



# Fascinating Discourses of Fourteen Infallibles

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## **Fascinating Discourses Of Fourteen Infallible (as)**

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**Published:** 2013

**Tag(s):** islam XKP "islamic mobility" "shia ebooks" "islamic ebooks" "14 masumeen" panjetan imam masum masoom taqi naqi redha ali husain hasan baqir sadig kazim jaffer

# Chapter 1

## Preface

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 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 callibred & genius persons like Jabbar 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 Mohammad (P.B.U.H.).

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 & thinkers like ZHOL Laboom, DENOURT, LORA WAKSIA WAGLARI 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" Renowned 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 recognise those upon whom this sacred book of knowledge & wisdom was revealed, & those are its heirs up to this day.

And can not find a single soul in the universe except Mohammad (P.B.U.H.) & his household here

daughter, the gracious & magnanimous Fatima(A.S), his cousin Ali(A.S) the grand, splendid & sublime personality known as the gate of the city of Prophet's knowledge & the eleven Imams who are his descendents & progeny.

These fourteen channels of knowledge & wisdom are linked up with Allah(S.w.T) so their knowledge is devine knowledge.

Even today their effects, such as Nehjul balaghah, speach of Fatima(s.w.A) SAHEEFA E SAJJADIA, SAHEEFA E ALVIA & frame work of social, moral, etheticul, 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, illitracy, 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 & materialising 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 & tranquillity.

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 reseachers & a guideline for them to proceed ahead & discover the genuine & natural phenomenon of the metaphysics & the highway to the devine light leading to eternal prosperity.

It contains 560 Hadieths which covers many dimensions of the human life & for those seeking solution to the today's, world problem, it is a guide. Yet there is need to probe into the rest of the Hadieths through strenous efforts. As already mentioned this knowledge is 'a beneficience, & 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 I gems from the heritage of Mohammad(P.B.t.l.f) & his I house hold. And to put that into practice.

I have put in sincere effort to do the job of translating these Hadieths. But it was not an easy thing to do.

Since, كلام الامام امام الكلام:

The speach of the leader (Imam) is the Imam (leader) of all speaches.

But only with their help, & affection could this job be completed. Any helping suggestions in improving the short commings of translation including Islamic terminologe will be appreciated.

JAVED IQBAL QAZILBASH SEMINERY OF QUM

# Chapter 2

## Foreword

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 varient dimensions towards the total & multi diretional completion & prosperity.

Such a school of thought & culture must definately 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 advantagcous, & conductive particularly the school & culture which has reached us from the arena & sphere of the last & final ambassador of Allah' the Prophet of Islam(J".v.4.) & the last guardians from God & their successors, the in fallible Imams & Hazrat zahra(£v.4J& this must certainly be possessing all the excellencies of gnosis, cognition & completion & will be the eminent of all the other cultutures & schools.

On this basis it is essential & definately 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 programme of our life'must embrace the prosperity of world & Here after in it's light, since we will definately not find such a rich, plentiful, exhoberent' & movement creating school of thought & culture any where in the World. And one can never at all reach the peak of real completion & attain the open & obvious prosperity through other cultueres. On this basis the Prophet of Islam(P.B.III.) said:

تذاكرو وتلاقوا وتحدثوا فان الحديث جلاء القلوب، ان القلوب لترين كما يرين السيف وجلؤها الحديث

Confer., & meet & talk to each other because Hadieth polishes the hearts. No doubt hearts get rusted like the swords & Hadieth is their polish[1]. Essa (removal of that rust).' Essa (chirst)(s.w.A) at the height & sumit of his speach told the Bani Israel (sons of Israel):

لا تحدثوا الجهال بالحكمة فتظلموها ولا تمنعوها اهلها فتظلموهم

Do not inform ignorants about the word of wisdom so that you may have commited excess (injustice) to those subjects &: do not refuse &: conceal them from the sage &: wise ones so that you may have commited injustice &: excess upon them[2]. Imam Ali(A.S) as per his wel known saying said.

ان هذه القلوب او عية فخيرها او عاها فاحفظ عن؟ ما اقول لك

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.

الناس ثلاثة فعالم ربان؟، ومتعلم على؟ سبيل النجاة وهمج رعاغ

People are 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 its 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 near the root & base of that tree having no course to move on. And it stays along with the dirt of earth some times 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 Mohammad Baqir(A.S) said. "The alms giving of knowledge is this that you teach it to the servants of God." Moawiyah Bin Ammar says I submitted to Imam Jaffer sadiq(A.s) ",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(A.S) said.

[الرواية لحديثنا يشدد به قلوب شيعتنا، افضل من الف عابد. 5]

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

Imam Ali Reza(A.S) said ",Allah may have mercy upon the person who revives & establishes our affair." A man asked him ",How must one revive it? He replied.

[يتعلم علومنا ويعلمها الناس].6]

"He may learn our knowledges & teach others" 3. A brief consideration of learning forty Hadieths. The Prophet of Allah said "

[من حفظ امت؟ ... اربعين حديثاً تحتاجون اليه من امر دينهم بعثه الله يوم القيامة فقيهاً عالماً]7]

" the one from among my ummah who learns by heart forty Haieths, which they need for their relegion, Allah will resurge & ressurect him (as) a wise jurispuident on the dooms day".

Four points must be taken into veiw a about this Hadieth. 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 it's being soundly narrated from the infallible Imam(,f.!J is achieved[8].

2. Allama Majlisi (may God have mercy on him) says about the word "memorising of tradition", mentioned in the above stated Haieth, ",As a matter of right, memorising (learning hadieth by heart has many grades. the rewards of them granted are according to the same grades. One of it's grades & tages is securing & learning the text of the hadieth, whether thst 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 Hadieths & contemplation of their minute points & deduction of religious injunctions & Islamic learnings from them. The third stage is that the text of those forty Hadieths 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 jurispuident on the resurrection day takes place when all the three grades or at least two of the later ones are observed[9].

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. Supplementarily, it may not remain unsaid that .forty Hadieths. means the Hadieths which are a requirement &: need on the course of guidance. such as the problems of beliefs, jurispuidence, politics, &: ethics. As already mentioned a wise &: complete jurispuident is the one who gets benefitted &: saturated in varient dimensions of religion from the knowledge &: practice.

## **The Present Book**

The text of this book has been compiled under the title of .FortylHaieths from each of the fourteen infallibles., by the of Islamic Propagation organisation, the International relations, Turkish Deeptt. And published &: circulated in 320 pages' of the Rukkai size, in the year 1360. (.fA.). The compilation of this book by the said organisation 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 thier references. There after, those have been translated into Turkish language in the latin scripture. And this mat hod 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 benefitial in making us aware & acquainted with the rich, wealth & vast moral, ethical, political, credence, bilief social & economical culture of the family & house hold of the Prophethood (S.A. W). was a guide to the healthy & sound way of Islamic life, so steps were taken to get it done. It has been endeavoured that the translation be in the form of sentence to sentence although on a few occasions it became inevitable for us to translate fyeely.

This book cosists of 560 Hadieths, arranged in a manner that their Arabic text & then persian translation has been put forward. We hope that all of us shall learn constructive, Jsitive & benefitial lessons from these 'ofound, deep, lofty & dignified words, & take m, useful, & positive steps in life to bring about le purity & betterment of our souls & the .ciety, by putting them into practice. Seminary of Qum. Mohammad Mohammadi Ishtehardi.

Summer 1371 (S.H).

THE FIRST



# Chapter 3

## The First Infallible Prophet Of Islam(PBtL.T)

Name: Mohammad, Ahmed(P.B.U.L.T) Famous Title Apostle of Allah. Sub Title: AbulQasim. Father & Mother: Abdullah, Amina Time & Place of Birth: Dawn of Firday the 17th of Rabi ul \.wal year 571 A.D (forty years before the mission of )rophet hood), in Mecca. Time & place of Death & holy shrine.

Passed away on Monday 28th of the month of safar, the rear, 11 th Hijrah, In Medina at the age of 63 years. His Holy ;hrine, is situated besides the Prophet's mosque, in '1edina.

Life Duration Three Phases

1. Before Prophet hood (40 years).
2. After Prophet hood in Mecca. (13 years)
3. Post migration from Mecca to Medina & the 'foundation laying of Islamic state (approx 10 years).

اربعون حديثاً عن النبي الاكرم صل؟ الله عليه وآله و سلم

يا عبادَ الله أنتم كالمرضى؟ ورب العالمين كالطبيب، فصلاخ المرض؟ فيما يعلمه الطبيب وتدبيره به، لا فيما يشتهي المريض -1 (ويقترحه، ألا فسلموا لله أمره تكونوا من الفائزين.(مجموعة ورام ج 2 ص 117

من أصبح لا يهتم بأمور المسلمين فليس منهم ومن يسمع رجلاً ينادي يا للمسلمين فلم يجبه فليس بمسلم .(بحار الانوار ج 74 ص 339)

إن النبي بعث سرية، فلما رجعوا قال: مرحباً ب قوم قضاوا الجهاد الأصغر و بقي عليهم الجهاد الأكبر . فقيل: يا رسول الله ما الجهاد -3 (الأكبر؟ قال: جهاد النفس.(وسائل الشيعة ج 11 ص 122

إذا ظهرت البدع في أمتي فليظهر العالم علمه فمن لم يفعل فعليه لعنة الله .(اصول كاف؟ ج 1 ص 54 -4

1. Oh servants of Allah! you are like patients & the lord of mortals is like a physician. So the rectitude & wel 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. There fore, obey the commands of Allah so that you get to become among the attainers & vicorious ones. (MAJMOO.A-WARRAM, VOL 2, P 117)

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. (BIHARUL ANWAR, VOL 74, P 339)

3. The Prophet of IslamfP.8.tl/fJ 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).' (WASAIL U SHIA, VOL, P 122)

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.' (USOOL-E .KAFI, VOL, P 544)

5- أَلْفَقَهَاءُ أَمْنَاءِ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا، قِيلَ يَا رَسُولَ اللَّهِ : وَمَا دُخُولُهُمْ فِي الدُّنْيَا؟ قَالَ: اتَّبَاعَ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُواهُمْ - (عَلَّ؟ دِينِكُمْ. كَنْزُ الْعَمَالِ، الْحَدِيثُ 28952 (اصول الكاف؟ ج 1 ص 46)

6- يَ لَا اتَّخَوَّفُ عَلَّ؟ أُمَّتٌ؟ مُؤْمِنًا وَلَا مُشْرِكًا، فَأَمَّا الْمُؤْمِنُ فَيَحْجُزُهُ إِيْمَانُهُ وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ كُفْرُهُ، وَلَكِنْ اتَّخَوَّفُ عَلَيْكُمْ مُنَافِقًا عَلِيمًا - (لِللِّسَانِ يَقُولُ مَا تَعْرِفُونَ وَيَعْمَلُ مَا تُتَكْرَهُونَ. (بحار الانوار ج 2 ص 110)

7- إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الظَّلَمَةُ وَأَعْوَانُهُمْ؟ مَنْ لَاقَ لَهُمْ دَوَاةً، أَوْ رَبَطَ لَهُمْ كَيْسًا، أَوْ مَدَّ لَهُمْ مَدَّةَ قَلَمٍ، فَاحْشَرُواهُمْ مَعَهُمْ. (بحار الانوار ج 75 ص 372)

810 (- فَوْقَ كُلِّ بَرٍّ بِرٌّ حَتَّى يُقْتَلَ الرَّجُلُ ف؟ سَبِيلِ اللَّهِ فَإِذَا قُتِلَ ف؟ سَبِيلِ اللَّهِ عَزَّوَجَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ. (بحار الانوار ج 100 ص 810)

946 (- شَرُّ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ، وَ شَرُّ مَنْ ذَلِكَ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. (بحار الانوار ج 77 ص 946)

1057 (- مَنْ أَرْضَ؟ سُلْطَانًا بِمَا يُسْخِطُ اللَّهُ خَرَجَ مِنْ دِينِ اللَّهِ. (تحف العقول ص 1057)

118 (- مَنْ أَتَى؟ غَنِيًّا فَتَضَعَّعَ لَهُ ذَهَبَ ثَلَاثًا دِينِيهِ. (تحف العقول ص 118)

5. Jurspudents 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 (gaurd your religion from them). (KANZAL AMAL AI Hadieth 28952, USULE KAFI, VOL, P 46)

6. I do not have the fear of neither the faithfull nor polytheist about my ummah. However, the faith of the faithfull 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.' (BIHARUL ANWAR, VOL 75. P .327)

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. (BIHARUL

9. The worst of all men is the one who sells his here after (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. (BIHARUL ANWAR, VOL 77, P 46)

10. The one who pleases a ruler with something which is the cause of Allah's fury has gone out of Allah's religion. (TUHFUL AQOOL, P 57) 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. (TUHFUL AQOOL, P 8)

12- أَمَا عَلَامَةُ الْبَارِّ فَعَشْرَةٌ: يُحِبُّ فِي اللَّهِ وَيُبْغِضُ فِي اللَّهِ وَيُصَاحِبُ فِي اللَّهِ وَيُفَارِقُ فِي اللَّهِ وَيَغْضَبُ فِي اللَّهِ. وَيَرْضَى فِي اللَّهِ وَيَعْمَلُ لِلَّهِ، - وَيَطْلُبُ إِلَيْهِ وَيَخْشَعُ لِلَّهِ خَائِفًا، مَخُوفًا، طَاهِرًا، مُخْلِصًا، مُسْتَحْيِيًا، مُرَاقِبًا، وَيُحْسِنُ فِي اللَّهِ. (تحف العقول ص 21)

13- سَيَأْتِي زَمَانٌ عَلَّ؟ أُمَّتِي لَا يَعْرِفُونَ الْعُلَمَاءَ إِلَّا بِثُوبِ حَسَنِ، وَلَا يَعْرِفُونَ الْقُرْآنَ إِلَّا بِصَوْتِ حَسَنِ، وَلَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ - (رَمَضَانَ. فَإِذَا كَانَ كَذَلِكَ سَلَطَ اللَّهُ سُلْطَانًا لَا عِلْمَ لَهُ وَلَا حِلْمَ لَهُ وَلَا رَحْمَ لَهُ. ( بحار الانوار ج 22 ص 454)

14- (إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَزِنَ مِدَادَ الْعُلَمَاءِ بِدِمَاءِ الشُّهَدَاءِ فَيَرْجُحُ مِدَادُ الْعُلَمَاءِ عَلَّ؟ دِمَاءِ الشُّهَدَاءِ. (نثال؟ الاخبار ج 2 ص 272)

15- (مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ. (جامع الصغير ج 2 ص 533 حديث 8162)

16- (مَلْعُونٌ مَنْ أَلَقَ؟ كَلَّهُ عَلَّ؟ النَّاسِ. (تحف العقول 37)

17- إِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ تَزَلْ قَدَمًا عَبْدٍ حَتَّى؟ يُسْأَلُ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيْمَ أَفْنَاهُ. وَعَنْ شَبَابِهِ فِيْمَ أَبْلَاهُ، وَعَمَّا اِكْتَسَبَهُ مِنْ آيِنٍ اِكْتَسَبَهُ - (تحف العقول / ص 56)

12. However, 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 seperated 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, where as, he possesses the virtues of fear from Almighty &. has sincerity modesty, vigilance &. carefulness. 10. He performs good deeds for Allah. (TUHFUL AQOOL. P21)

13. An age will come upon my ummah so that people will not recognise the scholar but those wearing beautiful dress, &' will not recognise 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 becomesuch, Allah will appoint &' set a ruler over them who shall not have knowledge, forbearance &. mercy. (BIHARUL ANWAR. VOL 22. P 454)

14. When the resurrection day will come, the ink of the pen of scholars will be weighed against the blood of martyres, so as a result of weighing the ink of the pen of scholars will get superiority over the bloods of the martyres. (LYALIAL EKHBAR. VOL 2. P 272)

15. The example of my house hold (Hazrat zahraf.fA.) &. the twelve Imamas) is like that of the Noah'sfA..f) ship. Who so ever boards it will get rescued (salvation) &. the one who opposes the boarding of it, gets drowned. (JAMIASAGHIR VOL 2. P 533 Hadith, 8162)

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

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. (TUHFUL AQOOK P56)

18- شَمْعُونَ : فَأَخْبِرْنِي عَنِ أَعْلَامِ الْجَاهِلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ صَحْبَتَهُ عَنَّاكَ، وَإِنْ اعْتَرَلْتَهُ شَتَمَكَ، وَإِنْ أَعْطَاكَ مَنْ عَلَيْكَ، وَإِنْ أَعْطَيْتَهُ كَفَرَكَ، وَإِنْ أَسْرَرْتَ إِلَيْهِ خَانَكَ وَإِنْ أَسَرَّ إِلَيْكَ أَتَهَمَكَ وَإِنْ اسْتَعْنَى بِطَرِّ، وَكَانَ فِطْرًا غَلِيظًا وَإِنْ افْتَقَرَ جَدَّ نِعْمَةَ اللَّهِ وَ لَمْ يَتَحَرَّجْ، وَ إِنْ فَرَحَ أَسْرَفَ وَ طَغَى؟، وَإِنْ حَزَنَ أَيْسَ، وَإِنْ ضَحِكَ فَهَقَّ، وَإِنْ بَكَى خَارَ، يَقَعُ فِي الْإِبْرَارِ، وَ لَا يُجِبُّ اللَّهَ وَ لَا يُرَافِعُهُ، وَ لَا يَسْتَحْيِي مِنَ اللَّهِ وَ لَا يَذْكُرُهُ، إِنْ أَرْضِيْتَهُ مَدَحَكَ، وَ قَالَ فِيكَ مِنَ الْحَسَنَةِ مَا لَيْسَ فِيكَ، وَ إِنْ سَخِطَ عَلَيْكَ ذَهَبَتْ مَدْحَتُهُ، وَ وَقَعَ (فِيكَ مِنَ السُّوءِ مَا لَيْسَ فِيكَ، فَهَذَا مَجْرَبُ الْجَاهِلِ). (تحف العقول ص18-19)

19- النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ تُرِيدُ سِتًّا مِئَةَ أَلْفِ شَاةٍ أَوْ سِتًّا مِئَةَ أَلْفِ دِينَارٍ أَوْ سِتًّا مِئَةَ أَلْفِ كَلِمَةٍ؟ قَالَ يَا رَسُولَ اللَّهِ سِتًّا مِئَةَ أَلْفِ كَلِمَةٍ فَقَالَ: أَجْمَعُ سِتًّا مِئَةَ أَلْفِ كَلِمَةٍ فِي سِتِّ كَلِمَاتٍ يَا عَلِيُّ؟ إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِالْفَضَائِلِ فَاشْتَغِلْ أَنْتَ بِإِتْمَامِ الْفَرَائِضِ، وَ إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِعَمَلِ الدُّنْيَا فَاشْتَغِلْ أَنْتَ بِعَمَلِ الْآخِرَةِ، وَ إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِعُيُوبِ النَّاسِ فَاشْتَغِلْ أَنْتَ بِعُيُوبِ نَفْسِكَ، وَ إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِتَزْيِينِ الدُّنْيَا فَاشْتَغِلْ أَنْتَ بِتَزْيِينِ الْآخِرَةِ، وَ إِذَا رَأَيْتَ النَّاسَ يَشْتَغِلُونَ بِكَثْرَةِ الْعَمَلِ فَاشْتَغِلْ أَنْتَ بِصَفْوَةِ الْعَمَلِ، وَ (إِذَا رَأَيْتَ النَّاسَ يَتَوَسَّلُونَ بِالْخَلْقِ فَتَوَسَّلْ أَنْتَ بِالْخَالِقِ). (المواعظ العديدة، الباب 6 الفصل 4 الحديث 1)

18. Shamoon (the grandson of Judah. one of the disciples of Essa (christ)(S.W.A) submitted to the Prophet of God (P,S.U.H):Describe to me the signs of ingnorant?'

The Prophet(P,B,U,N) 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 some thing to you he will hold you under obligation. 4. If you give him some thing 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 it's opening). 7. And if he becomes wealthy he will get proud &: show insolence &: petulence.

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 programme of the ignorant. (TUHFUL AQOOL, P 18/19)

19. The Prophet of Allah(P,B,U.H) said to Ali(A.S) 'Oh Ali do you want six hundred thousands sheep or six hundred thousand dinnars or six hundred thousand words (of admonition).

Ali(4,f,) submitted 'Or Prophet of Allah I want six hundred thousands of words.' 1. The Prophet(P,B,U,N) said I gather all the six hundred thousands of words into six words. oh Alii 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 here after. 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 & plentifulness of practice get busy in achieving (out standing place) the purity of practice Concentrate upon the quality of Practice). 6. When you see people imploring creature (people) for help, supplicate to Allah. (ALMAWAIZ UL ADADIA, ALBAB, 6, ALFASL, 4 ALHADIETH, 1)

الي أر؟ حُبِّ الدُّنْيَا قَدْ غَلَبَ عَلَ؟ كَثِيرٍ مِنَ النَّاسِ، حَتَّى؟ كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَ؟ غَيْرِهِمْ كُتِبَ، وَكَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَ؟ -20  
(غَيْرِهِمْ وَجَبَ ... هَيْهَاتَ هَيْهَاتَ أَمَا يَنْعِظُ آخِرُهُمْ بِأَوْلِهِمْ؟) (تحف العقول ص 29)

صَانِ؟ رَبِّي بِتِسْعٍ: أَوْ صَانِي بِالْأَخْلَاصِ فِي السَّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْغَضَبِ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنِ؟، وَ أَنْ أَعْفُو عَمَّنْ-21  
(ظَلَمَنِي، وَأَعْطَيْتَنِي مِنْ حَرَمَنِي وَأَصِلَ مِنْ قِطْعِنِ؟، وَ أَنْ يَكُونَ صَمْتِي فِكْرًا وَمَنْطِقِي ذِكْرًا وَنَظْرِي عِبْرًا.) (تحف العقول ص 36)

(يَا عَلَ! لَا تَغْضَبْ، فَإِذَا غَضِبْتَ فَاقْعُدْ، وَتَفَكَّرْ فِي قُدْرَةِ الرَّبِّ عَلَ؟ الْعِبَادِ، وَحِلْمِهِ عَنْهُمْ.) (تحف العقول ص 14-22)

(مَا مِنْ عَبْدٍ يُخْلِصُ الْعَمَلَ لِلَّهِ تَعَالَى؟ أَرْبَعِينَ يَوْمًا إِلَّا أَظْهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَ؟ لِسَانِهِ.) (جامع السادات ج 2 ص 404-23)

عَلِيَّ كُلِّ عَيْنٍ بِأَكْبَى يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ أَعْيُنٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ، وَ عَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ. -24  
(تحف العقول ص 8)

(أَنَا مَدِينَةُ الْعِلْمِ وَ عَلَ؟ بَابِهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.) (جامع الصغير ج 1 ص 415 حديث 2705-25)

20. Why do 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) (TUHFUL AQOOL, P. 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 comitted excess upon me. 5. Granting that person who deprived me. 6. And to join & connect with the one who got seperated & denounced relations with me.

7. And meditating while silent. 8. And remembrance of Allah while conferring. 9. And taking lesson while seeing. (TUHFUL AQOOL, P .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. (TUHFUL AQOOL, P 14)

23. There is no servant who practices sincerely forty days for Allah, but the springs of wisdom get apparant (now) from his heart over his tongue. (JAMIA SMDAT, VOL 2, P 404)

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 defence of Islamic system). & the eye which refrained from seeing the things Prohibited by Allah, the eye which shed tear from the fear of Allah. (TUHFUL AQOOL, P 8)

25. I am the city of knowledge & Ali is it's gate so who so ever intends to acquire knowledge must come through the gate. (JAMIA SAGHIR VOL 1, P 415, Hadieth 2705)

26- أَبَاذَرٍّ، إِغْتَتِمَ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَ غِنَاكَ قَبْلَ فُقْرِكَ، وَفِرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتِكَ قَبْلَ أَمَاتِكَ (بحار الانوار ج 7 ص 75 موتك.)

27- 88 (إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَنْظُرُ إِلٍ؟ صُورِكُمْ وَلَا إِلٍ؟ أَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.) (بحار الانوار ح 77 ص 88)

28- 4036 (يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَن [مَا] إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي.) (سنن الترمذي، الحديث: 4036)

29- قَالَ (صَلَّى؟ اللَّهُ عَلَيْهِ وَآلِهِ): قَالَ عِيسَى بْنُ مَرْيَمَ لِلْحَوَارِيِّينَ: [جَالِسُوا] مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيُتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنَاطِقُهُ، وَيُرِي عِبَتِكُمْ فِي (الْآخِرَةِ عَمَلُهُ.) (تحف العقول ص 44)

30- بَعَّ مَنْ كُنَّ فِيهِ فَهْوٌ مُنَافِقٌ، وَ إِنْ كَانَتْ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. (خصال الصدوق ج 1 ص 254)

31- 58 (أَلَا إِنَّ شَرَّ أُمَّتِي الَّذِينَ يُكْرَمُونَ مَخَافَةَ شَرِّهِمْ، أَلَا وَمَنْ أَكْرَمَهُ النَّاسُ إِتْقَانُ شَرِّهِ فَلَيْسَ مِنْ؟.) (تحف العقول ص 58)

32- 115 (لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ.) (مسند احمد ابن حنبل ج 2 ص 115)

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. (BIHARUL ANWAR. VOL 77. P 75)

27. Allah does not look at (value) your faces &: nor your wealths but He looks at your hearts &: your practices. (BIHARUL ANWAR. VOL 77. P 88).

28. Oh people! I have left among you some thing which if you get (hold of) it, you will not go astray: The book of Allah (Quran) &: my progeny, household. SUN NAN AT TRIMZ.I ALHADIETH 4036)

29. The Prophet of Allah(S.W.A) said that ESSA (christ) (S.W.A)said to his disciples sit with some one (keep company with) the seeing of whome makes you remember (mention) Allah &: his logic (learning) adds to your knowledge &: his practice makes you keen (inclined toward) for the here after. (TUHFUL AQOOL. P 44)

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. who ever tells 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. (KHI5AL SADOOK VOL 1. P 254)

31. Beware, indeed the worst of my ummah are those persons who are respected due to the fear of their evil. Beware One who is respected by the people for the sake of securing & saving them selves from his evil (harm) is not from me. (TUHFUL AQOOL. P 54, VOL 2, P 115)

33- [مَعَشَرَ الْمُسْلِمِينَ إِيَّاكُمْ وَالزَّيَّاءَ فَإِنَّ فِيهِ سِتُّ خِصَالٍ، ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي الْآخِرَةِ، فَأَمَّا الَّتِي فِي الدُّنْيَا: فَإِنَّهُ يَذْهَبُ بِالْبَهَاءِ، وَيُورِثُ الْفَقْرَ وَيُنْقِصُ الْعُمَرَ، وَأَمَّا الَّتِي فِي الْآخِرَةِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الْحِسَابِ وَالْخُلُودَ فِي النَّارِ. (كتاب الخصال للصدوق ج 1 ص 320)

34- عَلِيٌّ: ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ: وَرَعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ وَ عِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ وَعَقْلٌ يُدَارِي بِهِ النَّاسَ. (تحف العقول ص 7)

35- مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ. (مسند احمد ابن حنبل ج 3 ص 49)

36- وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا أَلَا وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ مَاتَ مَغْفُورًا لَهُ أَلَا وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ مَاتَ تَائِبًا أَلَا وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِنًا مُسْتَكْمِلُ الْإِيمَانِ أَلَا وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ (وَنَكِيرٌ أَلَا وَمَنْ مَاتَ عَلٍ؟ حُبُّ آلِ مُحَمَّدٍ يُزِفُ إِلَيْهِ الْجَنَّةَ كَمَا تُزِفُ الْعُرُوسُ إِلَيْهِ بَيْتَ زَوْجِهَا. (تفسير الكاشف ج 4 ص 220)

33. Oh community of muslims! definately avoid committing adultery because it has six peculiarities three (will emerge) in this world & three in the here after. More over, those three which appear in this world (consist of): 1. This becomes the cause of getting dishonoured. 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 severeness & graveness of accounting. 3. It causes the eternity & perpetuity (of man) in the hell fire. (KITAB UL KHISAL LISSADUK VOL 1, P 320)

34. Oh Alii 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)

I. 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. (TUHF1JL AQOOL, VOL 7)

35. Who ever 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. (MASNAD AHMED BIN HANBAL, VOL 3, P 49)

36. Beware! one who died having the love of house hold of Mohammad(P.B.U.H) has died as a martyre. 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(P.B.U.H) has died, having repented.

Beware! one who died with the love of house hold of Prophet(P.B.U.H) 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 tidings about Paradise, there after, (two angels) Munkar & Nakeer. Beware, one who died with the love of the house hold of Prophet(P.B.U.H) has been sent to paradise like the bride is sent to the house of the bridegroom. (TAFSEER UL KASHAF, VOL4, P 2~0)

37- شَارِبُ الْخَمْرِ كَعَابِدٍ وَتَنْ يَاعِلٍ؟ شَارِبُ الْخَمْرِ لَا يَقْبَلُ اللَّهُ عَزَّوَجَلَّ صَلَاتَهُ أَرْبَعِينَ يَوْمًا، فَإِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ كَافِرًا. (بحار الانوار ج 77 ص 47)

38- إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَكْتُبْ عَلَيْنَا الرُّهْبَانِيَّةَ، إِنَّمَا رُهْبَانِيَّةُ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ ... (بحار الانوار ج 70 ص 115/ج 82 ... ص 114)

39- (مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا. (بحار الانوار ج 77 ص 58)

40- النَّظْرَةُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ، فَمَنْ تَرَكَهَا خَوْفًا مِنَ اللَّهِ تَعَالَى؟ أَعْطَاهُ اللَّهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ. (جامع السادات ج 2 ص 12)

37. Drinker is similar to the idolator. Oh Alii 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. (BIHAR UL ANWAR, VOL 77, P 47)

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). (BIHAR UL ANWAR VOL 70, P 115, &: VOL 82, P 114)

39. One who pospones &. delays the performing pf Hajj (having got it's capacity) till the time he dies. Allah will resurrect him as a jew or christian on the justice day. (BIHAR UL ANWAR, VOL 77, P 58)

40. Sighting (at stranger men, women) is a poisonous arrow out of the arrows of satan. So one who overlooks &. omitts that due to the fear of Allah, Allah bestows upon him a faith, the sweetness of which he will find in his heart. (JAMIASAADAT, VOL 2, P 12)

F.Note

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



# Chapter 4

## Second Infallible Hazrat Zahra(S.A)

Name: Fatima(S.A)

Renowned Titles: ZAHRA, SADDIQA KUBRA, TAHIRA, RAAZIA, MARZIVYA, INSSIVYA, BATOOL, HOORIVYA, MOHADDISA etc etc. Sub Title: UMUL HASSANAIN, UME ABEEHA, AND UMUL AIYMMA.

Father and mother. Mohammad the Prophet'of ALLAH (P.U.H), KHATIJA KUBRA(S.W.A) Time & Place of birth: At the threshold of dawn, Friday the 20th of Jamadiussani, 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 zil Hilla was married to Ali(A.S) And BORE Five children By the Names of HASSAN, HUSSAIN, ZAINUB, UME KULSOOM, and MQHSIN. 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 Jamadiu ssani 11 th year of Hijrah. At the age of 18 years, in Medina.

اربعون حديثاً عن فاطمة الزهراء عليها السلام

1- الْحَمْدُ لِلَّهِ عَلَ؟ مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَ؟ مَا أَلْهَمَ، وَالثَّنَاءُ بِمَا قَدَّمَ، مِنْ عُمومِ نِعَمٍ إِبْتَدَأَهَا وَسُبُوغِ آلاءِ أَسَدَاها، وَ تَمَامِ نِعَمٍ وَالِإِها، جَمَّ عَنِ 1- الإِحْصَاءِ عَدُّها، وَنَأَ؟ عَنِ الْجَزَاءِ أَمْدُها، وَتَفَاوَتْ عَنِ الدَّرَاكِ أَبْدُها، وَنَدَبَهُمْ لَأَسْتَزَادُها بِأَشْكُرُ لا تَصَالِها، وَاسْتَحْمَدُ إِلَ؟ الخَلَائِقِ (بِإِجْزَالِها وَتَنَ؟ بِالنَّدْبِ إِلَ؟ أَمثالِها). (أَعْيَانُ الشَّيْعَةِ - الطَّبْعُ الجَدِيدِ - ج 1 ص 315)

2- أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، كَلِمَةً جُعِلَ الإِخْلَاصُ تَأْوِيلَها، وَضَمَّنَ القُلُوبُ مَوْصُولَها، وَأَنارَ فِي التَّفَكِيرِ مَعْقُولَها، أَلْمَمْتَنِعُ 2- (مِنَ الأَبْصارِ رُويُّهُ، وَمِنَ الأَلْسِنِ صِفَتُهُ، وَمِنَ الأَوْهامِ كَيْفِيَّتُهُ). (أَعْيَانُ الشَّيْعَةِ - الطَّبْعُ الجَدِيدِ - ج 1 ص 315)

### FORITY DISCOURSES FROM FATIMA ZAHRA(S.W.A)

1. Praise & Eulogy Is for Allah for the blessing & bounties which He has bestowed. And thanks to HIM upon what He revelated (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, consequently. Those graces & favours which are uncountable.

