ كَلاَمِهِ،وَأَطفَأَ نُورَ عِبرَتِهِ بِشَهَواتِ نَفسِهِ فَكَأَنَّمَا اَعانَ هواهُ عَلى هَدم عَقلِهِ ومن هدَمَ عَقلَهُ اَفسَدَ

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

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

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

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

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

- 18. Oh Hisham! There is a proof & logic for everything & the proof of the intelligent person is his meditation & the proof of meditation is guietness. 17
- 1. History is an evidence to the fact that human races have been practicing variant & different kinds of sins & opposing Allah's law in many ways. Quran describes the deviations of many nations & the punishment awarded to them. Such as the nations of lotus, Hood & SALEH etc. Presently, even in this era, the different famines, diseases like aids. etc., earth quakes, floods, wars & different shapes of tyranny in practice in many parts of the world is certainly a chastisement & warning to humanity.

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

So those (sins) get accumulated & multiplied & plenty in number thus encompassing & surrounding you. 18

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

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

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

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

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

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

26. Oh Hisham! If that (sustenance) which is sufficient for you renders you needless then the most

meagre & little of what is in the world can be sufficient for you. And if the limitations of sufficiency does not make you needless & independent then there is nothing in the world which could make you needless. 24

27. be careful & cautious of joke, for, indeed that takes away the light of your faith. 25

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

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

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

30. There is nothing, seen by your eye. But it has a lesson in it. 28

30- ما مِن شَيْءٍ تَرَاهُ عَينَاكَ إِلاّ وَفيهِ مَوعِظَةٌ. (بحارالانوار ج78 ص319)

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

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

32. Beware of not spending in (the course of) Allah's obedience otherwise, you spend twice on the way of Allah's disobedience (sin, transgression) 30

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

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

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

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

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

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

38. O' Ishaml the one whose tongue becomes truthful his practice purifies. 36

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

39 ... وَمَن طَلَبَ الرِّئَاسَةَ هَلَكَ وَمَن دَخَلَهُ العُجبُ هَلَكَ. (تحف العقول ص39)

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

40- مَن بَذَّرَ وَاسرَفَ زالَت عَنهُ انَّعمَةُ. (بحار الانوار ج78 ص327)

- 1. Ayan ush-Shia (the modem print) Vol. 2. P 9
- 2. Bihar ul-Anwar Vol. 1. P 137
- 3. Tuhful-Agool P 386
- 4. Bihar ul-Anwar Vol. 78. P 321
- 5. Tuhful-Aqool. P 409
- 6. Tuhful-Agool. P 395
- 7. Bihar ul-Anwar Vol. 78, P 315
- 8. Tuhfool Agool, P.389
- 9. Tuhful-Aqool, P.390
- 10. Tuhful-Aqool, P.395. Bihar ul-Anwar Vol. 78, P.310
- 11. Bihar ul-Anwar Vol. 78, P.3.3.3
- 12. Bihar ul-Anwar Vol. 78, P.327
- 13. Tuhful-Aqool, P 386)
- 14. Tuhful-Aqool, P 386
- 15. Bihar ul-Anwar Vol. 78, P 329
- 16. Tuhful-Aqool, P 396
- 17. Tuhful-Aqool, P 386
- 18. Tuhaf al-Uqul, P 392
- 19. Tuhaf al-Uqul P 387
- 20. Bihar ul-Anwar Vol. 78, P 315
- 21. Wasail ul-Shia, Vol. 11, P 289)
- 22. Tuhaf al-Uqul P 396
- 23. Tuhaf al-Uqul P 410
- 24. Tuhaf al-Uqul P 387
- 25. Bihar ul-Anwar Vol. 78, P 310
- 26. Bihar ul-Anwar Vol. 78. P 301
- 27. Bihar ul-Anwar Vol. 78. P 332
- 28. Bihar ul-Anwar Vol. 78, P 319
- 29. Usool e Kafi. Vol. 1, P 18
- 30. Bihar ul-Anwar Vol. 78, P 320
- 31. Tuhaf al-Uqul P 392
- 32. Tuhaf al-Uqul P 315
- 33. Bihar ul-Anwar Vol. 78, P 309
- 34. Bihar ul-Anwar Vol. 78, P 310
- 35. Tuhaf al-Uqul P 391

- 36. Tuhaf al-Ugul P 388
- 37. Tufaf al-Uqul P 409
- 38. Bihar ul-Anwar Vol. 78, P 327

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)

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

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

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

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

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,

5- ذَكَر الرَّضا (ع) يَوماً القُرآنَ فَعَظَّمَ الحُجَّةَ فيهِ وَالآيَةَ المُعجِزَةَ في نَظمِهِ، فَقالَ:

هوَحَبلُ اللهِ المَتينُ، وَعُروتُهُ الوُثقى، وَطريقَتُهُ المُثلى، المُؤدّى إلَى الجَنَّةِ، وَالمُنجِي مِنَ النَّارِ ، لايخلق مِنَ الأَزمِنَةِ، وَلا يَغثّ عَلى الأَلسِنَةِ، لاَنَّهُ لَم يُجعَل لِزَمانٍ دُونَ زَمانٍ ، بَل جُعِلَ دَليلَ البُرهانِ، وَحُجَّةً عَلى كُلِّ إنسانٍ، لا يَأتِيهِ الباطِلُ مِن بَينِ يُدونَ زَمانٍ ، بَل جُعِلَ دَليلَ البُرهانِ، وَحُجَّةً عَلى كُلِّ إنسانٍ، لا يَأتِيهِ الباطِلُ مِن بَينِ يَديهِ، وَلا مِن خَلفِهِ تَنزيلٌ مِن حَكيمٍ حَميدٍ. (بحارالانوار ج92 ص14)

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

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

7- إنَّ الإمامَةَ زِمامُ الدِّينِ، وَنِظامُ المُسلِمينَ ،وَصَلاحُ الدِّنيا، وَعِزُّالمُؤمنِين، إنَّ الإمامَةَ أُسُّ الإسلامِ النَّامِي،وَفَرعُهُ السَّامِي،بِالإمامِ تَمامُ الصَّلاةِ وَالزَّكوةِ وَالصَّدِيامِ وَالحَجَّ وَالجهادِ،وَ تَوفيرُ الفَيءِ،وَالصَّدَقات،وَإمضاءُ الحُدودِ وَالأحكامِ، وَالصَّدِيامِ وَالحَجَّ وَالمَجهادِ،وَ تَوفيرُ الفَيءِ،وَالصَّدَقات،وَإمضاءُ الحُدودِ وَالأحكامِ، وَالصَبِيامِ وَالخَودِ وَالأَطرافِ. (اصول الكافي ج1 ص200)

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

- 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 or the great sins not to talk about helping the tyrants practically. So, those Muslims who strengthen & solidify the foundations or their aggression & tyranny & make their abode in the hell, must as per this tradition avoid such activities.

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

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.

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

10- لا يَكُونُ المُؤمِنُ مُؤمِناً حَتّى يَكُونَ فيهِ ثَلاثُ خِصالِ: سُنَّةٌ مِن رَبِّهِ وَسُنَّةٌ مِن رَبِّهِ فَكِتمانُ سِرِّهِ، قَالَ اللهُ عَزَّوَجَلَّ ((مِن نَبِيّهِ، وَسُنَّةٌ مِن وَلِيّهِ فَأَمَّا السُّنَّةُ مِن رَبِّهِ فَكِتمانُ سِرِّهِ، قَالَ اللهُ عَزَّوجَلَّ ((عَالِمُ الغَيبِ فَلا يُظهِرُ عَلى غَيبِهِ أَحَداً * اِلاَّ مَن ارتَضى مِن رَسُولٍ)) وَامَّا السُّنَّةُ مِن نَبِيّهِ فَمُداراةُ النّاسِ فَإِنَّ اللهَ عَزَّوجَلَّ أَمرَ نَبِيّهُ صَلَّى اللهُ عَلَيهِ وَالِهِ بِمُداراة النّاسِ، فَقالَ: ((خُذِ العَفو وَأَمُر بِالعُرف)) وَأَمَّا السُّنَّةُ مِن وَلِيّهِ فَالصَّبِرُ فِي النَّاسِ، فَقالَ: ((خُذِ العَفو وَأَمُر بِالعُرف)) وَأَمَّا السُّنَّةُ مِن وَلِيّهِ فَالصَّبِرُ فِي النَّاسِ، فَقالَ: ((خُذِ العَفو وَأَمُر بِالعُرف)) وَأَمَّا السُّنَّةُ مِن وَلِيّهِ فَالصَّبِرُ فِي

(اصول الكافي ج2 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

11-لا يَتِمُّ عَقلُ امرِئَ مُسلِمٍ حَتَّى تَكُونَ فيهِ عَشرُخِصالِ أَلخَيرُ مِنهُ مَأْمُولُ وَالشَّرُمِنهُ مَأْمُونٌ، يَستَكثِرُ قَليلَ الخَيرِمِن غَيرِهِ، وَيَستَقِلُّ كَثيرَ الخَيرِ مِن نَفسِهِ، لا وَالشَّرُمِنهُ مَنْ طَلَبِ الحَلِمِ طُولَ دَهرِهِ، اَلفَقرُ فِي اللهِ يَسأَمُ مِن طَلَبِ العِلمِ طُولَ دَهرِهِ، اَلفَقرُ فِي اللهِ اَحَبُّ اللهِ اَحَبُّ اللهِ مِنَ العِزِّ في عَدُوَّهِ، وَالخُمُولُ اَحَبُّ اللهِ مِنَ العِزِّ في عَدُوَّهِ، وَالخُمُولُ اللهِ اَحَبُّ اللهِ مِنَ العِزِّ في عَدُوَّهِ، وَالخُمُولُ الشَّهِى اللهِ مَن العَقِي اللهِ اَحَبُّ اللهِ المَالِمِ: العاشِرَةُ، قيلَ لَهُ:ماهِى ؟قالَ عليه السلام: لا يرى اَحَداً اللهِ قالَ:هُو خَيرٌ مِنِّي وَاتقى. (بحارالانوار ج78 ص336)