And are Irredeemable & uncompensatable due to their plentifulness 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 cousequative & continous enhanecment of blessings. And opened the door of eulogy & Praise (of Allah) upon them so that He may make his favours & beneflclences great & plentiful for them.' (AYAN U SHIA ATABA AL JADEED VOL I, P 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) It's reality, & made the hearts the centre of It's 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 can not 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 oneness. (AYAN U SHIA ATABA ALJADEED VOL I, P315)

3- اِبْتَدَعَ (الله) الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَأَنْشَأَهَا بِلَا احْتِذَاءٍ أَمْثَلَةٍ امْتَثَلَهَا، وَكَوْنَهَا بِقُدْرَتِهِ، وَذَرَأَهَا بِمَشِيئَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى؟ - (أعيان الشيعة-الطبع الجديد- ج 1 ص 316)

4- جَعَلَ (الله) الثَّوَابَ عَلَى طَاعَتِهِ وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَنِ نَقْمَتِهِ، وَحَيَاشَةَ لَهُمْ إِلَى جَنَّتِهِ. (أعيان الشيعة- ... (الطبع الجديد-ج1 ص 316)

5- وَأَشْهَدُ أَنَّ أَبًا؟ مُحَمَّدًا (ص) عَبْدُهُ وَرَسُولُهُ، اخْتَارَهُ وَانْتَجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَسَمَّاهُ قَبْلَ أَنْ اجْتَبَلَهُ، وَاصْطَفَاهُ قَبْلَ أَنْ ابْتَعَثَهُ، إِذِ الْخَلِيقِ بِالْغَيْبِ مَكْنُونَةٍ، وَبَسْتَرَ الْأَهْوِيلَ مَصُونَةٍ، وَبِنَهَايَةِ الْعَدَمِ مَقْرُونَةٍ، عِلْمًا مِنَ اللَّهِ تَعَالَى بِمَالِ الْأُمُورِ، وَإِحَاطَةً بِحَوَاثِثِ الدُّهُورِ وَمَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ. ابْتَعَثَهُ اللَّهُ تَعَالَى؟ إِيْتِمَامًا لِأَمْرِهِ، وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَإِنْفَادًا لِمَقَادِيرِ حَتْمِهِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316)

3. Allah made all the beings without previous matter & sample & shape & pattern. And made them wear the dress of life by His main & might & 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. (AYAN U SHIA ATABA ALJADEED VOL 1. P 315-316)

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. (AYAN U SHIA ATABA ALJADEED. VOL -1. P '516)

5. And I testify that my father Mohammad (S.W.A) 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 envying & 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 His matter & Implement His order & materialise His decrees & predestinates. (AYAN U SHIA ATABA ALJADEED VOL 1. P 316)

6- فَرَأَى؟ (الله) الْأَمَمَ فِرْقًا فِي أَدْيَانِهَا، عُرْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا فَأَنَارَ اللَّهُ تَعَالَى؟ بِأَب؟ مُحَمَّدٍ (ص) ظَلَمَهَا، (أعيان الشيعة-الطبع الجديد- ج 1 ص 316)

7- قَامَ (أَب؟ مُحَمَّدٌ) فِي النَّاسِ بِالْهِدَايَةِ، وَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَبَصَّرَهُمْ مِنَ الْعَمَايَةِ، وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الصِّرَاطِ - (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

8- ثُمَّ عِبَادَ اللَّهِ نُصِبُ أَمْرَهُ وَنَهْيَهُ، وَحَمَلَةَ دِينِهِ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَ أَنْفُسِكُمْ، وَبُلْغَاؤُهُ إِلَى الْأُمَّمِ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

9- أَنْتُمْ عِبَادَ اللَّهِ... زَعِيمٌ حَقٌّ لَهُ فِيكُمْ، وَعَهْدٌ قَدَّمَهُ إِلَيْكُمْ، وَبَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَالْقُرْآنُ الصَّادِقُ وَالنُّورُ السَّاطِعُ، (وَالضِّيَاءُ اللَّامِعُ، بَيِّنَةٌ بِصَائِرُهُ، مِنْكَشِفَةٌ سَرَائِرُهُ، مُتَجَلِّيَةٌ ظَوَاهِرُهُ، مُغْتَبِطٌ بِهِ أَشْيَاعُهُ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- 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 the their idol worshipping. They denied God with all the signs and symbols of HIM. (IRFAN) So Allah illuminated the darkneses through my father Mohammad A) and removed the darkneses, from their hearts, removed (cured) the blindness of the eyes. (AYAN U SHIA ATABA ALJADEED VOL I, P 316)

7. My father (Mohammad.r A.) 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 redligion. And called (invited) them to the straight way. (AYAN U SHIA ATABA AL JADEED VOL I, P 316)

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. (AYAN U SHIA ATABA ALJADEED, VOL I, P 316)

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. It's followers are the subject of envoy of others. (AYAN U SHIA ATABA AL JADEED, VOL I, P 316)

10- تَابَ اللَّهُ... فَأَيُّدُ إِلَى الرِّضْوَانِ الْإِتْبَاعُ، مُؤَدِّ إِلَى النِّجَاةِ اسْتِمَاعُهُ. بِهِ تُنَالُ حُجُجُ اللَّهِ الْمُنَوَّرَةُ، وَعَزَائِمُهُ الْمَفْسُورَةُ، وَمَحَارِمُهُ الْمُحَدَّرَةُ، وَبَيِّنَاتُهُ الْجَالِيَّةُ، وَبَرَاهِينُهُ الْكَافِيَّةُ، وَفَضَائِلُهُ الْمُنْدُوبَةُ، وَرَحْصُهُ الْمَوْهُوبَةُ، وَشَرَائِعُهُ الْمَكْتُوبَةُ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

11- (فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشَّرِكِ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

12- (وَ [جَعَلَ اللَّهُ] الصَّلَاةَ تَنْزِيلَهَا لَكُمْ عَنِ الْكِبْرِ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

13- (وَ [جَعَلَ اللَّهُ] الرِّكَازَةَ تَرْكِيَةً لِلنَّفْسِ وَنَمَاءً فِي الرِّزْقِ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

14- (وَ [جَعَلَ اللَّهُ]... الصِّيَامَ تَنْبِيئاً لِلْإِخْلَاصِ. (أَعْيَانُ الشَّيْعَةِ-الطَّبْعِ الْجَدِيدِ- ج1 ص 316)

10. The book of Allah is the guide of it's 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 devine laws. (can be obtained from it) (AYAN U SHIA ATABA AL JADEED, VOL 1, P 316)

11. Allah made the faith for you as a purity from polytheism (& infidelity). (AYAN U SHIA ATABA ALJADEED, VOL 1, P 316)

12. And (made) service the cause of your getting distant (purification) from pride (egoism). (AYAN U SHIA ATABA ALJADEED VOL 1. P316)

13. And rendered alms for the purity of your soul & flourishment & expansion of your sustenance. (AYAN U SHIA ATABA ALJADEED VOL 1, P 316)

14. And rendered fasting for the maintainance & firmness of your sincerity. (AYAN U SHIA ATABA ALJADEED, VOL 1. P 316) ..

15- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] الْحَجَّ تَشْيِيداً لِلدِّينِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-15)

16- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-16)

17- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] طَاعَتَنَا نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً مِنَ الْفِرْقَةِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-17)

18- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] الْجِهَادَ عِزّاً لِلْإِسْلَامِ وَذُلّاً لِأَهْلِ الْكُفْرِ وَالنَّفَاقِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-18)

19- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] الصَّبْرَ مَعُونَةً عَلَ؟ اسْتِجَابِ الْأَجْرِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-19)

15.And  
allah set hajj for the consolidation & reinforcement of the religion. (AYANU SHIA ATABA AL JADEED, VOL I, P316)

16. Allah executed & rendered justice (for the sake of Putting together & harmonization of the hearts; (AYAN U SHIA ATABA AL JADEED. VOL I, P 316)

17. And (Allah set) the subordination & obedience of us (the household of the Prophet(P.B.U.H) for the security of Society's system & our Immamate as a safety from Seggregation & disunity). (AYAN U SHIA ATABA AL JADEED, VOL 1, P 316)

18. And (Allah made) Jihad (holy war), the honour & glory for Islam& abjectness & humbleness for the infidels & hypocrites. (AYAN U SHIA ATABA ALJADEED, VOL I, P 316)

19. Arid (Allah rendered) patience as a help for getting reward. (AYAN U SHIA ATABA AL JADEED, VOL I, P316)

20- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مُصْلِحَةً لِلْعَامَّةِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-20)

21- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] بِرَّ الْوَالِدِينَ وَقِيَاةً مِنَ السَّخَطِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-21)

22- 316 (وَجَعَلَ اللَّهُ [جَعَلَ اللَّهُ] صَلَاةَ الْأَرْحَامِ مِسْنَاءً فِي الْعُمْرِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-22)

23- 316 (وَجَعَلَ اللَّهُ الْقِصَاصَ حَقًّا لِلدَّمَاءِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-23)

24- 316 (وَجَعَلَ اللَّهُ الْوَفَاءَ بِالنَّذْرِ تَعْرِيفًا لِلْمَغْفِرَةِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-24)

20. And (Allah caused) commanding goodness & forbidding to do evil for the amendment & correction of society & the common folks (public). (AYAN USHIAATABAALJADEED, VOL I, P316)

21. And (Allah made) the kindness to parents as a protection<sup>1</sup> (shield) to His wrath & displeasure. (AYAN U SHIA ATABA AL JADEED, VOL I, P 316)

22. And Allah made joining & connecting with the kinship & cognation, the cause of lengthening of life. (AYAN U SHIA ATABA ALJADEED, VOL I, P 316)

23. And Allah made law of retaliation (revenge for homicide) as the security of blood (from being shed). (AYAN U SHIA ATABA ALJADEED, VOL I, P 316)

24. And Allah executed the vow performing as a medium for forgiveness. (AYAN U SHIA ATABA ALJADEED, VOL I, P 316)

25- 316 (وَجَعَلَ اللَّهُ تَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينَ تَغْيِيرًا لِلْبَخْسِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-25)

26- 316 (وَجَعَلَ اللَّهُ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهًا عَنِ الرَّجْسِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-26)

27- 316 (وَجَعَلَ اللَّهُ اجْتِنَابَ الْقَذْفِ حِجَابًا عَنِ اللَّعْنَةِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-27)

28- 316 (وَجَعَلَ اللَّهُ تَرْكَ السَّرْقَةِ إِجَابًا لِلْعَقَةِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-28)

29- 316 (وَحَرَّمَ اللَّهُ الشَّرْكَ إِخْلَاصًا لَهُ بِالرُّبُوبِيَّةِ). (أعيان الشيعة-الطبع الجديد- ج1 ص 316-29)

25. And (Allah rendered) the correct use of weight & measure (units) a medium for stopping from selling less (than actual). (AYAN U SHIA ATABA ALIJADEED, VOL 1, P 316)

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations, (evils). (AYAN U SHIA ATABA ALJADEED, VOL 1, P 316)

27. And Allah made the prohibition to accuse someone of adultery a protection (shield) for avoiding (His) curse. (AYAN USHIAATABAALJADEED, VOL 1, P316)

28. And (Allah made) refrainirtg from theft for the sake of positiveness & affirmation for mbdes~y. (AYAN U SHIA ATABAALJADEED, VOL 1, P 316)

29. And Allah prohibited polytheism for the sake of (bringing about) sincerety in (His) adoration & worship, (AYAN U SHIA ATABA ALJADEED, VOL 1, P 316)

30- ... (قَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ)). فَإِنْ تُعْزَوْهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي (( ...

دُونَ نِسَائِكُمْ وَ أَخَابِنَ عَمِي دُونَ رَجَائِكُمْ، وَلِنَعْمَ الْمُعْزِي إِلَيْهِ فَبَلَغَ الرَّسَالَةَ صَادِعاً بِأَنْذَارَةٍ، مَايلاً عَنِ مَدْرَجَةِ الْمُشْرِكِينَ ضَارِباً نَجَبَهُمْ  
أَجْزَاءً بِكَظْمِهِمْ دَاعِياً إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، يُكْسِرُ الْأَصْنَامَ، وَيَنْكُتُ الْهَامَ حَتَّى؟ انْهَزَمَ الْجَمْعُ وَوَلُوا الدُّبُرَ حَتَّى؟ تَقَرَّ؟  
الليل عَنْ صُبْحِهِ وَاسْفَرَ الْحَقُّ عَنْ مَحْضِهِ، وَنَطَقَ زَعِيمُ الدِّينِ، وَخَرَسَتْ شَقَائِقُ الشَّيَاطِينِ، وَطَاحَ وَشَيْطَ النَّفَاقِ وَانْحَلَّتْ عُقْدَةُ الْكُفْرِ  
(وَالشِّفَاقِ وَفَهَّمَتْ بِكَلِمَةِ الْإِخْلَاصِ، فِي نَفْرِ مِنَ الْبَيْضِ الْخَمَاصِ. (أعيان الشيعة-الطبع الجديد- ج1 ص 316)

وَكُنْتُمْ عَلَّ؟ شَفَا حُفْرَةَ مِنَ النَّارِ مَذْفَةَ الشَّارِبِ وَنُهِزَةَ الطَّامِعِ، وَفُيَسَّةَ الْعَجْلَانِ وَ مُوْطِ؟ءِ الْأَقْدَامِ تَشْرِيبُونَ الطَّرِيقَ، وَتَقْتَاتُونَ الْقَدَّ أَيْلَةً -31-  
خَاسِنِينَ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْفَذَكُمُ اللَّهُ تَبَارَكَ وَتَعَالَى؟ بِأَبِي مُحَمَّدٍ (ص) بَعْدَ اللَّيْلِ وَالَّتِي وَبَعْدَ أَنْ مَنِي بِهِمُ الرِّجَالُ وَ  
(ذُؤْبَانِ الْعَرَبِ وَمَرْدَةَ أَهْلِ الْكِتَابِ "كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ" (أعيان الشيعة-الطبع الجديد- ج1 ص 316)

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

So if you assay & recognise him you will find he is my father not the father of your women & the brother of my cousin, (Ali a.s) 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 salogan 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. (AYAN USHIAATABAALJADEED. VOL I. P316)

31. You were on the edge of a fire ditch, and were a cup of drink & the morsal of a greedy one & a firebrand of every hasety 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 arround you might abduct you in the winking of an eye. So, Allah liberated you (of these misfortunes) through my father Mohammed(P.B.U.H). In spite of it that hefp(P.B.U.H) was involved & at war against the intrepid & the hungry wolves of Arab & the stubborn refractories bf the people of the books (Jews & christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. (AYAN U SHIA ATABA ALJADEED. VOL I. P 316)

32- قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: رَأَيْتُ أُمَّي فَاطِمَةَ عَلَيْهَا السَّلَامَ قَامَتْ فِي مِحْرَابِهَا لَيْلَةً جُمِعَتْهَا فَلَمْ تَزَلْ رَاكِعَةً سَاجِدَةً حَتَّى؟ اتَّضَحَ -  
عَمُودُ الصُّبْحِ، وَسَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَتُسَمِّيهِمْ وَتُكْثِرُ الدُّعَاءَ لَهُمْ، وَلَا تَدْعُو لِنَفْسِهَا بِشَيْءٍ قُلْتُ لَهَا: يَا أُمَّاهُ لِمَ لَا تَدْعِينَ  
(لِنَفْسِكَ كَمَا تَدْعِينَ لِغَيْرِكَ؟ فَقَالَتْ: يَا بِنْتِي، الْجَارِئَةُ الدَّارِ. (بيت الاحزان - ص22)

33- (قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَلَمْ تَرَ؟ رَجُلًا وَلَا يَرَاهَا رَجُلٌ" (بيت الاحزان - ص22-33)

34- حَضَرَتْ امْرَأَةٌ عِنْدَ الصَّدِيقَةِ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَقَالَتْ: إِنَّ لِي وَالِدَةً ضَعِيفَةً وَقَدْ لَبَسَ عَلَيْهَا فِي أَمْرِ صَلَاتِهَا شَيْءٌ، وَقَدْ  
بَعَثْتَنِي؟ إِلَيْكَ أَسْأَلُكَ، فَأَجَابَتْهَا فَاطِمَةُ عَلَيْهَا السَّلَامُ عَنْ ذَلِكَ، فَتَنَّتْ فَاجَابَتْ ثُمَّ تَلَّتْ إِلَى؟ أَنْ عَشَرَتْ فَاجَابَتْ ثُمَّ خَجَلَتْ مِنَ الْكَثْرَةِ فَقَالَتْ  
لَا أَسْأَلُ عَلَيْكَ يَا ابْنَةَ رَسُولِ اللَّهِ، قَالَتْ فَاطِمَةُ: هَاتِ؟ وَاسْأَلِي؟ عَمَّا بَدَاكَ، أَرَأَيْتِ مِنْ أَكْثَرِي يَوْمًا يَصْعَدُ إِلَى؟ سَبْطِحَ بِحَمَلٍ ثَقِيلٍ وَكِرَاهٍ مِئَةَ  
أَلْفِ دِينَارٍ يَنْقَلُ عَلَيْهِ؟ فَقَالَتْ: لَا. قَالَتْ: أَكْثَرِيْتُ أَنَا لِكُلِّ مَسْأَلَةٍ بِأَكْثَرٍ مِنْ مِئَةِ مَا بَيْنَ النَّارِ؟ إِلَى؟ الْعَرْشِ لَوْلَا فَأَحْرَبُ؟ أَنْ لَا يَنْقَلُ عَلَيَّ.  
(بحار الأنوار - ج2 ص3)

32. Imam Hassan (A.S) said, "on the friday night I saw my , mother (Fatima(A.S) 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 fpr others?' so she replied, 'Oh my son, first thy neighbour & there after your own house."

33. The Prophet(P.B.U.H) said to Fatima,(S.W.A) 'what is ,the thing which IS a blessing for woman?' She said that, 'she must not see a man (stranger &: not ..intimate) & a man must not see her." (BAIT UL AHZAN. P 22)

34. One day a lady cwme.to Fatima(S.W.A) & said 'I have a weak old mother w.who does not know a few problems about her Service (prayers). Shehas sent me towards you to question you (about t.hem). :rhus Fatima answered her (questions). And the number of her queries reached to ten & Fatima(S.W.A) 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(P.B.U.H) 'I do 'not put you to more inconvinience than this.

Fatima(S.W.A) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carrya heavy thing to the roof top from ground for an amount (equal to) a thousand dinnars(nearly a hundred thousand miskal (unit of weight) of gold) & he may feel himself tired. She said No. Fatima(S.W.A) 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 tirtf-d "& exhausted.' (BIHAR UL ANV AR. VOL 2, f 3)

35- اللَّهُمَّ ذَلَّلْ نَفْسِي فِي نَفْسِي وَعَظَّمْ شَأْنَكَ فِي نَفْسِي؟ وَالْهَمْنِي طَاعَتَكَ وَالْعَمَلَ بِمَا يُرْضِيكَ وَالتَّجَنُّبَ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 323)

36- اللَّهُمَّ قَنَعْنِي بِمَا رَزَقْتَنِي وَاسْتُرْنِي وَعَافِنِي؟ أَبَدًا مَا أَبْقَيْتَنِي وَاغْفِرْ لِي وَارْحَمْنِي؟ إِذَا تَوَقَّيْتَنِي اللَّهُمَّ لَا تَعْنِي فِي طَلَبِ مَا لَمْ تُقَدِّرْ لِي، وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيسِرًا سَهْلًا. (أعيان الشيعة-الطبع الجديد- ج 1 ص 323)

37- مَا كَافٍ عَلَيَّ وَالِدِيَّ وَكُلَّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَاتِكَ، اللَّهُمَّ فَرِّغْنِي؟ لِمَا خَلَقْتَنِي؟ لَهُ وَلَا تُشْغِلْنِي بِمَا تَكَلَّفْتَنِي لِي بِهِ وَلَا تُعَذِّبْنِي؟ وَأَنَا (أستغفرُكَ وَلَا ترحم من؟ وَأَنَا أسألك. (أعيان الشيعة-الطبع الجديد- ج 1 ص 323)

38- ما انشدته (ع) ف؟ رثاء الرسول صل؟ الله عليه وآله

ماذا عل؟ من شم تربة أحمد أن لا يشم مد؟ الزمان عواليا

(صُبِّتَ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا صُبَّتْ عَلَيَّ؟ الْأَيَّامُ صِرْنَ لِيَالِيَا (اعلام النساء - ج 4 ص 113)

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!' (AYAN U SHIA ATABA ALJADEED VOL 1, P .32.3)

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.' (AYAN U SHIA ATABA ALJADEED VOL 1, P .32.3)

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. (AYAN U SHIA ATABA ALJADEED VOL 1, P .32.3)

38. Underlying are the rhymes which Hazrat Zahra(S.W.A) recited upon the mourning of Prophet's(P.B.U.H) demise. 'The person who smells the sweet fragrance of the grave of the Prophet(S.W.A) 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). (AALAM UN NISA, VOL 4, P 11.3)

39- اَيْضاً: أَغْبِرَ افَاقُ السَّمَاءِ وَكُوِّرَتِ شَمْسُ النَّهَارِ وَأَظْلَمَ الْعَصْرَانِ فَالْأَرْضُ مِنْ بَعْدِ النَّبِ؟ كَنِييَّةٌ أَسْفًا عَلَيْهِ كَثِيرَةَ الرَّجْفَانِ فَلْيَبْكِهِ شَرْقُ-  
الْبِلَادِ وَعَرَبُهَا وَلْتَبْكِهِ مَضْرُوكِلِ يَمَانٍ وَلْيَبْكِهِ الطُّودُ الْعَظِيمُ جُودَهُ وَالْبَيْتُ ذُو الْأَسْتَارِ وَالْإِرْكَانِ يَا خَاتِمَ الرُّسُلِ الْمُبَارَكِ ضَوْؤُهُ صَلِّ؟  
(عليك مُنْزِلِ الْقُرْآنِ (اعلام النساء- ج 4 ص 113)

40- اَيْضاً: قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَتَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكْثُرِ الْخَطْبُ إِنَّا فَقَدْنَاكَ فَقَدَ الْأَرْضِ وَابِلَهَا وَاخْتَلَّ قَوْمُكَ فَأَشْهَدَ هُمْ وَلَا تَغِبْ-  
(اعلام النساء- ج 4 ص 113)

39. the dust of sorroow coverder the space of ske & the sun has faded &: the bright day turned bleak. The earth has become dark &: goomy after the death of the Prophet(P.B.U.H) woe! Alas! what the earth will have much of Jolting upon being seperated &: parted from him(P.B.U.H)? It is meritorious &: befitting that the east &: west of the' world may weep upon the parting of Prophet(S.W.A) &: the persons of Muzzir tribe &: all of they rest of the emen tribes shed tears;

And the great magnificent mountain of the existence &: the hidden &: covered Kabaah (House of ALLAH) &: it's pillars should shed tears. Oh the terminator &: finaliser of the (series of) prophets! the light of whome is the source of blessing for the world's inhabitants, Be the salutation &: blessings of Allah the. desender of Holy Quran upon you. (MLAMUN NJ5A. VOL 4. r 113)

40. Following you (Prophet P.B.U.H) inequities (intrigues &: revolts) took shape &: varient 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. (MLAM UN NJ5A. VOL 4. P 122)



# Chapter 5

## Third Infallible: Imam Ali(A.S)

Name Ali(A.S) Renowned Title 'AMEER AL MOMINEEN.' Sub Title' ABUL HASSAN' FATHER & MOTHER ABU TALIB(A.S), FATIMA BINT E ASAD(A.S) 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 ibne Muijim and passed away on the 21 ST of ramadam at the age of 63 years. Tomb in MAJAF ASHRAF (IRAQ)

Duration of age for stages.

I. Childhood, duration nearly ten years.

2. Duration in the service of prophet(P.S.t/II.) nearly 23 years.

3. Duration of avoiding the Govt 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 calipnatic machine. Although he was nominated openly by Allah & the Prophet(PBUH) on various occasions including the .feast of ZUL As\_a. \* upon the day of Ghadeer khumln 'he presence of nearly one hundred thousand pllgrl- \* cmopanions of I'rophet. SUt unfortunately after the sad demise of tbe I'rophet ~usllms turned down the ordain of ALLAn \* I'rophet by rejecting his caliphate. creating a split \* Ideologkal difference with the true school of Islamk Ideology presemed by the holy Prophe (PBUH).

اربعون حديثاً عن امير المؤمنين علي عليه السلام

1- (مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ. (غررالحكم، الفصل 77 الحديث 301)

2- إِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ، وَمِنْ عُهْدِهِ عِبَادَهُ إِلَى عُهُودِهِ، (وَمَنْ طَاعَ عِبَادِهِ إِلَى طَاعَتِهِ، وَمِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ. (فروع الكاف؟، ج 8 ص 386)

3- مَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ زِيَادَةٍ فِي هُدًى، وَنُقْصَانٍ مِنْ عَمَلٍ، وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَيَّ أَحَدٌ بَعْدَ الْقُرْآنِ مِنْ (الحياة ج 2 ص 101)

FORIY DISCOURSES OF AMEER AL MOMINEEN(A.S)

1. The one who recognised himself (self cognition) has recognised his Allah. (GHARAR AL HIKAM. CHALTER 77, HADIETH 301)

2. Indeed, Allah raised MOHAMMADfP.B.II.II.J 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. (FARROO AL KAFI, VOL 8, P 386)

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. (abberation)

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). (ALHAYATVOL2, P 101)

4- الرّاض؟ بفعل قوم كالدّاخل فيه معهم، وعَل؟ كَلّ داخل في باطلٍ إثماني اثم العمل به وإثم الرضا به. (نهج البلاغه لصبح؟ 499 (الصالح،قصار الحكم154، ص499)

5- نيل عليه السلام عن الايمان، فقال:الإيمانُ عِلٌّ؟ أربَع دَعَائِمٌ:عَلٌّ؟ الصَّبْرُ وَالْيَقِينُ وَالْعَدْلُ الْجِهَادُ. وَالصَّبْرُ مِنْهَا عِلٌّ؟ أربَع شُعَبٍ عِلٌّ؟ -السُّوقِ وَالشَّفَقِ وَالزُّهْدِ وَالْتَرَقُّبِ:فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمُصِيبَاتِ، وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ... وَالْجِهَادُ مِنْهَا عِلٌّ؟ أربَع شُعَبٍ: عِلٌّ؟ الأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَالصَّدَقُ فِي الْمَوَاطِنِ وَشَنَانُ الْفَاسِقِينَ، فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمِنْ نَهْيِهِ عَنِ الْمُنْكَرِ أَرْغَمَ أَتُوفَ الْكَافِرِينَ، وَمَنْ صَدَّقَ فِي الْمَوَاطِنِ قُضِيَ؟ مَا عَلَيْهِ، وَمَنْ شَنَى الْفَاسِقِينَ وَعَظَبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ. (نهج البلاغه لصبحيالصالح،قصار الحكم31، ص473)

6- فَانَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِبَاسُ التَّقْوَى وَدَرْعُ اللَّهِ الْحَصِينَةُ وَجُنَّةُ الْوَثِيقَةِ فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ - (أَلْبَسَهُ اللَّهُ ثَوْبَ الدَّلِيلِ). (نهج البلاغه لصبحي الصالح، الخطبة27، ص69)

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 pleasec;l with it. (NEHJUL BALAGHA LE SABEEH AL SALEH. QISAR UL HIKAM. 154 P 499)

5. Ali(A.S) was questioned about faith. So he replied ., Faith rests upon four pillars.

1. Patience 2. certitude 3. Justice 4. Jihad (holywar). And patience out of those, has four branches. Keen ness & 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 fobidden 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 trangressors.

So, the one who orders the good deeds strengthens the backs of faithfulls. 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. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 31. P 473)

6. So indeed, Jihad (holyywar) 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 armoured 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. (NEHJUL BALAGHA LE SABEEH AL SALEH, sennan, 27, P 69)

7- اَتَمَّا بَدَأَ وَقُوعَ الْفِتَنِ اَهْوَاءِ تُتَّبَعُ وَاَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَيَتَوَلَّى؟ عَلَيْهَا رِجَالٌ رِجَالًا عَلٌ؟ غَيْرِ دِينِ اللَّهِ فَلَوْ اَنَّ الْبَاطِلَ اَخْلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخْفَ عَلٌ؟ مُرْتَادِيْنَ، وَلَوْ اَنَّ الْحَقَّ اَخْلَصَ مِنْ لِبْسِ الْبَاطِلِ اَنْقَطَعَتْ عَنْهُ السُّنُّ الْمُعَانِدِيْنَ، وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفٌ وَمِنْ هَذَا ضِعْفٌ فَيُمَزَّجَانِ فُهَذَاكَ يَسْتَوْلِي الشَّيْطَانُ عَلٌ؟ اَوْلِيَائِهِ وَيَنْجُو الَّذِيْنَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنُ؟. (نهج البلاغة لصبحي الصالح، الخطبة 50، ص 88)

8- اِنَّ دِيْنََ اللَّهِ لَا يُعْرَفُ بِالرَّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفْ اَهْلَهُ. (البحار/ج68/ص120)

9- (لَا تَكُوْنَنَّ عَبْدَ غَيْرِكَ فَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا. (غرر الحكم، الفصل 85، الحديث 219)

10- نَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ لَا يُقَرَّبَانِ مِنْ أَجْلِ، وَلَا يُنَاقَصَانِ مِنْ رِزْقٍ وَلَكِنْ يُضَاعِفَانِ النَّوَابِ وَيُعْظِمَانِ الْأَجْرَ، وَأَفْضَلُ (منهما كلمة عدل عند إمام جابر). (غرر الحكم، الفصل 8، الحديث 272)

11- (مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَةِ يُصْلِحْهُ حُسْنُ الْمُكَافَاةِ. (غرر الحكم، الفصل 77، الحديث 547)

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 seggregated 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 !!hem up. This is where satan overwhelms his friends. And only those who are the object of the beneficence of Allah get salvation. (NEHJUL BALAGHA LE SABEEH AL SALEH SERMON 50, P 88)

8. Indeed the religion of Allah is not identified through persons, instead, it is recognised by the sign of Rights. Therefore, do identify the light so as to identify people of the right. (A'LBIHAR. VOL 68. P 120)

9. Do not be the slave of an other person, since, Allah has made you a free person. (GHARAR AL HIKAM CHAPTER 85, HADIETH 219)

10. Verily, ordering the good deed & stoping 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.

11. The one who is not rectified & corrected by soft & nice conduct is corrected by a good punishment. (GHARAR AL HIKAM CHAPTER 77, HADIETH 547)

12- فَطَع ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا رَجُلٌ عَلِيمٌ اللِّسَانِ فَاسِقٌ، وَرَجُلٌ جَاهِلٌ القَلْبِ نَاسِكٌ. هَذَا يَصُدُّ بِلِسَانِهِ عَن فِسْقِهِ، وَهَذَا يُنْسِكُهُ عَن جَهْلِهِ فَاتَّقُوا الفَاسِقَ مِنَ العُلَمَاءِ، وَالجَاهِلَ مِنَ المَتَعَبِدِينَ. أَوْلَيْكَ فِتْنَةٌ كُلُّ مَفْتُونٍ، فَإِنَّ؟ سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: يَا عَلِيُّ هَلَاكَ أُمَّتِي (عل؟ يَدِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ. (روضة الواعظين ص6) (الحياة ج2 ص337)

13- وَلَا يَكُونَنَّ المُحْسِنُ وَالمُسيءُ؟ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَرْهِيماً لِأَهْلِ الإِحْسَانِ فِي الإِحْسَانِ، وَتَدْرِيباً لِأَهْلِ الإِسَاءَةِ عَل؟ (الإِسَاءَةُ (نهج البلاغة لصبحي الصالح، الكتاب 53، ص430)

14- لَا يَتَزَكُّ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِإِستِصْلَاحِ دُنْيَاهُمْ إِلاَّ فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ. (نهج البلاغة لصبحي الصالح، قصار (الحكم 106، ص487)

15- وَإِنَّمَا الدُّنْيَا مُنْتَهَى؟ بِصَرِّ الأَعْم؟، لِأَيِّبِصِرُ مِمَّا وَرَاءَهَا شَيْئاً، وَالبَصِيرُ يَنْفِذُهَا بِصَرِّهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالبَصِيرُ مِنْهَا شَاطِئٌ (وَالأَعْم؟ إِلَيْهَا شَاطِئٌ، وَالبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالأَعْم؟ لَهَا مُتَزَوِّدٌ. (نهج البلاغة لصبحي الصالح، الخطبة 133، ص191)

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). (Raoza tul waizeen, P 6 Alhayat VOL 2, P 337)

13. Absolutely must never the good doer & the evil doer be equal in your eyes, since, this thing becomes the reason of the uninclination of those performing good deeds in their performance of good deeds & the encouragement & incentive of the evil doer upon doing bad deeds. (NEHJUL BALAGHA LE SABEEH AL SAHLEH, chapter 35, P 430)

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). (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR AL HIKAM 106, P 487)

15. Indeed world (matter) is the extreme end of the vision of a blind (hearted person). He does not see any thing beyond that. But the one having vision looks at it with deep & profound (Penetrating) eye sight & knows that the (permenant) home is beyond that. So the visionist is prepared to march off from it. But the blind hearted has pinned up & fixed his gaze upon it. The visionist picks up his provison of journey from it But the blind one makes provision for it. (NEHJUL BALAGHA LE SABEEH AL SALEH, SERMON 133, P 191)

16- جَعَلَ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأَحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَآكِرْهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ، وَلَا تَظْلِمَ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَأَحْسِنَ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ وَالسَّتْقِيحُ مِنْ نَفْسِكَ مَا تَسْتَقِيحُ مِنْ غَيْرِكَ، وَارْضَ مِنَ النَّاسِ لَكَ مَا تَرْضَى بِهِ لَهُمْ مِنْكَ، وَلَا تَقُلْ (بِمَا لَا تَعْلَمُ، بَلْ لَا تَقُلْ كُلُّ مَا تَعْلَمُ، وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ. (تحف العقول ص74)

أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ ثَلَاثَةٌ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ، وَصَدِيقُكَ - 17 (عَدُوُّكَ). (نهج البلاغة لصبحي الصالح، قصاص الحكم 295، ص 527)

18- مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَمَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ. (تحف العقول ص 89)

19- لا تَنْظُرْ إل؟ مَنْ قَالَ وَانظُرْ إل؟ مَا قَالَ. (غر الحکم، الفصل 85، الحديث 40-19)

20- مَعَ الْخَيْرِ كُلِّهِ ف؟ ثَلَاثٌ خِصَالٌ: النَّظَرُ وَالسُّكُوتُ وَالْكَلامُ: فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ، وَكُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ: - 20 (تحف العقول ص 215)

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 favour others just as you like others doing favour 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. (TUHFUL AQOOL, P 74)

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. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR AL HIKAM, 295,P 527)

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. (TUHFUL AQOOL, P 89)

19. Do not look at who speaks & look at what he speaks. GHARAR AL HIKAM, chapter 85, Hadieth 40) 20. All the beneficences have been gathered in three qualities: sighting 2. silence 3. speech. All the sighting & veiwng which do not take place for learning lesson are forgetfulness & all the silences which are devoid of meditaion are forgetfulness. And all the speeches & talks which lack the remembrance of Allah are null & void. So heaven Uoy) be for the one whose sighting & veiwng is for taking lesson & silence is meditation & conversation is the remembrance of Allah. And he weeps upon his sins (repentingly) & people are safe & secure from his harm. (TUHFUL AQOOL, P 215)

21- إِنَّ لِلْوَالِدِ عَلَ؟ الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَ؟ الْوَالِدِ حَقًّا، فَحَقُّ الْوَالِدِ عَلَ؟ الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ، إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ (الْوَالِدِ عَلَ؟ الْوَالِدِ أَنْ يُحْسِنَ إِسْمَهُ، وَيُحَسِّنَ آدَبَهُ، وَيُعَلِّمَهُ الْقُرْآنَ). (نهج البلاغة لصبحي الصالح، قصاص الحكم 399، ص 546)

22- الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَّقَهَا وَدَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا، وَدَارُ غِنٍ؟ لِمَنْ تَزَوَّدَ مِنْهَا. مَسْجِدُ النَّبِيِّاءِ اللَّهِ، وَمَهَبْتُ وَحِيهِ، وَمُصَلِّ؟ مَلَائِكَتِهِ- 22 وَمَتَجَرُّ أَوْلِيَاءِهِ، اِكْتَسَبُوا فِيهَا الرَّحْمَةَ، وَرَبِحُوا فِيهَا الْجَنَّةَ، فَمَنْ ذَايَدُمُهَا؟ وَقَدَاذَنْتَ بَيْنِيهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتَ نَفْسَهَا، فَشَوَّقَتْ بِسُرُورِهَا إل؟ السُّرُورِ، وَحَدَّرَتْ بِبَلَائِهَا إل؟ الْبَلَاءِ، تَخْوِيفًا وَتَحْذِيرًا، وَتَرْغِيبًا وَتَرْهِيبًا فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا وَالْمُعْتَرُّ بِتَغْرِيرِهَا مَت؟ غَرَّتْكَ؟

(إِمِّصَارِعِ أَبَائِكَ مِنَ الْبَلِّ؟؟ أَمْ بِمِضَاجِعِ أُمَّهَاتِكَ تَحْتِ الثَّرِّ؟؟) (بحار 77 ص 418)

أَيُّهَا النَّاسُ إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ: اتِّبَاعُ الْهَوِّ، وَطُولُ الْأَمَلِ، فَأَمَّا اتِّبَاعُ الْهَوِّ؟ فَيَصُدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي -23- (الْآخِرَةَ). (نهج البلاغة لصبحي الصالح، الخطبة 42، ص 83)

أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عِلَانِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ. -24- ((نهج البلاغة لصبحي الصالح، قصار الحكم 423، ص 551))

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 fobiddin 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.(NEHJUL BALAGHA LE SABEEH AL SALEH QISAR AL HIKAM 399, P 546)

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 Allahs 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? Where as it has announced it's seperation & called aloud (regarding) it's departure & parting. And informed about irs death. So it has made them attentive by its happiness toward felicities (joys & comforts) & by it's anguishes & calamities toward the afflictions. Sometime it scares & sometir)le 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 decieved you?