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

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

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

14 - ... وَاجتِنابُ الكَبائِرِ وَهِيَ قَتلُ النَّفسِ الَّتي حَرَّمَ اللهُ تَعالى. وَالزِّنا وَالسَّرِقَةُ وَشُربُ الخَمرِ، وَعُقُوقُ الوالِدينِ، وَالفَرارُ مِن الزَّحفِ وَأَكلُ مالِ اليَتِيمِ ظُلماً، وَأَكلُ المَيتِهِ وَالدَّمِ وَلَحمِ الخِنزيرِ وَما أُهِلَّ لِغَيرِ اللهِ بِهِ مِن غَيرِ ضَرُورَةٍ، وَأَكلُ الرَّبوا بَعدَ البَيّنَةِ، وَالسُّحت، وَالمَيسِرُ وَالقِمارُ، وَالبَخسُ فِي المكيالِ وَالميزانِ، وَقَذْفُ المُحصَنات وَاللّواطُ، وَشَهادَةُ الزُّورِ وَاليَاسُ مِن رَوحِ اللهِ ،وَالأَمنُ مِن مَكرِ اللهِ وَالقُنوُطُ مِن رَحمَةِ اللهِ وَمَعُونَةُ الظّالِمينَ وَالرُّكُونُ إِلَيهِم وَاليَمينُ الغُموسُ وَجَبسُ الحُقُوقِ مِن غَيرِ العُسرَةِ، وَالكَذبُ وَالكِبرُ وَالإسرافُ والتَّبذيرُ،وَالخِيانَةُ، وَالإستِخافُ بِالحَجِّ، وَالمُحارَبَةُ لأَولِياءِ اللهِ تَعالى وَالإشتِغالُ بِالمَلاهي، وَالإِصرارُ عَلَى الذُّنُوبِ. (عيون الخبار الرضا (ع) ج2 ص127)

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

15- لِلعُجِبِ دَرَجاتٌ: مِنها أَن يُزَيَّنَ لِلعَبدِ سُوءُ عَمَلِهِ فَيَراهُ حَسَناً فَيُعجِبُهُ وَيَحسِبُ أَنه يُحسِنُ صنُنعاً. وَمِنها أَن يُؤمِنَ الْعَبدُ بِرَبِّهِ فَيَمُّنَ عَلَى اللهِ وَلِلّهِ المِنَّةُ وَيَحسِبُ أَنه يُحسِنُ علَى اللهِ وَلِلّهِ المِنَّةُ عَلَى اللهِ وَلِلّهِ المِنَّةُ عَلَى اللهِ عَلَيه فيه. (بحارالانوار ج78 صَ336)

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.

16 - لَو لَم يَخُوّفِ اللهُ النّاسَ بِجَنَّةٍ وَنارٍ لَكَانَ الواجِبُ عَلَيهِم أَن يُطِيعُوهُ وَلا يَعصنُوهُ لِتَفضنُّلِهِ عَلَيهِم وَإحسانِهِ اللهِم، وَما بَدَأَهُم بِهِ مِن انعامِهِ الذي ما استَحَقُّوهُ.

(بحارالانوار ج71 ص174)

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

17 - فَإِن قَالَ ظِمَ أُمِرُوابِالصَّوم؟ قَيلَ:لِكَي يَعرفُوا اَلَمَ الجُوع وَالعَطش،فَيستَدلُّوا عَلى فَقرِ الاخِرَةِ،وَليَكُونَ الصَّائِمُ خاشِعاً،ذَلِيلاً مُستكينا مَأْجُوراً مُحتَسِباً عارِفاً صابراً لِما اَصابَهُ مِنَ الجُوعِ وَالعَطش، فَيستَوجِبُ الثَّوابَ.مَعَ ما فيه مِن الإكسارِ عَن الشَّهَوات،وَلِيكُونَ ذلكَ واعِظاً لَهُم في العاجل وَرائِضاً لَهُم عَلَى الإكسارِ عَن الشَّهَوات،وَلِيكُونَ ذلكَ واعِظاً لَهُم في العاجل وَرائِضاً لَهُم عَلَى اَداءِ كَلَّفَهُم وَدَليلاً في الآجل،وَلِيعرفُوا شِدَّةَ مَبلَغِ ذلكَ عَلى اَهلِ الفَقرِ وَالمَسكَنةِ في الدُّنيا،فَيُؤدُّوا اللهُ عَالَى لَهُم فِي اَموالِهِم... (بحارالانوار جَ96 في الدُّنيا،فَيُؤدُّوا اللهُم ما اَفتَرضَ اللهُ تَعالَى لَهُم فِي اَموالِهِم... (بحارالانوار جَ96 في الدُّنيا،فَيُؤدُّوا الِيهِم ما اَفتَرضَ اللهُ تَعالَى لَهُم فِي اَموالِهِم... (بحارالانوار جَ96)

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

18 - إنَّما جُعِلَت الجَماعَةُ لِئَلاَيكُونَ الإخلاصُ وَالتَّوحيدُ وَالاِسلامُ وَالعِبادَةُ لِلّهِ اللهِ اللهِ طاهِراً مَكشُوفاً مَشهُوراً لِأَنَّ فِي اِظهارِهِ حُجَةً عَلى اَهلِ الشَّرقِ وَالغَربِ لِلّهِ وَحَدَهُ. وَلِيَكُونَ المُنافِقُ وَالمُستَخِفُّ مُؤَدَّياً لِما اَقَرَّبِهِ بِظاهِرِ الاِسلام وَالمُراقَبَةِ

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

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

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

22. Silence is a door among the doors of wisdom. Indeed, silence begets & attracts love it is the proof of

23. Behave with the friend humbly & with the enemy carefully & the general people, with smiling & blooming face. 22

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

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

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 rebel ion. 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

26 عِلَّةُ الصَّلاةِ اَنَّها اِقرارٌ بِالْربُوبِيَّةِ لِلّهِ عَزَّوَجَلَّ، وَخَلعُ الأَنداد، وَقِيامٌ بَينَ يَدَي الجَبّارِ جَلَّ لَهُ بِالذُّلِّ وَالمَسكَنَةِ وَالخُصنُوعِ وَالإعتراف، وَالطَّلَبُ لِلإقالَةِ مِن سالِف الدُّنُوبِ ، وَوَضعُ الوَجهَ عَلَى الأرضِ كُلَّ يَوم خَمسَ مَرّات اعظاماً لِلّهِ عَزَّوَجَلَّ، وَأَن يَكُونَ ذاكِراً غَيرَ ناسٍ وَلا بَطِر، وَيَكُونَ خاشِعاً مُتَّذَلَّلاً راغِباً طالِباً لِلزِيادَةِ في الدين وَالدُّنيا مَعَ ما فيهِ مِنَ الإنزِجارِ وَالمُداوَمَةِ عَلى ذكر اللهِ عَزَّوَجَلَّ بِاللَّيلِ وَالنَّهارِلِئَلاَينسى العَبدُ سَيِّدَةُ وَمُدَبِّرَهُ وَخَالِقَهُ فَيَبطَر وَيَطغى وَيكُون في ذكر اللهِ عَزَّوَجَلَّ بِاللَّيلِ وَالنَّهارِلِئَلاَينسى العَبدُ سَيِّدَةُ وَمُدَبِّرَهُ وَخَالِقَهُ فَيَبطَر وَيَطغى وَيكُون في ذكرهِ لِربِّهِ وَقِيامِهِ بَينَ يَدَيهِ زاجِراً لَهُ مِنَ المَعاصِي وَمائعاً مِن انواعِ الفسادِ . في ذكرهِ لِربِّهِ وَقِيامِهِ بَينَ يَدَيهِ زاجِراً لَهُ مِنَ المَعاصِي وَمائعاً مِن انواعِ الفسادِ . (بحارالانوار ج82 ص261)

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 value able of virtues is doing good (to others) & providing shelter & refuge to those afflicted & fulfilling the hope of the person having hope from you. 26

27 ... وَالبُخلُ يُمَزِّقُ العِرضَ، وَالحُبُّ داعِي المَكارِهِ، وَأَجَلُّ الخَلائِقِ وَأَكرَمُها اصطِناعُ المَعرُوفِ، وَإِغاثَةُ المَلهُوفِ، وَتَحقِيقُ اَمَلِ الآمِلِ. (بحارالانوار ج78 ص 357)

28. Do not acquire & adopt the company of drinker & do not salute him. 27

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

29 حَرَّمَ اللهُ الخَمرَ لِما فيما مِنَ الفَسادِ وَمِن تَغييرِ عُقُولِ شَارِبِيها وَحَملِها اِيّاهُم عَلَى اِنكارِ اللهِ عَزَّوَجَلَّ وَالْفريَةِ عَلَيهِ وَعَلَى رُسُلِهِ وَسايِرِ ما يَكُونُ مِنهُم مِنَ الفِسادِ وَالقَتلِ وَالقَدف وَالزِّنا وَقِلَّةِ الإحتِجازِ مِن شَيءٍ مِنَ المَحارِمِ فَبِذلِكَ الفِسادِ وَالقَتلِ وَالقَدف وَالزِّنا وَقِلَّةِ الإحتِجازِ مِن شَيءٍ مِنَ المَحارِمِ فَبِذلِكَ قَضيَينا عَلَى كُلِّ مُسكِرِمِنَ الأَشْرِبَةِ أَنَّهُ حَرامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِن عاقِبَتِها ما يَأْتي مِن عاقِبَتِها ما يَأْتي مِن عاقِبَةِ الخَمرِ... (وسائل الشيعة ج17 ص262)