Was it when it handed over your fore fathers to perishing, annihilation & decay? or when it made your mothers disappear under the dust? (BIHAR UL ANWAR VOL 77, P 418)

23.O, people, the most frightening things regarding which I am afraid about you are two things: The following of passions &. desires, and the longivity of hopes &. aspirations. So the following of passions constrains &. stops one from reaching the way of righteousness (Allah's path) &. as for the longivity (abundance) of hopes & aspirations that rnakes one forget the Hereafter. (NEHJUL BALAGHA LE SABEEH AL SALEH SERMON42,P 82)

24. The person who corrects & rectifies his interior, Allah rectifies his exterior (obvious & apparant 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). (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 423, P 551)

25- لا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَالِدِكَ، فَإِنْ يَكُنْ أَهْلَكَ وَوَالِدَكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ -25- (شُغْلِكَ بِأَعْدَاءِ اللَّهِ؟) (نهج البلاغة لصبحي الصالح، قصار الحكم 352، ص 536)

26- 37 (قِيمَةُ كُلِّ امْرَأٍ مَا يُحْسِنُ). (بحار الانوار ج 78 ص 37- 26)

27- 535 (مَاءٌ وَجْهَكَ جَامِدٌ يُقَطِّرُهُ السُّؤَالُ فَانظُرْ عِنْدَ مَنْ تُقَطِّرُهُ). (نهج البلاغة لصبحي الصالح، قصار الحكم 346، ص 535- 27)

(ما لابن ادم والفخر اوله نطفة واخره جيفة... (نهج البلاغة لصبحي الصالح، قصار الحكم 454، ص 555-28)

29- ألا أخبركم بالفقيه حق الفقيه من لم يرخص الناس في معاصي الله ولم يفتنهم من رحمة الله ولم يؤمنهم من مكر الله ولم يدع القرآن - رغبة عنه ال؟ ماسواه، ولا خير في عبادة ليس فيها تفقه، ولا خير في علم ليس فيه تفكر ولا خير في قرائة ليس فيها تدبر. (بحار الانوار ج 78 ص 41)

(ما زن؟ غيور قط. (نهج البلاغة لصبحي الصالح، قصار الحكم 105، ص 529-30)

25. Do not make the most of your work & bussiness pertinent & associated to your wife & children's (bread & butter) since, if they are the friends of Allah, Allah does not waste (destory) 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. (NEHJUL BALAGH LE SABEEH QISAR UL HIKAM 325. P 536) 26. The worth of all the men is in the good deeds that they perform. (BIHAR UL ANWAR VOL 78. P 37)

27. The water of your face (your honour & respect) is solid, questioning & begging liquifies it. So see to it that before whome are you dropping & draining it. (NEHJUL BALAGHA LE SABEEH QISAR UL HIKAM 346. P 535)

28. What has the son of Adam(A.S) got to do with pride (since) he begins as a semen & ends as a corpes. (Both being unclean dirt & contamination). (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 454, P535)

29. Beware! Shall I not inform you about the juris pudenl the right & realjurispudent. The realjurispudent 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 beneficience in it. And there is no beneficience in the knowledge which lacks pondering & contemplation and no beneficience in recitation of Quran without meditaion & thought. (BIHAR UL ANWAR VOL 78. P 41)

30. An ardent (honourable) one never at all commits adultery. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 305. P 529)

31- ان المتقين ذهبوا بعاجل الدنيا واجل الاخرة فشاركوا اهل الدنيا في دنياهم ولم يشاركهم اهل الدنيا في الاخرتهم. (نهج البلاغة - لصبحي الصالح، الكتاب 27، ص 383)

(لا يجد عبد طعم الايمان حت؟ يتزك الكذب هزله وجدة. (اصول الكاف؟ ج 2 ص 340-32)

33- ان جعلت دينك تبعاً لدنياك اهلكت دينك ودنياك وكنت في الاخرة من الخاسرين. ان جعلت دنياك تبعاً لدينك احرزت دينك (ودنياك وكنت في الاخرة من الفائزين. (غرر الحكم، الفصل 10، الحديث 44\_45)

34- مثل الدنيا كمثل الحية، لين مسها والسّم الناقع في جوفها، يهو؟ إليها الغر الجاهل، ويحذرهما ذواللب العاقل. (نهج البلاغة لصبحي الصالح، قصار الحكم 119، ص 489)

35- يا كميل بن زياد ان هذه القلوب او عية فخيرها او عاها، فاحفظ عني ما اقول لك: الناس ثلاثة: فعاليم رباني، و متعلم عل؟ سبيل نجاة، -

وَهَمَّجُ رَعَاغُ اتِّبَاعِ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ (نهج البلاغة لصبحي الصالح، قصار الحكم 147، ص 495)

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. (NEHJUL BALAGHA LE SABEEH CHAPTER 27, P 358)

32. A servant (of Allah) does not taste the faith till such time that he abandons telling lie both seriously & as joke. (USOOL E KAFI, VOL 2, P 340)

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 acieved both your religion & world & would be among the successful ones in the Here after. (GHARAR UL HIKAM ALFASL 10, ALHADIETH 44-45)

34. The world's example is that of a snake which is soft to touch but it has a perilous poison in it's body cavity. The ignorant one forms an attachment with it but the sage & sane person guards himself from it. (NEHJUL BALAGHA LE SABEEH AL SALEH. QISAR UL HIKAM 119, P484)

35. Oh kumail the hearts are similar to untencils, taking things in. The best of them are those which take in more. So take in what I say to you. People are three catagories: I. 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. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 147, P495)

36- أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُهُمْ إِلَيْهَا أَبَاطَ الْإِبِلِ لَكَانَتْ لِذَالِكَ أَهْلًا: لَا يَرْجُونَ أَحَدًا مِنْكُمْ إِلَّا رَبَّهُ، وَلَا يَخَافُونَ إِلَّا ذَنْبَهُ، وَلَا يَسْتَحِينَنَّ أَحَدًا مِنْكُمْ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ، وَلَا يَسْتَحِينَنَّ أَحَدًا إِذَا لَمْ يَعْلَمْ الشَّيْءَ أَنْ يَتَعَلَّمَهُ، وَعَلَيْكُمْ بِاصْبِرٍ، فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ (كَالرَّأْسِ مِنَ الْجَسَدِ، وَلَا خَيْرَ فِي جَسَدٍ لَارَأْسَ مَعَهُ، وَلَا فِي إِيْمَانٍ لَا صَبْرَ مَعَهُ). (نهج البلاغة لصبحي الصالح، قصار الحكم 82، ص 482)

37- خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِثُّم مَعَهَا بَكَوَا عَلَيْكُمْ، وَإِنْ عَشْتُمْ حَنُّوَا إِلَيْكُمْ. (نهج البلاغة لصبحي الصالح، قصار الحكم 10، ص 470)

38- (الْدَّاعِي بِلَاعْمَلٍ كَالرَّامِ؟ بِلَاوَتَرٍ). (نهج البلاغة لصبحي الصالح، قصار الحكم 337، ص 534)

39- (بِالْعَمَلِ تَحْصُلُ الْجَنَّةُ لَا بِالْأَمَلِ). (غرر الحكم، الفصل 18، الحديث 119)

40- (مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ الْأَعْتِبَارَ). (نهج البلاغة لصبحي الصالح، قصار الحكم 297، ص 529)

36. I recommend you five things for obtaining which if you have to move arround on the camel backs in the deserts even then it is worth while & befitting. 1. Do not have hope in anyone except Allah. 2. Do not be afraid of any thing 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. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM VOL 10, P 470)
37. Mix up with the people (have such a social conduct) so that if you die with it they weep upon you & if you remain alive, they may love you. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 337 P534)
38. The person calling & inviting others without himself practicing is just like an arrowman with a bow without a string (cord). (An arrow can not be thrown by the help of a stringless or cord less bow) (NEHJUL BALAGHA)
39. Paradise is gained by practice not by aspiration. (GHARAR AL HIKAM, chapter IB, Hadieth 119)
40. How plenty in number are the lessons to be taken & how less in number are those who learn lesson. (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 297, P 529)

# 6

## Chapter

### Fourth Infallible Imam Hassan Mujtaba(A.S)

Name: Imam Hassan(A.S) Renowned Titles: Mujtaba.

Sub title: Abu Mohammed. FATHER & Mother: Ali(A.S) & Fatima(A.S) 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 Judoah, in Medina.

Grave: In the graveyard of Baqi situated in Medina. Duration of life: Three parts I. The age of Prophet(PBUH) (nearly 8 years) 2. At the service of his father (37 year approx) 3. The period of Imamate 10 years.

اربعون حديثاً عن الامام الحسين عليه السلام

1- حَمْدُ اللَّهِ الَّذِي مَنْ تَكَلَّمَ سَمِعَ كَلَامَهُ، وَمَنْ سَكَتَ عَلِمَ مَا فِي نَفْسِهِ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ، وَمَنْ مَاتَ فَإِلَيْهِ مَعَادُهُ... (بحار الانوار ج78 ص112)

2- يَا بُنَيَّ لَا تُؤَاخِ أَحَدًا حَتَّى تَعْرِفَ مَوَارِدَهُ وَمَصَادِرَهُ فَإِذَا اسْتَنْبَطْتَ الْخَبْرَةَ وَرَضِيْتَ الْعِشْرَةَ فَأَخِيهِ عَلٌّ؟ إِقَالَةَ الْعَثْرَةِ وَالْمُوَاسَاةِ فِي (العُسْرَةِ). (تحف العقول ص233)

3- إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ مَذْهَبُهُ وَأَسْمَعَ الْأَسْمَاعِ مَا وَعَى؟ التَّنْذِيرَ وَانْتَفَعَ بِهِ، أَسْلَمَ الْقُلُوبِ مَا طَهَّرَ مِنَ الشُّبُهَاتِ. (تحف العقول ص235)

4- (قِيلَ فَمَا الْجُبْنُ قَالَ الْجُرْأَةُ عَلٌّ؟ الصَّدِيقِ وَالنُّكُولُ عَنِ الْعَدُوِّ). (تحف العقول ص225)

#### FORTY TRADITIONS FROM IMAM HASSAN MUJTABA(A.S)

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. (BIHAR UL ANWAR, VOL 78, P 112)

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. (TUHFUL AQOOL, P 233)

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.

(TUHFUL AQOOL, P 225) 4. A person asked him " what is fear?" He said, 'to have courage upon friend & recoiling from the enemy.' (TUHFUL AQOOL, P 225)

(لا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ وَاجْعَلْ بَيْنَهُمَا لِيَاغِتَادِرَ طَرِيقًا. (بحار الانوار ج 78 ص 113-5)

(بِالْعَقْلِ تُدْرِكُ الدَّارَانَ جَمِيعًا. (بحار الانوار ج 78 ص 111-6)

(لَا فَقْرَ مِثْلَ الْجَهْلِ. (بحار الانوار ج 78 ص 111-7)

(عَلَّمَ النَّاسَ عِلْمَكَ وَتَعَلَّمَ عِلْمَ غَيْرِكَ فَتَكُونُ قَدْ اتَّقَنْتَ عِلْمَكَ أَوْ عَلِمْتَ مَا لَمْ تَعْلَمْ. (بحار الانوار ج 78 ص 111-8)

(قِيلَ فَمَا الْمُرُوءَةُ؟ قَالَ حِفْظُ الدِّينِ، وَإِعْزَازُ النَّفْسِ وَلِينُ الْكَنْفِ، وَتَعَهُدُ الصَّنِيعَةِ، وَآدَاءُ الْحُقُوقِ. (بحار الانوار ج 78 ص 102-9)

(مَا رَأَيْتَ ظَالِمًا أَشْبَهَ بِمَظْلُومٍ مِنْ حَاسِدٍ. (بحار الانوار ج 78 ص 111-10)

(رَأْسُ الْعَقْلِ مُعَايِرَةُ النَّاسِ بِالْجَمِيلِ. (بحار الانوار ج 78 ص 111-11)

(الْإِخَاءُ الْوَفَاءُ فِي شِدَّةِ وَالرِّخَاءِ. (بحار الانوار ج 78 ص 114-12)

(الْجَرْمَانُ تَرَكُوا حَظَّكَ وَقَدْ عُرِضَ عَلَيْكَ. (بحار الانوار ج 78 ص 115-13)

5. Do not make haste in punishing the sinner for his sin & let a way (passage) between the two (fault & punishment) excuse & appology. (BIHAR UL ANWAR VOL 78, P 113)

6. All the beneficienes of both the worlds come to the hand & are achieved by the mind (wits). (BIHAR UL ANWAR VOL 78, PIII)

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. (BIHAR UL ANWAR VOL 78. PIII)

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 behaviour) & permanency of favour & kindness & the discharging of rights. (BIHAR UL ANWAR VOL 78. P 102)

10. I have not seen a cruel one more similar & resembling with an oppressed & wronged one than the jealous. (BIHAR UL ANWAR VOL 78, PIII) 11. Nice conkuct & behaviour with people is the height of intelligence & wits. (BIHAR UL ANWAR VOL 78, PIII)

12. Brother hood is loyalty in hardship & comfort. (BIAHR UL ANWAR VOL 78, P 114) 13. Deprivation is abandoning your share which has been offered to you. (BIHAR UL ANWAR VOL 78, P 115)

(قِيلَ فَمَا الْكَرَمُ؟ قَالَ الْإِبْتِدَاءُ بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ. (تحف العقول ص 225-14)

(بَيْنَ الْحَقِّ وَالْبَاطِلِ أَرْبَعُ أَصَابِعَ، مَا رَأَيْتَ بِعَيْنَيْكَ فَهُوَ الْحَقُّ وَقَدْ تَسْمَعُ بِأُذُنَيْكَ بِاطِلًا كَثِيرًا. (تحف العقول ص 229- 15)

تُجَاهِدِ الطَّلَبَ جِهَادَ الْغَالِبِ، وَلَا تَتَّكِلْ عَلَ الْقَدْرِ اتِّكَالَ الْمُسْتَسْلِمِ، فَإِنَّ ابْتِغَاءَ الْفَضْلِ مِنَ السُّنَّةِ، وَالْإِجْمَالَ فِي الطَّلَبِ مِنَ الْعِفَّةِ، وَلَيْسَتْ 16-  
(العفة بدافعة رزقا ولا الحرص بجالب فضلا. (تحف العقول ص 233)

(مَا تَشَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَ رُشْدِهِمْ. (تحف العقول، ص 223- 17)

18- وقال عليه السلام في وصف أخ كان له صالح:

كَانَ مِنَ أَعْظَمِ النَّاسِ فِي عَيْنِ؟ وَكَانَ رَأْسِي مَا عَظَّمَ بِهِ فِي عَيْنِ؟ صَغَرَ الدُّنْيَا فِي عَيْنِهِ، كَانَ خَارِجًا مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يُمْدِيدًا إِلَّا  
عَلَّ؟ يَقِي لِمَنْفَعَةٍ، كَانَ لَا يَشْتَكِي، وَلَا يَتَسَخَّطُ، وَلَا يَنْبَرِّمُ، كَانَ أَكْثَرَ دَهْرِهِ صَامِتًا فَإِذَا قَالَ بَدَّ الْقَائِلِينَ، كَانَ ضَعِيفًا مُسْتَضْعَفًا فَإِذَا جَاءَ الْجَدُّ  
فَهُوَ اللَّيْثُ عَادِيًا، كَانَ إِذَا جَامَعَ الْعُلَمَاءَ عَلَّ؟ أَنْ يَسْتَمِعَ أَحْرَصَ مِنْهُ عَلَّ؟ أَنْ يَقُولَ كَانَ إِذَا عُلبَ عَلَّ؟ الْكَلَامَ لَمْ يُغْلَبْ عَلَّ؟ السُّكُوتَ كَانِ  
لَا يَقُولُ مَا لَا يَفْعَلُ وَيَفْعَلُ مَا لَا يَقُولُ. كَانَ إِذَا عُرِضَ لَهُ أَمْرَانِ لَا يَدْرُ؟ أَيُّهُمَا أَقْرَبُ إِلَ؟ رَبِّهِ نَظَرَ أَقْرَبَهُمَا مِنْ هَوَاهُ فَخَالَفَهُ، كَانَ لَا يَلُومُ  
(أَحَدًا عَلَّ؟ مَا قَدَّ يَقَعُ الْعُذْرُ فِ؟ مِثْلِهِ. (تحف العقول 234)

14. A man asked him, 'what is munificence & bounty?' He replied, 'to begin with granting before being asked for.' (TUHFUL AQOOL, P 225)

15. There is a distance of four fingers between the right & 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. (TUHF UL AQOOL, P 229)

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 greed attracts grace (plenti fulness &:: wealth). (Adopt the middle one of the two ways.) (TUHFUL AQOOL, P 233)

17. No nation counselled but that they were guided toward their progress. (aims of achieving prosperity affluence, success, &:: maturity &:: coupletion.) (TUHFUL AQOOL P 233)

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, veiw) 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 some one 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 confrQnted 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. (TUHFUL AQOOL P 234)

عَنْ جُنَادَةَ ابْنِ أَبِي أُمَيَّةَ قَالَ دَخَلْتُ عَلََّ الْجَسْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَمَا مَرَضِهِ الَّذِي تُؤْفِي فِيهِ... فَقُلْتُ يَا مَوْلَا؟ 19- مَالِكٌ لَا تُعَالِجْ نَفْسَكَ؟ فَقَالَ يَا عَبْدَ اللَّهِ بِمَاذَا أَعَالِجُ الْمَوْتَ؟ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: وَاللَّهِ لَقَدْ عَهَدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ هَذَا الْأَمْرُ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا مِنْ وُلْدِ عَلٍ وَفَاطِمَةَ، مَامِنَّا إِلَّا مَسْمُومٌ أَوْ مَفْتُولٌ... وَبِكَ؟ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ قَالَ فَقُلْتُ لَهُ عِظْنِي يَا ابْنَ رَسُولِ اللَّهِ، قَالَ: نَعَمْ إِسْتَعِدَّ لِسَفَرِكَ وَحَصَّلْ زَادَكَ قَبْلَ حُلُولِ أَجَلِكَ وَاعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَالْمَوْتَ يَطْلُبُكَ، وَلَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِ عَلٌ؟ يَوْمِكَ الَّذِي لَمْ أَنْتَ فِيهِ، وَاعْلَمْ أَنَّكَ لَا تَكْسِبُ مِنَ الْمَالِ شَيْئًا فَوْقَ قُوَّتِكَ إِلَّا كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ، وَاعْلَمْ أَنَّ فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ، وَفِي الشُّبُهَاتِ عِتَابٌ، فَانزِلِ الدُّنْيَا بِمَنْزِلَةِ الْمَيْتَةِ، خُذْمِنَهَا مَا يَكْفِيكَ فَإِنَّ كَانَ ذَلِكَ حَلَالًا كُنْتَ قَدْ زَهَدْتَ فِيهَا، وَإِنْ كَانَ حَرَامًا لَمْ يَكُنْ فِيهِ وَزْرٌ، فَأَخَذْتَ كَمَا أَخَذْتَ مِنَ الْمَيْتَةِ، وَإِنْ كَانَ الْعِتَابُ فَإِنَّ الْعِتَابَ يَسِيرٌ. وَاعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا، وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا، وَإِذَا أَرَدْتَ عِزًّا بِلا عَشِيرَةٍ وَهَيْبَةً بِلا سُلْطَانٍ، فَاخْرُجْ مِنْ (ذُلِّ مَعْصِيَةِ اللَّهِ إِلِ؟ عِزِّ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ). (بحار الانوار 44 ص 138-139)

20- (مَنْ أَحَبَّ الدُّنْيَا ذَهَبَ خَوْفُ الْآخِرَةِ عَنْ قَلْبِهِ... (لثال؟ الخبر ج 1 ص 51-20)

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

He said ',yes, get ready for your journey (towards resurreccion 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 beaware that you do not achieve & attain a wealth above your energy but you are a trustee of it (wealth) for an other person. And do know that there is account in it's lawful & permitted, & in it's prohibited lies punishment & retribution, & in it's paradox & doubtfuls 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 acheive honour without a tribe & apalling presence & majesty without a rulership then move out of the abjectness & disgrace of comitting sin fobidden by Allah, towards the honour of the obedience of Allah. (BIHAR UL ANWAR VOL 44, P 1.38/1.39)

20. Who ever loves the world (material) the fear of here after gets out (finishes) from his heart. (LYAL AL EKHBAR VOL 1, P 51)

21- (السَّفِيَّةُ: الْأَحْمَقُ فِي مَالِهِ، أَلْمَتَهَاوُنُ فِي عِرْضِهِ يُسْتَمُّ فَلَا يُجِيبُ. (بحار الانوار ج 78 ص 115-21)

- (الْمَعْرُوفُ مَالٌ يَتَقَدَّمُهُ مَطْلٌ وَلَا يَتَّبَعُهُ مَنْ). (بحار الانوار ج 78 ص 113-22)
- (الْعَارُ أَوْ هُونٌ مِنَ النَّارِ. (تحف العقول ص 234-23)
- (فَإِنَّ الْمُؤْمِنَ يَنْزَوُدُ وَالْكَافِرَ يَتَمَتَّعُ. (بحار الانوار ج 78 ص 112-24)
- (السَّفَهَةُ أَتْبَاعُ الدُّنَاةِ وَمُصَاحِبَةُ الْغُوَاةِ. (بحار الانوار ج 78 ص 115-25)
- (بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابُ الْعِزَّةِ. (بحار الانوار ج 78 ص 109-26)
- (هَلَكَ النَّاسُ فِي ثَلَاثٍ: الْكِبْرِ وَالْجِرْصِ وَالْحَسَدِ. (بحار الانوار ج 78 ص 111-27)
- الْكِبْرُ هَلَكَ الدِّينَ وَبِهِ لُعِنَ إِبْلِيسُ، وَالْجِرْصُ عَدُوُّ النَّفْسِ وَبِهِ أُخْرِجَ آدَمُ مِنَ الْجَنَّةِ، وَالْحَسَدُ رَائِدُ الشُّوْءِ وَمِنْهُ قَتَلَ قَابِيلُ هَابِيلَ. (بحار الانوار ج 78 ص 111-28)
21. Ignorant is the one who is foolish about his wealth. (regarding spending it). who is slack & negligent about his honour, when he is abused & reviled, he does not respond. (BIHAR UL ANWAR VOL 78, P 115)
22. Good deed is the one before which there is no evading & delaying & there is no boasting of favour, after it. (BIHAR UL ANWAR VOL 78, P 113) 23. Shame & disgrace is better than the fire (of Hell)!' (TUHFUL AQOOL, P 234)
24. Indeed the faithful takes provision of journey (from the worldly sources) & the infidel gets benefits. (as a lasting share). (BIHAR UL ANWAR VOL 78, P 112)
25. Ignorance is the submission to the vile & base, & the company of perverted & misled. (BIHAR UL ANWAR VOL 78, P 15)
26. Between you & admonition stays the curtain of respect. (respect which is more of pride, egoism, arrogance of refraining one to accept advise or admonition) (BIHAR UL ANWAR VOL 78, P 109)
27. The annihilation of people lies in three things Arrogance, & greed & jealousy. (BIHAR UL ANWAR VOL 78, P III)
28. Arrogance is the cause of destructon & 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. (BIHAR UL ANWAR VOL 78, P III) I.. It is better to face the shame of simple life, devoid of accepting the domination of taghoot than leading such luxerious life which results in entering the Hellfire.
- 29- 115 ص 78 ج 78 بحار ج 78 ص 115. عَلَيكُمْ بِالْفِكْرِ فَإِنَّهُ حَيَاةُ قَلْبِ الْبَصِيرِ. بحار ج 78 ص 115
- 30- 197 ص 2 ج 2 ((طبع بيروت)) (كشفت الغمة) (لا أدب لمن لا عقل له، ولا مروءة لمن لا هممة له ولا حياة لمن لا دين له. (كشفت الغمة)) (طبع بيروت)) ج 2 ص 197-30
- 31- 113 ص 78 ج 78 بحار الانوار ج 78 ص 113. (خَيْرُ الْغِنِّ؟ أَلْقُوْعُ وَشَرُّ الْفَقْرِ الْخُسُوْعُ. (بحار الانوار ج 78 ص 113-31)

(المزاح يأكل الهيبة، وقد أكثر من الهيبة الصامت). (بحار الانوار ج78 ص113-32)

(الفرصة سريعة الفوت بطيئة العود. (بحار الانوار ج78 ص113-33)

(القريب من قرْبته المودَّة وإن بعدَ نسبته. (تحف العقول 234-34)

(اللوم أن لا تشكر النعمة. (تحف العقول ص233-35)

(صاحب الناس مثل ما تحب أن يُصاحبوك به. (بحار الانوار ج78 ص116-36)

29. It is for you to ponder because it is the (source of the) life of visionist's heart. (BIHAR UL ANWAR VOL 78. P 1 15)

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. (KASHruL GHUMMA print of Beirut VOL 2. P 197) 31. The best wealth is contentment &: the worst poverty is humility (before the rich ones). (BIHAR UL ANWAR VOL 78. P 113)

32. Humour eats up (finishes), the appalling appearance (majesty) the silent person has got much of appalling appearance. (BIHAR UL ANWAR VOL 78. P 113)

33. Leisure swiftly passes on &: the return to it is very slow. (BIAHR UL ANWAR VOL 78. 113)

34. Proximate (relative) is the one who is beneared by love &: affection although he is a distant relation. (TUHFUL AQOOL. P 234) 35. Abjectness is, not thanking for the beneficience. (TUHruL AQOOL P 233)

36. Associate with &: treat the people in a way as you like to get associated &: treated by them. (BIHAR UL ANWAR VOL 78, P 116)

37- من أدام الإختلاف إل؟ المسجد أصاب إحد؟ ثمان: آية مُحكمةً وأخاً مُستفاداً وعلماً مُستطرفاً ورحمةً مُنتظرةً وكلمةً تُدلهُ عل؟ الهد؟ (تحف العقول ص235-37)

38- عَجِبْتُ لِمَنْ يَتَفَكَّرُ ف؟ مَا كُؤله كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُؤله فَيَجْنُبُ بَطْنه مَا يُؤذيه، وَيُؤدُعُ صَدْره مَا يُرذيه. (سفينة البحار ج2 ص84-38)

39- إِذَا أَضْرَبَتِ النَّؤاؤلُ بِالفْرِيصَةِ فَارْفُؤوها. (بحار الانوار ج78 ص109-39)

40- عَلمُوا أَنه مَن يَتَّقِ اللهَ يَجْعَلُ له مَخْرَجاً مِّنَ الفِتَنِ وَيُسَدِّدهُ ف؟ أَمْره وَيُهَيِّئُ له رُشدهُ وَيَفْلُجه بِحُجَّتِه وَيَبَيِّضُ وَجهه وَيُعْطيه رَغْبته مَعَ (الذِين أَنعمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصَّؤْدِقِينَ وَالشُّهْدَاءِ وَالصَّالِحِينَ... (تحف العقول ص232-40)

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 benficial 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. (TUHFUL AQOOL, P 235)

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. (SAFINA TUL BIHAR VOL 2, P 84)

39. When the desirable & commendable services damage & harm the obligatory services, abandon them. (BIHAR UL ANWAR VOL 78, P 109)

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 truthfals & the martyres & pious ones. (TUHFUL AQOOL P 232)



# 7

## Chapter

### The Fifth Infallible Imam Hussain (A.S)

Name: Hussain Renowned title Syed u shuhada (The chief of martyres) Subtitle: ABA ABDULLAH

Fater and mother Imam Ali (A.S) and fatima (S.W.A) Time and Place of birth 3rd of shaban 4rth 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 Sharine: in Karbal.

Duration of life: four parts

1. The age of prophet of Allah(P.B.U.H) Nearly 6 years.
2. At the Service of his father (approx 30 years).
3. Alongwith his brother Imam Hassan (10 years)
4. Period of Imamate 10 years.