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

30- سَبِعَةُ أَشِياءٍ بِغَيرِ سَبِعَةِ أَشِياءٍ مِنَ الإستِهزاءِ:مَنِ استَغفَرَ بِلِسانِهِ وَلَم يَندَم بِقَلبِهِ فَقَدِ استَهزَأ بِنَفسِهِ. وَمَن سَأَلَ اللهَ التَّوفيقَ وَلَم يَجتَهِد فَقَدَ استَهزَأ بِنَفسِهِ. وَمَن سَأَلَ اللهَ الجَنَّةَ وَلَم يَصبِر عَلَى وَمَن استَهزَأ بِنَفسِهِ. وَمَن سَأَلَ اللهَ الجَنَّةَ وَلَم يَصبِر عَلَى الشَّدائِد فَقَد استَهزَأ بِنَفسِهِ. وَمَن تَعَوَّذَ بِاللهِ مِن النّارِ وَلَم يَترُك شَهُوات الدُّنيا فَقَد استَهزَأ بِنَفسِهِ. وَمَن تَعَوَّذَ بِاللهِ مِن النّارِ وَلَم يَترُك شَهُوات الدُّنيا فَقَد استَهزَأ بِنَفسِهِ. وَمَن ذَكَرَ اللهَ وَلَم يَستَبِق إلى لِقائِهِ فَقَد استَهزَأ بِنَفسِهِ. (بحارالانوار ج78 ص356)

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

31- صِل رَحِمَكَ وَلَو بِشربَةٍ مِن ماءٍ، وَ أَفضَلُ ماتُوصَلُ بِهِ الرَّحِم كَفُّ الأذى عَنها. (بحارالانوار ج78 ص338)

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

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

34. Meet & see each other so that you get friendlier with each other. 33

35. The one who repents upon the sins is like the one who does not have a sin. 34

36. Cleanliness is from the morality & character of Prophets. 35

37. The best wealth is the one by which the honor of man is protected. 36

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

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

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-Ugul 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

Eleventh Infallible Imam Jawad (as)

Name: Mohammed

Renouned Title: Jawad, Taqi (as)

Sub Title: Abu Ja'far

Father and Mother: Imam Ridha' (as) and Khaizrun (as)

Time & Place of Birth: 10th of Rajab 193 Hijrah in Medina Time & Place of: End of Ziqadah

Martyrdom: Year 220 lunar Hijrah at the age of 25 years by the effect of Poison given to him by the order of Motasim Abbasi through Umul Fazl (his wife) & the daughter of Mamoon.

Martyred at Baghdad.

Tomb: City of Kazmain near Baghdad. Life Duration: Two parts

- 1. Seven years before Imaate
- 2. 17 Years after commencements of Imamate coincident with the Government of two Taghoots (devils)

Mamoon & Motasim the seventh & Eight Abbasade caliphs.

His active Imamate Started at the age of seven & he was martyred at 25.

Forty Discourses from Imam Muhammad Taqi (as)

اربعون حديثاً

1– The one who trusts upon Allah, He shows him pleasure & felicity (makes him happy). And the one who depends upon Allah, He suffices the matters of his life. And the trust upon Allah is a fort where in nobody except a trustworthy faithful gets accommodated & placed.

And trust in Allah is the salvation from all evils & safety from all the enemies. And religion is the source of honor, & knowledge is treasure. And silence is a light. And the apex & climax of abstinence is avoiding sin. & temperance and fear of God.

And there is no destruction for religion such as innovation (heresy).

And there is nothing most spoiling & decaying for man than greed. And the people (matters) are corrected & set right by the ruler. And the supplication moves away (deviates) the calamities & disasters.

1- مَن وَثِقَ بِاللهِ أَراهُ السُّرُورَ، وَمَن تَوَّكُل عَلَيهِ كَفاهُ الأُمُورَ، وَالتِّقَة بِاللهِ حِصنٌ لاَيَتَحَصَّنُ فيهِ إِلاَّ مُؤمِن أَمِين وَالتَّوَّكُلُ عَلَى اللهِ نَجاةٌ مِن كُلِّ سُوءٍ وَحِرزٌ مِن كُلِّ عَدُوّ، وَالدِّينُ عِزُّ، وَالعِلمُ كَنزُ، وَالصَّمتُ نُورٌ، وَغايَةٌ الزُّهد الوَرَعُ، وَلا هَدمَ لِلدينِ عَدُوّ، وَالدَّينُ عَزَّ، وَالعِلمُ كَنزُ، وَالصَّمع، وَبِالرّاعى تَصلَحُ الرَّعِيَّةُ وَبِالدُّعاءِ مِن الطَّمَع، وَبِالرّاعى تَصلَحُ الرَّعِيَّةُ وَبِالدُّعاءِ تُصرَفُ البَليَّةُ... (اعيان الشيعة طبع الجديد ج2 ص35)

2. The one who makes a transgressor hopeful, the least of his punishment is deprivation. 2

3. Allah revealed to some of the Prophets: Nevertheless, your piety in the World makes you easy & comfortable.

Moreover, you're disconnecting from the world & turning toward me makes you honorable by me. But have you ever made anyone your enemy for me. And made a friend for me? (I.e. for my sake)? 3

4. The person who is present (sees) witnesses a matter & dislikes it is like the one who is absent about it (hasn't witnessed it) & the person who is absent (at the occurrence) of a matter & is pleased & approves it is like someone who has witnessed. (Was present while it occurred). 4

5. If the ignorant keeps silent, people would not differ. 5

6. It is sufficient for a man's being dishonest that he becomes the trustee of dishonest ones. 6

7. The one who lends ear to a speaker he has worshiped him. So if the speaker is from Allah's side (speaks the word of Allah) then he has adorned Allah and if the speaker is speaking from the tongue of Satan then he has worshiped Satan. 7

8. Delaying repentance is a deception & prolonging the period before making repentance is an amazingly wandering. And adducing pretexts & making excuses before Allah is an annihilation. And insisting upon sin is being (considering oneself) safe from the scheme of Allah. And no one ever thinks himself safe from the scheme of Allah except the community of losers. 8

9. The beneficence's & benevolences of Allah do not become great (abundant) for a person except it that the needs of the people toward him become greater (in number) so the one who does not bear (the burden of) those needs, puts his beneficence's into annihilation. 9

Four qualities assist one upon practicing, health & wealth & knowledge & divine grace.

11. Do know that you are not away from the sight of Allah, So see to it that in what condition you are living (sinfulness or piety). 11

12. The one who commits aggression & tyranny & the one who helps him upon it & the one who is

13. The person who gets wealthy by Allah's (help) people will be needy towards him & the one who guards himself against Allah's forbidden acts people will love him. 13

15. Trust in Allah is the price of every valuable commodity & the stairs to every lofty place. 14

16. How does he, whose guardian is Allah, get perished? And how can he, who is being pursued by Allah, get salvation. 15

17. Indeed, we do not find access to the love of Allah except by facing the enmity of lot many people. 16

18. And forbearance is the dress of scholar so do not get yourself dressed off, it. 17

19. And if the scholars conceal & hide their admonition inside themselves & seeing the spiritually dead & gone astray they do not revive & give life & guide them then they are dishonest in their interiors. 18

20. So I commend you to have fear of Allah (guarding against sins) since, there lies in it the safety & security from perishing & annihilation. And it is beneficial in confrontation & change of circumstances. Allah (SWT) sustains that thing for man in which he is driven away by his mind through his virtue of piety. And enlightens the darkness, blindness, & ignorance of His servant's mind by his piety. And saved Noah & his companions in the arc (ship) by & through piety. And saved Saleh & his companions from the lightening & those having patience are saved & secured by piety. 19

21. Beware of the company of evil person since he is like a sword which is apparently beautiful looking & it's effect is bad (in spilling blood on the way of falsehood.) 20

22. The one who conceals the (way of) prosperity & progress from you has done enmity to you. 21

23. The honor of faithful lies in his needless from the people. 22

24. The one who acts without knowledge destroys & ruins more than rectifies. 23

25. The one who obeys his lustful desire & passions has helped his enemy reach (achieve) his wish. 24

26. The faithful needs three qualities, the grace & succor of Allah.

And an admonition & preacher of his own interior. And accepting the word of the one who admonishes him. 25

27. Modesty is the decoration of poverty & thanksgiving is the decoration of ambience & wealth. And patience & endurance is the ornament & decoration of calamity & distress. And humility is the decoration of lineage. And eloquence is the decoration of speech; & committing to memory is the decoration of tradition. And bowing the shoulders is the decoration of knowledge. And the decency & good morale is the decoration of mind. And smiling face is the decoration of munificence & generosity. And not boasting of doing favor is the decoration of good deed. And humility is the decoration of service. And spending less is the decoration of contentment. And abandoning the meaningless & unnecessary things is the decoration of abstention & fear of Allah. 26