اربعون حديثاً عن الامام الحسين عليه لسلام

كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ إِلَيْكَ؟ أَيْكُونُ لِغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهِرُ لَكَ؟ مَتَى غَبَّتْ - حَتَّى تَحْتَاجَ إِلَيْهِ دَلِيلٌ يَدُلُّ عَلَيْكَ؟ وَمَتَى بَعُدَتْ حَتَّى تَكُونَ الْآثَارُ هِيَ التَّوَصُّلُ إِلَيْكَ؟ عَمِتَ عَيْنٌ لَا تَرَكَ عَلَيْهَا رَقِيبًا.. (دعاء عرفه، بحار الانوار ج 98 ص 226)

2- (ماذا وَجَدَ مَنْ فَدَّكَ؟ وما الذِّ؟ فَدَّ مَنْ وَجَدَكَ؟ لَقَدْ خَابَ مَنْ رَضِيَ ذُنُوبَكَ بَدَلًا. (دعاء عرفه، بحار الانوار ج 98 ص 228)

3- (لا أَفْلَحَ قَوْمٌ اشْتَرَوْا مَرْضَاةَ المَخْلُوقِ بِسَخَطِ الخَالِقِ. (مقتل خوارزم؟ ج 1 ص 239)

4- (لا يَأْمَنُ يَوْمَ القِيَامَةِ إِلَّا مَنْ خَافَ اللهَ فِي الدُّنْيَا. (بحار الانوار ج 44 ص 192)

#### FORIY TRADITIONS FROM IMAM HUSSAIN(A.S)

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 disapperar 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 ARFA DAY IE 9th OF ZILHIJA). (BIHAR UL ANWAR VOL 98, P 226)

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

3. A nation which buys the pleasures of the living beings in exchange for the wrath of the creator does not get salvation. (MAQTAL KHAWARZAMI, VOL 1, P 239)
4. None is in peace on the resurrection day except the one who fears Allah in the world. (BIHAR UL ANWAR VOL 449 P 192)
- 5- بَدَأَ اللهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ، لِيَعْلَمَهُ بِأَنَّهَا إِذَا أُدِّيَتْ وَأَقِيمَتْ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيَّئْتُهَا وَصَعْبُهَا، وَذَلِكَ (أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَمُخَالَفَةِ الظَّالِمِ... (تحف العقول ص 237)
- 6- أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحُرَامِ اللَّهِ نَاكِثًا عَهْدَهُ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادَةِ اللَّهِ بِالْإِثْمِ (وَالْعَدْوَانِ فَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ كَانَ حَقًّا عَلَيَّ اللَّهُ أَنْ يُدْخِلَهُ مَدْخَلَهُ. (مقتل خوارزم? ج 1 ص 234)
- 7- (إِنَّ النَّاسَ عَبِيدُ الدُّنْيَا، وَالدُّنْيَا لَعَقُّ السِّنِّيْتِهِمْ، يَحُوطُونَهُ مَا دَرَّتْ مَعَانِيهِمْ فَإِذَا مُحْصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ. (تحف العقول ص 245)
- 8- (مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتَ لِمَا يَرْجُو وَأَسْرَعَ لِمَا يَحْذَرُ. (تحف العقول ص 248)
- 9- (أَلَا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ، وَأَنَّ الْبَاطِلَ لَا يُنْهَى عَنْهُ لِيَرَّعَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ مُحِقًّا. (تحف العقول ص 245)
- 10- (فَأَيُّ لَأِ أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلَا الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا. (تحف العقول ص 245)
5. Allah, firstly mentioned, 'command for good & forbid to do evil' as one of His obligatory services, since, He knew that if these two obligatories 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, alongwith giving out the right of those having right & opposing of the tyrants & oppressors. (TUHFUL AQOOL. P 237)
6. O, people! the Prophet of Allah(PBt.If) 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). (MAQTAL KHAWARZAMI. VOL I. P 234)
7. Indeed people are the servants of world & the religion is (like) saliva upon their tongues, they churn it arround their tongues till they are living. And when the are faced with a test, the religious ones are only rare. (TUHFUL AQOOL. P 245)
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. (TUHFUL AQOOL. P 248)
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. (TUHFUL AQOOL. P 245)
10. I do not see (consider) death except prosperity and do not consider life alongwith oppressors & tyrants except affliction & anguish. (TUHFUL AQOOL. P 245)

وَأَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا عَلَيْنُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَشْعُرُونَ ذَلِكَ بِأَنَّ مَجَارِي الْأُمُورِ وَالْأَحْكَامِ عَلَ؟ أَيْدِي الْعُلَمَاءِ -11  
بِاللَّهِ الْأَمْنَاءِ عَلَ؟ حَلَالِهِ وَحَرَامِهِ فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَمَا سُلِبْتُمْ ذَلِكَ إِلَّا بِتَقْرِقِكُمْ عَنِ الْحَقِّ وَاخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ  
الْوَاضِحَةِ، وَلَوْ صَبَرْتُمْ عَلَ؟ الْأَذَى؟ وَتَحَمَّلْتُمْ الْمَوْؤَنَةَ فِي ذَاتِ اللَّهِ، كَانَتْ أُمُورُ اللَّهِ، عَلَيْكُمْ تَرُدُّ وَعَنْكُمْ تَصْدُرُ، وَالْيَكْمُ تَرْجِعُ، وَلَكِنْ كُنْتُمْ  
مَكْنُتُمْ الظَّلْمَةَ مِنْ مَنَزَلَتِكُمْ، وَأَسَلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْملُونَ بِالشُّبُهَاتِ، وَيَسْرُونَ فِي الشَّهَوَاتِ، سَلَطَهُمْ عَلَ؟ ذَلِكَ فِرَارُكُمْ مِنَ الْمَوْتِ،  
(وَإِعْجَابِكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتُكُمْ... (تحف العقول ص238)

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُسًا فِي سُلْطَانِ، وَلَا تِيْمَاسًا مِنْ فُضُولِ الحُطَامِ، وَلَكِنْ لِثُرِي الْمَعَالِمِ مِنْ دِينِكَ وَنُظْهِرَ -12  
(الإصلاح في بلادك، وَيَأْمَنُ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَيَعْمَلُ بِفَرَائِضِكَ وَسُنَنِكَ وَأَحْكَامِكَ... (تحف العقول ص239)

إِنْ؟ لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ أَطْلُبُ الْإِصْلَاحَ فِي أُمَّةٍ جَدِّي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُرِيدُ -13  
(أَنْ أَمْرًا بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي مُحَمَّدٍ، وَسِيرَةَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ). (مقتل خوارزم؟ ج1 ص188)

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 view) the implementation & exercising of the ordinances & matters should be in the hands of God recognising 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). (TUHFUL AQOOL, P 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. (TUHFUL AQOOL, P 239)

1.3. 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 grand father Mohammed(S.W.A) ummah. I want to order the good deed & forbid the evil & put into practice the character & morale of my grandfather Mohammad(S.W.A) & father Ali Ibne Abitalib(S.W.A)&MAQTALKHAWARZAMI, VOL I, P 188)

14- فَإِنْ تَكُنْ الدُّنْيَا تُعَدُّ نَفِيسَةً فَدَارُ ثَوَابِ اللَّهِ أَعْلَى؟ وَأَنْبَلُ

وَإِنْ تَكُنْ الْأَبْدَانُ لِلْمَوْتِ أَنْشِئَتْ فَقَتْلُ أَمْرٍ؟ بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ

وَإِنْ تَكُنْ الْأَرْزَاقُ قَسَمًا مَقْدَرًا فَقَلَّةُ حِرْصِ الْمَرْءِ فِي الرِّزْقِ أَجْمَلُ

وَإِنْ تَكُنْ الْأَمْوَالُ لِلتَّرِكِ جَمْعُهَا فَمَا بِالْمَتْرُوكِ بِهِ الْخُرُّ يَخْلُ

(بحار الانوار ج 44 ص 374)

(يا شيعَةَ اِٰلِ اَبِ؟ سُفِيَانِ اِنْ لَمْ يَكُنْ لَكُمْ دِيْنٌ وَكُنْتُمْ لَا تَخَافُوْنَ الْمَعَادَ فَكُوْنُوْا اَحْرَارًا فِى دُنْيَاكُمْ. (مقتل خوارزم؟ ج 2 ص 374-15)

اِنَّ قَوْمًا عَبَدُوْا اللّٰهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَاِنَّ قَوْمًا عَبَدُوْا اللّٰهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيْدِ، وَاِنَّ قَوْمًا عَبَدُوْا اللّٰهَ شُكْرًا فَتِلْكَ عِبَادَةُ -16  
(الأحرار، وهى أفضل العبادَة. (تحف العقول ص 246)

(وَأَعْلَمُوا أَنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللّٰهِ عَلَيْكُمْ فَلَا تَمَلُّوْا النَّعَمَ فَتَحْوَرَّ (بحار الانوار ج 7 ص 121-17)

14. If the world is taken to be a superb & decent house then the house of Allah's reward is more superior & sublimer. 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 sustences have been distributed according to the devine destinies then the lesser greed of man for drawing sustence is more beautiful. And if the wealths 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. (BIHAR UL ANWAR VOL 44, P 374)

15. 'Oh followers of the Abusufian 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.) (MAQTAL KHWARZAMI VOL 2, P .33)

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. (TUHFUL AQQOOL, P 24)

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 beneficences lest those should turn into calamity & woes. (BIHARUL ANWAR, VOL 78, P 121)

اِعْتَبِرُوا اَيْهَا النَّاسِ بِمَا وَعَظَ اللّٰهُ بِهِ اَوْلِيَاءَهُ مِنْ سُوءِ تَنَائِيهِ عَلَ؟ الْاَحْبَارِ، اِذْ يَقُوْلُ: لَوْلَا يَنْهِيْهِمُ الرَّبَّانِيُّوْنَ وَالْاَحْبَارُ عَنِ قَوْلِهِمُ الْاِثْمَ، -18  
وَقَالَ: لَعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِ؟ اِسْرَائِيْلَ-اِلَ؟ قَوْلِهِ - لِيَنْسَ مَا كَانُوْا يَفْعَلُوْنَ، وَ اِنَّمَا عَابَ اللّٰهُ ذَلِكِ عَلَيْهِمْ لِاِنَّهُمْ كَانُوْا يَبْرُوْنَ مِنَ الظُّلْمَةِ الَّذِيْنَ بَيَّنَّ اَظْهَرِهِمُ الْمُنْكَرَ وَالْفَسَادَ فَلَا يَنْهَوْنَهُمْ عَنِ ذَلِكِ رَغْبَةً فَيَمَا كَانُوْا يَنْالُوْنَ مِنْهُمْ، وَرَهْبَةً مِمَّا يَحْذَرُوْنَ، وَاللّٰهُ يَقُوْلُ: ((فَلَا تَخْشَوْا النَّاسَ وَاخْشَوْنَ))، وَقَالَ ((الْمُؤْمِنُوْنَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)). (تحف العقول ص 237)

(مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللّٰهِ وَكَلَهُ اللّٰهُ اِلَ؟ النَّاسِ. (بحار الانوار ج 78 ص 118-19)

(اِيَّاكَ وَظَلَمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا اِلَّا اللّٰهُ جَلَّ وَعَزَّ. (بحار ج 78 ص 118-20)

(مِنْ اَحْبَبِكَ نَهَاكَ وَمَنْ اَبْغَضَكَ اَغْرَاكَ. (بحار الانوار ج 78 ص 128-21)

(لَا يَكْمُلُ الْعَقْلُ اِلَّا بِاِتِّبَاعِ الْحَقِّ. (بحار الانوار ج 78 ص 128-22)

(مُجَالَسَةُ اَهْلِ الْفِسْقِ رِيْبَةٌ. (بحار الانوار ج 78 ص 122-23)

24- 294/2 (مستدرک الوسائل من النار). (البكاء من خشية الله نجات من النار).

18. Oh people! take lesson from what Allah has admonished His friends, where in He negativity 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 dsviational 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 recieved from them & for the fear from what they were harrassed of. Although Allah says " And do not be harrassed by the people & have the fear of Me. (SURAH MAYEDA 46) And again says " the faithful men & women are friends & helpers of each other. And order (each other) the good deeds & stop from evil doings'. (TUHFUL AQOOL, P 237)

19. One who seeks the pleasure of people by displeasing Allah. Allah makes him over to the people. (BIHAR UL ANWAR VOL 78. P 126)

20. Take care not to maltreat (commit excess upon) anyone who does not have any helper except Allah. (BIHAR UL ANWAR VOL 78. P 118)

21. The one who loves you forbids you (from committing evil) & the one who has enmity with you entices & allures you; (to commit evil). (BIHAR UL ANWAR VOL 78, P 128)

22. The intellect does not achieve completion except by observance & following of the right. (BIHAR UL ANWAR VOL 78, P 127)

23. The company & social intercourse with the people committing transgression is (causes) blame & incredibiliy. (BIHARULANWARVOL78, P 122)

24. Weeping for the fear of Allah is (causes) salvation from the fire (Hell). (MUSTADRAK UL WASAIL, VOL 2, P 294)

25- جاء رجلٌ إلى سيِّد الشهداء وقال: أثار رجلٌ عاص، ولا أصبر عن المعصية فعظن؟ بموعظةٍ فقال عليه السلام: فإفعل خمسة أشياء - وأذنب ما شئت، فأول ذلك لا تأكل رزق الله وأذنب ما شئت، والثاني أخرج من ولاية الله وأذنب ما شئت، والثالث أطلب موضعاً لا يراك الله وأذنب ما شئت، والرابع إذا جاءك ملك الموت ليقبض روحك فادفعه عن نفسك وأذنب ما شئت، الخامس إذا أدخلك مالك (في النار فلا تدخل في النار وأذنب ما شئت). (بحار الانوار ج 78 ص 126)

26- 248 (إياك وما تعتذر منه، فإن المؤمن لا يُسيء ولا يعتذر، والمنافق كل يوم يُسيء ويعتذر. (تحف العقول ص 248)

27- 122 (العجلة سفة. (بحار الانوار ج 78 ص 122)

28- 117 (لا تأذنوا لأحدٍ حتّ؟ يُسلم. (بحار ج 78 ص 117)

29- 119 (من علامات أسباب الجهل المماراة لغير أهل الفكر. (بحار ج 78 ص 119)

30- 119 (من دلائل العالم انتقاده لحديثه وعلمه بحقائق فنون النظر. (بحار الانوار ج 78 ص 119)

25. A man came to the chief of martyres 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(P.B.U.H) 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 your self & do any sin you may please. And fifthly when Malik (the incharge of the Hell) makes you enter the fire do not enter the fire (hell) & do any sin which you may please. (BIHAR UL ANWAR VOL 78, P 126)
26. Take care, not to do any thing for which you have to appologise. Because the faithful does not commit wrong (sin) & does not appologise & the hypocrite commits sin all the days & (then) extends appologies. (TUHFUL AQOOL, P 248)
27. Hurrying & making haste is witlessness, & insanity. (BIHAR UL ANWAR VOL 78, P 122)
28. Do not allow anyone to enter & (walk in) till he has saluted. (BIHAR UL ANWAR VOL 78, P 117)
29. It is from the signs of ignorance to enter into dispute with those not having thought & meditation. (BIHAR VOL 78, P 119)
30. One pf the signs of the scholar is his criticism upon his (own) speech & his awareness & knowledge pertaining to the facts about the forms of veiws. (BIHAR UL ANWAR VOL 78, P 119)
- 31- (نَافِسُوا الْمَكَارِمَ، وَسَارِعُوا فِي الْمَغَانِمِ. (بحار الانوار ج 78 ص 121-121)
- 32- (مَنْ جَادَ سَادَ، وَمَنْ بَخَلَ رَذِلَ. (بحار ج 78 ص 121-121)
- 33- (إِنَّ أَجْوَدَ النَّاسِ: مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ. (بحار ج 78 ص 121-121)
- 34- (مَنْ نَفَسَ كُرْبَةَ مُؤْمِنٍ فَرَجَّ اللَّهُ عَنْهُ كُرْبَ الدُّنْيَا وَالْآخِرَةِ. (بحار ج 78 ص 121-121)
- 35- (إِذَا سَمِعْتَ أَحَدًا يَتَنَاوَلُ أَعْرَاضَ النَّاسِ فَاجْتَهِدْ أَنْ لَا يَعْرِفَكَ. (بلاغة الحسين/الكلمات القصار 45-45)
- 36- (قِيلَ مَا الْغِنُّ؟ قَالَ قَلَّةُ أَمَانِيكَ وَالرِّضَا بِمَا يَكْفِيكَ. (معان؟ الاخبار ص 401-401)
- 37- (لَا تَرْفَعْ حَاجَتَكَ إِلَّا أَلْ؟ أَحَدِ ثَلَاثَةٍ: إِلْ؟ ذ؟ دِينٍ أَوْ مُرُوءَةٍ أَوْ حَسَبٍ. (بحار ج 78 ص 118-118)
- 38- (إِعْمَلْ عَمَلِ رَجُلٍ يَعْلَمُ أَنَّهُ مَأْخُودٌ بِالْإِجْرَامِ مَجْزٍ؟ بِالْإِحْسَانِ. (بحار الانوار ج 78 ص 127-127)
- 39- (لِلسَّلَامِ سَبْعُونَ حَسَنَةً تَسَعُ وَسِتُّونَ لِلْمُبْتَدِي وَوَاحِدَةٌ لِلرَّادِّ. (بحار الانوار ج 78 ص 120-120)
- 40- (لَا تَقُولَنَّ فِي أَخِيكَ إِذَا تَوَارَ؟ عَنْكَ إِلَّا مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ عَنْهُ. (بحار الانوار ج 78 ص 127-127)

31. Emulate &: compete each other in achieving the human values &: rush &: hasten to get the spiritual treasures. (BIHAR UL ANWAR VOL 78. P 121)
32. Whoso ever has generosity becomes the chief & that one who commits parsimony & stinginess becomes degraded & abjected. (BIHAR UL ANWAR VOL 78. P 121)
33. Most generous of the people is the one who grants to the person who does not have any expectation from him. (BIHAR UL ANWAR VOL 78. P 121)
34. One who removes an anguish & sorrow of a faithful, Allah grants him the deliverance from the sorrows & dejections of world & the here after. (BIHAR UL ANWAR VOL 78. P 121)
35. Whenever you hear that a person reaches for the honour of the people & endeavour to dishonour the people, try hard that he does not come to know you. (BALAGHAT AL HUSSAIN ALKALIMATUL QISAR. 45)
36. A person asked him " what is needless ness(wealth)?' He replied ',the fewer & lesser number of your desires & your satisfication over what can be sufficient for your life.' (MAANI AL IKHBAR P 401)
38. Do practice like the person who knows that he would be seized & held for committing crime & rewarded for good deed. (BIHAR UL ANWAR VOL 78. P 127)
39. There are seventy benefactions & rewards for saluting sixty nine are for the one who initiates it & one for the replier. (BIHAR UL ANWAR VOL 78. P 120)
40. Do not say a word about your brother in his absence which you would not like him to say during your absence. (BIHAR UL ANWAR VOL 78. P 127)

# 8

## Chapter

### The sixth Infallible Hazrat Sajjad(A.S)

NAME: Ali(A.S) Renowned titles: SAJJAD, ZAIN UL ABIDEEN. Father &. Mother Imam Hussain(A.S) 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 welknown 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 grve In the grave yard of Baqi, in Medina. Duration of life two parts 1. Twenty two years with his father.

2. thirty five years 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.

اربعون حديثاً عن الامام زين العابدين عليه السلام

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

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

إِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ، وَمَعُونَةَ الظَّالِمِينَ، وَمُجَاوِرَةَ الْفَاسِقِينَ احذَرُوا فِتْنَتَهُمْ، وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ، وَاعْلَمُوا أَنَّهُ مَنْ خَالَفَ أَوْلِيَاءَ اللَّهِ -3- وَدَانَ بَعْدَ دِينِ اللَّهِ، وَسَبَّ بِأَمْرِهِ دُونَ أَمْرِ اللَّهِ، فِي نَارِ تَلْتَهَبُ، تَأْكُلُ أَيْدِنَا [قَدْ عَابَتْ عَنْهَا أَرْوَاحُهَا] غَلَبَتْ عَلَيْهَا شِقْوَتُهَا [قَهُمْ مَوْتٌ؟ لَا يَجِدُونَ حَرَّ النَّارِ] فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَاحْمَدُوا اللَّهَ عَلَّ؟ مَا هَدَاكُمْ وَاعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَّ؟ غَيْرِ قُدْرَتِهِ وَسِيرَ (الله عَمَلُكُمْ تَمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَتَأَدَّبُوا بِأَدَابِ الصَّالِحِينَ. (تحف العقول ص254)

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. (BIHAR UL ANWAR VOL 78, P 142) 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. (TUHF1JL AQOOL, P 274)

3. Be careful not to acquire the company of sinners &. help the oppressors &. tyrants &. become the neighbour 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 can not 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. (TUHF1JL AQOOL, P 254)

4- كتاب له ال؟ محمد ابن مسلم الزهري... اخذ عل؟ العلماء ف؟ كتابه اذ قال لنبينته للناس ولا تكتمونه.. واعلم ان ادن؟ ما كتمت وَاخْفَ مَا احْتَمَلْتَ اَنْ اَنْتَ وَحِشَةُ الظَّالِمِ وَسَهَلَتْ لَهٗ طَرِيقُ الْغِي؟ بِدُنُوْكَ مِنْهُ حِيْنَ دَنُوْتَ... . اَوَلَيْسَ بِدُعَايِهِ اِلَيْكَ حِيْنَ دَعَاكَ جَعَلُوْكَ قَطْبًا اَدَارُوْا بِكَ رَح؟ مَظَالِمِهِمْ وَجَسِرًا يَعْْبُرُوْنَ عَلَيْكَ اِل؟ بِاِيَاهُمْ وَسَلْمًا اِل؟ ضَلَالَتِهِمْ دَاعِيًا اِل؟ غِيْبِهِمْ سَالِكًا سَبِيْلَهُمْ يُدْخَلُوْنَ بِكَ الشَّكَّ عَل؟ الْعُلَمَاءِ وَيَقْتَادُوْنَ بِكَ قُلُوْبَ الْجُهَالِ اِلَيْهِمْ فَلَمْ يَبْلُغْ اَخْصُ وُزْرَانِهِمْ وَلَا اَقُو؟ اَعْوَانِهِمُ الْاِدْوَانَ مَا بَلَغْتَ مِنْ اِصْلَاحِ فِسَادِهِمْ وَاِخْتِلَافِ الْخَاصَّةِ وَالْعَامَّةِ اِلَيْهِمْ فَمَا اَقْلَ مَا اَعْطُوْكَ فِي قَدْرِ مَا اَخَذُوْا مِنْكَ وَمَا اَيْسَرُ مَا عَمَّرُوْا لَكَ فَكَيْفَ مَا خَرَّبُوْا عَلَيْكَ فَانظُرْ (لِنَفْسِكَ فَاِنَّهُ لَا يَنْظُرُ لَهَا غَيْرُكَ... (تحف العقول ص276)

5- ما من قطرة أحب إل؟ الله عز وجل من قطرتين: قطرة دم في سبيل الله وقطرة دمع في سواد الليل لا يريد بها عبد إلا الله عز وجل. (بحار ج 100 ص 10)

6- ثلاث منجيات للمؤمن : كف لسانه عن الناس واغتيابهم، وإشغاله نفسه بما ينفعه لا جزته ودنياه، وطول البكاء عل؟ خطيئته. (تحف العقول ص282)

4. Imam SAJJAD wrote in a letter to Mohammed Ibne Muslim azzahari one of the court scholars of that age: Allah took a commitment from the scholars in his book, where in, He said 'manifest them to the people &. do not hide them (the facts of the Holy Books). (ALE. IMRAN. 187)

And know it, that the least &. minimum of that YOtf hide &. the lowest (degree) of weight of responsibility which you will carry (on this way) is that you calmed down &. soothed up the fear &. harrasment of the tyrant &. (paved &. plained) made the way of his error &. enticment, 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 &. invitor 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 accescible 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 braught to account &. undergo question on the resurrection day). (TUHFUL AQOOL, P 276)

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 (JEHAD) &. the drop of tear in the darkness of night by which a servant does not want any thing except (pleasing &. loving) Allah. (BIHAR UL ANWAR VOL 100, P 10)

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. (TUHFUL AQOOL P 282)

7- لَيْسَ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ كَانَ فِي كَنْفِ اللَّهِ، وَأَطْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِهِ وَأَمَنَهُ مِنْ فَرْعِ الْيَوْمِ الْأَكْبَرِ: مَنْ أَعْطَى مِنْ نَفْسِهِ - مَا هُوَ سَائِلُهُمْ لِنَفْسِهِ، وَرَجُلٌ لَمْ يُقَدِّمْ يَدًا وَلَا رَجُلًا حَتَّى يَعْلَمَ أَنَّهُ فِي طَاعَةِ اللَّهِ قَدَّمَهَا أَوْ فِي مَعْصِيَتِهِ، وَرَجُلٌ لَمْ يَعْجَبْ أَخَاهُ بِعَيْبٍ حَتَّى (يَتَبَرَّكَ ذَلِكَ الْعَيْبُ مِنْ نَفْسِهِ. (بحار الانوار ج 78 ص 141)

8- (لا تُعَادِيَنَّ أَحَدًا وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ، وَلَا تَزْهَدَنَّ فِي صِدَاقَةِ أَحَدٍ وَإِنْ ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ. (بحار الانوار ج 78 ص 160)

9- (إِنَّ الْمَعْرِفَةَ وَكَمَالَ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ، وَقِلَّةُ مِرَائِهِ، وَجِلْمُهُ وَصَبْرُهُ، وَحُسْنُ خُلُقِهِ. (تحف العقول ص 279)

10- (قِلَّةُ طَلَبِ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى؟ الْحَاضِرُ. (تحف العقول ص 279)

11- (مَجَالِسُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلَاحِ. (تحف العقول ص 283)

12- (إِيَّاكَ وَمُصَاحَبَةَ الْفَاسِقِ، فَإِنَّهُ بَايَعَكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ. (تحف العقول ص 279)

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. (BIHAR UL ANWAR VOL 78, P 141) 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. (BIHAR UL ANWAR VOL 78, P 160)

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 & argumenting, & his forbearance & his patience & fortitude & his politeness & good conduct. (TUHFUL AQOOL, P 279) 10. To lessen the demands regarding needs from others is the cash needlessness & wealth. (TUHF1JL AQOOL, P 279) 11. The assemblies of the pious men are the invitations to righteousness & piety. TUHFUL AQOOL, P 28.3)

12. Take care, Avoid the companionship of transgressor because he sells you for a morsel (of food) or less than that. (TUHFUL AQOOL, P 279)

13- (إِيَّاكَ وَمُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. (تحف العقول ص 279)

14- (إِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. (تحف العقول ص 279)

15- (إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرَّبُ لَكَ الْبَعِيدَ وَيُبْعَدُ لَكَ الْقَرِيبَ. (تحف العقول ص 279)

(إِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ وَاعْتَذَرَ إِلَيْكَ، فَاقْبَلْ عُذْرَهُ. (تحف العقول ص 282-16)

(نظر المؤمن في وجه أخيه المؤمن للمودة والمحبة له عبادة. (تحف العقول ص 282-17)

أَمَّا حَقٌّ جَارِكٌ فَحَفْظُهُ غَائِبًا وَإِكْرَامُهُ شَاهِدًا، وَنَصْرَتُهُ إِذَا كَانَ مَظْلُومًا وَلَا تَتَّبِعْ لَهُ عَوْرَةً، فَإِنْ عَلِمْتَ عَلَيْهِ سُوءَ سِتْرَتِهِ عَلَيْهِ، وَإِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصِحَتَهُ فِيمَا بَيْنَكَ وَبَيْنَهُ، وَلَا تُسَلِّمُهُ عِنْدَ شَدِيدَةٍ، وَتُقْبِلُ عَثْرَتَهُ، وَتُعْفِرُ ذَنْبَهُ، وَتُعَاشِرُهُ مُعَاشِرَةَ كَرِيمَةٍ. ((بحار الانوار 74 ص 7

13. Take care, not to acquire the company of foolish & witless since he wants to benefit you but harms you. (due to his stupidity). (TUNruL AQOOL, P 279)

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. (TUNruL AQOOL, P 279)

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. (TUNru AQOOL, P 279)

16. If someone abuses you (standing) on the sight side & then apologises coming over to your left side, do accept his apologise. (TUNruL AQOOL, P 282)

17. The seeing of a faithful at the face of his brother, for the sake of (his) love & affection, is a service. (TUHruL AQOOL, P 282)

18. Never the less, the right of your neighbour is this that you save & defend his (honour) during his absence & honour him in his presence & assist him when he gets oppressed & do not be after finding his fault. So if you get informed regarding any thing 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. (BIHAR UL ANWAR VOL 74, P 7)

عَصِمْنَ؟ مِنْ أَنْ أَظُنَّ بِذِي عَدَمِ خَسَاسَةٍ أَوْ أَظُنَّ بِصَاحِبِ ثُرْوَةٍ فَضْلًا فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ. ((الصحيفة السجادية الدعاء: 35

وَالْمُؤْمِنُ خَلَطَ عَمَلَهُ بِحِلْمِهِ، يَجْلِسُ لِيَعْلَمَ، وَيَنْصِتُ لِيَسْلَمَ، لَا يُحَدِّثُ بِالْأَمَانَةِ الْأَصْدِقَاءَ، وَلَا يَكْتُمُ الشَّهَادَةَ لِلْبُعْدَاءِ، وَلَا يَعْمَلُ شَيْئًا مِنَ الْحَقِّ ارْتِئَاءً، وَلَا يَنْزِكُهُ حَيَاءً، أَنْ زُكِيَ؟ خَافَ مِمَّا يَقُولُونَ، وَيَسْتَعْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ، وَلَا يَضُرُّهُ جَهْلٌ مِنْ جِهْلِهِ. (تحف العقول ص 280)

أَمَّا حَقٌّ ذِي الْمَعْرُوفِ عَلَيْكَ : فَإِنَّ تَشْكُرَهُ، وَتَذَكَّرَ مَعْرُوفَهُ، وَتَنْشُرَ لَهُ الْمَقَالَةَ الْحَسَنَةَ، وَتُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ - سُبْحَانَهُ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلَانِيَةً، ثُمَّ إِنْ أَمَكَنْ مَكَافَأَتَهُ بِالْفِعْلِ كَافَأَتَهُ، وَإِلَّا كُنْتَ مُرْصِدًا لَهُ، مُوْطِنًا نَفْسَكَ عَلَيْهَا. (تحف العقول ص 265)

تَحَبُّبِكُمْ إِلَى اللَّهِ أَحْسَنُكُمْ عَمَلًا، وَإِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمُكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً، وَإِنَّ أَنْجَاكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ - (، وَإِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقًا، وَإِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عِلًّا؟ عِيَالِهِ، وَإِنَّ أَكْرَمَكُمْ عِلًّا؟ اللَّهُ اتَّقَاكُمْ لِلَّهِ. (تحف العقول ص 265)

19. Oh Allah! save me from it that I may think that the poor stays at a low & abjected place or I think that the rich & wealthy has a superior station. Because, noble is the one, who is honoured &

sublimated by your obedience &. respected in the one who is made respect worthy by your service. (AS SAHEEFA SAJJADIA Prayer. .35)

20. And the faithful, his practice is intermingled with forbearance &. clemency, he sits at a place to learn; &. keeps silent to remain sound; does not speak out a word trusted to him, among his friends; &. he does not conceal a witness about the strangers &. does not practice any thing 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. (TUHFUL AQOOL. P 280)

21. 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 favours or otherwise remain waiting for a chance ~ devine aid to compensate him.(TUHFULAQOOL. P256)

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 honourable &. respect worthy among you in the Allah's veiw is the most pious one among you.(TUHFULAQOOL. P 279)

23- 185 (لو يعلم الناس ما في طلب العلم لطلبوه ولو بسفك المهج وحوض اللجج. (بحار الانوار ج 1 ص 185-23)

24- 280 (ورأ؟ علياً قد برئ فقال عليه السلام له يهنؤك الطهور من الذنوب، إن الله قد ذكرَكَ فاذكره وأقالك فاشكره. (تحف العقول ص 280)

25- 278 (إتقوا الكذب الصغير منه والكبير في كل جد وهزل. (تحف العقول ص 278-25)

26- 271 (أذنوب الت؟ ترد الدعاء: سوء النية، وخبث السريرة، والنفاق مع الإخوان، وترك التصديق بالإجابة، وتأخير الصلوات المفروضات (حتى تذهب أوقاتها، وترك التقرب إل؟ الله عز وجل بالبر والصدقة، واستعمال البذاء والفحش في القول. (معان؟ الاخبار ص 271)

27- 15 (قيل لعلي بن الحسين عليهما السلام: كيف أصبحت يا ابن رسول الله؟ قال(ع): أصبحت مطلوباً بئماني خصال: الله تعالى؟ يطأني بالفرائض، والنَّب؟(ص) بالسنة، والعِيال بالقوت، والنفس بالشهوة، والشيطان بالمعصية، والحافضان بصدق العمل، ومَلِك الموت بالروح، والقبر بالجسد، فأنا بين هذه الخصال مطلوب. (بحار ج 76 ص 15)

23. If people knew what (brilliant result) lies in seeking knowledge they would have definately sought it even by shedding the blood of their hearts &. plunging into the depth of oceans. (BIHARULANWARVOL I, P 185)

24. Oneday Imam sajjad(A.S) saw a patient who had recovered. He said to him " congratulations to you over the purifier from sins (ailment) Indeed Allah has mentioned you, so you mention Him-And

He has forgiven your sins, so do thank HIM. (TUHFUL AQOOL, P 280)

25. Guard against lies, both small of it & big, in all conditions, both in seriousness & joke. (TUHFUL AQOOL, P 278)

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 favour (to people) & alm giving (7) & using obscene language & abusing during conversation. (MAANI AL IKHBAR, P 271)

27. A person said to Ali Ibn al Hussain(A.S) " Oh son of the Prophet(P.B.U.H) how did you commence your morning?' He replied " I commenced the morning with eight peculiarities being demanded from me. Allah (subhanahoo) demands the obligatories (services), & the Prophet(P.B.U.H) 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 sincerit~ of practice, & the angel of death demands the soul, & the grave demands (my) body, & I have got stationed among such affairs, being demanded from. (BIHAR UL ANWAR VOL 76, P 15)

28- (مَنْ أَشْفَقَ مِنَ النَّارِ بَادَرَ بِالتَّوْبَةِ إِلَى اللَّهِ مِنْ ذُنُوبِهِ وَرَاجَعَ عَنِ الْمَحَارِمِ. (تحف القول ص 281)

29- (إِيَّاكَ وَالْإِبْتِهَاجَ بِالذَّنْبِ فَإِنَّ الْإِبْتِهَاجَ بِهِ أَعْظَمَ مِنْ رُكُوبِهِ. (بحار الانوار ج 78 ص 159)

30- (تُوبُ النَّاسِ الَّتِي تَغَيَّرُ النَّعْمَ: الْبَغْيُ عَلَى النَّاسِ، وَالزُّوَالُ عَنِ الْعَادَةِ فِي الْخَيْرِ وَاصْطِنَاعَ الْمَعْرُوفِ، وَكُفْرَانَ النَّعْمِ، وَتَرْكَ الشُّكْرِ. (معان؟ ص 270)

31- (لَا تَمْتَنِعْ مِنْ تَرْكِ الْقَبِيحِ وَإِنْ كُنْتَ قَدْ عُرِفْتَ بِهِ. (بحار الانوار ج 78 ص 161)

32- (مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ بَعْدَ مَعْرِفَتِهِ مِنْ عِفَّةِ بَطْنٍ وَفَرَجٍ. (تحف القول ص 282)

33- (كَمْ مِنْ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ، وَكَمْ مِنْ مَعْرُورٍ بِحُسْنِ السِّتْرِ عَلَيْهِ، وَكَمْ مِنْ مُسْتَرْجٍ بِالْإِحْسَانِ إِلَيْهِ. (تحف القول ص 281)

34- (مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ الدُّنْيَا. (تحف القول ص 278)

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. (TUHFUL AQOOL, P 281)

29. Be careful, about committing sin along with joy (avoid it) since the felicity of committin sin is itself a bigger sin (than the actual sin). (BIHAR UL ANWAR VOL 78, P 159)

30. The sins & transgressions which become the reason & cause for the changing & termination of benediction & beneficences are: (I) opperssion & wrongs to the people (2) Abandoning the piety & ordering the good deed (3) And ingratitude for beneficence & favour & (4) discontinuing thank giving. (MAANI AL IKHBAR P 270)

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

32. There is nothing dearer & lovelier to Allah, following His cognition, than the modesty & purity of belly & the private parts (of human body). (TUHFUL AQOOL. P 282)

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 hidding (of their faults & sins) & what a number of those who get neglectful & heedless by the favour & kindness of Allah. (TUHFUL AQOOL. P 281)

34. The person whose soul is worthy & respectable in his eyes, the world is humble & despised in his veiw. (TUHFUL AQOOL, P 288)

35- (خَيْرُ مَفَاتِيحِ الْأُمُورِ الصَّدْقُ، وَخَيْرُ خَوَاتِيمِهَا الْوَفَاءُ. (بحار ج 78 ص 161-161)

36- (الرِّضَا بِمَكْرُوهِ الْقَضَاءِ أَرْفَعُ دَرَجَاتِ الْيَقِينِ. (بحار الانوار ج 78 ص 135-135)

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

38- أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ رَاجِعُونَ فَتَجِدْ كُلَّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ، وَيَحِكُ يَا بَنِي آدَمَ الْغَافِلِ وَلَيْسَ مَغْفُولًا عَنْهُ إِنَّ أَجَلَكَ أَسْرَعُ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَنِيثًا يَطْلُبُكَ وَيُوشِيكَ أَنْ يُدْرِكَكَ فَكَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَقَدْ قَبِضَ الْمَلِكُ رُوحَكَ وَصَيَّرْتَ إِلًا؟ قَبْرِكَ وَحِيدًا فَرَدَّ إِلَيْكَ رُوحَكَ، وَاقْتَحَمَ عَلَيْكَ مَلَكًا مُنْكَرٌ وَنَكِيرٌ لِمَسَاءِ لَيْلِكَ وَشَدِيدِ امْتِحَانِكَ، أَلَا وَإِنَّ أَوَّلَ مَا يَسْأَلُ لَا نِيكَ عَنْ رَبِّكَ، أَلَمْ تَكُنْتَ تَعْبُدُهُ، وَعَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ، وَعَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ، وَعَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ، وَعَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ، وَعَنْ عُمْرِكَ فِيمَا أَفْنَيْتَ، وَعَنْ (مالِك من آيين الكتسبته، وفيما انفقته. (تحف العقول ص 249)

35. The best keys to the matters is truth & the best termination & finalisation of the matters is faithfulness, loyalty & fidelity. (BIHAR ULANWAR VOL 78, P 161)

36. consentaneousness & contentment upon the unpleasent devine decree is the loftiest grade of belief. (BIHAR UL ANWAR VOL 78, P 135)

37. HefP.8.t.l.If:J was asked " Who is most in danger?" so he said " The one who does not regard the world dangerous for himself." (BIHAR UL ANWAR VOL 78, P 1.35)

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 persent over there.

And what ever be his bad deeds he would wish a vast distance between himself & those deeds. And Allah cautions you from HIM self (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

your 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? (TUHFUL AQOOL, P 249)

فَحَقُّ أُمِّكَ أَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا، وَاطْعَمَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَّتَكَ بِسَمْعِهَا، وَبَصَرِهَا، وَيَدَيْهَا، وَرِجْلِهَا وَسَعِيرِهَا، وَبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبْشِرَةً بِذَلِكَ، فَرِحَتْ، مُوَابِلَةً مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُهَا وَالْمُهْمَا وَثَقَلَهَا وَغَمَّهَا حَتَّى دَفَعَتْهَا عَنْكَ يَدُ الْقَدْرِ وَأَخْرَجَتْكَ إِلَى الْأَرْضِ، فَرَضِيَّتْ أَنْ تَشْبَعُ وَتَجُوعَ هِيَ، وَتَكْسُوكَ وَتَعْرِ؟ وَتَرَوِيكَ وَتَنْظِمًا، وَتَنْظِلَكَ وَتَضْحِكُ؟ وَتُنْعَمَكَ بِبُوسِهَا، وَتُلَذِّذَكَ بِالنَّوْمِ بِأَرْقِهَا، وَكَانَ بَطْنُهَا لَكَ وَعَاءً، وَحِجْرُهَا لَكَ حَوَاءً وَثَدْيُهَا لَكَ سِقَاءً وَنَفْسُهَا لَكَ (وقاء، تباشير حَرِّ الدُّنْيَا وَبَرْدِهَا لَكَ وَدُونِكَ، فَتَشْكُرُهَا عَلَ؟ قَدْرٍ ذَلِكِ، وَلَا تَقْدِرُ عَلَيْهِ إِلَّا بَعُونَ اللَّهِ وَتَوْفِيقِهِ (تحف العقول ص 263)

فَخُذِرَكَ، وَانظُرْ لِنَفْسِكَ، وَأَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ، وَالْمُسَاءَلَةِ وَالِاخْتِيَارِ، فَإِنْ تَكَّ مُؤْمِنًا عَارِفًا بِدِينِكَ، مُتَّبِعًا لِلصَّادِقِينَ، مُوَالِيًا - 40- لِلْأَلْيَاءِ اللَّهِ لِقَاكَ اللَّهُ حُجَّتَكَ وَأَنْطَقَ لِسَانَكَ بِالصَّوَابِ فَأَحْسَنْتَ الْجَوَابَ وَبُشِّرْتَ بِالْجَنَّةِ وَالرَّضْوَانِ مِنَ اللَّهِ، وَاسْتَقْبَلْتِكَ الْمَلَائِكَةُ بِالرُّوحِ وَالرِّيْحَانِ، وَإِنْ لَمْ تَكُنْ كَذَلِكَ تَلْجُلُجَ لِسَانِكَ، وَدَحَضْتَ حُجَّتَكَ وَعَيَّيْتَ عَنِ الْجَوَابِ وَبُشِّرْتَ بِالنَّارِ، وَاسْتَقْبَلْتِكَ مَلَائِكَةُ الْعَذَابِ بِنَزْلِ مِنَ (حميمٍ وَتَصْلِيَّةٍ جَحِيمِ). (تحف العقول ص 249-250)

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 & perserved 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 succour & grace. (TUHFUL AQOOL P 263)

40. Provide yourself with the medium of your defence & contemplate about yourself. And prepare the answer before the examination & cross questioning & experiencing conversance. So if you are a faithful & knowledge able & visionist about your religion, follower of the truthfals, 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. (TUHFUL AQOOL P 249-250)

# 9

## Chapter

### The Seventh Infallible Fifth Imam

HAZRAT IMAM MOHAMMED BAQIR(A.S)

Name: MOHAMMED IBNE ALI(A.S)

Title: BAQIR(A.S)

Sub Title: ABUJAFFER (A.S) Father: IMAM ZAIN UL ABIDEEN(A.S)

Mother: FATIMA BINT HASSAN(A.S) 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 the 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 grand father Imam Hussain(A.S)

(2) Thirty four years & fifteen days at the service of his father Imam SAJJAD(A.S)

(3) Period of his own Imamate was Nineteen years, ten months & twelve days he, During this age in which the Bani Omayyed & 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.

اربعون حديثاً عن الامام محمد الباقر عليه السلام

1- مَنْ مَشَّ؟ إِنْ؟ سُلْطَانٍ جَائِرٍ فَأَمْرُهُ يَتَّقُو؟ اللهُ وَخَوْفَهُ وَوَعْظُهُ، كَانَ لَهُ مِثْلُ أَجْرِ الثَّقَلَيْنِ مِنَ الْجَنِّ وَالْإِنْسِ وَمِثْلُ أَعْمَالِهِمْ. (بحار الانوار ج75 ص375)

2- بُنِيَ الْإِسْلَامُ عَلَ؟ خَمْسٍ: إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ شَهْرِ الرَّمَضَانَ، وَالْوَلَايَةِ لَنَا أَهْلِ الْبَيْتِ، فَجُعِلَ فِي أَرْبَعٍ مِنْهَا -رُخْصَةٌ، وَلَمْ يُجْعَلْ فِي الْوَلَايَةِ رُخْصَةٌ، مَنْ لَمْ يَكُنْ لَهُ مَالٌ لَمْ تَكُنْ عَلَيْهِ الزَّكَاةُ، وَمَنْ لَمْ يَكُنْ لَهُ مَالٌ فَلَيْسَ عَلَيْهِ حَجٌّ، وَمَنْ كَانَ مَرِيضًا (صَلَّ؟ قَاعِدًا، وَأَفْطَرَ شَهْرَ رَمَضَانَ وَالْوَلَايَةَ صَاحِبًا كَانَ أَوْ مَرِيضًا أَوْ ذَمَالًا الْأَمَالِ لَهُ فِيهَا لَا زَمَةَ. (وسائل الشيعة ج1 ص14)

3- أَوْحَ؟ اللهُ إِنْ؟ شُعَيْبَ إِنْ؟ مُعَدِّبٌ مِنْ قَوْمِكَ مِئَةَ أَلْفٍ: أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَسِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ، فَقَالَ: يَا رَبِّ هُوَ لَاءِ الْأَشْرَارِ فَمَا - (بال أخبار؟ فأوح؟ اللهُ عَزَّوَجَلَّ إِلَيْهِ: دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِعِصْيَانِي. (مشكاة الانوار ص51)

FORTY TRADITIONS FROM IMAM MOHAMMED BAQIR(A.S)

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. (BIHAR UL ANWAR VOL 75, P 375)

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 (Houshold of the Prophet(P.B.U.H) 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. (WASAIL U SHIA VOL 1, P 14)

3. Allah revealed to SHOAIB(A.S) 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 (subhanahoo) 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 ie (they did not perform the duty of ordering the good deeds & forbidding the evils doings.) (MISHKAT UL ANWAR, P 51 )

4- ذِرْوَةُ الْأَمْرِ وَسَنَامُهُ، وَبَابُ الْأَشْيَاءِ، وَرِضٌ؟ الرَّحْمَنُ، الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصِيَامَ نَهَارَهُ، وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ دَهْرِهِ، وَلَمْ يَعْرِفْ وَلا يَهِدِ اللهُ فَيُؤَيِّدِ اللهُ إِلَيْهِ وَيَكُونُ جَمِيعَ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عِلٌّ؟ اللهُ حَقٌّ فِي تَوَابِهِ وَلا كَانَ (مِنْ أَهْلِ الْإِيْمَانِ). (وسائل الشيعة ج 1 ص 91)

5- اَعْلَمَ بِأَنَّكَ لا تَكُونُ لَنَا وَلِيًّا حَتَّى؟ لَوْ اجْتَمَعَ عَلَيْكَ أَهْلُ مِصْرِكَ وَقَالُوا: إِنَّكَ رَجُلٌ سَوْءٌ لَمْ يَحْزُنْكَ ذَلِكَ، وَلَوْ قَالُوا: إِنَّكَ رَجُلٌ صَالِحٌ- لَمْ يَسْرُكْ ذَلِكَ وَلَكِنْ اعْرِضْ نَفْسَكَ عَنِ؟ كِتَابِ اللهِ، فَإِنْ كُنْتَ سَالِكًا سَبِيلَهُ زَاهِدًا فِي تَرْهِيْبِهِ رَاغِبًا فِي تَرْغِيْبِهِ خَائِفًا مِنْ تَخْوِيفِهِ فَانْتَبِ (وَأَبْتِئِرْ، فَإِنَّهُ لا يَضُرُّكَ مَا قِيلَ فِيكَ. (تحف العقول ص 284)

6- عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ: أَلَا أَخْبِرُكَ بِالْإِسْلَامِ أَصْلِيهِ وَفَرَعِهِ وَذِرْوَةَ سَنَامِهِ؟ قُلْتُ: بَلْ؟ جُعِلَتْ فِدَاكَ. قَالَ: أَمَا- أَصْلُهُ فَالصَّلَاةُ وَفَرَعُهُ الزَّكَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ قُلْتُ نَعَمْ جُعِلَتْ فِدَاكَ قَالَ: الصَّوْمُ جُنَّةٌ مِنَ (النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللهِ. (اصول الكاف؟ ج 2 ص 23)

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).

More over, 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 recognise 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. (WASAIL U SHIA. VOL 1. P 91)

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 it's way, pious in it's pieties (where everyou are demanded & required to be pious), prone & inclined towards its persuasion, afraid of it's Intimidation & threatenings, so remain firm. And glad tidding for you because what they (people) say about you shall not harm you. (TUHF1JL AQOOL. P 284)

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

He said " However, it's principle is service & it's derivative is alm giving & it's 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. (USOOL AL KAFI. VOL 2. P 23)

- كُلُّ مَنْ دَانَ اللَّهَ بِعِبَادَةٍ يَجْهَدُ فِيهَا نَفْسَهُ وَلَا إِمَامَ لَهُ مِنَ اللَّهِ فَسَعِيَهُ غَيْرُ مَقْبُولٍ، وَهُوَ ضَالٌّ مُتَحَيِّرٌ وَاللَّهُ شَانِيٌّ لِأَعْمَالِهِ وَمَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَقَطِيعِهَا، فَهَجَمَتْ ذَاهِبَةً وَجَائِيَةً يَوْمَهَا، فَلَمَّا جَنَّتْهَا اللَّيْلُ بَصُرَتْ بِقَطِيعٍ مَعَ غَيْرِ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَبَاتَتْ مَعَهَا فِي رِبْضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيهَا وَقَطِيعَهَا، فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَقَطِيعَهَا، فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا، فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكَ وَقَطِيعِكَ، فَإِنَّكَ تَائِهَةٌ مُتَحَيِّرَةٌ عَنْ رَاعِيكَ وَقَطِيعِكَ فَهَجَمَتْ ذِعْرَةً مُتَحَيِّرَةً نَادَةً لَا رَاعِي لَهَا يُرِيدُهَا أَلَمْ يَرُدَّهَا، فَبَيْنَمَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذَّنْبُ ضَيْعَتَهَا فَأَكَلَهَا، وَكَذَلِكَ وَاللَّهُ يَا مُحَمَّدٌ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ جَلَّ وَعَزَّ ظَاهِرًا عَادِلًا أَصْبَحَ ضَالًّا تَائِهًا وَإِنْ مَاتَ عَلَّ؟ هَذِهِ الْحَالُ مَاتَ مَيْتَةً كُفْرٍ وَنِفَاقٍ. ((اصول الكاف? ج2 ص375))

(مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمُلَ أَيْمَانُهُ. (اصول الكاف? ج2 ص124-8)

- عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا جَابِرُ أَيَكْتَفِي مَنْ يَنْتَحِلُ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ؟ فَوَاللَّهِ مَا شَيْعَتُنَا إِلَّا مَنْ نَأْتَقُ؟ وَاللَّهُ وَأَطَاعُهُ، وَمَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالنَّوَاضِعِ، وَالتَّخَشُّعِ، وَالْأَمَانَةِ، وَكَثْرَةِ ذِكْرِ اللَّهِ، وَالصَّوْمِ، وَالصَّلَاةِ، وَالْبِرِّ بِالْوَالِدِينَ، وَالتَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَأَهْلِ الْمَسْكَنَةِ وَالْغَارِمِينَ وَالْأَيْتَامِ، وَصِدْقِ الْحَدِيثِ، وَتِلَاوَةِ الْقُرْآنِ، وَكَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ، وَكَأَثْوَا أَمْنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ. (اصول الكاف? ج2 ص74)

7. The person who serves Allah according to a religion so putting himself in great inconvenience & hardship for it & does noqhave (submitt to) an Imam fixed by Allah then his endeavour is unaccepted (rejected). And he is a lost. 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 &- t11lther, all the day long.

There after, 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, any body 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 apparant, 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. (USOOL AL KARL. VOL I, P 375) 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. (USOOL AL KARL. VOL 2. P 124)

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

By Allah, no one is our shia except that he has piety for Allah (guard himself against sin) & obeys HIM. They (shias) are not known & recognised except for their humility. modesty, fear of Allah. & submission trust worthiness, & trustability, abundance & plenty of remembrance of Allah. fasting, service, kindness to the parents. looking after the poor neighbours & 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. (USOOL AL KARL VOL 2. P 84)

10- إنما المؤمن الذي إذا رضي لم يدخله رضاه في إثم ولا باطلف وإذا سخط لم يخرج سخطه من قول الحق، والذو إذا قدر لم تخرجه - قدرته ال؟ التعد؟ إل؟ ما ليس له بحق. (اصول الكاف؟ ج 2 ص 234)

11- ما من عبد إلا وفي قلبه نُكْتَةٌ بِيضَاءٍ، فَإِذَا أَذْنَبَ ذَنْبًا خَرَجَتْ فِي النُّكْتَةِ نُكْتَةٌ سَوْدَاءٌ، فَإِنْ تَابَ ذَهَبَ تِلْكَ السَّوَادُ، وَإِنْ تَمَادَى فِي الذُّنُوبِ - زَادَ ذَلِكَ السَّوَادَ حَتَّى يُغَطِّيَ الْبِيضَ، فَإِذَا غَطَّى الْبِيضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَيْهِ خَيْرٌ أَبَدًا، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ((كَلَّا بَلْ رَانَ عَدُوُّكُمْ فَلَوَبَّهِمْ مَا كَانُوا يَكْسِبُونَ)). (بحار الانوار ج 73 ص 332)

12- (إِنَّ الرَّجُلَ إِذَا أَصَابَ مَالًا مِنْ حَرَامٍ لَمْ يُقْبَلْ مِنْهُ حَجٌّ وَلَا عُمْرَةٌ وَلَا صَلَاةٌ رَحِمَ... (بحار الانوار ج 99 ص 125)

13- (الْكَمَالُ كُلُّ الْكَمَالِ النَّقْفَةُ فِي الدِّينِ وَالصَّبْرُ عَلَى النَّائِبَةِ وَتَقْدِيرُ الْمَعِيشَةِ. (تحف العقول ص 292)

14- (ثَلَاثَةٌ مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ: أَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ. وَتَصِلَ مَنْ قَطَعَكَ. وَتَحَلَّمَ إِذَا جُهِلَ عَلَيْكَ. (تحف العقول ص 293)

15- (إِنَّ اللَّهَ كَرِهَ الْإِحْاحَ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَأَحَبَّ ذَلِكَ لِنَفْسِهِ. (تحف العقول ص 293)

16- (عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ. (تحف العقول ص 294)

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. (USOOL AL KAFI. VOL 2. P 234)

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: (( كانوا يكسبون.))"Nay! rather, what they used to do has become like a rust upon their hearts." (SURAH MUTAFAFIN -VERSE: 14, BIHARUL ANWAR, VOL 73, P 332)

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). (BIHARUL ANWAR. VOL 99. P 125)

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 appraisalment &: assessment of (his) economy. (TUHFUL AQOOL. P 292)

14. There are three things out of the completions &: worths &: 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. (TUHFUL AQOOL, P 293)

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. (TUHFUL AQOOL. P293)

16. The scholar whose knowledge is made use of &: benefitted from, is worthier &: more virtuous than seventy thousand worshippers &: adorers. (TUHFUL AQOOL, P 294)

17- سِيكَ بِخَمْسٍ: إِنْ ظَلِمْتَ فَلَا تَظْلِمَ وَإِنْ خَانُوكَ فَلَا تَخُنْ وَإِنْ كُذِّبْتَ فَلَا تَغْضَبَ وَإِنْ مُدِحَتْ فَلَا تَفْرَحَ وَإِنْ ذُمِمْتَ فَلَا تَجْزَعُ وَفَكَّرْ فِيهَا مَا قِيلَ فِيكَ فَإِنْ عَرَفْتَ مِنْ نَفْسِكَ مَا قِيلَ فِيكَ فَسُقُوطُكَ مِنْ عَيْنِ اللَّهِ جَلَّ وَعَزَّ عِنْدَ غَضَبِكَ مِنَ الْحَقِّ أَعْظَمُ عَلَيْكَ مُصِيبَةً مِمَّا خَفَتْ مِنْ (سُقُوطُكَ مِنَ أَعْيُنِ النَّاسِ وَإِنْ كُنْتَ عَلَّ؟ خِلَافِ مَا قِيلَ فِيكَ فَتَوَابٌ اِكْتَسَبْتَهُ مِنْ غَيْرِ أَنْ يَتَعَبَّ بِذَنْكَ. (تحف العقول ص284)

18- (إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ. (تحف العقول ص300)

19- إِيَّاكَ وَالْخُصُومَةَ فَإِنَّهَا تُفْسِدُ الْقَلْبَ وَتُورِثُ النَّفَاقَ. (اثمتنا ج1 ص365) نقل عن كتاب حلية الاولياء

20- (إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ عَبْدٌ وَصَفَ عِدْلَانٌ خَالَفَهُ إِلَى غَيْرِهِ. (تحف العقول ص298)

21- بَاكَ وَالتَّسْوِيفَ فَإِنَّهُ بَحْرٌ يَغْرُقُ فِيهِ الْهَلِكُ؟ وَإِيَّاكَ وَالْغَفْلَةَ فَقِيهًا تَكُونُ قَسَاوَةَ الْقَلْبِ وَإِيَّاكَ وَالتَّوَانُ؟ فِيهَا لَا عُذْرَ لَكَ فِيهِ فَالِيهِ يَلْجَأُ النَّادِمُونَ وَاسْتَرْجِعْ سَالِفَ الذُّنُوبِ بِشِدَّةِ النَّدَمِ وَكَنْزِهِ الْإِسْتِغْفَارَ وَتَعَرَّضْ لِلرَّحْمَةِ وَعَفْوِ اللَّهِ بِحُسْنِ الْمُرَاجَعَةِ وَأَسْتَعِنْ عَلَّ؟ حُسْنِ الْمُرَاجَعَةِ بِخَالِصِ الدُّعَاءِ وَالْمُنَاجَاةِ فِي الظُّلْمِ وَتَخَلِّصِ إِلَى؟ عَظِيمِ الشُّكْرِ بِاسْتِكْنَارِ قَلِيلِ الرِّزْقِ وَاسْتِقْلَالِ كَثِيرِ الطَّاعَةِ وَاسْتَجْلِبِ (زيادة النعم بعظيم الشكر... (تحف العقول ص285)

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 loose your honour &.: falling down in Allah's veiw for a right &.: just thing is much more of a greater &.: graver calamity than loosing 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. (TUHF1JL AQOOL. P 284)

18. Certainly, Allah grants this material world to the one whom he loves &.: the one whome he despises. And he does not bestow his religion to anyone except whome He loves. (TUHF1JL AQOOL, P 300)

19. Beware! caution! Do not acquire enmity because it rottens &.: turns the heart evil &.: causes to develop hypocrisy. (AIMATANA, VOL I, P 365, NARRATED FROM THE BOOKk HILYAT UL AULIA)

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 &.: hmiself opposes it. (TUHF1JL AQOOL, P 298)

21. Be carful, 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 shamfulness, 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 tpe purification of thankfulness by considering the small amount of sustenene as great &.: thinking great amount of (your) services as meagre &.: small. Andattract the abundance of benovelences &.: beneficiences through greatness of thanksgiving. (TUHF1JL AQOOL, P 285)

22- ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهُنَّ أَبَدًا حَتَّى يَرَى وَبِالْهَنْ: الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ. وَالْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا. وَإِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا - لَصَلَّةِ الرَّحِمِ وَإِنَّ الْقَوْمَ لَيَكُونُونَ فُجَّارًا فَيَتَوَاصَلُونَ فَتَنَّم؟ أَمْوَالُهُمْ وَيَثْرُونَ. وَإِنَّ الْيَمِينِ الْكَاذِبَةَ وَقَطِيعَةَ الرَّحِمِ لَيَذْرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ (أَهْلِيهَا . (تحف العقول ص294)

23- (مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ. وَمَنْ حَسَنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَمَنْ حَسُنَ بِرُّهُ بِأَهْلِهِ زِيدَ فِي عُمرِهِ. (تحف العقول ص295)

24- (إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ فَاتَّهَمَا مِفْتَاحَ كُلِّ شَرٍّ، مَنْ كَسِلَ لَمْ يُؤَدِّ حَقًّا وَ مِنْ ضَجِرَ لَمْ يَصْبِرْ عَلْ؟ حَقًّا. (تحف العقول ص295)

25- (الْتَوَاضَعُ الرِّضَا بِالْمَجْلِسِ دُونَ شَرَفِهِ، وَأَنْ تُسَلِّمَ عَلْ؟ مَنْ لَقِيتَ، وَأَنْ تَتْرَكَ المِرَاءَ وَإِنْ كُنْتَ مُحَقًّا. (تحف العقول ص296)

26- (إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لَا يَشْتِمُهُ وَلَا يَحْرِمُهُ وَلَا يُسِيءُ بِهِ الظَّنَّ. (تحف العقول ص296)

27- (لَا يَسْلَمُ أَحَدٌ مِنَ الذُّنُوبِ حَتَّى يَخْزَنَ لِسَانَهُ. (تحف العقول ص298)

28- (فَإِنَّ اللَّهَ يَبْغِضُ اللَّعَانَ السَّبَّابِ الطَّعَانَ عَلْ؟ الْمُؤْمِنِينَ.. (تحف العقول ص300)

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. (TUHFUL AQOOL, P 294)

23. Who so ever'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 & behaviour with his family his life belengthens. (TUHFUL AQOOL, P 295)

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. (TUHFUL AQOOL, P 295)

25. Humility & humbleness (means) is to be pleased & contented with sitting in, an assembly at a place lower than ones status & honour, & saluting anybody one meets & abandoning dispute even if one is right. (TUHFUL AQOOL, P 296)

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. (TUHFULAQOOL, P296)

27. Nobody remains safe from sin unless he guards his tongue. (TUHFUL AQOOL, P 298)

28. Indeed, Allah hates & despises the curser, rebuker & sarcastics of faithfuls (those who curse, rebuke & give sarcastic remarks about the faithfuls.) (TUHFUL AQOOL, P 300)

29- واعلم يا مُحَمَّدُ أَنَّ أَيْمَةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْرُوْلُونَ عَنِ دِينِ اللَّهِ قَدْ ضَلُّوا وَأَضَلُّوا، فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي-  
يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَ؟ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ. (اصول الكافي ج 1 ص 375)

30- نَنَّ اللَّهُ خَبَاءَ ثَلَاثَةٍ فِي ثَلَاثَةِ خَبَاءٍ رِضَاهُ فِي طَاعَتِهِ فَلَا تَحْقِرَنَّ مِنَ الطَّاعَةِ شَيْئًا فَلَعلَّ رِضَاهُ فِيهِ وَخَبَاءٌ سَخَطُهُ فِي مَعْصِيَتِهِ فَلَا تَحْقِرَنَّ-  
(مِنَ المَعْصِيَةِ شَيْئًا فَلَعلَّ سَخَطُهُ فِيهِ وَخَبَاءٌ أَوْلِيَانُهُ فِي خَلْقِهِ فَلَا تَحْقِرَنَّ أَحَدًا فَلَعلَّهُ الْوَلِيُّ. (بحار الانوار ج 78 ص 188)

31- نَانزِلُ نَفْسَكَ مِنَ الدُّنْيَا كَمَثَلِ مَنْزِلِ نَزْلَتِهِ سَاعَةً ثُمَّ ارْتَحَلَتْ عَنْهُ أَوْ كَمَثَلِ مَالٍ اسْتَفَدْتَهُ فِي مَنَامِكَ فَفَرِحْتَ بِهِ وَسَرَرْتَ ثُمَّ انْتَبَهْتَ مِنْ-  
(رَقْدَتِكَ وَليْسَ فِي يَدِكَ شَيْءٌ. (تحف العقول ص 287)

32- (ثَلَاثُ قَاصِمَاتِ الظَّهْرِ: رَجُلٌ اسْتَكْتَرَ عَمَلُهُ وَنَسِيَ ذَنْبَهُ وَأَعَجِبَ بِرَأْيِهِ. (كتاب الخصال ج 1 ص 112- 113)

33- 294 (مَنْ كَانَ ظَاهِرُهُ أَرْجَعُ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ. (تحف العقول ص 294)

29. Mohammed Bin Muslim says Imam Mohammed Baqir (A.S) said to me, Oh Mohammed know it that the oppressive leaders (rulers) &: their followers are ousted &: purgated 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 can not lay hands upon what they have achieved, this is the same ((ضلال البعيد)) remote &: distanced deviation &: aberration. (USOOL AL KAFI, VOL 1, P 375)

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 wrather &: 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. (BIHAR UL ANWAR VOL 78, P 188)

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. (TUHFUL AQOOL, P 287)

32. Three things are back breaking:

1. A person who considers his practice as exhoberent.
2. A person who forgets his sins.
3. A person who is pleased with his opinion &: veiw (considering it superior). (KITAB UL KHISAL VOL 1, P 112)

33. The one whose appearance &: apparant looks are better than his interior condition his scale of practice is light (weightless). (TUHFUL AQOOL, P 294)

34- الله تَقَلَّ الْخَيْرَ عَلَّ؟ أَهْلِ الدُّنْيَا كَتِفْلِهِ ف؟ مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ خَفَّفَ الشَّرَّ عَلَّ؟ أَهْلِ الدُّنْيَا كَخَفَّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ. (اصول الكافي، ج2 ص143) باب تعجيل فعل الخير

35- 299 (فَإِنَّ الْيَوْمَ غَنِيمَةٌ وَعَدَا لَا تَدْرُ؟ لِمَنْ هُوَ. (تحف العقول ص 299)

36- الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَالصَّبْرِ، فَمَنْ صَبَرَ عَلَّ؟ الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ وَجَهَنَّمَ مَحْفُوفَةٌ بِالذَّاتِ وَالشَّهَوَاتِ، فَمَنْ أَعْطَى نَفْسَهُ لَذَّتْهَا وَشَهَوَاتَهَا دَخَلَ النَّارَ. (اصول الكافي، ج2 ص89)

37- (أَخْبَبْتُ الْمَكَاسِبَ كَسَبِ الرَّبِّ. (فروغ الكاف؟ ج5 ص147، باب الربا حديث 12- 37)

38- عَلَّمَ بَابٌ هُدًى؟ فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَجُورِهِمْ شَيْئاً، وَمَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارِ مَنْ عَمِلَ بِهِ وَلَا يَنْقُصُ أَوْلِيكَ مِنْ أَوْزَارِهِمْ شَيْئاً. (تحف العقول ص 297)

39- (إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالاً وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ وَالْكَذِبَ شَرُّ مِنَ الشَّرَابِ. (بحار الانوار ج2 ص237- 39)

40- (لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا وَلَوْ يَعْلَمُ الْمَسْئُولُ مَا فِي الْمَنْعِ مَا مَنَعَ أَحَدٌ أَحَدًا. (تحف العقول ص 300- 40)

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. (USOOL AL KAFI VOL 2. P 14.3) (chapter Hurry, about the good deeds)

35. So hold the present day in esteem & tommorw, it is not known to whom does it belong. (TUHFUL AQOOL, P 299)

36. Heaven is surrounded by unpleasentnesses & patience. So, the one who remains patient over it's, unpleasentness 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. (USOOL AL KAFI VOL 2, P 89)

37. The ugliest & most evil of the earnings is the gaining of interest. (fUROO AL KAFI VOL 5. P 147) (chapter pomp & show Hadieth, 12)

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 & substracted 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). (TUHFUL AQOOL, P 297)

39. Allah has deviced locks to the evil & the keys to these locks is wine, & lying is worse than the wine (alcoholic beverages). (BIHAR UL ANWAR VOL 72. P 2.37)

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. (TUHFUL AQOOL. P .300)



## Chapter

**Eighth Infallible The Sixth Imam**

HAZRA T IMAM jAFER SADIQ(A.S)

Name: JAFER I Title: SADIQ Subtitle: ABU ABDULLAH

Father: Imam Mohammed Baqir(A.S) 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 matrydom: Poisoned by the order of Mansoor Dwanaki.

AGE Duration can be divided into two parts. 1. Forty one years before the Imamate era ie 83 Hijrah to 114 Hijrah. 2. Imamate period 34 year upto the martyrdom from 114 Hijrah to 148 Hijrah.

This was the very youth of the age of shiism He like his father took benefit and made good of the chance of war between Bani omayyads & 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 hazrat prophet(P.B.U.H.) & Hazrat ali(A.S) which was hidden amongst & behind the curtains of Islam of bani ommayyads.

اربعون حديثا عن الامام جعفر الصادق عليه السلام

وَأَمَّا وَجْهَ الْحَرَامِ مِنَ الْوَلَايَةِ: فَوَلَايَةُ الْوَالِ؟ الْجَائِرِ، وَوَلَايَةُ الرَّئِيسِ مِنْهُمْ وَاتِّبَاعُ الْوَالِ؟ فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوَلَاةِ، إِنْ أَدْنَاهُمْ بَابًا -1- مِنْ أَبْوَابِ الْوَلَايَةِ عَلَّ؟ مَنْ هُوَ وَالِّ عَلَيْهِ، وَ الْعَمَلُ لَهُمْ وَالْكَسْبُ مَعَهُمْ- بَجَهَةِ الْوَلَايَةِ لَهُمْ - حَرَامٌ وَمُحَرَّمٌ، مُعَدَّبٌ مَنْ فَعَلَ ذَلِكَ عَلَّ؟ قَلِيلٌ مِنْ فَعَلِهِ أَوْ كَثِيرٌ، لِأَنَّ كُلَّ شَيْءٍ - مِنْ جَهَةِ الْمَعُونَةِ - مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ، وَ ذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِ؟ الْجَائِرِ دَوَسَ (دَرَسَ) الْحَقَّ كُلِّهِ، وَإِحْيَاءَ الْبَاطِلِ كُلِّهِ، وَإِظْهَارَ الظُّلْمِ وَالْجَوْرِ وَالْفِسَادِ، وَإِبْطَالَ الْكُتُبِ وَقَتْلَ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ، وَ هَدْمَ الْمَسَاجِدِ وَتَبْدِيلَ سُنَّةِ اللَّهِ وَ شَرَايِعِهِ فَلِذَلِكَ حَرَّمَ الْعَمَلُ مَعَهُمْ وَ مَعُونَتُهُمْ وَالْكَسْبُ مَعَهُمْ إِلَّا بِجَهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِنْ؟ الدَّمِ وَالْمَيْمَنَةِ. (تحف العقول ص332)

2- مَعْرِفَةَ اللَّهِ عَزَّ وَجَلَّ أَيْسُّ مِنْ كُلِّ وَحْشَةٍ، وَصَاحِبٌ مِنْ كُلِّ وَحْدَةٍ، وَنُورٌ مِنْ كُلِّ ظُلْمَةٍ، وَقُوَّةٌ مِنْ كُلِّ ضَعْفٍ، وَشِفَاءٌ مِنْ كُلِّ سُقِيمٍ. ... (فروع الكاف؟ ج8 ص247)

FORIY TRADITIONS FROM IMAM jAFER SADIQ (A.S) 1.However, the prohibited form of guardiounship: So the rulership of the tyrant ruler & the rulership of his govemers, their chief, the follwers 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 rulership upon whom he is a ruler. And working for them & having bussiness & trade relations whith them (as an acceptance of their rule) is prohibited & unlawful

Who soever 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 rulership of the tyrant all the righteousness gets wiped off. &: all that is falsehood will be revived in the rulership of the oppressor &: tyrant ruler. And the cruelty &: brutality &: corruption manifested &: the heavenly books will get falsified &: forfeited. And the Prophets &: faithfals 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 nececity like eating (haram &: probited) blood &: corpse (deal body). )for saving of life etc) is prohibited. (TUHFUL AQOOL. P .3.32)

2. Indeed the cognition &: knowing of Allah provides comfort in all terrors &: frights. And it is the companion in all solitudes &: lonlinesses &: the light in all darkneses &: energy in all weaknesses &: feeblenesses &: the cure of all diseases &: ailments. (FAROO AL KAFI VOL 8. P 247) 3-  
عَنْ عَمْرِ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ ف؟ دَيْنٌ أَوْ مِيرَاثٌ، فَتَحَاكَمَا إِلَى السُّلْطَانِ وَإِلَى الْقَضَاةِ أَيُّجَلُ ذَلِكَ؟ قَالَ: مَنْ تَحَاكَمَ إِلَيْهِمْ ف؟ حَقٌّ أَوْ بَاطِلٌ فَإِنَّمَا تَحَاكَمُ إِلَى الطَّاعُوْتِ، وَ مَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتًا، وَإِنْ كَانَ حَقًّا ثَابِتًا لَهُ، لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاعُوْتِ وَ مَا أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ، قَالَ اللَّهُ تَعَالَى: يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَيَّ الطَّاعُوْتِ وَقَدْ أَمُرُونَ أَنْ يُكْفَرُوا بِهِ، قُلْتُ فَكَيْفَ يَصْنَعَانِ؟ قَالَ يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلَالِنَا وَحَرَامِنَا وَ عَرَفَ أَحْكَامَنَا فَلْيَرْضُوا بِهِ حَكْمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا. (الوسائل) ج18

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4- الْقَضَاةُ أَرْبَعَةٌ: ثَلَاثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجُورٍ وَهُوَ يَعْلَمُ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى بِحَقٍّ وَهُوَ لَا يَعْلَمُ فَهُوَ فِي الْجَنَّةِ. (تحف العقول ص365)

5- (مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ وَ لَا يَرُدُّهُ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ. (امال) صدوق ص162)

6- لَا يَتَّبِعُ الرَّجُلُ بَعْدَ مَوْتِهِ إِلَّا ثَلَاثَ خِصَالٍ: صَدَقَةٌ أَجْرَهَا اللَّهُ لَهُ فِي حَيَاتِهِ فَهِيَ تَجْرِي لَهُ بَعْدَ مَوْتِهِ، وَسُنَّةٌ هُدًى يُعْمَلُ بِهَا، وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ. (تحف العقول ص363)

3. Umer bin Hazala says I enquired from Imam Jaffer Sadiq(A.S) "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 Judgement of whether something right or false, so truely he has referd 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 diety, (satan). Where as, 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 hedieth (traditions) &: sees into (Probes) our licit (lawful) &: our forbidden &: knows our legal provisions &: ordinances so they must get contented with his judgement (mediation). Truely, I have already made them the rulers over you. (ALW ASAIL VOL 18, P 99)

4. The Judges are four (catagories). Three of them are to enter the hell fire &: a single one into the

heaven. 1. The one who makes Judgement cruelly & by injustice &: he is aware of it. 2. The one who makes judgements cruelly & tyrannically (unjustly) but unknowingly, he is in the fire of hell. 3. And a man who makes Judgement according to justice &: rightly &: he does not know it, so he is in the hell fire. 4. And a person who makes judgement rightly &: justly &: he knows it, so he will enter the paradise. (TUHFUL AQOOL, P.365)

5. The person who sees his brother (religious) involved (in a problem) which is the cause of his trouble &: dislikeliness &: he does not remove it from him although he can do that, has committed a dishonesty with him. (AMALI SADDUK, P 162)

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. (ie)- (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 son who prays for him. (TUHFUL AQOOL, P.36.3)

7- للمسلمِ عَلى؟ أخيه المسلمِ مِنَ الحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيَعُودَهُ إِذَا مَرَضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّنُهُ إِذَا عَطَسَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَتَّبِعُهُ إِذَا مَاتَ. (اصول كافي؟ ج2 باب اخوة المؤمن ع ل؟ هخيه ص171)

8- الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، كَالجَسَدِ الوَاحِدِ، إِنْ اشْتَكَّ؟ شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ، وَأَرَوَاهُمَا مِنْ رُوحٍ وَاحِدَةٍ، وَأَنَّ رُوحَ الْمُؤْمِنِ لِأَنَّهَا بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا. (اصول كافي؟ ج2 باب اخوة المؤمن ص166)

9- حَقُّ المُسْلِمِ عَلى؟ المُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا يَرُو؟ وَيَعْطَشَ أَخُوهُ، وَلَا يَكْتَسِ؟ وَيَعْرِ؟ أَخُوهُ، فَمَا أَعْظَمَ حَقَّ المُسْلِمِ عَلى؟ أَخِيهِ (المُسلمِ، وَقَالَ: أَحَبُّ لِأَخِيكَ المُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ. (اصول كافي؟ ج2 باب حق المؤمن ع ل؟ اخية ص170)

10- الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، عَيْنُهُ وَدَلِيلُهُ لَا يَخُونُهُ وَلَا يَظْلِمُهُ وَلَا يَغُشُّهُ وَلَا يَعِدُهُ عِدَّةً فَيُخْلِفُهَا. (اصول كافي؟ ج2 باب اخوة المومنين ص166)

11- ن؟ مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يُؤَاخِي الرَّجُلَ عَلى؟ دِينَهُ فَبِحَصِيٍّ عَلَيْهِ عَثْرَاتِهِ وَزَلَّاتِهِ لِيُعْتَفَّ بِهَا يَوْمَ [مَا] (معان؟ الاخبار ص394)

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 benovelence & beneficence ie, defends him in his absence). & prays for him when he sneaks, (saying الله يرحمك (God take pity on you) & accepts his invitation when he invites him & escorts his funeral when he dies.' (USOOL AL KAFJ VOL 2. P 171)

(chapter: 'Faithful's rights upon his brother' 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 & recieves 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 & strengthier than the connection of the rays of sun with it. (USOOL AL KAFJ VOL 2. P 166)

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 (A.S) said do wish for your muslim brother the same which you

want for yourself. (USOOL AL KAFJ VOL 2, P 170 Faithful's right upon his brother.')