27- أَلعفَافُ زِينَةُ الفَقرِ، وَالشُّكرُ زِينَةُ الغِنى، وَالصَّبرُ زِينَةُ البَلاءِوَالتَّواضعُ زِينَةُ الحَسَب، وَالفَصاحَةُ زِينَةُ الكَلامِ وَالحِفظُ زِينَةُ الرِّوايَةِ، وَخَفضُ الجَناحِ زِينَةُ العَلمِ. وَحُسنُ الأَدَبِ زِينَةُ العَقل، وَبَسطُ الوَجِهِ زِينَةُ الكَرَم، وَتَركُ المَن زِينَةُ العَدُوفِ، وَالخُشُوعُ زِينَةُ العَقل، وَالتَّقلُّلُ زِينَةُ القَناعَةِ، وَتَركُ مالا يَعني زِينَةُ المَعرُوفِ، وَالخُشُوعُ زِينَةُ الصَّلاةِ، وَالتَّقلُّلُ زِينَةُ القَناعَةِ، وَتَركُ مالا يَعني زِينَةُ المَعرُوفِ، وَالخُشُوعُ زِينَةُ الصَلاةِ، وَالتَّقلُّلُ زِينَةُ القَناعَةِ، وَتَركُ مالا يَعني زِينَةُ المَعرُوفِ، وَالخُسُوعُ زِينَةُ الوَرَع. (احقاق الحق ج12 ص434)

28. Be firm so as to reach the goal or get neared to it. 27

29. Indeed the trustworthy & reliable brothers are the provisions & reshositores for each other. 28

30. The supply of enhancement & abundance (of beneficence) from Allah does not get cut off till the thanksgiving of servants gets disconnected. 29

31. The people of good deeds are needier towards practicing them then those who have the need of them. Because they (good doers) have the reward, pride & memories of those deeds for themselves & to their credit. So the man who performs a good deed first of all it's, benefit reaches his own self. 30

32. There are three (acts, which make the servants reach the good pleasure & approval of Allah

- 1. Plentifulness of repentance.
- 2. Soft natured & forbearance.
- 3. Abundance of alms giving.

And there are three acts the doer of which does not repent.

- 1. Not making hurry.
- 2. Taking advice.
- 3. Trusting Allah while making decision.31

33. The person who abandons conciliation with people so the undesirable (gloom misery, distress) gets nearer to him. 32

34. The man who does not know the ways of arrival & entry the ways of exit & exodus will tire & irk him.

35. The one who get satisfied & contented with a thing before recognition & information so he has presented himself to annihilation, & a troublesome & awful end. 34

36. The one who rides (the horse of) lusty desire his faults & slips are irreparable & non compensable. 35

37. The boon & benevolence which is not thanked for is like the sin not forgiven. 36

38. Good state & sound health is the best providence & grant of Allah. 37

39. Do not make remedy, for, a matter whose time of remedy has not yet come, for, you shall repent & bereave and of course the (span) length of your ages do not grow & longevity but your hearts get hard.

Be merciful to your weak & meek one. And seek the mercy of Allah by having mercy & beneficence upon them. 38

40. And do know that indeed Allah is the All clement & All knowing & His wrath is upon the one who does not accept His pleasure. And verily the one who does not accept His grant is refused that. And the one who does not accept his guidance goes astray. 39

مِنهُ هُداهُ. (احقاق الحق ج12 ص359)

- 1. Ayan ush-Shia (modem print) Vol. 4, P 35
- 2. Ehqaq ul-HaqqVol. 12, P 436
- 3. Tuhaf al-Uqul P 456
- 4. Tuhaf al-Uqul P 456
- 5. Ehqaq ul-Haqq, Vol. 12, P 432
- 6. Ayan ush-Shia New Edmon Vol. 2, P 36
- 7. Tuhaf al-Uqul P 456
- 8. Tuhaf al-Uqul P 456
- 9. Ehqaq ul-Haqq, Vol. 12, P 428
- 10. Ehqaq ul-Haqq, Vol. 12, P 436
- 11. Tuhaf al-Uqul P 455
- 12. Ehqaq ul-Haqq, Vol. 12, P 432
- 13. Ehqaq ul-Haqq, Vol. 12, P 429
- 14. Bihar ul-Anwar Vol. 78, P 364
- 15. Ehqaq ul Haqq, Vol. 12, P 436
- 16. Bihar ul-Anwar Vol. 78, P 363)
- 17. Bihar ul-Anwar Vol. 78, P 362)
- 18. Bihar ul-Anwar Vol. 78, P 361)
- 19. Bihar ul-Anwar Vol. 78, P 358)
- 20. Bihar ul-Anwar Vol. 78, P 364
- 21. Bihar ul-Anwar Vol. 78, P 364
- 22. Bihar ul-Anwar Vol. 78, P 365
- 23. Bihar ul-Anwar Vol. 78, P 364
- 24. Bihar ul-Anwar Vol. 78, P 364
- 25. Bihar ul-Anwar Vol. 78, P 358
- 26. Ahqaq ul-HaqqVol. 12, P 434
- 27. Bihar ul-Anwar Vol. 78, P 364
- 28. Bihar ul-Anwar Vol. 78, P 362
- 29. Tuhaf al-Uqul, P 457
- 30. Ehqaq ul-HaqqVol. 12, P 437
- 31. Ehqaq ul-Haqq, Vol. 12, P 438
- 32. Bihar ul-Anwar Vol. 78, P.364
- 33. Bihar ul-Anwar Vol. 78, P .364
- 34. Bihar ul-AnwarVol. 78, P .364
- 35. Bihar ul-Anwar Vol. 78, P .364
- 36. Bihar ul-Anwar Vol. 78, P.365
- 37. Ayun ush-Shia, Mordern Print, Vol. 2, P.36
- 38. Ehqaq ul-Haqq Vol. 12, P 4.31
- 39. Bihar ul-Anwar Vol. 78, P .359)

The twelvth infallible Imam Ali Naqi Hadi (as)

Name: Ali (as)

Renouned Titles: Hadi, Naqi (as)

Sub Title: Abul Hassan (The Third)

Father and Mother: Imam Jawad (as) & Samana (as)

Time & Place of Birth: 15th of Zilhajah, 212 Hijrah at Medina

Time & Place of Martyrdom: 3rd of Rajab, 254 Hijrah, at the age of 24 year in the city of samara poisoned to martydom by the conspiracy of Motaiz the 13 th caliph of Bani Abbasade.

Tomb: Samera, Iraq.

Duration of life three parts.

- 1. Eight years pre .lmamate from 212 to 220 Hijrah.
- 2. Duration of Imamate: 12 Years before the reign of Motawakil from 220 to 2.3.3 Hijrah.
- .3. Duration of Imamate in most difficult & hardest conditions, 14 years of it being coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph & Then The caliphs afterwards.

Forty Discourses from Imam Ali Naqi (as)

1. There is no security from the evil of the one who is disregarded & humiliated in his own eyes. 1

2. The world is a market, a community reaps benefit in it & there is another one which faces loss. 2

3. The one who is pleased with himself: (his own state & condition) those displeased & angry with him shall get abundant in number. 3

4. Poverty & adversity is the cause of getting the soul's rebel ion & revolt & the gravity of dismay. 4

5. Better than the good deed is the one who performs it. And more beautiful than the beauty (of speech) is the teller of it (decent words). And superior to the knowledge is its bearer & carrier. And worse than the evil is it's attracter. And more horrible than the horror is the one who rides it. 5

6. Allah cannot be defined & described except with what He has defined himself. And how can that one (Allah) be defined wits are unable from the perception of who me & the imagination & fancy are short of finding him. And the memories of mind are unable to encompass him & the eyes & vision is unable to sight & summoned him. And lack (the strength of) limiting & encompassing him. And the eyes are short of strength & weak from seeing & bounding him. 6

7. The one who thinks he is obliged to commit sin has attributed the responsibility of his sin towards Allah & has accused Him of cruelty & excess upon His servants. 7

8. Allah has lands upon earth He loves it that he is prayed & supplicated in those lands & whosoever prays & supplicates over there He grants it. (The Hayer of Imam Hussain (as) is one of those). 8

9. Whenever a time comes that the justice overwhelms & over comes cruelty it is prohibited to form negative bad conjecture & opinion about anyone except when one knows it about him. And whenever a time comes that the cruelty & oppression over whelms the (quantum of) justice then one must not have good opinion about the beneficence of a person till such time he knows it (for sure). 9

10. The person who meets death on the way towards seeking the right, & does not reach it, is upon beneficence. And this is the word of Allah wherein he says.

'The one who comes out of his house as a migrant towards Allah & His prophet then the death finds him (on that way) his reward is upon Allah.' 10

11. Whosoever has the fear of Allah, people fear him & the one who obeys Allah, people obey him11

12. Compensate & remind yourself of regrets & envoys of dissipations by giving priority & preference to fore sighted ness, resolution & sound judgment. 12

13. Jealousy is the cause of erosion of good deeds & the attracter of chastisement. 13

14. The torturing & teasing of parents is followed by shortage (of sustenance) & being driven towards belittlement. & humiliation14

15. Wrath & anger is the key to difficulties & hardships but (at the same time) it is better than nursing grudge. (Malice) 15

16. The one who obeys the creator does not have the fear of anger & wrath of the creatures & the one who makes Allah angry & displeased must know that the creatures will (certainly) become angry with him. 16

17. Indeed, both the scholar & the student share the prosperity. 17

18. Waking up in the night makes the sleep sweeter & hunger increases the nicety & decency of food. (Imam intends to invoke & encourage the people to keep fast & offer prayers.) 18

19. Mind the time when you would be lying before your family members & there would be no physician to stop it (death) & no friend to benefit you. 19

20. The one who performs a deed & his heart does not believe in that deed, Allah will not accept any of his practices; but that it be along with the sincerity of intention. 20

21. The one who considers himself to be safe from the planning of Allah & his painful chastisement & wrath commits arrogance till His devine will catches hold of him. And His ordinance gets implemented.

22. Sustain & prolong the beneficences & benevolences by decent neighborhood with them. And keep seeking the benevolences by thank giving, over those. 22

23. The one who has a clear cut proof & evidence from Allah the hardships of life become light for him; although, he is cut into pieces & spread out & scattered. 23

24. Allah has made the world a place of calamities & the resurrection day the spot of rewards. And He has made the anguishes & calamities of life a media & way to the rewards of justice day. And made the reward of resurrection day are the replacement & compensation for the troubles & anguishes of world (life). 24

25. When Allah intends a beneficence & benevolence for His servant he accepts the admonition of those admonishing him. 25

26. The silly (insane) rightful is on the verge of extinguishing & putting out the light of his righteousness through his stupidity & unwiseness. 26

26- إِنَّ المُحِقَّ السَّفيهَ يَكادُ أَن يُطفِئَ نُورَ حَقِّهِ بِسَفَهِهِ. (تحف العقول ص483)

- 27. Imam Ali Naqi (as) addressing caliph Mutta wakkll Abbasi the 10th tyrant ruler of Abbasades recited the following rhymes which said.
- 1. They made the lofty & high peaks their residence & permanently stationed armed guards to watch that. But none of those could stop the death from approaching them.
- 2. Finally & consequently after all that grandeur they were dragged from their grand palaces into the ditches of graves & how unfortunately they fell into those bad steeps.
- 3. after the burial the voice of the caller of Allah raised saying ', Where did those decorations, crowns, (Magnanimities) ostentations, go?

Where did those wealthy & luxurious faces, in front of whom curtains & laurels were hung & placed go?

- 4. at the time of their being questioned the grave answers eloquently, these are the faces which are presently the attacking spot of the worms & insects.'
- 5. They ate & drank for long times (all they desired) & right now they are themselves being eaten up. (By insects)
- 6. For ages they built houses to dwell in but they got separated & away from those houses & transferred to another place.
- 7. They had been accumulating riches & wealth's for long times but (now) they dispersed all of those wealth's among their enemies & then departed. 27

وَاستُنزلوا بعد عِزِّعَن مَعاقِلِهِم

وَأُسكِنُوا حُفَراً يا بِئِسَ ما نَزَلوُا

ناداهُمُ صارخٌ مِن بَعدِ دَفنِهِمُ

أَينَ الأَساوِرُ وَالتّيجانُ وَالحُلَلُ

أَينَ الوُّجوُّهُ الَّتِي كَانَت مُنَعَّمَةً

مِن دُونِها تُضرَبُ الأَستارُ وَالكلَلُ

فَأَفْصَحَ القَبِلُ عَنهُم حينَ ساءَلَهُم

تِلكَ الوُجوُّهُ عَلَيها الدَّوْدُ يَقتَتِلُ

قَد طالَما أَكَلُوادَ هراً وَقَد شَرِبُوا

فَأُصبَحُوا اليَومَ بَعدَ الأَكل قَد أَكِلُوا

وَطَالُما عَمَّرِوُا دَوْراً لِتُسكِنَهُم

فَفارَقُوا الدُّورَ وَالأَهلينَ وَانتَقَلوُا

وَطالَما كَنَّزِوُا الأَموالَ وَادَّخَرِوُا

فَفَرَّقُوها عَلَى الأَعداءِ وَارتَحَلُوْا

28. Wealth (means) the scarcity of your aspirations & longings & getting contented with what could be sufficient for you. 28

29. To be enraged & angry with somebody who is under your hand is reprehensible & blamable. 29

30. The prosperity of thankfulness of the thankful person is more of a benevolence & beneficence for him than the boon for which the thanksgiving became obligatory. Because, benevolence is a necessity of life but thanksgiving is boon, benevolence, & reward (both). 30

31. The people's (honor & personality) in the world are with wealth & in the Hereafter by their practices.

32. Beware of Jealousy for it's effect will appear upon you & it shall not affect your enemy. 32

33. Wisdom does not have effect upon the perverse, & corrupt natures. 33

34. Disputing & arguments destroys the old friendship. 34

35. Do not wish purity (sincerity) from the one with whom you are angry & displeased & faithfulness from the one whom you have betrayed (committed treachery with). 35

36. The one who is ridding upon an unmoving animal is the prisoner of his self & the ignorant is the

prisoner of his tongue.

1. A Person's ridding an animal puts him in a state or pride which originates from the lusty desires & passions or ego.

37. The person who specifies his love & opinion together for you. You (too) specify your obedience for him. 36

38. Talking nonsense & futile things is the enjoyment & pleasure of foolish & insane ones, and the activity of ignorant ones. 37

39. The calamity is one, for the patient & fore bearing person, & two (calamities) for the one who (makes fuss) gets impatient & anxious. 38

40. Self-conceit stops & restrain from seeking knowledge & becomes the cause of (people's) despise, scorn, & ignorance.39

- 1. Tuhaf al-Uqul P 483
- 2. Bihar ul-Anwar Vol. 78, P 368
- 3. Bihar ul-Anwar Vol. 78. P 368
- 4. Bihar ul-Anwar Vol. 78, P 368
- 5. Ayun ush-Shia Vol. 2 (modem print) P 39
- 6. Tuhaf al-Uqul P 82
- 7. Tuhaf al-Uqul P 482
- 8. Tuhaf al-Uqul P 482
- 9. Ayun ush-Shia Vol. 2, P 39 Modem Print
- 10. Tuhaf al-Uqul P 472
- 11. Tuhaf al-Uqul P 472
- 12. Bihar ul-Anwar Vol. 78, P 370
- 13. Ayun ush-Shia Vol. 2, P 39 Modem Print
- 14. Bihar ul-AnwarVol78, P369
- 15. Ayun ush-Shia Vol. 2, P 39 Modem Print
- 16. Bihar ul-Anwar Vol. 78, P 367
- 17. Bihar ul-Anwar Vol. 78, P 367
- 18. Ayun ush-Shia, Vol. 2, P 39
- 19. Ayun ush-Shia. Vol. 2. P 39. Modem Print
- 20. Tuhaf al-Ugul P 473
- 21. Tuhaf al-Uqul P 483
- 22. Ayun ush-Shia. Vol. 2. P 39 Modem Print
- 23. Tuhaf al-Uqul P 83
- 24. Tuhaf al-Uqul P 483
- 25. Tuhaf al-Uqul P 481
- 26. Tuhaf al-Uqul P 483
- 27. Ayun ush-Shia. Vol. 2, P.38
- 28. Ayun ush-Shia Vol. 2, P.39, Modem Print
- 29. Bihar ul-AnwarVol. 78. P.370
- 30. Tuhaf al-Uqul P 483
- 31. Ayun ush-Shia Vol. Vol. 2. P 39. Modem Print
- 32. Ayun ush-Shia Vol. 2. P 39. Modem Print
- 33. Ayun ush-Shia Vol. 2. P 39. Modem Print
- 34. Ayun ush-Shia, Vol. 2, P 3
- 35. Ayun ush-Shia 2, P 39, Modem Print
- 36. Tuhaf al-Uqul P 483
- 37. Bihar ul-Anwar Vol. 78, P 369
- 38. Ayun ush-Shia, Vol. 2, P 39, Modem Print
- 39. Ayun ush-Shia, Vol. 2, P 39, Modem Print

The Thirteenth Infallible Hassan Askari (as)

Name: Hassan (as)

Renouned Title: Askari

Subtitle: Abu Muhammad

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

Time & Place of Birth. 8th Rabi usani or 24rth 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)

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

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

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

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 lmitation). 4

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

6. Whoever admonishes his brother secretly he has decorated him & the one who admonishes him openly & publicly has vilified & rebuked him.6

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

9. The person who rides the back of falsehood, lands upon the house of regret & shame.9

10. Rage & anger is the key to all evils. 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

12. How shameful & abominable is that a faithful becomes inclined toward a thing which degrades &: belittles him. 12

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

14. There is nothing over &: above two qualities, belief & faith upon Allah & benefitting the faithful brethren. 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

16. Humbleness is a boon & beneficence which does not get subjected to the jealousy of people. 16

17. It is against the etiquettes to express joy &: pleasure before the grieved on. 17

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

19. All the evils are present together in a house & lying is the key to it. 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

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

22. The one who praises an incapable & undeserving person stays at the abode of the accused person. 22

23. The weakest of the enemies from strategic point of view is the one who manifest & reveals his enmity. 23

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

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

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

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 & impetuousness. 28

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

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

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

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

33. Refrain & avoid fame seeking & striving for power, as these two invite man towards annihilation. 33

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

plentifuiness of service is exuberantly & plentifully meditating into the affair of Allah. 34

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

36. A greedy one does not get more than what has been destined for him. 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

38. Laughing without any amazement is (a sign of) ignorance.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 &

39- إِنَّكُم في آجالٍ مَنقُوصَةٍ وَأَيّامٍ مَعدُودَةٍ ،وَالمَوتُ يَأْتِي بَغْتَةً، مَن يَزرَع خَيراً يَحصِد غِيطةً،وَمَن يَزرَع شَرَّاً يَحصِد نَدامَةً لِكُلِّ زارعٍ ما زَرَعَ. (تحف العقول صحدِد غِيطةً،وَمَن يَزرَع شَرَّاً يَحصِد نَدامَةً لِكُلِّ زارعٍ ما زَرَعَ. (تحف العقول صحدِد)

40. The one who does not have the fear of people (in committing sin) will not be afraid of Allah.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-Ugul 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-Ugul 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 3771
- 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

Fourtneeth Infallible twelveth Imam Mahdi

Name: (Mahdi) The name sake of Prophet (S)

Renowned Titles: Mahdi, Mauood, The Imam e Asr, Sahib Uz Zaman, Baqiyyat Ullah, Qaim (Arwahana Lahul Fida) (May our souls be sacrificed for him)

Father and Mother: Imam Hassan Askari and Narjis Khatoon (as)

Time & Place of Birth: 15th of shabban, year 255 or 256 Hijrah, in Samara and Remained under the guardianship of his father for nearly five years in secrecy.