10. Faithful is the brother of faithful, his eye & his guide. He does not commit any dishonesty & does not execute aggression upon him nor teachery & deception And when he commits & gives him a word, does not go back upon it. (USOOL AL KAFJ VOL 2, P 166, chapter: Brother hood of faithfuls)

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). (MAANJ AL EKHBAR. P .394)

1. These are a glimpse of the rightsof musJim brethern which originate from the birth ~ continue on till his death. So muslims must assess ~ evaluate their practices according to this standard.

12- زَهْدَفِ الدُّنْيَا أَثَبَّتَ اللهُ الحِكْمَةَ فِي قَلْبِهِ وَانطَقَ بِهَا لِسَانُهُ وَبَصَّرَهُ عُيُوبَ الدُّنْيَا، دَاءَهَا وَدَوَاءَهَا، وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِمًا إِنْ دَرَا (بحار الانوار ج73 ص48 (السَّلامِ).

13- النَّاسُ يَمُرُّونَ عَلَ الصَّرَاطِ طَبَقَاتٍ، وَالصَّرَاطُ أَذَقُّ مِنَ الشَّعْرِ وَأَحَدُ مِنَ السَّيْفِ... فَمِنْهُمْ مَنْ يَمُرُّ حَبْوًا، وَمِنْهُمْ مَنْ يَمُرُّ مَشِيًّا، وَمِنْهُمْ (مَنْ يَمُرُّ مُتَعَلِّقًا، قَدْ تَأَخَذَ النَّارَ مِنْهُ شَيْئًا وَتَنَزَّكَ مِنْهُ شَيْئًا. (روضة الواعظين ص499)

14- (مِنْ أَخْلَاقِ الجَاهِلِ الإِجَابَةُ قَبْلَ أَنْ يَسْمَعَ وَالمُعَارَضَةُ قَبْلَ أَنْ يَفْهَمَ وَالحُكْمُ بِمَا لَا يَعْلَمُ. (بحار الانوار ج78 ص278)

15- (العاملُ عَلَ؟ غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَ؟ غَيْرِ الطَّرِيقِ فَلَا تَزِيدُهُ سُرْعَةَ السَّيْرِ الإِبْعَادُ. (تحف العقول ص362)

16- (أَحَبُّ إِخْوَانِ؟ إِلَيَّ مِنْ أَهْدَى؟ إِنْ؟ عُيُوبِ؟. (تحف العقول ص366)

17- كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الإِجْتِهَادَ وَالصَّدْقَ وَالْوَرَعَ. (اصول كاف؟ ج2 باب الصدق واداء الامانة ص105)

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 commings of the world & it's diseases & ailments & their cures. And transfers him out of the world in a pure & perfect conditon toward the house of peace (ie the next world). (BIHAR UL ANWAR. VOL 73. P 48)

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). (RAOZATAL WAIZEEN. P 499)

14. It is from the disposition & manners of the ignorant that he answers before listening, & quarrels before under standing & gives judgement upon what he is unaware of. (BIHAR UL ANWAR VOL 78. P 278)

15. The person who acts & practices short of vision is similar to the traverser & traveller of a wrong avenue. So the speed of his Journey would not but only increase his distance (from the destination). (TUHF1JL AQOOL. P 362)

16. The most beloved of the brothers to me is the one who presents &. indicates to me my faults &. short commings. (TUHF1JL AQOOL. P 366)

17. Be the inviters &. callers of people towards beneficence without (using) your tongues, so that they may observe your endeavour &. efforts, &. truth &. piety.

(USSOL AL KAFI VOL 2. P 105)

1. According to Islamic belief a path (bridge) will be placed over the hell for the people to cross to the paradise. Those pious would cross over to the heaven just as the lightning &: the arrogant infidels. hypocrites. ruthless. would stagger. stammer &: rail down into the fire or hell.

18- مَنْ حَرَّمَ نَفْسَهُ كَسْبَهُ فَإِنَّمَا يَجْمَعُ لِعَيْرِهِ، وَمِنْ أَطَاعَ هَوَاهُ فَقَدْ أَطَاعَ عَدُوَّهُ، مَنْ يَثِقُ بِاللَّهِ يَكْفِهِ مَا أَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَيَحْفَظُ لَهُ مَا غَابَ عَنْهُ، وَقَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْرًا، وَلِكُلِّ نِعْمَةٍ شُكْرًا، وَلِكُلِّ عُسْرٍ يُسْرًا، صَبَرَ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ فِي وَدِّ أَوْمَالٍ أَوْ رِزْيَةٍ، فَإِنَّمَا يَقْبِضُ عَارِيَتَهُ، وَيَأْخُذُ هَيْبَتَهُ، لِيَبْلُوَ فِيهِمَا صَبْرَكَ وَشُكْرَكَ، وَارْجُ اللَّهَ رَجَاءً لَا يُجَرِّيكَ عِلٌّ؟ مَعْصِيَتِهِ، وَخَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ، وَلَا تَعْتَرَّ يَقُولِ الْجَاهِلِ وَلَا يَمْدِحِهِ فَتَكْبِرَ وَتَجَبَّرَ وَتُعْجِبَ بِعَمَلِكَ، فَإِنَّ أَفْضَلَ الْعَمَلِ الْعِبَادَةَ وَالتَّوَّاضِعَ، فَلَا تُضَيِّعْ مَالَكَ وَتُصْلِحْ مَالَ غَيْرِكَ مَا خَلْفَتَهُ وَرَاءَ ظَهْرِكَ، وَاقْنَعْ بِمَا قَسَمَهُ اللَّهُ لَكَ، وَلَا تَنْتَظِرِ إِلَّا إِلًا؟ مَا عِنْدَكَ، وَلَا تَتَمَنَّ مَالَسْتَ تَنَالَهُ، فَإِنَّ مَنْ قَنَعَ شَيْعًا، وَمَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ، وَخُذْ حَظَّكَ مِنْ آخِرَتِكَ. (تحف العقول ص 304)

19- يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانٌ؟ خِصَالٍ، وَقُورًا عِنْدَ الْهَزَاهِزِ، صَبُورًا عِنْدَ الْبَلَاءِ شُكُورًا عِنْدَ الرَّخَاءِ، قَانِعًا بِمَا رَزَقَهُ اللَّهُ، لَا يَظْلِمُ (الأعداء، وَلَا يَتَحَامِلُ لِلأَصْدِقَاءِ، بَدْنُهُ مِنْهُ فِي تَعَبٍ وَالتَّأْسِ مِنْهُ فِي رَاحَةٍ... (اصول كافي؟ باب خصال المؤمن ج 2/ ص 47)

20- (يُغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْبًا قَبْلَ أَنْ يُغْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ. (اصول كافي ج 1 ص 47- 20)

1B. 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, 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 &: beneficences &: 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 your self 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 can not 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 here after. (TUHFUL AQOOL, P 304)

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). (USOOLAL KAFI VOL 2, P 47) (The qualities of the faithful.)

20. Seventy sins of ignorants are forgiven before one sin of a scholar is forgiven.. (USOOLAL KAFI VOL I. P 47)

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

21- لَا تَكُنْ بَطْرًا فِي الْغِنَى؟ وَلَا جَزَعًا فِي الْفَقْرِ، وَلَا تَكُنْ فَظًّا غَلِيظًا يَكْرَهُهُ النَّاسُ قُرْبَكَ، وَلَا تَكُنْ وَاهِنًا يُحَقِّرُكَ مَنْ عَرَفَكَ، وَلَا تُشَارَّ- مَنْ فَوْقَكَ، وَلَا تَسْخَرَ بِمَنْ هُوَ دُونَكَ، وَلَا تُتَارِعَ الْأَمْرَ أَهْلَهُ، وَلَا تُطْعِ السُّفْهَانَ، وَلَا تَكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ، وَلَا تَتَكَلَّنْ عَلَ؟ كِفَايَةِ أَحَدٍ، وَفَقَّ عِنْدَ كُلِّ أَمْرٍ حَتَّى؟ تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَ فِيهِ فَتَنْتَدِمَ، وَاجْعَلْ قَلْبَكَ قَرِيبًا تُشَارِكُهُ، وَاجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ، وَاجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهَا، وَعَارِيَّةً تَرْدُهَا، فَإِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَعَرَفْتَ آيَةَ الصَّحَّةِ، وَيَبِّينَ لَكَ الدَّاءَ، وَدَلَّيْتَ عَلَ؟ الدَّوَاءَ، فَانظُرْ (قيامك عل؟ نفسك. (تحف العقول ص304)

22- أَصْبَحَ مَهْمُومًا لَيْسَ؟ فَكَاكَ رَقَبَتَهُ فَقَدْ هَوَّنَ عَلَيْهِ الْجَلِيلَ، وَرَغِبَ مِنْ رَبِّهِ فِي الرَّبِّحِ الْحَقِيرِ، وَمَنْ غَشَّ أَخَاهُ وَحَقَّرَهُ وَنَاوَاهُ جَعَلَ اللَّهُ- (النَّارَ مَاوَاهُ، وَمَنْ حَسَدَ مُؤْمِنًا أَنْمَاتَ الْإِيمَانَ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمِلْحُ فِي الْمَاءِ. (تحف العقول ص302)

23- تَتَّصَدَّقُ عَلَ؟ أَعْيُنَ النَّاسِ لِيُزَكِّوْكَ، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَقَدْ اسْتَوْفَيْتَ أَجْرَكَ، وَلَكِنْ إِذَا أَعْطَيْتَ بِيَمِينِكَ فَلَا تُطْلِعْ عَلَيْهَا شِمَالَكَ، فَإِنَّ- الَّذِي تَتَّصَدَّقُ لَهُ سِرًّا يُجْزِيكَ عِلَانِيَةً عَلَ؟ رُؤُوسِ الْأَشْهَادِ، فَ؟ الْيَوْمِ الذِّي؟ لَا يَضُرُّكَ أَنْ لَا يُطْلِعَ النَّاسَ عَلَ؟ صَدَقَتِكَ. (تحف العقول ص305)

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 every body (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 ownself & 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. (TUHFUL AQOOL P 304)

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. (TUHFUL AQOOL P302)

23. Do not give away alms when the pople are witnessing &. watching so that they may consider you a pious one so if you did that you have recieved 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 whome 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). (TUHFUL AQOOL. P 305)

24- من مواظ لقمان لابنه: ... يا بُنُّ؟ الزِّم نَفْسَكَ التَّوَدَّةَ فِي أُمُورِكَ وَصَبِّرْ عَلَ؟ مَوُونَاتِ الْإِخْوَانِ نَفْسَكَ فَإِنْ أَرَدْتَ أَنْ تَجْمَعَ عِزًّا - (الدُّنْيَا فَاقْطَعْ طَمَعَكَ مِمَّا فِ؟ أَيْدِ؟ النَّاسِ فَإِنَّمَا بَلَغَ الْأَنْبِيَاءُ وَالصَّادِقُونَ مَا بَلَغُوا بِقَطْعِ طَمَعِهِمْ. بحار الانوار ج13 ص420-419)

25- قُلْ عَلَ؟ كُلُّ مُسْلِمٍ يَعْرِفُنَا أَنْ يَعْرِضَ عَمَلُهُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ عَلَ؟ نَفْسِهِ، فَيَكُونُ مُحَاسِبَ نَفْسِهِ، فَإِنْ رَأَى حَسَنَةً اسْتَزَادَ مِنْهَا، وَإِنْ رَأَى - (سَيِّئَةً اسْتَعْفَرَ مِنْهَا، لِئَلَّا يَخْزَ؟ يَوْمَ الْقِيَامَةِ. (تحف العقول ص301)

26- مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمُهُمْ وَحَدَّ ثَمَّ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ، كَانَ مِنْ حَرُمَاتِ غَيْبَتِهِ وَكَمَلَتْ مُرُوعَتُهُ وَظَهَرَ عَدْلُهُ وَوَجَبَتْ - (أُخُوَّتُهُ. (اصول كاف؟ ج2 باب المؤمن وعلاماته ص239)

27- (الأيام ثلاثة: فيوم ماضٍ لا يدرك، ويوم الناس فيه فينبغ؟ أن يعنتموه، ووعداً إنما ف؟ أيديهم أمله. (تحف العقول ص324-27)

28- يَا ابْنَ جُنْدَبِ يَهْلِكُ الْمُتَكَبِّرُ عَلَ؟ عَمَلِهِ وَلَا يَنْجُو الْمُجْتَرِئُ عَلَ؟ الذُّنُوبِ الْوَائِقُ بِرَحْمَةِ اللَّهِ قُلْتُ: فَمَنْ يَنْجُو؟ قَالَ الَّذِينَ هُمْ بَيْنَ الرَّجَاءِ - (وَالْخَوْفِ، كَأَنَّ قُلُوبَهُمْ ف؟ مَخْلَبِ طَائِرٍ شَوْقًا لِ؟ الثَّوَابِ وَخَوْفًا مِنَ الْعَذَابِ. (تحف العقول ص302)

24. Some of the admonitions of Luqman(A.S) 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 honour &. 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. (BIHAR ULANWAR VOL 13, P419/420)

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 &. dishonoured on the judgement day. (TUHFUL AQOOL, P 301)

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

bitting is prohibited &.: his fore bearance &. fortitude is completed &. his justice &. equity is exhibited &. evident one &. his brotherhood is obligatory &. binding upon others. (USOOL E KAFE VOL 2, P 239, chapter: The faithful & his signs)

27. Days are of three forms. There is a day which has passed on &. will never again, besorted 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. (TUHFUL AQOOL P 324)

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 surity &. 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. (TUHFUL AQOOL P 302)

29- الْمَعْرُوفُ كَاسْمِهِ، وَلَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا ثَوَابُهُ، وَالْمَعْرُوفُ هَدِيَّةٌ مِنَ اللَّهِ إِلَى عِبْدِهِ، وَلَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَّا النَّاسُ يَصْنَعُهُ، وَلَا كُلُّ مَنْ رَغِبَ فِيهِ يَقْدَرُ عَلَيْهِ، وَلَا كُلُّ مَنْ يَقْدَرُ عَلَيْهِ يُؤْذِنُ لَهُ فِيهِ، فَإِذَا مَنَّ اللَّهُ عَلَى الْعَبْدِ جَمَعَ لَهُ (الرَّغْبَةُ فِي الْمَعْرُوفِ وَالْقُدْرَةُ وَالْإِذْنُ، فَهُنَاكَ تَمَّتِ السَّعَادَةُ وَالْكَرَامَةُ لِلطَّالِبِ وَالْمَطْلُوبِ إِلَيْهِ. (بحار ج 78 ص 246)

30- لَمَّا شَى فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّافِ وَالْمَرُورَةِ، وَقَاضَى حَاجَتَهُ كَالْمُتَسَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ يَوْمَ بَدْرٍ وَأُحُدٍ. (تحف العقول -ص 303)

31- نَنَّ اللَّهُ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوهُ فَصَارَتْ عَلَيْهِمْ وَبَالًا، وَابْتَلَّ؟ قَوْمًا بِالْمَصَائِبِ فَصَبَرُوا فَكَانَتْ عَلَيْهِمْ نِعْمَةً. (بحار الانوار -ج 78 ص 241)

32- (إِنَّ الْمَصِيَّةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَإِذَا عَمِلَ بِهَا عَلَانِيَةً وَلَمْ يُغَيَّرْ عَلَيْهِ أَضْرَّتْ بِالْعَامَّةِ. (قرب الاسناد ص 26- 32)

33- (مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلَّا لِيَذَلَّهُ وَجَدَهَا ف؟ نَفْسِهِ. (اصول كاف؟ ج 2 ص 312- 33)

34- (بَرُّوا آبَاءَكُمْ يَبْرُكُكُمْ أَبْنَاؤُكُمْ، وَعَفُوا عَنِ نِسَاءِ النَّاسِ تَعَفُّ نِسَاؤُكُمْ. (بحار الانوار ج 78 ص 242- 34)

29. Goodness is just like it's name (good, & excellent) & there is nothing superior & superb than the goodness except it's reward & remuneration. And excellence & virtue is a gilt from Allah 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 favour 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.. (BIHAR UL ANWAR VOL 78, P 246)

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 (materialises) 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). (TUHFUL AQOOL, P 303)

31. Allah bestowed His boons &. beneficencies 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 beneficences. (BIHAR UL ANWAR, VOL 78, P 241)

32. Indeed when the sin is committed by a servant secretly, it does not harm but the one who commits it. Where as, if it is committed openly & conspicuously & a restraint is not put upon it then it harms the general public. (QARB UL ASNAD, P 26)

33. A man does not become proud hearted & arrogant but for the self abjection which he finds in his soul. (USOOLE KAFI, VOL 2, P 312)

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. (BIHAR UL ANWAR, VOL 27, P 242) 1. Running seven times between two Hillocks of SARAA & MARWA in Mecca is a part of Hajj & umra rituals this is also known as SAYEE or the Effort.

35- مِنْ قَطَعَكَ، وَأَعْطَى مَنْ حَرَمَكَ، وَأَحْسِنَ إِلَيَّ؟ مَنْ أَسَاءَ إِلَيْكَ، وَسَلَّمَ عَلَيَّ؟ مَنْ سَبَّكَ وَأَنْصَفَ مِنْ خَاصِمِكَ، وَأَعْفَى عَمَّنْ ظَلَمَكَ، كَمَا أَنَّكَ تُجِبُّ أَنْ يُعْفَى عَنْكَ، فَاعْتَبِرْ بِعَفْوِ اللَّهِ عَنكَ، أَلَا تَرَى أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَيَّ؟ الْأَبْرَارَ وَالْفُجَّارَ، وَأَنَّ مَطَرَهُ يَنْزِلُ عَلَيَّ؟ (الصَّالِحِينَ وَالْخَاطِئِينَ. تحف العقول ص 305)

36- ذَرَّ مِنَ النَّاسِ ثَلَاثَةٌ: الْخَائِنَ وَالظَّالِمَ وَالنَّمَامَ لِأَنَّ مَنْ خَانَ لَكَ خَانَكَ، وَمَنْ ظَلَمَ لَكَ سَيَظْلِمُكَ، وَمَنْ نَمَّ إِلَيْكَ سَيَنُؤُّ عَلَيْكَ. (تحف العقول ص 316)

37- إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ الْعَالِمَ وَالْعَابِدَ، فَإِذَا وَقَفَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قِيلَ لِلْعَابِدِ: انْطَلِقْ إِلَى الْجَنَّةِ وَقِيلَ لِلْعَالِمِ قِفْ تَشْفَعُ لِلنَّاسِ - (بِحَار ج 8 ص 56)

38- (رَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيْهَا غَيْرُ مُتَزَوِّجٍ. (بحار الانوار ج 103 ص 219)

39- (الكأءُ عل؟ عياله كالمجاهد في سبيل الله. (وسائل الشيعة ج 12 ص 43)

40- (لا ينال شفاعتنا من استخف بالصلاة. (فروع كاف؟ ج 3 ص 270)

35. Connect the blood kinship relations with the one who disconnect & cuts off ties with you. And do good to the one who deprives you. And do good 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)? (TUHFUL AQOOL. P 305)

36. Beware of three (kinds of) people. The dishonest & the zaloom [11] (the most oppressor, tyrant cruel) & tell tale. 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. (TUHFUL AQOOL P 316)

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! intercess & mediate for the people for the best training which you imparted upon them.' (BIHAR ULANWAR VOL 8. P 56)

38. Two units of service offered by a married person is superior to seventy cycles of service offered by an unmarried one. (BIHAR UL ANWAR VOL 103, P 219)

39. Toiling & labouring hard for one's family (wife & children & dependent) is like becoming the warrior of a holy war on the course of Allah. (WASAIL U SHAI VOL 12, P 23)

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.) [12]

## Chapter

**The Ninth Infallible The Seventh Imam****HAZRA T IMAM MUSA KAZIM(A.S)**

Name: MUSA Renowned Titles: ABD E SALEH, KAZIM BABUL HAWAJI The gateway of fulfilment of needs) Sub Title: ABUL HASSAN, ABU IBRAHIM Father: IMAM JAFFER SADIQ(4.!) 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. IDate 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).

2. The Second period following his Imamate from 148 to 18.3 Hijrah coincident with the rulership periods of Mansoor Duwanaqi, Mehdi Abbasi Hadi Abbasi & Haroon ur Rashid. The most of his Imamate period was coincident with the era of Haroon, which stretched as long as 2.3 year, 2 month & 17 days. And Haroon was the fifth caliph of the Abbasade Dynasity during whose period of rule the Imam mostly remained imprisoned.

اربعون حديثاً عن الامام موس؟ الكاظم عليه السلام

1- وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَالثَّانِيَةَ أَنْ تَعْرِفَ مَا صَنَعَ بِكَ، وَالثَّلَاثَةَ أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ، وَالرَّابِعَةَ أَنْ تَعْرِفَ مَا يُخْرِجُكَ عَنْ دِينِكَ. (اعيان الشيعة (الطبع الجديد) ج2 ص9)

2- إِنَّ لِلَّهِ عَلَ؟ النَّاسِ حُجَّتَيْنِ: حُجَّةَ ظَاهِرَةٍ، وَحُجَّةَ بَاطِنَةٍ، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَيُّمَةُ عَلَيْهِمُ السَّلَامُ: وَأَمَّا البَاطِنَةُ فَالْعُقُولُ. ((بحار الانوار ج1 ص137))

3- يَا هِشَامُ إِنَّ لِقَمَانَ قَالَ لِابْنِهِ: "تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ. يَأْبَنُ؟ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، قَدْ غَرِقَ فِيهِ عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتُكَ فِيهَا (تحف العقول ص386) (تَقَوُّ؟ اللهُ وَحَسُوْهَا الْإِيْمَانَ وَشِرَاعَهَا التَّوَكُّلَ وَفِيْمَهَا الْعَقْلَ. وَدَلِيْلَهَا الْعِلْمَ وَسُكَّانَهَا الصَّبْرَ".)

FOR1Y DISCOURSES FROM

IMAM MUSA KAZIM(A.S)

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. (AYAN U SHIA (the moderm print) VOL 2. P 9)

2. Indeed, there are two arguments & proofs from Allah for the people.

1. The conspicuous & apparant arguments.

2. The esoteric & intrinsic argument (proof) None theless, apparent authorities are the Prophets, apostles & messengers & the Imams(A.S) However, the esoteric (ones) so these are the (human) intellects (minds). (BIHAR UL ANWAR VOL 1. P 137)

3. 0, 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 emersed & 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 sailer (guide & captain) & knowledge it's guide & patience it's passengers (on board). (TUHF1JL AQOOL P 386)

4- تَقَقُّهُوا فِي دِينِ اللَّهِ فَإِنَّ الْفِقْهَ مِفْتَاحُ الْبَصِيرَةِ وَتَمَامُ الْعِبَادَةِ وَالسَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَالرُّتَبِ الْجَلِيلَةِ فِي الدِّينِ وَالدُّنْيَا. وَفَضْلُ الْفَقِيهِ -عَلَّ؟ الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَّ؟ الْكَوَاكِبِ. وَمَنْ لَمْ يَتَّفَقْهُ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا. (بحار الانوار ج 78 ص 321)

5- اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ: سَاعَةٌ لِمُنَاجَاةِ اللَّهِ، وَسَاعَةٌ لِأَمْرِ الْمَعَاشِ، وَسَاعَةٌ لِمُعَاشَرَةِ الْإِخْوَانِ وَالثَّقَاتِ الَّذِينَ يُعَرِّفُونَكُمْ عُيُوبَكُمْ وَيُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ، وَسَاعَةٌ تَخْلُونَ فِيهَا لِلذَّاتِكُمْ فِي غَيْرِ مُحَرَّمٍ وَبِهَذِهِ السَّاعَةِ تَقْدِرُونَ عَلَّ؟ الثَّلَاثِ سَاعَاتٍ. (تحف العقول ص 409)

6- يَا هِشَامُ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا. وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو. (تحف العقول ص 395)

7- فَأَيُّ الْأَعْدَاءِ أَوْجَبُهُمْ مُجَاهِدَةً؟ قَالَ عَلَيْهِ السَّلَامُ: أَقْرَبُهُمْ إِلَيْكَ وَأَعْدَاهُمْ لَكَ وَأَضْرُّهُمْ بِكَ وَأَعْظَمُهُمْ لَكَ عَدَاوَةً وَأَخْفَاهُمْ لَكَ ... (شخصاً مَعَ دُنُوهِ مِنْكَ ... (بحار الانوار ج 78 ص 315)

4. Comprehend & understand the religion of Allah, for j urispudence 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 jurispuident 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. (BIHAR UL ANWAR VOL 78. P 321)

5. Put in endeavour & excercise effort that your time is scheduled into four hours (parts). An hour (part of it) for the suplication to Allah & an hour (an other 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 commings & faults & they have a sincere interior (heart) for you.

And a part of it in which you enjoy the unforbldden & lawful entertainments. And with this part of time you get the strength & vigour for the (rest of) three other (parts of) times. (TUHF1JL AQOOL. P

6. Oh Hisham! a man is not faithful till such time that he gets fearful, (&.) hopeful. And he will not become fearful(&.) hopeful unless &. untill he becomes the conjuror &. doer of that which he fears &. hopes ie (He practices according to the requirement &. needs of the fear &. hope). (TUHF1JL AQOOL. P 395)

7. A man asked Imam Musa Kazim(A.S)The holywar &. combat against which one of the enemies &. foes Is more obligatory?' The Imam(A.S) 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 existance &. is with their closeness &. proximity to you, is most hidden &. concealed from you. (BIHAR UL ANWAR VOL 78, P 315)

8- 389- نَأْظَمُ النَّاسِ قَدْرًا: الَّذِي لَا يَرَى الدُّنْيَا لِنَفْسِهِ خَطْرًا، أَمَا إِنَّ أَيْدَانَكُمْ لَيْسَ لَهَا تَمَنُّ إِلَّا الْجَنَّةَ، فَلَا تَتَّبِعُوهَا بِغَيْرِهَا. (تحف العقول ص 389-)

9- مَا هِشَامُ إِنَّ الْعَاقِلَ لَا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ. وَلَا يَسْأَلُ مَنْ يَخَافُ مَنَعَهُ. وَلَا يِعْذِمَا لَا يَقْدِرُ عَلَيْهِ. وَلَا يَرْجُوا يُعَنْفُ بِرَجَائِهِ. وَلَا يَتَّقَدُّمُ - (عَلَّ؟ مَا يَخَافُ الْعَجْزَ عَنْهُ. (تحف العقول ص 390)

10- سَ الْعَبْدُ عَبْدٌ يَكُونُ ذَاوَجْهَيْنِ وَذَا لِسَانَيْنِ يُطِرُ؟ أَخَاهُ إِذَا شَاهَدَهُ وَيَأْكُلُهُ إِذَا غَابَ عَنْهُ إِنْ أُعْطِيَ حَسَدَهُ وَإِنْ ابْتُلِيَ خَذَلَهُ. (تحف العقول - 310 ص (بحار الانوار ج 78 ص 395)

11- الْمُوْمِنُ أَخُو الْمُؤْمِنِ لِأَمِّهِ وَأَبِيهِ وَإِنْ لَمْ يَلِدْهُ أَبُوهُ، مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ، مَلْعُونٌ مَنِ غَشَّ أَخَاهُ، مَلْعُونٌ مَنِ لَمْ يَنْصَحْ أَخَاهُ، مَلْعُونٌ ... (بحار الانوار ج 78 ص 333)

12- اسْتَوْ؟ يَوْمَاهُ فَهُوَ مَعْبُودٌ، وَمَنْ كَانَ أَحْزُ يَوْمِيهِ شَرًّا فَهُوَ مَلْعُونٌ، وَمَنْ لَمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ فِي نُقْصَانٍ، وَمَنْ كَانَ إِلًا؟ - (النُّقْصَانِ فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ. (بحار الانوار ج 78 ص 327)

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 more over, there is no price &. worth of your bodies except the paradise, so, do not sell them without (achieving) it. (TUHF1JL AQOOL, P .389)

9.,Oh Hisham! indeed the intelligent &. wiful 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. (TUHF1JL AQOOL, P .390)

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 he back bites &. slanders him. If he achieves (some thing) he gets jealous of him &. if he is afflicted he leaves &. abandons him. (Does not help him) (TUHF1JL AQOOL, P .395. BIHAR UL ANWAR VOL 78, P .310)

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 &. teachery with his brother. Cursed is the one who does not admonish &. advise his brother. Cursed is that one who back bites his brother. (BIHAR UL ANWAR VOL 78, P .3.3.3)

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. (BIHAR UL ANWAR VOL 78, P.327)

13- مَنْ أَظْلَمَ نُورَ فِكْرِهِ بِطُولِ أَمَلِهِ وَمَا طَرَأَتْ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ، وَأَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَ؟ هَدَمَ -13 (عَقَلِهِ وَمَنْ هَدَمَ عَقْلَهُ أَفْسَدَ دِينَهُ وَدُنْيَاهُ. (تحف العقول ص386)

14- (كُلَّمَا أَحَدَّثَ النَّاسَ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْلَمُونَ، أَحَدَّثَ اللَّهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعُدُّونَ. (بحار الانوار ج78 ص322)

15- يَا هِشَامُ لَوْ كَانَ فِي يَدِكَ جَوْزَةٌ وَقَالَ النَّاسُ [فِي يَدِكَ لَوْلُؤَةٌ مَا كَانَ يَنْفَعُكَ وَأَنْتَ تَعْلَمُ أَنَّهَا جَوْزَةٌ. وَلَوْ كَانَ فِي يَدِكَ لَوْلُؤَةٌ وَقَالَ النَّاسُ: إِنَّهَا جَوْزَةٌ مَا ضَرَّكَ وَأَنْتَ تَعْلَمُ أَنَّهَا لَوْلُؤَةٌ. (تحف العقول ص386)

16- (أُخْبِرُكَ أَنَّ مِنْ أَوْجِبِ حَقِّ أَخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئًا يَنْفَعُهُ لِأَمْرِ دُنْيَاهُ وَلَا مَرِ أْخِرَتِهِ. (بحار الانوار ج78 ص329)

17- (يَاكَ وَالْكَبِيرَ، فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبِيرٍ... (تحف العقول ص396)

18- (يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَدَلِيلُ الْعَاقِلِ النَّفْكَرُ، وَدَلِيلُ النَّفْكَرِ الصَّمْتُ. (تحف العقول ص386)

13. The one who turns the light of his meditation & thought, dark through the longivity & 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. (TUHFUL AQOOL, P 386)

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

15. Oh tfisham! if there be a walnut in your hand & the people say it is a peatl (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. (TUHFUL AQOOL, P 386)

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 wordly affairs or affairs of the here after, from him. BIHARUL ANWAR VOL 78, P 329)

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. (TUHFUL AQOOL, P 396)

18. Oh tfisham! there is a proof & logic for every thing & the proof of the intelligent person is his meditation & the proof of meditation is quietness. (TUHFUL AQOOL, P 386) 1. History is an evidence to the fact that human races have been practicing varient & different kinds of sins & opposing Allahs's law in many ways. Quran describes the deviations of many nations & the punishment awarded t6 them. Such as the nations of lotus, Hood & SALEH etc. Presently, even in this era, the olifferent famines, diseases like .aids. etc, earth quakes, floods, wars & different shapes of

lyrany in practice in many parts of the world is certainly a chastisement & warning to humanity.