Duration of life: Four Phases"

- 1. Childhood: Secretly nursed by his father upto a period of five years so that he may remain safe & secure from the harm of the enemies. And when his father was martyred in 260 Hijrah, the post of Imamate was shifted over to him.
- 2. The short & small occultance: Started from the year 260 Hijrah & ended in 329 Hijrah, comming to nearly 70 years.
- 3. The major occultance: Began in the year 329 Hijrah & till Allah pleases that he appears, it will continue on.
- 4. The shinning period of his advent.

Forty Discourses from Imam Mahdi (as)

اربعون حديثاً

عن الامام مهدّي (عجل لله تعالى فرجه)

1. Indeed the divine destinies will never be over whelmed & overcome & the divine will does never get rejected & nothing can supersede the divine grace.1

2. Allah has not created the creations as futile & in vain. & has not let them go aimless & purposeless. 2

3. Allah raised *Mohammed* (S) as beneficence for the worlds & completed His favors with him & ended the (series of) Apostles by him. And sent him toward all the people (for their guidance). 3

4. He (SWT) says "AUF LAM MEEM (الم) Do men think that they will be left alone on saying we believe, $\frac{1}{2}$ not tried?"

So he says: ',How people have undergone test & trial & how do they wonder around In astonishment & bewilderment sometime to the left & some times to the right. They have been detached from their religion or involved in doubts (ambiguity) or have become the enemy of the right. Or they are ignorant of the true traditions & correct prophecies & information's. Or they intentionally forget what they know. Do know it that the earth never gets empty & void of authority (argument) of Allah (the Prophet or Imam) whether he is evident & apparent or hidden & concealed (from the eyes)

(Chapter: decree from the master (Imam) of the age.) 4

فَارَقُوا دِينَهُم أَمِ اَرِتَابُوا اَم عَانَدُوا الْحَقَّ اَم جَهِلُوا ماجاءَت بِهِ الرِّواياتُ الصادِقَةُ وَالأَخبارُ الصَّحِيحَةُ اَو عَلِمُوا ذَلِكَ فَتَناسُوا مَا يَعلَمُونَ اَنَّ الاَرضَ لا تَخلُو مِن حُجَّةٍ إِمّا ظَاهِراً وَامّا مَعْمُوراً. (كمال الدين ج2 ص511)باب (توقيع من صاحب الزمان)

5. Have you not heard the word of Allah that ",O believers obey Allah & the Prophet (S) & those In authority from among you". Has Allah ordained anything except what is stable & constant up to the day of resurrection? Do you not see that Allah made shelters for you to seek refuge & flags to get guided right from the age of Adam (as) to the previous Imam (i.e. Imam Hassan Askari (as).

Whenever a flag disappeared another flag appeared. And when one star disappeared another star rose. So when Allah turned his soul back toward Himself you presumed that Allah disconnected the medium between Himself & His creations. Nay, never at all has or would this happen till the dooms day, & the order of Allah gets manifested, where as they the (infidels) dislike it. 5

5- أمّا سَمِعتُمُ اللهَ عَزَّوَجَلَّ يَقُولُ « يا أَيُّهَا الَّذينَ آمَنُوا أَطيعُوا اللهَ وَأَطيعُوا الرَّسُولَ وَأُولِي الأَمرِمِنكُم » هَل أَمرِ اللّه بِما هُوَ كَائِنٌ إلى يَومِ القِيامَةِ ؟ أَولَم تَروا أَنَّ اللهَ عَزَّوَجَلَّ جَعَلَ لَكُم مَعاقِلَ تَأْوُونَ إِلَيهَا وَأَعلاَماً تَهتَدُونَ بِهامِن لَدُون آدَمَ عَلَيهِ السَّلامُ إلى أَن ظَهَرَ المَاضِي (أَبُو مُحَمَّد) صَلَواتُ اللهِ عَلَيهِ كُلَّما غابَ عَلَمٌ بَدا عَلَمٌ وَإِذا أَفَلَ نَجمٌ طَلَعَ نَجمٌ، فَلَمَّا قَبَضَهُ اللهُ إلَيهِ ظَنَنتُم أَنَّ اللهَ عَزَّوَجَلَّ قَد قَطَعَ السَّببَ بَينَهُ وَبَينَ خَلقِهِ . كَلاّ ما كانَ ذلكَ وَلا يَكُونَ حَتّى تَقُومَ السَّعَةُ ويَظَهَرَ امرُاللهِ عَزَّوَجَلَّ وَهُم كارِهُونَ . (كمال الدين ج2 ص48)

6. The past (Imam Hassan Askari) crossed over the way of his fore fathers with great prosperity, & success, & disappeared from the sights. He followed the conduct of his ancestors with great exactness & similarity and led his life without any difference. His testament & knowledge. & the one who is his successor & follows the same program & way exists among us. And nobody ever disputes his place & office with us except the cruel sinner. And the one except us who proclaims the post of Imamate is an infidel. And if it was not that Allah's order is not to be subdued and His secrets are not to be revealed I would have manifested to you my right in a way that your minds would have glowed & your doubts would have cast off but only that which Allah desires takes place. And there is a fixed time for everything therefore, be pious & be obedient to us. 6

6- «... إِنَّ الماضى (ع) مَضى سَعِيداً فَقِيداً عَلى مِنهَاجِ آبائِهِ عَلَيهمُ السَّلامُ حَذَقَ النَّعلِ بِالنَّعلِ وَفِينا وَصِيَّتُهُ وَعِلمُهُ وَمَن هُوَ خَلَفَهُ وَمَن يَسُدُّ مَسَدَّهُ وَلا يُنازِعُنا مَوضِعَهُ إِلاَّ ظَالِمٌ آثِمٌ وَلا يَدَّ عِيهِ دُونَنَا اللهِ جَاحُدُ كَافِرٌ وَلوَلا أَنَّ اَمرَ اللهِ لا يُغلَبُ مَوضِعَهُ اللهِ ظَالِمٌ آثِمُ وَلا يَدَّ عِيهِ دُونَنَا اللهِ جَاحُدُ كَافِرٌ وَلوَلا أَنَّ اَمرَ اللهِ لا يُغلَبُ وَسِرَّهُ لا يُظهَرُ وَلا يُعلَنُ لَظَهرَ لَكُم مِن حَقِّنا ما تبهَرُمِنهُ عُقُولُكُم وَيُزيلُ شَكُوكَكُم وَسِرَّهُ لا يُظهرُ وَلا يُعلَنُ لَظَهرَ لَكُم مِن حَقِّنا ما تبهَرُمِنهُ عُقُولُكُم وَيُزيلُ شَكُوكَكُم لَكُمْ مَاشَاءَاللهُ كَانَ وَلِكُلِّ اَجَلٍ كِتَابٌ فَاتَّقُوا اللهَ وَسَّلَمُوا لَنَا. (البحار ج53 كَانَ وَلِكُلِّ اَجَلٍ كِتَابٌ فَاتَّقُوا اللهَ وَسَّلَمُوا لَنَا. (البحار ج53 صَ17)

7. And when the incidents occur & take shape then turn to those who describe our Hadiths since they are my proof & authority over you & I am the authority of Allah upon them. 7

8. Oh Allah bestow upon our (religious) scholars the piety in the world & admonition to others.

And to the students & researchers, the struggle, search & keenness & eagerness for getting knowledge. And to the listeners the following & acceptance (of what they hear from them). And to the patients of the Muslims cure & comfort. And to our dead & deceased ones the kindness & compassion. And to our old & aged ones grace & peace & tranquility. And to our youth reference & conversion & repentance. And to the ladies modesty & shame. And to our wealthy ones the humility & amplitude & to our poor & have no the patience & contentment. 8

8- « اَللَّهُمَّ .. وَتَفَضَّل عَلَى عُلَمائِنا بِالزُّهدِ وَالنَّصِيحَةِ، وَعَلَى المُتَعَلِّمِينَ بِالجُهدِ وَالرَّغبَةِ، وَعَلَى مَرضَى المُسلِمينَ بِالشِّفاءِ وَالرَّغبَةِ، وَعَلَى مَرضَى المُسلِمينَ بِالشِّفاءِ وَالرَّحةِ، وَعَلَى مَشايخِنا بِالوَقارِ وَالسَّكِينَة ، وَعَلَى وَالرَّحةِ، وَعَلَى مَشايخِنا بِالوَقارِ وَالسَّكِينَة ، وَعَلَى الشَّبابِ بِالإنابَةِ وَالتَّوبَةِ، وعَلَى النِّساءِ بِالحَياءِ وَالعِفَّةِ، وَعَلَى الأَغنِياءِ بِالتَّواضعِ وَالسَّعَةِ، وَعَلَى الأَغنِياءِ بِالتَّواضعِ وَالسَّعَةِ، وَعَلَى الفُقراءِ بِالصَّبرِ وَالقَناعَةِ... (المصباح للكفعي ص 281)

9. Our hearts are the utensils of the Divine will so when Allah wishes something, we too wish the same.

10. So know it there is no relation & kinship between Allah & any individual. 10

11. So know it that the right of Imamate is with us & among us. And who so ever says (believes) it to be with others than us, he is a blamer, liar. And nobody except us claims it but the gone astray & deviated one. 11

12. Oh Allah, for the right of the one who supplicates to you, & calls you in the oceans & lands. Peace be upon Muhammad & his household. And grant the vastness & abundance of sustenance to the poor men & women of the faithful's. And bestow health & cure & comfort upon the patients & diseased among the faithful men & women. And mercy & magnanimity over the faithful men & women. And beneficence & benevolence, & forgiveness to their dead ones. And grant to their travelers a safe & handful return to their homelands.