يا هشامُ إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ قَالَ لِلْحَوَارِيِّينَ: ... وَإِنَّ صِغَارَ الذُّنُوبِ وَمُحَقَّرَاتِهَا مِنْ مَكَائِدِ إِبْلِيسَ يُحَقِّقُهَا لَكُمْ وَيُصَغِّرُهَا ف؟ 19- (تحف العقول ص392 (أَعْيُنِكُمْ فَتَجْتَمِعُ وَتَكْتُمُ فَتُحِيطُ بِكُمْ..))

20- (إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَ؟ كُلِّ فَاجِشٍ بَدَى قَلِيلِ الْحَيَاءِ لَا يُبَالِ؟ مَا قَالَ وَلَا مَا قِيلَ فِيهِ. (تحف العقول ص394)

21- (يا هشامُ إِنَّ الْعَاقِلَ رَضِيَ بِالذُّونِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ، وَلَمْ يَرْضَ بِالذُّونِ مِنَ الْحِكْمَةِ مَعَ الدُّنْيَا. (تحف العقول ص375)

22- (وَجَاهِدْ نَفْسَكَ لِتُرَدَّهَا عَنِ هَوَاهَا، فَإِنَّهُ وَاجِبٌ عَلَيْكَ كَجِهَادِ عَدُوِّكَ. (بحار الانوار ج78 ص315)

23- (مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ. (وسائل الشيعة، ج11 ص289)

24- (يا هشامُ إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ وَلَا يَنْبُتُ فِي الصَّفَا. فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ. (تحف العقول ص396)

19. Oh Hisham! Christ ESSA(A.S) said to his disciples 'And the small & little sins are among the deiets & 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. (TUHFUL AQOOL, P 392) 20. Allah has prohibited heaven for all the users of abusive & obscene language. The shamless person, who does neither care about what he says & nor what is said about him. (TUHFUL AQOOL 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. (TUHFUL AQOOL P 387). 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. BIHAR UL ANWAR VOL 78, P 315)

23. The one who restrains his anger from reaching people Allah stops chastisement from getting him on the dooms day. WASAIL U SHIA, VOL 11, P 289) 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. (TUHFUL AQOOL P 396).

25- (لَا تُحَدِّثُوا أَنْفُسَكُمْ بِفَقْرٍ وَلَا بِطُولِ عُمُرٍ، فَإِنَّهُ مَنْ حَدَّثَ نَفْسَهُ بِالْفَقْرِ بَجَلٍّ، وَمَنْ حَدَّثَهَا بِطُولِ الْعُمُرِ يَحْرِصُ. (تحف اعقول ص410)

26- (يا هشامُ إِنْ كَانَ يُغْنِيكَ مَا يَكْفِيكَ فَأَدْنُ؟ مَا فِي الدُّنْيَا يَكْفِيكَ، وَإِنْ كَانَ لَا يُغْنِيكَ مَا يَكْفِيكَ فَلَيْسَ شَيْءٌ مِنَ الدُّنْيَا يُغْنِيكَ. (تحف العقول ص387)

27- (إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ. (بحار الانوار ج78 ص321)

28- (نَشَامُ الصَّبْرُ عَلَ؟ الْوَحْدَةَ عِلَامَةً قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَعَالَى؟ اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ فِيهَا عِنْدَ رَبِّهِ وَكَانَ اللَّهُ -أَنْسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعَزَّهُ فِي غَيْرِ عَشِيرَةٍ. (بحار الانوار ج78 ص301)

29- (مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْضًا لَمْ يَكُنْ عِنْدَهُ لِلْإِحْسَانِ مَوْجِعٌ. (بحار الانوار ج78 ص333)

30- 319 ص 78 ج (بحار الانوار) (ما مِنْ شَيْءٍ تَرَاهُ عَيْنَاكَ إِلَّا وَفِيهِ مَوْعِظَةٌ. (بحار الانوار ج 78 ص 319-30)

31- هِشَامٌ مَنْ أَرَادَ الْغِنَى؟ بِإِلْمَالٍ، وَرَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ، وَالسَّلَامَةَ فِي الدِّينِ، فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَجَلَّ فَ؟ مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ، - (فَمَنْ عَقَلَ قَنَعَ بِمَا يَكْفِيهِ، وَمَنْ قَنَعَ بِمَا يَكْفِيهِ اسْتَعْنَى؟، وَمَنْ لَمْ يَغْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الْغِنَى؟ أَبَدًا. (اصول الكافي ج 1 ص 18)

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. (TUHFUL AQOOL P 410).

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. (TUHFUL AQOOL P 387)

27. Be careful & cautious of joke, for, indeed that takes away the light of your faith. (BIHAR UL ANWAR VOL 78, P 310)

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 honour & reverence without his having a tribe. (BIHAR UL ANWAR VOL 78. P 301)

29. The one who has not met inequity, oppression, anguish & affliction would not have any room for practicing favour. (He can not be expected to favour the afflicted ones) (BIHAR UL ANWAR VOL 78. P 332)

30. There is nothing, seen by your eye. but it has a lesson in it. (BIHAR UL ANWAR VOL 78, P 319)

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 & witty 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. (USOOL E KAFI. VOL 1, P 18)

32- 320 ص 78 ج (بحار الانوار) (إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتَنْفُوقَ مِثْلِيهِ فِي مَعْصِيَةِ اللَّهِ. (بحار الانوار ج 78 ص 320-32)

33- هِشَامُ إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ وَلَكِنْ لَا يَهْتَدِي؟ بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيَهَا وَمَنَازِلَهَا وَكَذَلِكَ أَنْتُمْ تَدْرُسُونَ الْحِكْمَةَ وَلَكِنْ لَا يَهْتَدِي؟ - (بها منكم إلا من عمل بها. (تحف العقول ص 392)

34- 315 ص 78 ج (بحار الانوار) (وَأَمَّتِ الطَّمَعُ مِنَ الْمَخْلُوقِينَ، فَإِنَّ الطَّمَعُ مِفْتَاحُ لِلذَّلِّ... (بحار الانوار ج 78 ص 315-34)

35- 309 ص 78 ج (بحار الانوار) (وَاعْلَمُوا أَنَّ الْكَلِمَةَ مِنَ الْحِكْمَةِ ضَالَّةٌ الْمُؤْمِنِ فَعَلَيْكُمْ بِالْعِلْمِ... (بحار الانوار ج 78 ص 309-35)



36- 310 (وَأِنَّ شَرَّ عِبَادِ اللَّهِ مَنْ تَكَرَّرَ مُجَالَسَتَهُ لِفَحْشِيهِ. (بحار الانوار ج 78 ص 310)

37- 391 (أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ بَعْدَ الْمَعْرِفَةِ بِهِ: الصَّلَاةُ وَبِرُّ الْوَالِدَيْنِ وَتَرْكُ الْحَسَدِ وَالْعُجْبِ وَالْفَخْرِ. (تحف العقول ص 391)

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) (BIHAR UL ANWAR VOL 78, P 320)

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. (TUHFUL AQOOL P 392).

34. kill in yourself the avarice &. temptation of achievement from creatures (people), since, avarice is the key to humility &. disgrace. (TUHFUL AQOOL P 315).

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. (BIHAR UL ANWAR VOL 78, P 309)

36. The worst of the servants of Allah are those whose company is undesirable due to their obsence &. filthy language (false, futile &. dirty conversation) (BIHAR UL ANWAR VOL 78, P 310)

37. The best things following knowing Allah which proximates &. nears a servant to Allah are service (prayers) &. nicity &. kindness to parents &. abandoning jealousy &. self conciet self applause, pride, &. boasting. (TUHFUL AQOOL P 391).

38- 388 (يَا هِشَامُ مَنْ صَدَّقَ لِسَانَهُ زَكَا عَمَلُهُ. (تحف العقول ص 388)

39- ... 409 (وَمَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ وَمَنْ دَخَلَهُ الْعُجْبُ هَلَكَ. (تحف العقول ص 409)

40- 327 (مَنْ بَدَّرَ وَاسْرَفَ زَالَتْ عَنْهُ النِّعْمَةُ. (بحار الانوار ج 78 ص 327)

38. Oh "ishaml the one whose tongue becomes truthful his pracitce purifies. (TUHF1JL AQOOL P 388).

.39. And the person who seeks power &. leadership gets perished &. that one who enters into self conciet &. self applause gets annihilated. (TUHF1JL AQOOL P 409). 40. The one who squanders, wastes &. spends lavishly, the beneficences &. blessings are abated, terminated &. cease to exist with him. (BIHAR UL ANWAR VOL 78, P 327)

## The Tenth Infallible

IMAM REZA(A.S) Name: All IBNE MUSA(A.S) Renowned Title: REZA Father and Mother: IMAM MUSA IBNE JAFFER(A.S) & NAJMA(A.S) Time & Place of Birth: II th of ZIQAADAH 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.

اربعون حديثا عن الامام علي الرضا عليه السلام

(مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ، وَمَنْ نَسَبَ إِلَيْهِ مَا نَهَى عَنْهُ فَهُوَ كَافِرٌ. (وسائل الشيعة ج 18 ص 557-1)

2- نَ الْإِيمَانِ أَفْضَلُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ، وَالنَّقْوُ أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ، وَالْيَقِينُ أَفْضَلُ مِنَ الْإِيمَانِ بِدَرَجَةٍ وَلَمْ يُعْطَ بَنُو آدَمَ أَفْضَلَ مِنْ (اليقين). (بحار الانوار ج 78 ص 338)

3- (الْإِيمَانُ أَرْبَعَةٌ أَرْكَانٌ: التَّوَكُّلُ عَلَى اللَّهِ، وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ، وَالتَّقْوِيضُ إِلَى اللَّهِ. (بحار الانوار ج 78 ص 338-3)

4- (وَالْإِيمَانُ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ. وَالْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ. (تحف العقول ص 442-4)

FORIY DISCOURSES FROM IMAM ALI REZA(A.S) 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. (WASAIL U SHIA, VOL 18, P 557)

2. Faith is to one grade superior & sublimer 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(A.S) (BIHAR UL ANWAR VOL 78, P 338)

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. ie (Total submission & resignation to Allah). (BIHAR UL ANWAR VOL 78, P 338)

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). (TUHruL AQQOOL P422).

ذَكَرَ الرَّضَا (ع) يَوْمًا الْقُرْآنَ فَعَظَّمَ الْحُجَّةَ فِيهِ وَالْآيَةَ الْمُعْجِزَةَ فِي نَظْمِهِ، فَقَالَ: هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَعُرْوَتُهُ الْوُثْقُ؟، وَطَرِيقَتُهُ الْمَثَلُ؟، -5- الْمُوَدَّةُ؟ أَلَمْ يَخْلُقْ مِنَ الْأَرْزَاقِ، وَلَا يَخْلُقُ مِنَ الْأَرْزَاقِ، لِأَنَّهُ لَمْ يُجْعَلْ لِزَمَانٍ دُونَ زَمَانٍ، بَلْ جُعِلَ دَلِيلُ الْبُرْهَانِ، وَحُجَّةٌ عَلَى كُلِّ إِنْسَانٍ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ، وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ. (بحار الانوار ج 92 ص 14)

قُلْتُ لِلرَّضَا عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ كَلَامَ اللَّهِ لَا تَتَجَاوَزُوهُ، وَلَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضَلُّوا. (بحار الانوار ج 92 ص 117)

إِنَّ الْإِمَامَةَ زَمَامُ الدِّينِ، وَنِظَامُ الْمُسْلِمِينَ، وَصَلَاحُ الدُّنْيَا، وَعِزُّ الْمُؤْمِنِينَ، إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي، وَفَرْعُهُ السَّامِي، بِالْإِمَامِ تَمَامٌ -7- الصَّلَاةُ وَالزَّكَاةُ وَالصِّيَامُ وَالْحَجُّ وَالْجِهَادُ، وَتَوْفِيرُ الْفِيءِ، وَالصَّدَقَاتُ، وَامْضَاءُ الْحُدُودِ وَالْأَحْكَامِ، وَمَنْعُ الثُّغُورِ وَالْأَطْرَافِ. (اصول الكاف؟ ج 1 ص 200)

فِي أَعْمَالِ السُّلْطَانِ "... : الدُّخُولُ فِي أَعْمَالِهِمْ، وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ، وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمَدِ مِنْ ... " -8- (الكبائر التي يُسْتَحَقُّ بِهَا النَّارُ). (بحار الانوار ج 75 ص 374)

(رَجِمَ اللَّهُ عَبْدًا أَحْيَاءَ أَمَرْنَا قُلْتُ): وَكَيْفَ يُحْيِي؟ أَمْرُكُمْ؟ قَالَ: يَنْعَلَمُ عَلُومَنَا وَيُعَلِّمُهَا النَّاسَ. (وسائل الشيعة ج 18 ص 102)

5. One day Imam Reza(A.S) 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 saviour from the fire (of Hell). It does not corrode & wear out by the passage & flow of time.

More over, 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 nither find passage in the front & afore of it nor from it's back side. It has been descended (revelated) by Allah, the All wise, All praise worthy. (BIHAR UL ANWAR VOL 92, P 14)

6. Rayyan says I said to Imam Reza(A.S), 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.' (BIHAR UL ANWAR VOL 92, P 117)

7. 'Indeed Imamate is the rein of religion & the system of muslims & the righteousness & welfare of the world & the honour & glory of faithfuls. verily, Imamate is the growing & ongoing root of Islam & it's elevated & sublime branch. Services, alms, fasting, Hajj & Jihad (the holy war) attain r:ompletion & perfection & the booty (tributes) & alms gets plentiful & abundant, & the Allah's bounds, sanctions, & ordinances get executed, & the frontiers & boulderies (of Islamic lands) get safe & secure, through Imam. (USOOL E KAFI , VOL 1 , P 200).

8. About the workers & officials of sultan (king, ruler). Becoming a part of the officials of them & providing of help & assistance to them & putting in en devour to fulfill their needs & requirments 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. I.(BIHAR UL ANWAR VOL 75, P 374)

9. Allah may take pity & be merciful to the servant who resurrects & revives our affair so I said 'And how is it that your affair gets revived?' He responded 'By learning our know ledges & teaching them to the people.'(WASAIL U SHIA, VOL 18, P 102) 1. The slightest thing or contact is looking intentionally at a person, even this is one of the great sins not to talk about helping the tyrants practically. So, those muslims who strengthen & solidify the foundations of their aggression & tyranny & make their abode in the hell, must as per this tradition avoid such activities.

10- لا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: سُنَّةٌ مِنْ رَبِّهِ وَسُنَّةٌ مِنْ نَبِيِّهِ، وَسُنَّةٌ مِنْ وَلِيِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْتَمَانُ سِرِّهِ، - قَالَ اللَّهُ عَزَّوَجَلَّ ((عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَّ؟ غَيْبِهِ أَحَدًا\* إِلَّا مَنْ ارْتَضَ؟ مِنْ رَسُولٍ)) وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ نَبِيَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمُدَارَاةِ النَّاسِ، فَقَالَ: ((خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ)) وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِأَسَاءِ (الصَّوَالُ الْكَافِ؟ ج 2 ص 241 وَالصَّرَاءِ.)

11- لَا يَتِمُّ عَقْلُ امْرِئٍ مُسْلِمٍ حَتَّى تَكُونَ فِيهِ عَشْرُ خِصَالٍ: الْخَيْرُ مِنْهُ مَأْمُولٌ وَالشَّرُّ مِنْهُ مَأْمُونٌ، يَسْتَكْتَرُ قَلِيلَ الْخَيْرِ مِنَ الْغَيْرِ، وَيَسْتَنْقِلُ كَثِيرَ الْخَيْرِ مِنْ نَفْسِهِ، لَا يَسْأَمُ مِنْ طَلْبِ الْحَوَائِجِ إِلَيْهِ، وَلَا يَمَلُ مِنْ طَلْبِ الْعِلْمِ طَوْلَ دَهْرِهِ، الْفَقْرُ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى؟، وَالذَّلُّ فِي اللَّهِ أَحَبُّ إِلَيْهِ مِنَ الْعِزِّ فِي عَدُوِّهِ، وَالْحُمُولُ أَشْهَرُ إِلَيْهِ مِنَ الشُّهْرَةِ، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: الْعَاشِرَةُ، قِيلَ لَهُ: مَا هِيَ؟ قَالَ عَلَيْهِ السَّلَامُ: لَا يَرَى أَحَدًا إِلَّا قَالَ: هُوَ خَيْرٌ مِنِّي وَأَتَقَى؟. (بحار الانوار ج 78 ص 336)

12- 78- مَنْ حَاسَبَ نَفْسَهُ رِيحًا، وَمَنْ عَفَلَ عَنْهَا خَسِيرًا، وَمَنْ خَافَ أَمِينَ، وَمَنْ اعْتَبَرَ أَبْصَرَ وَمَنْ أَبْصَرَ فَهَمَّ، وَمَنْ فَهَمَّ عَلِمَ. (بحار الانوار ج 78- 352 ص)

13- وَسُئِلَ عَنْ خِيَارِ الْعِبَادِ، فَقَالَ (ع): الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا آسَأُوا اسْتَغْفَرُوا: وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا بُلُّوا صَبَرُوا، وَإِذَا سُئِلُوا عَنَّا عَفُوا. (تحف العقول ص 445)

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

.عالم الغيب... فلا يظهر عل؟ غيبه احدا الا من ارتض؟ من رسول

The knower of the unseen! So he does not reveal his secret to any. Except to him whom he chooses as an apostle.' More over, the sunnah & rule of the Prophet(P.B.U.H) is conciliation with the people. So Allah commanded the Prophet(P.B.U.H) to conciliate with the masses saying.

خذ العفو و امر بالمعروف

Take to forgiveness & enjoin good.' Never the less, the rule of his saint is 'Excercising patience & endurance in (the times of) adversities poverty & apprehensions.' (USOOL E KAFI. VOL 2, P 241)

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. B. 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(P.B.U.H)said. ',The tenth one &. what is the tenth? The person asked him(P.B.U.H) What is that?' Imam(A.S) reflected ',He does not see a person but that he says 'He is better &. more pious than myself.' (BIHAR UL ANWAR VOL 78, P 336)

12. He who takes himself to account gets benefitted &. the one who gets negligent &. careless about himself bears loss. And the one who fears(Allah) becomes peaceful. And that one who takes lesson becomes most clear sighted &. discerning. And he who becomes most clear sighted understands &. he who understands &. comprehends becomes knowledgeable &. informed. BIHAR UL ANWAR VOL 78, P 352)

13. A person asked Imam Reza(A.S) ',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). (TUHF1JL AQOOL, P 445)

14- جِتَابُ الْكَبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ تَعَالَى. وَالزَّيْنَةَ وَالسَّرِقَةَ وَشُرْبَ الْخَمْرِ، وَعُقُوقَ الْوَالِدَيْنِ، وَالْفِرَارَ مِنَ الرَّحْفِ وَأَكْلَ ... مالِ الْيَتِيمِ ظُلْمًا، وَأَكْلَ الْمَيْتَةِ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلُ لِغَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ، وَأَكْلَ الرَّبْوَا بَعْدَ الْبَيْتَةِ، وَالسُّحْتِ، وَالْمَيْسِرِ وَالْقِمَارِ، وَالْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ، وَقَذْفُ الْمُحْصَنَاتِ وَاللَّوْاطِ، وَشَهَادَةُ الزُّورِ وَالْيَأْسُ مِنْ رُوحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقَنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمَعُونَةُ الظَّالِمِينَ وَالرُّكُوعُ إِلَيْهِمْ وَالْيَمِينُ الْغَمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ الْعُسْرَةِ، وَالْكَذِبُ وَالْكِبْرُ وَالْإِسْرَافُ وَالنَّبْذِيرُ، وَالْخِيَانَةُ، وَالْإِسْتِخَافُ بِالْحَجِّ، وَالْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ تَعَالَى؟ وَالْإِسْتِعَالُ بِالْمَلَاهِي، وَالْإِصْرَارُ عَلَ؟ الذَّنُوبِ. (عيون الخبر (الرضا) ج 2 ص 127)

15- جِبِ دَرَجَاتٍ: مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعْجِبُهُ وَيَحْسِبُ أَنَّهُ يُحْسِنُ صُنْعًا. وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيَمُنَّ عَلَ؟ اللَّهُ - 336 (بحار الانوار ج 78 ص 336)

16- وَلَمْ يَخُوفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلَا يَعُصُوهُ لِتَفْضُلِهِ عَلَيْهِمْ وَإِحْسَانِهِ إِلَيْهِمْ، وَمَا بَدَأَهُمْ بِهِ مِنْ أَنْعَامِهِ - 174 (الذي ما استحقوه. (بحار الانوار ج 71 ص 174)

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 &. deprecating &. 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. (AOYUN AKHBAR UR .REZA(A.S)VOL 2, P 127)

15. There are some grades of self conceit. One among them is that the evil acts of a servant gets decorated to him &. he takes them for good deeds &. boasts &. gluts about them &. considers them as nice acts performed by him. And one of them is that a servant acquires faith &. belief upon Allah &. then boasts of a favour conferred upon Allah, where as, Allah has done him a favour in it. (BIHAR UL ANWAR VOL 78, P 336)

16. Had Allah not frightened people by paradise &. hell even then it would have been obligatory for them to obey Him &. not commit His disobedience because of His favours &. kindnesses upon them. And His granting them the beneficences to start with, without any of their rights. (BIHAR UL ANWAR VOL 71, P 174)

فَإِنْ قَالَ ظَمُّ أَمْرٍ وَإِبَالِصَوْمٍ؟ قِيلَ: لِيَكِّي يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَدِلُّوا عَلَ؟ فَقَرَّ الْآخِرَةَ، وَلِيَكُونَ الصَّائِمُ خَاشِعًا، ذَلِيلًا مُسْتَكِينًا -17-  
مَاجُورًا مُحْتَسِبًا عَارِفًا صَابِرًا لِمَا أَصَابَهُ مِنَ الْجُوعِ وَالْعَطَشِ، فَيَسْتَوْجِبُ النَّوَابِ مَعَ مَا فِيهِ مِنَ الْإِكْسَارِ عَنِ الشَّهَوَاتِ، وَلِيَكُونَ ذَلِكَ  
وَاعِظًا لَهُمْ فِي الْعَاجِلِ وَرَائِضًا لَهُمْ عَلَ؟ آدَاءِ كَلْفُهُمْ وَدَلِيلًا فِي الْآجِلِ، وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَ؟ أَهْلِ الْفَقْرِ وَالْمَسْكَنَةِ فِي الدُّنْيَا، فَيُؤَدُّوا  
(اليهم ما افترض الله تعالى؟ لهم في امورهم... (بحار الانوار ج 96 ص 370)

18- مَا جُعِلَتِ الْجَمَاعَةُ لِئَلَّا يَكُونَ الْإِخْلَاصُ وَالتَّوْحِيدُ وَالْإِسْلَامُ وَالْعِبَادَةُ لِلَّهِ إِلَّا ظَاهِرًا مَكْشُوفًا مَشْهُورًا لِأَنَّ فِي إِظْهَارِهِ حُجَّةٌ عَلَ؟ أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ وَحْدَهُ. وَلِيَكُونَ الْمُنَافِقُ وَالْمُسْتَخْفُ مُؤَدِّيًا لِمَا أَقْرَبَهُ بِظَاهِرِ الْإِسْلَامِ وَالْمُرَاقِبَةَ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ بَعْضِهِمْ  
لِيَعِضُ جَائِزَةً مُمَكِّنَةً، مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَ؟ الْبِرِّ وَالنَّقْوِ؟، وَالزَّجْرِ عَن كَثِيرٍ مِّن مَّعَاصٍ؟ اللَّهُ عَزَّ وَجَلَّ. (عيون الخبر الرضا ج 2  
ص 233) (الحياة ج 1 ص 109)

19- إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِثَلَاثَةِ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرُ؟، أَمَرَ بِالصَّلَاةِ وَالزَّكَاةِ، فَمَنْ صَلَّى؟ وَلَمْ يُزَكَّ لَمْ يَقْبَلْ مِنْهُ صَلَوَتُهُ، وَأَمَرَ بِالشُّكْرِ لَهُ-19-  
وَاللَّوَالِدِينَ، فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرْ اللَّهَ، وَأَمَرَ بِإِتْقَانِ اللَّهِ وَصِلَةِ الرَّجْمِ فَمَنْ لَمْ يَصِلْ رَجْمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَجَلَّ. (عيون  
الخبر الرضا (ع) ج 1 ص 258)

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 ~ thirst) of the Here after. 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. More over, this will bring about the control of lustful desires and become the admonitioner 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 severeness & 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 wealths. (BIHAR UL ANWAR VOL 96, P 370)

18. The Jamaet prayers (the collective & assembly prayers) have only been made so that the sincerity, oneness of Allah & the adoring & worshipping of Allah gets obvious, known, apparant & 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 apparant 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. (AYUM AKHBAR AR REZA, VOL 2, P 109, ALHAYAT VOL I. P 233)

19. Indeed Allah has commanded three things (in Quran) wick are proximated 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. (AYAN AKHBAR ER REZA VOL 1, P 258)

20- 347 (بحار الانوار ج 78 ص 347-348) (لا تَدْعُوا الْعَمَلَ الصَّالِحَ وَالْإِجْتِهَادَ فِي الْعِبَادَةِ أَتَّكَا لِأَعْلَ؟ حُبِّ آلِ مُحَمَّدٍ (ص)).

21- 346 (بحار الانوار ج 78 ص 346) (إِيَّاكُمْ وَالْجِرْصَ وَالْحَسَدَ فَإِنَّهَا أَهْلَكَ الْأُمَّمَ السَّالِفَةَ، وَإِيَّاكُمْ وَالْبُخْلَ فَإِنَّهَا عَاهَةٌ لَا تَكُونُ فِي حُرٍّ وَلَا مُؤْمِنٍ، إِنَّهَا خِلَافُ الْإِيمَانِ. (بحار الانوار ج 78 ص 346))

22- 335 (بحار الانوار ج 78 ص 335) (الصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ، إِنَّ لَصَّمْتِ يُكْسِبُ الْمَحَبَّةَ، إِنَّهُ دَلِيلٌ عَلَ؟ كُلِّ خَيْرٍ. (بحار الانوار ج 78 ص 335))

23- 355 (بحار الانوار ج 78 ص 355) (إِصْحَابُ... الصَّدِيقِ بِالتَّوَّاضِعِ، وَالْعَدُوِّ بِالتَّحَرُّزِ، وَالْعَامَّةَ بِالبِشْرِ. (بحار الانوار ج 78 ص 355))

24- 335 (بحار الانوار ج 78 ص 335) (إِنَّ اللَّهَ يَبْقِضُ الْقَيْلَ وَالْقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّئَالِ. (بحار الانوار ج 78 ص 335))

25- 345 (بحار الانوار ج 78 ص 345) (لَيْسَ لِبِخِيلٍ رَاحَةٌ. وَلَا لِحَسُودٍ لَذَّةٌ وَلَا لِمُلُوكٍ وَفَاءٌ، وَلَا لِكَذُوبٍ مُرُوءَةٌ. (بحار الانوار ج 78 ص 345))

20. Do not let the good deeds & Ijtehad & endeavour in worship go, depending & trusting upon the love of the Mohammad(P.B.U.H) house hold. (BIHAR UL ANWAR VOL 78. P 347)

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. (BIHAR UL ANWAR VOL 78. P 346)

22. Silence is a door among the doors of wisdom. Indeed, silence begets & attracts love it is the proof of all the beneficences. (BIHAR UL ANWAR VOL 78. P 335)

23. Behave with the friend humbly & with the enemy carfully & the general people, with smiling & blooming face. (BIHAR UL ANWAR VOL 78, P 355)

24. Allah dislikes futile (useless) talk & squandering the wealth & much begging (asking things). (BIHAR UL ANWAR VOL 78. P 335)

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 manlihood (forbearance). (BIHAR UL ANWAR VOL 78. P 345)

26- 346 (بحار الانوار ج 78 ص 346) (عَلَّةُ الصَّلَاةِ أَنَّهَا إِقْرَارٌ بِالرُّبُوبِيَّةِ لِلَّهِ عَزَّوَجَلَّ، وَخَلْعُ الْأَنْدَادِ، وَقِيَامٌ بَيْنَ يَدَيِ الْجَبَّارِ جَلَّ لَهُ بِالذَّلِّ وَالْمَسْكَنَةِ وَالْخُضُوعِ وَالْإِعْتِرَافِ،

وَالطَّلَبُ لِلْإِقَالَةِ مِنْ سَالِفِ الذُّنُوبِ ، وَوَضْعُ الْوَجْهِ عَلَ؟ الْأَرْضِ كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ اعْظَاماً لِلَّهِ عَزَّوَجَلَّ ، وَأَنْ يَكُونَ ذَاكِرًا غَيْرَ نَاسٍ وَلَا بَطْرًا ، وَيَكُونَ خَاشِعًا مُتَذَلِّلاً رَاغِبًا طَالِبًا لِلزِّيَادَةِ فِي الدِّينِ وَالْدُنْيَا مَعَ مَا فِيهِ مِنَ الْإِنْزِجَارِ وَالْمُدَاوِمَةِ عَلَ؟ ذِكْرِ اللَّهِ عَزَّوَجَلَّ بِاللَّيْلِ وَالنَّهَارِ لِلنَّالِئِينَ؟ الْعَبْدُ سَيِّدَةٌ وَمُدَبَّرُهُ وَخَالِقُهُ فَيَبْطُرُ وَيَطْعُ؟ وَيَكُونَ فِي ذِكْرِهِ لِرَبِّهِ وَقِيَامِهِ بَيْنَ يَدَيْهِ زَاجِرًا لَهُ مِنَ الْمَعَاصِي وَمَانِعًا مِنْ (انواع الفساد . (بحار الانوار ج 82 ص 261

بُخْلٌ يَمْزُقُ الْعِرْضَ ، وَالْحُبُّ دَاعِي الْمَكَارِهِ ، وَأَجَلُ الْخَلَائِقِ وَأَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ ، وَإِغَاثَةُ الْمَلْهُوفِ ، وَتَحْقِيقُ أَمَلِ الْأَمَلِ . ... 27- (بحار الانوار ج 78 ص 357

28- (لا تُجَالِسِ شَارِبَ الْخَمْرِ وَلَا تُسَلِّمْ عَلَيْهِ . (بحار الانوار ج 66 ص 491

رَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِ عُقُولِ شِيَارِبِهَا وَحَمَلِهَا إِثْمًا عَلَ؟ انْكَارِ اللَّهِ عَزَّوَجَلَّ وَالْفِرْيَةِ عَلَيْهِ وَعَلَ؟ رُسُلِهِ وَسَائِرِ -29- مَا يَكُونُ مِنْهُمْ مِنَ الْفِسَادِ وَالْقَتْلِ وَالْقَذْفِ وَالزَّوْنِ وَقِلَّةِ الْإِحْتِجَازِ مِنْ شَيْءٍ مِنَ الْمَحَارِمِ فَبِذَلِكَ قَضَيْنَا عَلَ؟ كُلِّ مُسْكِرٍ مِنَ الْأَشْرَبَةِ أَنَّهُ (حَرَامٌ مُحَرَّمٌ لِأَنَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنْ عَاقِبَةِ الْخَمْرِ ... (وسائل الشيعة ج 17 ص 262

26. The secret &: cause of selVices (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) honouring &: cofession of His greatness. And selVices (prayers) is the cause of remembering Him &: taking distance from the arrogance &: neglectfulness. Prayers become the cause of humility, submisiveness &: humbleness (toward Allah) &: the eagerness,

keenfulness &: 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. (BIHAR UL ANWAR VOL 82, P 261)

27. And parsimony &: avarice makes the honour (of man) spotted (dishonours &: disgraces him) &: the love of (worldly materials) causes griefs &: 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. (BIHAR UL ANWAR VOL 78, P 375)

28. Do not acquire &: adopt the company of drinker &: do not salute him. (BIHAR UL ANWAR VOL 66, P 491)

29. Allah forbade the drinking of wine, since, it causes corruption, disturbance, &: intoxication of the minds of it's drinker &: this becomes the cause of his refusing &: denying of Allah &: utering abnoxious language about HIM &: His Prophets. And becomes the cause of all the sins including murdering &: accusing falsely chaste woman of adultery &: committing adaultery &: 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. (WASAIL U SHIA, VOL 17, P 22)

30- سَبْعَةُ أَشْيَاءٍ بَغَيْرِ سَبْعَةِ أَشْيَاءٍ مِنَ الْإِسْتِهْزَاءِ: مَنْ اسْتَهْزَأَ بِلِسَانِهِ وَلَمْ يَنْدَمْ بِقَلْبِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ التَّوْفِيقَ وَلَمْ يَجْتَهِدْ فَقَدْ -



اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ اسْتَحْزَمَ وَلَمْ يَحْذِرِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ سَأَلَ اللَّهَ الْجَنَّةَ وَلَمْ يَصْبِرْ عَلَ؟ الشَّدَائِدِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ تَعَوَّذَ بِاللَّهِ (مِنَ النَّارِ وَلَمْ يَتْرُكْ شَهَوَاتِ الدُّنْيَا فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. وَمَنْ ذَكَرَ اللَّهَ وَلَمْ يَسْتَبِقِ إِلَ؟ لِقَائِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ. (بحار الانوار ج 78 ص 356)

(صِلْ رَحِمَكَ وَلَوْ بِشْرَبَةٍ مِنْ مَاءٍ، وَ أَفْضَلُ مَا تُوصِلُ بِهِ الرَّحِمَ كَفِّ الْأَذَى عَنْهَا. (بحار الانوار ج 78 ص 338-31)

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

مَنْ لَقِيَ فَقِيرًا مُسْلِمًا فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَ؟ الغِنَى لَقِيَ؟ اللهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضَبَانُ. (وسائل الشيعة ج 8 ص 442-33)

(تَزَاوَرُوا وَتَحَابُّوا... (بحار الانوار ج 78 ص 347-34)

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

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

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 succour&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 him self. 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. (BIHAR UL ANWAR VOL 78, P 356) Note: Six objects have been mentioned here instead of seven.