For the sake of the right of Muhammad & all His household. 12

12- اِلهى بِحَقَّ مَن ناجاكَ ،وَبِحَقَّ مَن دَعاكَ في البَحرِ وَالبَرَّ، صَلِّ عَلَى مُحَمَّدِ وَآلِهِ، وَتَفَضَّلُ عَلَى فُقَراءِ المُؤمِنِينَ وَالمُؤمِنات بِالغِنى وَالسَّعَةِ، وَعَلَى مَرضَى المُؤمِنِينَ وَالمُؤمِنات بِالشِّفاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلَى أُحياءِ المُؤمِنِينَ وَالمُؤمِنات بِالشَّفاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلَى أُحياءِ المُؤمِنِينَ وَالمُؤمِنات بِالمَغفِرةِ وَالمُؤمِنات بِاللَّطف وَالكِرامَةِ، وَعَلَى أُموات المُؤمِنينَ وَالمُؤمِنات بِالمَغفِرةِ وَالرَّحمَةِ، وَعَلَى غُرَباءِ المُؤمِنِينَ وَالمُؤمِنات بِالرَّدِ إلى اوطانِهِم سَالِمِينَ وَالرَّحمةِ، وَعَلَى غُرباءِ المُؤمِنِينَ وَالمُؤمِنات بِالرَّدِ إلى اوطانِهِم سَالِمِينَ عَالمَعْمِنَ. (المصباح للكفعمى صـ306)

13. Those who fix a time (regarding the advent of Imam Mahdi (as)) are liars. 13

14. And the how-ness of benefiting from me in my occultation is like the benefiting from the sun when it disappears from the eyes behind the clouds. 14

15. Oh Allah, the calamity has become great, & the secret has become revealed & open, & the curtains have been removed (from the works) & the hopes have discontinued & the earth has become narrow & the sky has refused the showers of blessing & you are the helper & to you the complaint has to be made. And we have got to depend upon you in hardships & easiness. 15

16. And indeed I am the safety & security for the people of the earth. 16

17. Allah does not accept for the righteousness (any thing) except completion & for the falsehood (any thing) except downfall. 17

18. And pray much for the quickness of deliverence for that is your (own) deliverence. 18

19. I am the last & final of the legatees (guardians) & for my sake Allah repulses the calamity from my family & shias. 19

20. And as for the reason of the incidence of occultation so Allah says', Oh those who believe! Do not question about the things which if get apparant & dislosed to you you would feel bad about those.' 20

21. Oh Allah, if I obey you then praise & Eulom' is for you & if I disobey & commit sin then proof & authority is for You. Comfort & deliverence is from You. Glorified is the Allah who grants boon & beneficience & accepts thankgiving & gratitude & Glorified is the Allah who has the power & forgives.

Oh Allah if I commit a sin (disobedience), so I obey You in some thing which is the most beloved one to You & that is faith in You. I do not believe in a son for You & I have not taken a partner for You.

And this is a favour from You to me & not a favour from me to You. 21

21- اَللَّهُمَّ إِن اَطَعتُکَ فَالمَحمَدَةُ لَکَ وَإِن عَصيَتُکَ فَالحُجَّةُ لَکَ مِنکَ الرَّوحُ وَمِنکَ الفَرَجُ،سُبحانَ مَن اَنعَمَ وَشَکَرَ،وَسُبحانَ مَن قَدَرَ وَغَفَرَ، اَللَّهُمَ إِن كُنتُ قَد وَمِنکَ الفَرَجُ،سُبحانَ مَن اَنعَم وَشَكَرَ،وَسُبحانَ مَن قَدَرَ وَغَفَرَ، اَللَّهُمَ إِن كُنتُ قَد عَصيَتُکَ فِإِنِي قَد اَطَعتُک في اَحَبِّ الأَشياءِ اللَيکَ وَهُوَ الإيمانُ بِکَ، لَم اَتَّخِذ لَکَ وَلَداً وَلَم اَدعُ لَکَ شَريکاً، مَنّا مِنکَ بِهِ عَلَيَّ، لا مَنّا مِنّي بِهِ عَلَيکَ... (مهج وَلَداً وَلَم اَدعُ لَکَ شَريکاً، مَنّا مِنکَ بِهِ عَلَيَّ، لا مَنّا مِنّي بِهِ عَلَيکَ... (مهج الدعوات ص595)

22. And the person who eats anything from our wealth money (like khomas) indeed, he eats up fire (putting fire into his belly) & soon he will enter the hell fire. 22

23. So every one of you must practice (in a manner) so as to get closer to our love & must take distance from thing which brings closer to our displeasure & anger. 23

24. So shut the doors of querries which are not benefitial (meaning-ful) for you. 24

25. I am the Mahdi (the rightly guided one) I am the upholder & upkeeper of the age. I am the one who fills it (the earth) with justice just as it is filled up with aggression & cruelity. The earth does not remain empty of the Proof & authority of Allah. 25

26. And make (turn) your intention towards us with love based upon the conspicuous sunnah (traditoins). 26

27. Oh Allah grant us the divine grace about obedience & taking distance from sin, & the truth of intention & the recognition of honour & grace & bestow upon us the beneficience of guidance, And uphold upkeep our tongues with truth & wisdom & fill our hearts with knowledge & recognition (of Allah). And purify our interior (bellies) from forbidden & doubtful things. And constrain our hands from

aggression, oppression & theft (stealing). And cover our eyes from trangression (veiwing the fobidden things) & the dishonesty (of looks) And obstruct & cover our ears from listening & lending ear to futile & fake talk & back bitting. 27

27- اَللَّهُمَّ ارزُقنا تَوفِيقَ الطَّاعَةِ، وَبُعدَ المَعصيةِ،وَصِدقَ النَّيةِ، وَعِرفانَ الحُرمَةِ، وَاكرمَنا بِالهُدى وَالإستِقامَةِ، وَسَدَّد اَلسِنتنا بِالصَّوابِ وَالحِكمَةِ، وَاَملأَ قُلُوبَنا بِالعِلِم وَالمَعرِفَةِ وَطَهَّر بُطُونَنا مِنَ الحَرام وَالشُّبهَةِ، وَاكفُف اَيدينا عَن ظُلمِ بِالعِلِم وَالسَّبِقَةِ، وَاكفُف اَيدينا عَن ظُلمِ وَالسَّرِقَةِ، وَاعضنص اَبصارنا عَن الفُجُورِ وَالخِيانَةِ، وَاسدُد اَسماعنا عَن اللَّغو وَالسَّرقةِ، وَاعضنص اَبصارنا عَن الفُجُورِ وَالخِيانَةِ، وَاسدُد اَسماعنا عَن اللَّغو وَالسَّرِقةِ، وَاعضنص اَبعارنا عَن اللَّغو وَالخِيانةِ، وَاسدُد اَسماعنا عَن اللَّغو وَالخِيبَةِ،... (المصباح للكفعمي ص281)

28. So indeed the major occultation has taken place therefore, there is no advent except when Allah gives permission. 28

29. And when Allah gives us the permission of speaking then the right will get manifested & the falsehood will get annihilated. 29

30. I am the remnant (the remainings of the Allah's affair) upon His earth & the avenger & vengeance taker from His enemies. 30

31. And when I appear then at that time of my advent there would be no oath of allegiance taking for the devils upon my neck.

(I will not sit silent rather I will fight them). 31

32. We are not heedless to your life affairs & do not forget mentionings of you. 32

33. Oh Allah shower your benedictions upon Muhammad & his household. And honour & revere your saints (friends) by fulfilling & materialising your promise & make them reach & have access to their aspirations regarding your help. And protect them against the fear of the one who has stood up against you. 33

33- اَللّهُمَّ صَلِّ عَلَى مُحَمَّد وَآلِ مُحَمَّد وَآكرِم اَولياءَكَ بِإنجازِ وَعدك، وَبَلِغهُم دَركَ ما يَأْمُلُونَهُ مِن نَصرِكَ ،وَاكفُفَ عَنهُم بَأْسَ مَن نَصبَبَ الخِلاَفَ عَلَيكَ وَتَمَّردَ بِمَنعِكَ عَلَى رُكُوبِ مُخالِفَتِكَ، وَاستَعانَ بِرِفدكَ عَلَى فَلِّ حَدِّكَ، وَقَصدَ وَتَمَّردَ بِمَنعِكَ عَلَى رُكُوبِ مُخالِفَتِكَ، وَاستَعانَ بِرِفدكَ عَلَى فَلِّ حَدِّكَ، وَقَصدَ لِكَيدكَ بِأَيدكَ، وَوَسِعتَهُ حَلماً لِتَأْخُذَهُ عَلَى جَهرَة، وَتَستَأ صِلَهُ عَلى غِرَّة، فَإِنَّكَ لَكَ بِأَيدكَ، وَوَسِعتَهُ حَلماً لِتَأْخُذَهُ عَلَى جَهرَة، وَتَستَأ صِلَهُ عَلى غِرَّة، فَإِنَّكَ اللّهُمَّ قُلْتَ وَقُولُكَ الْحَقُّ حَتّى إِذَا اَخَذَتِ الأَرضُ زُخرُفَها وَازَيَّنَت وَظَنَّ اَهلُها اللّهُمُ قَلدرُونَ عَلَيها أَتاها اَمرُنا لَيلاً اَونَهاراً فَجَعَلنها حَصيداً كأن لَم تَعْنَ بِالأَمسِ كَذَالِكَ نُفُصِّلُ الأَياتِ لِقَومٍ يَتَفَكَّرُونَ وَقُلتَ (فَلَمّا آسَفُونا اَنتَقَمنا مِنهُم). (مهج كَذَالِكَ نُفَصِّلُ الأَياتِ لِقَومٍ يَتَفَكَّرُونَ وَقُلتَ (فَلَمّا آسَفُونا اَنتَقَمنا مِنهُم). (مهج كَذَالِكَ نُفَصِّلُ الأَياتِ لِقَومٍ يَتَفَكَّرُونَ وَقُلتَ (فَلَمّا آسَفُونا اَنتَقَمنا مِنهُم). (مهج الدُونَ عَلَيها أَتَهُم عَلَيها أَلَا اللّهُ اللّهُ اللّهُ اللّه عَلَيها اللّهُ عَلَيها اللّهُ عَلْمَا اللّهُ اللّه اللّه عَلَيها أَلْهَا اللّهُ وَلَا اللّهُ عَلَيْها أَلْهَا اللّهُ عَلَيْها أَلْهَا اللّهُ عَلَيْها أَلْهُ اللّهُ عَلَى اللّهُ عَلَيْها أَلْهَا اللّهُ وَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْها أَلْهَا اللّهُ عَلَى اللّهُ عَلَيْها أَلْهَالْهَا عَلَيْها أَلْهُ اللّهُ عَلَيْهَا اللّهُ عَلَيْها أَلْهَا اللّهُ عَلَيْها أَلْهَا اللّهُ عَلَيْها اللّه اللهُ عَلَى اللّهُ عَلَيْها أَلْهَا اللّهُ اللّهُ اللّهُ عَلَيْهَ اللّهُ عَلَيْها اللّه اللّهُ اللّهُ اللّهُ عَلَيْها أَلْهَا اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْها أَلْهَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللللّهُ اللّهُ ا

34. Curse of Allah & His angles & all the people be upon the one who eats up & consumes (even) one dirham (unit of currency) out of our money as haram ((for bidden). 34

35. We do not accept your wealth except for the sake of purifying those. 35

35- وَاَمَّا اَموالُكُم فَلا نَقبَلُها اللَّ لِتُطَهِّرُوا. (كمال الدين ج2 ص484)

36. Oh Allah, the owner of people necks (Having domination over them) and oh the breaker (defeater) of groups. Oh, the opener of doors, oh the creater of causes & media, provide a cause & media for us since we do not have the strength & means to achieve that, for the sake of the (word) there is no Allah except Allah & Muhammad is the Prophet (S) of Allah, peace be upon him & entire of his household. 36

37. Oh the light of light, oh the administrator of the affairs, oh the raiser of those who are in the graves! Shower your benediction upon Muhammad & his household.

And free me & my shias out of the (state of) anguish to have joy & deliverence & exodus out of the sorrow & grief. And broaden the way of your kindness for us. And send us something from yourself which may make us comfortable & in (the state of) deliverence. And treat us in a way that you are fit & worthy for it. Oh the kind one, oh the merciful of all the mercifuls. 37

37-يا نُورَ النُّورِ، يا مُدَبِّرَ الأُمُورِ، يا باعِثَ مَن فِي القُبُورِ، صَلِّ عَلَى مُحَمَّد وَآلِ مُحَمَّد، وَاجعَل لي وَلِشِيعَتِي مِنَ الضِيقِ فَرَجاً وَمِنَ الهَمِّ مَخرَجاً، وَاوسِع لَنَا مُحَمَّد، وَاجعَل لي وَلِشِيعَتِي مِنَ الضييقِ فَرَجاً وَمِنَ الهَمِّ مَخرَجاً، وَاوسِع لَنَا المَنهَجَ وَاطلِق لَنا مِن عِندِکَ ما يُفَرِّجُ، وَافعَل بِنامَا اَنتَ اَهلُهُ، ياكريمُ، يا اَرحَمَ المَنهَجَ وَاطلِق لَنا مِن عِندِکَ ما يُفرِّجُ، وَافعَل بِنامَا اَنتَ اَهلُهُ، ياكريمُ، يا اَرحَمَ الرَّاحمينَ.

(الجنة الواقية فصل26)

38. Indeed we have thorough knowledge which encompasses your news (incidents & affairs of life). And nothing out of your news remain hidden from us. 38

38- فِانّا يُحِيطُ عِلمُنا بِأَنبائِكُم وَلا يَعزُبُ عَنّا شَيءٌ مِن آخبارِكُم. (بحارالانوار

39. And the advent & occurance of deliverence pertains to the permission of Allah. 39

40. Nothing like service rubs the nose of Satan upon dust so perform the service & rub the nose of Satan upon dust. 40

END NOTE

- 1. Usul al- Kafi vol 1 p41 chapter questioning the scholar & his answers Hadith -8
- 2. Usul al- Kafi vol 42 (chapter. Dissemination of knowledge Hadith -4.
- 3. Nahjul Balaghah. Hikmat 147.
- 4. Usul al- kafi vol 1 P 42.
- 5. Usul al- kafi p33.
- 6. Wasailushia vol 18 P 102.
- 7. Safinatul Bihar Vol 1 p. 504, Usul al- Kafi vol 1 p. 49.
- 8. Bihar ul Anwar, vol2, p156.
- 9. Quotation from Biha vol.2 p157.
- 10. 'Goodlysaying', outline of it, p175, 181.
- 11. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant." The terrifically tryant & cruel would be named zaloom in Arabic language. Where as any ordinal)' cruel person would be known zalim (cruel). Almosid (the Arabian. English) dictionaly not finding a proper term against zaloom (the tyrant most) has referred it to zalim (the ordinal)' cruel)

12. Undervaluing & degrading the prayers would range from not offfering it to offering it sluggishly sla ckly, out of its time & developing indifferent, & careless attitude to wards it. And not showing promptness vigil & suitable care in its performance.

- 1. Bihar ul-Anwar Vol. 53, P 191
- 2. Bihar ul-Anwar Vol. 53, P 194
- 3. Bihar ul-Anwar Vol. 53, P 194
- 4. Kamal Uddin Vol. 2, P 511
- 5. Kamal Uddin Vol. 2, P 487
- 6. Bihar ul-Anwar Vol. 53, P 179
- 7. Kamal Uddin Vol. 2, P 484
- 8. Al Misbah Lil Kafami P 281
- 9. Bihar ul-Anwar Vol. 52. P 51
- 10. Kamal Uddin Vol. 2. P 484
- 11. Kamal Uddin Vol. 2. P 511
- 12. Al Misbah Lil Kafami P 306
- 13. Kamal Uddin Vol. 2, P 483
- 14. Bihar ul-Anwar Vol. 78, P 380
- 15. Al Sahifa Mahdia, P 69
- 16. Bihar ul-Anwar Vol. 53, P 181
- 17. Bihar ul-Anwar Vol. 53, P 193
- 18. Kamal Uddin Vol. 2, P 485
- 19. Bihar ul-Anwar Vol. 52, P 30
- 20. Kamal Uddin, Vol. 2, P 485
- 21. Mehjud Dawat, P 295
- 22. Kamal Uddin, Vol. 2, P 521 (Chapter the discuission of the decrees)
- 23. Al Ehtijaj, P 498
- 24. Bihar ul-Anwar Vol. 52, P 92
- 25. Bihar ul-Anwar Vol. 52, P 2
- 26. Bihar ul-Anwar Vol. 53, P 179
- 27. Al Misbah Lilkafami, P 281
- 28. Kamal Uddin, Vol. 2. P 516
- 29. Bihar ul-Anwar Vol. 53, P 196
- 30. Bihar ul-Anwar Vol. 52, P 24
- 31. Bihar ul-Anwar Vol. 78. P 380 (The Chapter admonitions & wisdom, of Imam Al Qaim)
- 32. Bihar ul-Anwar Vol. 53, P 175
- 33. Mehj Ud Dawat. P 68
- 34. Kamal Uddin, Vol. 2, P 522 Chapter: The mentioning of decrees.
- 35. Kamal Uddin. Vol. 2, P 484
- 36. Mehjud Dawat, P 45
- 37. Al Janat ul-Waqiya, Chapter 26
- 38. Bihar ul-Anwar Vol5.3, P 175
- 39. Kamal Uddin Vol. 2. P 484
- 40. Bihar ul-Anwar Vol. 5.3. P 182

https://www.al-islam.org/fascinating-discourses-fourteen-infallibles-shaykh-mohammad-ishtihardi

Links

- [1] https://www.al-islam.org/user/login?destination=node/38971%23comment-form
- [2] https://www.al-islam.org/user/register?destination=node/38971%23comment-form
- [3] https://www.al-islam.org/person/shaykh-mohammad-ishtihardi
- [4] https://www.al-islam.org/organization/the-islamic-propagation-organization
- [5] https://www.al-islam.org/person/javed-iqbal-qazilbash
- [6] https://www.al-islam.org/library/fatima-al-zahra
- [7] https://www.al-islam.org/library/prophet-muhammad
- [8] https://www.al-islam.org/library/12-imams
- [9] https://www.al-islam.org/library/hadith-collections
- [10] https://www.al-islam.org/feature/introducing-ahlul-bayt