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. (BIHAR UL ANWAR VOL 78, P 338)

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. (WASAIL U SHIA, VOL 1. P 87)

33. The one who happens to meet a poor muslim&salutes him against the way he salutes a wealthy person shall meet Allah on the resurrection day in a way that He will be angry with him. (WASAIL U SHIA, VOL 8, P 442)

34. Meet&see each other so that you get friendlier with each other. (BIHAR UL ANWAR VOL 78, P 347)

35. The one who repents upon the sins is like the one who does not have a sin. (BIHAR UL ANWAR VOL 6, P 21)

36. Cleanliness is from the morality&character of Prophets. (BIHAR UL ANWAR VOL 78, P 335)

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

(عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ فَقِيلَ: وَمَا سِلَاحُ الْأَنْبِيَاءِ؟" قَالَ: الدُّعَاءُ. (اصول الكافي ج2 ص468-38)

وَأَعْلَمَ يَرْحَمُكَ اللَّهُ تَبَارَكَ وَتَعَالَى؟ نَه؟ عَنِ جَمِيعِ الْقِمَارِ وَأَمَرَ الْعِبَادَ بِالْإِجْتِنَابِ مِنْهَا وَبَسْمَاهَا رَجِسًا فَقَالَ "رَجِسٌ مِنَ عَمَلِ الشَّيْطَانِ (فَاجْتَنِبُوهُ" مِثْلَ اللَّعْبِ بِالشُّطْرَنْجِ وَالنَّرْدِ وَغَيْرِهِمَا مِنَ الْقِمَارِ وَالنَّرْدِ أَشْرُ مِنْ الشُّطْرَنْجِ. (متدرک الوسائل ج2 ص436)

(أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ. (بحار الانوار ج78 ص352-40)

37. The best wealth is the one by which the honour of man is protected. (BIHAR UL ANWAR VOL 78, P 352)

38. The weapon of the Prophets is essential for you. When asked 'What is the weapon of Prophets'. He said 'supplication!' (USOOL E KAFI, VOL 1, P 468) 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. (MUSTADRAK AL WASAIL VOL 2, P 436) 40. The superior most mind is the man's recognition of his self. (BIHAR UL ANWAR VOL 78, P 352)

## The Eleventh Infallible

HAZRAT JAWAD(A.S) Name: MOHAMMED Renowned Title: JAWAD, TAQI(A.S) Sub Title: ABU JAFFER

Father & Mother: HAZRAT REZA(A.S) KHAIZRAN (S.W.A) 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 commencments 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.

اربعون حديثاً عن الامام محمد التقي عليه السلام

مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ، وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْأُمُورَ، وَالتَّقَى بِاللَّهِ حِصْنٌ لِيَتَحَصَّنَ فِيهِ إِلَّا مُؤْمِنٌ أَمِينٌ وَالتَّوَكُّلُ عَلَ؟ اللهُ نَجَاةٌ مِنْ -1  
كُلِّ سُوءٍ وَجِرٌّ مِنْ كُلِّ عَدُوٍّ، وَالدِّينُ عِزٌّ، وَالعِلْمُ كَنْزٌ، وَالصِّمْتُ نُورٌ، وَغَايَةُ الزُّهْدِ الوَرَعُ، وَلَا هَدَمَ لِلدِّينِ مِثْلَ البِدْعِ، وَلَا أَفْسَدَ لِلرَّجْلِ  
(مِنْ الطَّمَعِ، وَبِالزَّاعِ؟ تَصْلِحُ الرَّعِيَّةُ وَبِالدُّعَاءِ تُصْرَفُ البَلِيَّةُ... (اعيان الشيعة طبع الجديد ج2 ص35

2- 436- (مَنْ أَمَّلَ فَاجِرًا كَانَ أَدْنَى؟ عُقُوبَتِهِ الجِرْمَانُ. (إحقاق الحق ج12 ص436-

أَوْحَ؟ اللهُ إِلَ؟ بَعْضِ الأنبياءِ: أَمَا زُهِدَكَ فِ؟ الدُّنْيَا فَتَعَجَّلَكَ الرَّاحَةَ، وَأَمَا انْقِطَاعَكَ إِلَ؟ فَيَعَزُّزُكَ بِي، وَلَكِنْ هَلْ عَادَيْتَ لِي عَدُوًّا -3  
(وَالبَيْتَ لِي وَلِيًّا؟ (تحف العقول ص456

Forty Discourses from Imam Mohammad Taqi(A.S)

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 accomodated & placed. And trust in Allah is the salvation from all evils & safety from all the enemies. And religion is the source of honour, & 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 innovaton (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 suplication moves away (deviates) the calamities &. disasters. (AYAN U SHIA (modern print) VOL 4, P 35)

2. The one who makes a transgressor hopeful, the least of his punishment is deprivation. (EHQAQ UL HAQ VOL 12, P 436)

3. Allah revealed to some of the Prophets: Never theless, your piety in the World makes you easy &. comfortable. More over, your disconnecting from the world &. turning toward Me makes you honourable by Me. But have you ever made anyone your enemy for Me. And made a friend for Me? (ie for my sake)? (TUHFUL AQOOL P 456).

4- 456 (مَنْ شَهِدَ أَمْرًا فَكَرِهَهُ كَانَ كَمَنْ غَابَ عَنْهُ، وَمَنْ غَابَ عَنِ أَمْرٍ فَرَضِيَهُ كَانَ كَمَنْ شَهِدَهُ. (تحف القول ص 456)

5- 432 (لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ. (احقاق الحق ج 2 ص 432)

6- 36 (كَفَ؟ بِالْمَرْءِ خِيَانَةٌ أَنْ يَكُونَ أَمِينًا لِلْخَوْنَةِ. (اعيان الشيعة (الطبع الجديد) ج 2 ص 36)

7- 456 (مَنْ أَصْغَ؟ إِنْ نَاطِقٍ فَقَدْ عَبَدَهُ، فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عَبَدَ اللَّهَ، وَإِنْ كَانَ النَّاطِقُ يَنْطِقُ عَنِ لِسَانِ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ. (تحف العقول ص 456)

8- 456 (تَأْخِيرُ التَّوْبَةِ اغْتِرَارٌ، وَطُولُ التَّسْوِيفِ حَيْرَةٌ، وَالْإِعْتِلَالُ عِلٌّ؟ اللَّهُ هَلَكَةٌ، وَالْإِصْرَارُ عِلٌّ؟ الذَّنْبُ أَمِنْ لِمَكْرِ اللَّهِ "وَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ". (تحف العقول ص 456)

9- 428 (مَا عَظُمَتْ نِعْمُ اللَّهِ عَلَ؟ أَحَدٍ إِلَّا عَظُمَتْ إِلَيْهِ حَوَائِجُ النَّاسِ، فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمُؤُونَةَ عَرَضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ. (احقاق الحق ج 12 ص 428)

10- 436 (أَرْبَعُ خِصَالٍ تُعِينُ الْمَرْءَ عَلَ؟ الْعَمَلِ: الصَّحَّةُ وَالْغِنَى وَالْعِلْمُ وَالنَّوْفِيُّ. (احقاق الحق ج 12 ص 436)

11- 455 (وَاعْلَمْ أَنَّكَ لَنْ تَخْلُومِنَ عَيْنِ اللَّهِ، فَانظُرْ كَيْفَ تَكُونُ. (تحف العقول ص 455)

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). (TUHFUL AQOOL P 456).

5. If the ignorant keeps silent, people would not differ. (EHQAQ UL HAQ, VOL 12, P 432)

6. It is sufficient for a man's being dishonest that he becomes the trustee of dishonest ones. (AYAN U SHIA NEW EDmON VOL 2, P 36)

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. (TUHFUL AQOOL P 456).

8. Delaying repentance is a deception & prolonging the period before making repentance is an amazementful 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. (TUHFUL AQOOL P 456)

9. The beneficences & 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 beneficences into annihilation. (EHQAQ AL HAQ, VOL 12, P 428)

10. Four qualities assist one upon practising, health & wealth & knowledge & devine grace. (EHQAQ UL HAQ, VOL 12, P 436)

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). (TUHFUL AQOOL P 455).

12- 432 (أَلْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ عَلَيْهِ وَالرَّاضِي شُرَكَاءُ. (احقاق الحق ج 12 ص 432)

13- 429 (مَنْ اسْتَعْنَى بِاللهِ افْتَقَرَ النَّاسُ إِلَيْهِ، وَمَنْ اتَّقَى اللهَ أَحَبَّهُ النَّاسُ. (احقاق الحق ج 12 ص 429)

14- 360 (تَوَابُ النَّاسِ بَعْدَ التَّوَابِ اللهُ، وَرِضَا النَّاسِ بَعْدَ رِضَا اللهِ. (بحار الانوار ج 78 ص 360)

15- 364 (أَلَنْقَةُ بِاللهِ تَعَالَى؟ تَمَنَّ لِكُلِّ عَالِمٍ، وَسَلَّمَ إِلَيْهِ؟ كُلُّ عَالِمٍ. (بحار الانوار ج 78 ص 364)

16- 436 (كَيْفَ يُضَيِّعُ مِنَ اللهِ كَافِلُهُ؟ وَكَيْفَ يَنْجُو مِنَ اللهِ طَالِبُهُ؟ (احقاق الحق ج 12 ص 436)

17- 363 (إِنَّا لَا تَنَالُ مَحَبَّةَ اللهِ إِلَّا بِبُغْضِ كَثِيرٍ مِنَ النَّاسِ. (بحار الانوار ج 78 ص 363)

18- 363 (وَالجِلْمُ لِيَأْسُ الْعَالِمِ فَلَا تَعْرِينَنَّ مِنْهُ. (بحار الانوار ج 78 ص 363)

19- 361 (وَالْعُلَمَاءُ فِي أَنْفُسِهِمْ خَانَةٌ إِنْ كَتَمُوا النَّصِيحَةَ، إِنْ رَأَوَاتِهَا ضَالًّا لَا يَهْدُونَهُ، أَوْ مَيِّتًا لَا يُحْيُونَهُ. (بحار الانوار ج 78 ص 361)

12. The one who commits aggression & tyranny & the one who helps him upon it & the one who is pleased over it, are all party & participants in it. (EHQAQ UL HAQ, VOL 12, P 432)

13. The person who gets wealthy by Allah's (help) people will be needy towards him & the one who gaurds himself against Allah's forbidden acts people will love him. (EHQAQ UL HAQ, VOL 12, P 429)

15. Trust in Allah is the price of every valueable commodity & the stairs to every lofty place. (BIHAR UL ANWAR VOL 78, P 364)

16. How does he, whose guardian is Allah, get perished? And how can he, who is being persued by Allah, get salvation. (EHQAQ UL HAQ, VOL 12, P 436)

17. Indeed, we do not find access to the love of Allah except by facing the enmity of lot many people. (BIHAR UL ANWAR VOL 78, P 363)

18. And forebearance is the dress of scholar so do not get yourself dressed off, it. (BIHAR UL

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. (BIHAR UL ANWAR VOL 78, P 361)

20- فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ، فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلْفِ، وَالْغَنِيمَةَ فِي الْمُنْقَلَبِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقِي بِالتَّقْوَى عَنِ الْعَبْدِهَا عَزَبَ عَنْهُ ... (عقله، ويُجلي بالتقوي عنه عماه وجهله وياتقو؟ نجاه نوح ومن معه في السفينة، وصالح ومن معه من الصاعقة، وياتقو؟ فاز الصابرون... (بحار الانوار ج 78 ص 358)

21- (إياك ومُصاحبة الشَّريرِ، فَإِنَّهُ كَالسَّيْفِ يَحْسُنُ مَنظَرُهُ وَيَقْبُحُ أَثَرُهُ. (بحار ج 78 ص 364)

22- (قد عاداك من ستر عنك الرشد اتبعا لما تهواه. (بحار ج 78 ص 364)

23- (عز المؤمنين في غناه عن الناس. (بحار ج 78 ص 365)

24- (من عمل عل؟ غير علم، ما يفسد أكثر مما يصلح. (بحار ج 78 ص 364)

25- (من أطاع هواه أعط؟ عدوه مناه. (بحار ج 78 ص 364)

26- (المؤمن يحتاج إل؟ ثلاث خصال: توفيق من الله، وواعظ من نفسه، وقبول ممن ينصحه. (بحار ج 78 ص 358)

20. So I commend you to have fear of Allah (guarding against sins) since, there lies in it the safety & security from perishment & annihilation. And it is beneficial in confrontation & change of circumstances. Allah (S.W.T) 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. (BIHAR UL ANWAR VOL 78, P 358)

21. Beware of the company of evil person since he is like a sword which is apparently beautiful looking & its effect is bad (in spilling blood on the way of falsehood.) (BIHAR UL ANWAR VOL 78, P 364)

22. The one who conceals the (way of) prosperity & progress from you has done enmity to you. (BIHAR UL ANWAR VOL 78, P 364)

23. The honour of faithful lies in his needlessness from the people. (BIHAR UL ANWAR VOL 78, P 365)

24. The one who acts without knowledge destroys & ruins more than rectifies. (BIHAR UL ANWAR VOL 78, P 364)

25. The one who obeys his lustful desire & passions has helped his enemy reach (achieve) his wish. (BIHAR UL ANWAR VOL 78, P 364)

26. The faithful needs three qualities, the grace & succour of Allah. And an admonitioner & preacher of his own interior. ~ And accepting the word of the one who admonishes him. (BIHAR UL

27- أَلْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْعَيْنِ؟، وَالصَّبْرُ زِينَةُ الْبَلَاءِ وَالْتَوَاضُعُ زِينَةُ الْحَسَبِ، وَالْفَصَاحَةُ زِينَةُ الْكَلَامِ وَالْحِفْظُ زِينَةُ الرَّوَايَةِ، - وَالْحَفْظُ الْجَنَاحُ زِينَةُ الْعِلْمِ. وَحُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ، وَبَسْطُ الْوَجْهِ زِينَةُ الْكِرَامِ، وَتَرْكُ الْمَنِّ زِينَةُ الْمَعْرُوفِ، وَالْخُشُوعُ زِينَةُ الصَّلَاةِ، (وَالنَّقْلُ زِينَةُ الْقِنَاعَةِ، وَتَرْكُ مَا لَا يَعْنِي زِينَةُ الْوَرَعِ. (احقاق الحق ج12 ص434)

28- (إِنَّدُ تُصَبُّ أَوْ تُكَدُّ. (بحار ج78 ص364-28)

29- (إِنَّ إِخْوَانَ الثَّقَةِ ذَخَائِرٌ، بَعْضُهُمْ لِبَعْضٍ. (بحار ج78 ص362-29)

30- (لَا يَنْقَطِعُ الْمَزِيدُ مِنْ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ. (تحف العقول ص457-30)

31- أَلْمَعْرُوفُ إِلَّا؟ اصْطِنَاعِهِ أَحْوَجُ مِنْ أَهْلِ الْحَاجَةِ إِلَيْهِ، لِأَنَّ لَهُمْ أَجْرَهُمْ وَفَخْرَهُ وَذِكْرَهُ، فَمَا اصْطَنَعَ الرَّجُلُ مِنْ مَعْرُوفٍ فَإِنَّمَا يَبْدَأُ فِيهِ - (بِنَفْسِهِ. (احقاق الحق ج12 ص437)

32- ثَلَاثٌ يَبْلُغْنَ بِالْعَبْدِ رِضْوَانَ اللَّهِ تَعَالَى: كَثْرَةُ الْإِسْتِغْفَارِ، وَلِينُ الْجَانِبِ، وَكَثْرَةُ الصَّدِيقَةِ. وَثَلَاثٌ مَنْ كُنَّ فِيهِ لَمْ يَنْدَمْ: تَرْكُ الْعَجَلَةِ - (وَالْمَشُورَةِ، وَالْتَوَكُّلَ عَلَى اللَّهِ عِنْدَ الْعَزْمِ. (احقاق الحق ج12 ص438)

27. Modesty is the decoration of poverty & thanksgiving Is the decoration of am uence & 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 munifence & generosity. And not boasting of doing favour is the decoration of good deed. And humility is the decoration of service. And spending less is the decoration of contentment. And abondoning the meaningless & unnecessary things is the decoration of abstention & fear of Allah. (AHQAQ UL HAQ VOL 12, P 434)

28. Be firm so as to reach the goal or get neared to it. (BIHAR UL ANWAR VOL 78, P 364)

29. Indeed the trustworthy & reliable brothers are the provisions & reshositores for each other. (BIHAR UL ANWAR VOL 78, P 362)

30. The suply of enhancement & abundance (of beneficience) from Allah does not get cut off till the thanksgiving of servants gets disconnected. (TUHf1JL AQOOL, P 457)

31. The people of good deeds are more needy towards practising 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. (EHQAQ UL HAQ VOL 12, P 437)

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

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

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

1. Not making hurry.
2. Taking advice.
3. Trusting Allah while making decision. (EHQAQ UL HAQ, VOL 12, P 438)

(مَنْ هَجَرَ الْمُدَارَةَ قَارَبَهُ الْمَكْرُوهُ). (بحار ج 78 ص 33-364)

(مَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَعْيَنَهُ الْمَصَادِرُ). (بحار ج 78 ص 34-364)

(مَنْ انْقَادَ إِلَى الطَّمَأْنِينَةِ قَبْلَ الْخِبْرَةِ فَقَدْ عَرَّضَ نَفْسَهُ لِلْهَلَكَةِ وَالْعَاقِبَةُ وَالْمُتَعَبَةُ). (بحار ج 78 ص 35-364)

(رَاكِبُ الشَّهَوَاتِ لَا تَقَالُ عَثْرَتُهُ). (بحار الانوار ج 78 ص 36-364)

(بِعَمَّةٍ لَا تَشْكُرُ كَسَيِّئَةٍ لَا تُغْفَرُ). (بحار ج 78 ص 37-365)

(وَالْعَاقِبَةُ أَحْسَنُ عَطَاءٍ). (أعيان الشيعه الطبع الجديد ج 2 ص 36-38)

تُعَالِجُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا، وَلَا يَطْوِلَنَّ عَلَيْكُمُ الْأَمْدُ فَتَقْسُو قُلُوبِكُمْ، وَارْحَمُوا ضِعْفَاءَكُمْ، وَاطْلُبُوا مِنَ اللَّهِ الرَّحْمَةَ بِالرَّحْمَةِ فِيهِمْ. (احقاق الحق ج 12 ص 431)

(وَاعْلَمُوا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى؟ الْحَلِيمُ الْعَلِيمُ إِذَا غَضِبُهُ عَلَّ؟ مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاهُ. (احقاق الحق ج 12 ص 40-359)

33. The person who abandons conciliation with people so the undesirable (gloom misery, distress) gets nearer to him. (BIHAR UL ANWAR VOL 78, P .364)

34. The man who does not know the ways of arrival & entry the ways of exit & exodus will tire & irk him. (BIHAR UL ANWAR VOL 78, P .364)

35. The one who get satisfied & contented with a thing before recognition & information so he has presented himself to annihilation, & a trouble some & awful end. (BIHAR UL ANWAR VOL 78, P .364)

36. The one who rides (the horse of) lusty desire his faults & slips are irreparable & uncompensatiible. (BIHAR UL ANWAR VOL 78, P .364)

37. The boon & benevolence which is not thanked for is like the sin not forgiven. (BIHAR UL ANWAR VOL 78, P .365)

38. Good state & sound health is the best providence & grant of Allah. (AYAN U SHIA, MODERN PRINT, VOL 2, P .36)

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 & longivate but your hearts get hard.

Be merciful to your weak & meak one. And seek the mercy of Allah by having mercy &



beneficence upon them. (EHQAQ UL HAQ, VOL 12, P 4.31)

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. (BIHAR UL ANWAR VOL 78, P .359)

## The Twelfth Infallible

HAZRAT IMAM ALI NAQI HADI(A.S) Name: ALI(A.S) Renowned Titles: HADI, NAQI(A.S) Sub Title: ABUL HASSAN (THE THIRD) Father & Mother: IMAM JAWAD(A.S)SAMANA(S.W.A)

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 martyrdom by the conspiracy of Motaiz the 1.3 th caliph of Bani Abbasade. Tomb: Samera, IRAQ.

Duration of life three parts.

1. Eight years pre .Imamate from 212 to 220 Hijrah.
2. Duration of Imamate: 12 Years before the reign of Motawakil from 220 to 233 Hijrah.
3. Duration of Imamate in most difficult & Hardest conditions, 14 years of it being coincident with the dictatorship period of Motawakil (The Tenth Abbasade Caliph & Then The caliphs afterwards.

اربعون حديثاً عن الامام علي النقي عليه السلام

- 1- 483 (تحف العقول ص 483) (مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمَنَ شَرَّهُ. (تحف العقول ص 483)
- 2- 483 (الدنيا سوق، ربح فيها قومٌ وخسر آخرون. (تحف العقول ص 483)
- 3- 143 (مَنْ رَضِيَ عَنِ نَفْسِهِ كَثُرَ السَّخَطُونَ عَلَيْهِ. (بخار الانوار ج 78 ص 369) (الانوار البهية ص 143)
- 4- 368 (الْفَقْرُ شَرُّةُ النَّفْسِ وَشِدَّةُ الْفُتُوْطِ. (بحار الانوار ج 78 ص 368)
- 5- خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ وَ اَجْمَلُ مِنَ الْجَمِيْلِ قَائِلُهُ وَ اَرْجَحُ مِنَ الْعِلْمِ حَامِلُهُ، وَ شَرُّ مِنَ الشَّرِّ جَالِيُهُ وَ اَهْوَلُ مِنَ الْهَوْلِ رَاكِبُهُ. (اعيان الشيعة ج 2 (الطبع الجديد) ص 39)

FORIY DISCOURSES FROM IMAM ALI NAQI (A.S)

1. There is no security from the evil of the one who is disregarded & humiliated in his own eyes. (TUHFUL AQOOL P 483)
2. The world is a market, a community reaps benefit in it & there is another one which faces loss. (BIHAR UL ANWAR. VOL 78, P 368)
3. The one who is pleased with himself: (his own state & condition) those displeased & angry with him shall get abundant in number. (BIHAR UL ANWAR VOL 78. P 368)
4. Poverty & adversity is the cause of getting the soul's rebel ion & revolt & the gravity of dismay.

(BIHAR UL ANWAR VOL 78, P 368) 5. Better than the good deed is the one who performs it. And more beautiful than the beauty (of speech) is the sayer of it (decent words). And superior to the knowledge is its bearer. & carrier. And worse than the evil is its attracter. And more horrible than the horror is the one who rides it. (AYAN U SHIA VOL 2 (modern print) P 39)

6- إِنَّ اللَّهَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ، وَأَنْ؟ يُوصَفُ الَّذِي تَعَجُّزُ الْحَوَاسُّ أَنْ تُدْرِكَهُ، وَالْأَهَامُ أَنْ تَنَالَهُ، وَالْخَطَرَاتُ أَنْ تَحُدَّهُ، وَالْأَبْصَارُ عَنِ الْإِحَاطَةِ بِهِ. (تحف العقول ص 482)

7- (فَمَنْ زَعَمَ أَنَّهُ مُجْبَرٌ عَلَ؟ الْمَعَاصِي فَقَدْ أَحَالَ بِذَنْبِهِ عَلَ؟ اللَّهُ وَقَدْ ظَلَمَهُ فِي عُقُوبَتِهِ. (تحف العقول ص 461)

8- (إِنَّ لِلَّهِ بِقَاعًا يُحِبُّ أَنْ يُدْعَا فِيهَا فَيَسْتَجِيبَ لِمَنْ دَعَاهُ وَالْحَيْرُ مِنْهَا. (تحف العقول ص 482)

9- إِذَا كَانَ زَمَانٌ الْعَدْلُ فِيهِ أَغْلَبَ مِنَ الْجورِ، فَحَرَامٌ أَنْ يُظَنَّ أَحَدٌ بِأَحَدٍ سُوءَ حَتَّى؟ يَعْلَمَ ذَلِكَ مِنْهُ، وَإِذَا كَانَ زَمَانٌ الْجورُ أَغْلَبَ فِيهِ مِنْ (الْعَدْلِ فَلَيْسَ لِأَحَدٍ أَنْ يُظَنَّ بِأَحَدٍ خَيْرًا مَا لَمْ يَعْلَمْ ذَلِكَ مِنْهُ. (اعيان الشيعة ج2 (طبع الجديد) ص 39)

10- مَنْ مَاتَ عَلَ؟ طَلَبَ الْحَقِّ وَلَمْ يُدْرِكْ كَمَا لَهُ فَهُوَ عَلَ؟ خَيْرٍ وَذَلِكَ قَوْلُهُ: "وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ .. الآية. ... (تحف العقول ص 472)

11- (مَنْ اتَّقَى؟ اللَّهَ يُتَّقَى وَمَنْ أَطَاعَ اللَّهَ يُطَع. (تحف العقول ص 482)

6. Allah can not 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 & surround him. And lack (the strength of) limiting & encompassing him. And the eyes are short of strength & weak from seeing & bounding him. (TUHruL AQOOL P 82)

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. (TUHruL AQOOL P 482).

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(A.S) is one of those). (TUHruL AQOOL P 482).

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 (qantum of) justice then one must not have good opinion about the beneficence of a person till such time he knows it (for sure). (AYAN U SHIA VOL 2, P 39 Modern Print)

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 where in he says.

"ومن يخرج من بيته مهاجراً إلى الله ورسوله ... الآية"

'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.' (TUHruL AQOOL P 472)

11. Who soever has the fear of Allah, people fear him &: the one who obeys Allah, people obey him. (TUHruLAQOOL P 472)

12- 78/370/ (بحار الانوار) أَذْكَرَ حَسْرَاتِ التَّفْرِيطِ بِأَخْذِ تَقْدِيمِ الْحَزْمِ.

13-39 (أَلْحَسْدُ مَا حِيَ الْحَسَنَاتِ جَالِبُ الْمَقْتِ. (اعيان الشيعة) (الطبع الجديد) ج 2 ص 39)

14- 369 (العُقُوقُ يُعَقَّبُ الْقِلَّةَ وَيُؤَدِّي إِلَى الذَّلَّةِ. (بحار الانوار ج 78 ص 369)

15- 39 (أَلْعِنَابُ مِفْتَاحُ النَّقَالِ، وَالْعِنَابُ خَيْرٌ مِنَ الْحَقْدِ. (اعيان الشيعة) (الطبع الجديد) ج 2 ص 39)

16- 482 (مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ سَخَطَ الْمَخْلُوقِينَ وَ مَنْ أَسَخَطَ الْخَالِقَ فَلْيَبْقَ أَنْ يَجِلَّ بِهِ سَخَطَ الْمَخْلُوقِينَ. (تحف العقول ص 482)

17- 367 (فَإِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ شَرِيكَانِ فِي الرُّشْدِ. (بحار الانوار ج 78 ص 367)

18-39 (أَلْسَهْرُ أَلذُّ لِلْمَنَامِ، وَالْجُوعُ يَزِيدُ فِي طَيِّبِ الطَّعَامِ. (اعيان الشيعة ج 2 ص 39)

12. Compensate &. remind your self of regrets &. envoys of dissipations by giving priority &. preference to fore sighted ness, resolution &. sound judgement. (BIHAR UL ANWAR VOL 78, P 370)

13. Jealousy is the cause of erosion of good deeds &. the attracter of chastisement. (AYAN U SHIA VOL 2, P 39 Modem Print)

14. The torturing &. teasing of parents is followed by shortage (of sustennce) &. being driven towards belittlement. &. humiliation.(BIHARULANWARVOL78, P369)

15. Wrath &. anger is the key to difficulties &. hardships but (at the same time) it is better than nursing grudge. (malice) (AYAN U SHIA VOL 2, P 39 Modem Print)

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. (BIHAR UL ANWAR VOL 78, P 367)

17. Indeed, both the scholar &. the student share the prosperity. (BIHAR UL ANWAR VOL 78, P 367)

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.) (AYAN U SHIA, VOL 2, P 39)

19- 39 (أَذْكَرَ مَصْرَعَكَ بَيْنَ يَدَيْ أَهْلِكَ وَلَا طَبِيبَ يَمْنَعُكَ وَلَا حَبِيبَ يَنْفَعُكَ (اعيان الشيعة) (الطبع الجديد) ج 2 ص 39)

20- 473 (فَمَنْ فَعَلَ فِعْلاً وَكَانَ بَدِينٍ لَمْ يَعْقِدْ قَلْبُهُ عَلَ؟ ذَلِكَ لَمْ يَقْبَلِ اللَّهُ مِنْهُ عَمَلًا إِلَّا بِصِدْقِ النِّيَّةِ... (تحف العقول ص 473 ...)

21- 483 (مَنْ أَمِنَ مَكْرَ اللَّهِ وَالْأَلِيمَ أَخَذَهُ تَكْبَرٌ حَتَّى يَحِلَّ بِهِ قَضَاؤُهُ وَنَافِدُ أَمْرِهِ. (تحف العقول ص 483)

22- 39 (أَبْقُوا النِّعَمَ بِحُسْنِ مُجَاوَرَتِهَا وَالتَّمَسُّوا الزِّيَادَةَ فِيهَا بِاشْتِكْرِ عَلَيْهَا. (اعيان الشيعة) (الطبع الجديد) ج 2 ص 39)

23- 483 (تحف العقول ص 483) (مَنْ كَانَ عَلٍ؟ بَيِّنَةٌ مِنْ رَبِّهِ هَانَتْ عَلَيْهِ مَصَائِبُ الدُّنْيَا وَلَوْ قَرِضَ وَنُسِرَ.)

24- (تحف العقول ص 483) (إِنَّ اللَّهَ جَعَلَ الدُّنْيَا دَارَ بَلْوٍ؟، وَالْآخِرَةَ دَارَ عُقْبٍ؟ وَجَعَلَ بَلْوً؟ الدُّنْيَا لِثَوَابِ الْآخِرَةِ سَبَبًا، وَثَوَابِ الْآخِرَةِ مِنْ بَلْوٍ؟ الدُّنْيَا عَوَضًا.)

25- 481 (تحف العقول ص 481) (إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا إِذَا عُوْتِبَ قَبْلَ.)

26- 483 (تحف العقول ص 483) (إِنَّ الْمُحِقَّ السَّفِيهَ يَكَادُ أَنْ يُطْفِئَ نُورَ حَقِّهِ بِسَفَاهِهِ.)

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. (AYAN U SHIA. VOL 2. P 39. Modem Print)

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. (TUHruL AQOOL P 473)

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. (TUHruL AQOOL P 483)

22. Sustain & prolong the beneficences & benovelences by decent neighbourhood with them. And keep seeking the benovelences by thank giving, over those. (AYAN U SHIA. VOL 2. P 39 Modem Print)

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. (TUHruL AQOOL P 83)

24. Allah has made the world a place of calamities & the resurrestion 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 ressurection day are the replacement & compensation for the troubles & anguishes of world (life). (TUHruL AQOOL P 483)

25. When Allah intends a beneficence & benovelence for His servant he accepts the admonition of those admonishing him. (TUHruL AQOOL P 481)

26. The silly (insane) rightful is on the verge of extinguishing & putting out the light of his righteousness through his stupidity & unwise ness. (TUHruL AQOOL P 483)

27- 38 (تحف العقول ص 38) (شعرا نشده الامام عليه السلام، يخاطب به التوكل العباس؟: بَأْتُوا عَلٍ؟ قَلَّلِ الْأَجْبَالَ تَحْرِسُهُمْ غُلْبُ الرِّجَالِ فَلَمْ تَنْفَعِهِمُ الْقَلَّلَ وَاسْتَنْزِلُوا بَعْدَ عِزٍّ عَنْ مَعَاظِلِهِمْ وَأَسْكِنُوا حُفْرًا يَا بَيْتَسَ مَا نَزَلُوا نَادَاهُمْ صَارِخٌ مِنْ بَعْدِ دَفْنِهِمْ أَيْنَ الْأَسَاوِرُ وَالْتِيْجَانِ وَالْحُلَلِ أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنْعَمَةً مِنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكَلَلِ فَأَفْصَحَ الْقَبْرِ عَنْهُمْ حِينَ سَأَلَهُمْ تِلْكَ الْوُجُوهُ عَلَيْهَا الدُّودُ يَقْتَتِلُ قَدْ طَالَمَا أَكَلُوا دَهْرًا وَقَدْ شَرِبُوا فَأَصْبَحُوا الْيَوْمَ بَعْدَ الْأَكْلِ قَدْ أَكَلُوا وَطَالَمَا عَمَرُوا دُورًا لِنُسْكِنَهُمْ فَفَارَقُوا الدُّورَ وَالْأَهْلِينَ وَانْتَقَلُوا وَطَالَمَا كَنَزُوا الْأَمْوَالَ وَادَّخَرُوا فَفَرَقُوا) (عل؟ الأعداءِ وَارْتَحَلُوا) (اعيان الشيعة (الطبع الجديد) ج 2 ص 38)

28- 38 (أَلْغَنِي: قَلَّةٌ تَمْنِيكَ وَالرِّضَا بِمَا يَكْفِيكَ.) (اعيان الشيعة (الطبع الجديد) ج 2 ص 38)

29- 370 (بَحَارُ الْأَنْوَارِ ج 78 ص 370) (أَلْغَضِبُ عَلٍ؟ مَنْ تَمَلِكُ لَوْمٌ.)

27. Imam (Ali Naqi,(f.f.J adressing 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 &: permanantly stationed armed guards to watch that. But none of those could stop the death from approaching them.

2. Finally & consequently after all that grandeour they were dragged from their grand palaces into the ditches of graves & how unfortunately they fell into those bad steepes.

3. After the burriyal the voice of the caller of Allah raised saying ',Where did those decorations, crowns, . (magnanimities) ostentations, go? Where did those wealthy & luxerious faces, in front of whome curtains & laurals 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 seperated & away from those houses & transfered to another place.

7. They had been accomulating riches & wealths for long times but (now) they dispersed all of those wealths among their enemies & then departed. (AYAN U SHIA. VOL 2, P .38)

28. Wealth (means) the scarcity of your aspirations & longings & getting contented with what could be sufficient for you. (AYAN U SHIA. VOL 2, P .39, Modem Print)

29. To be enraged & angry with some body who is under your hand is reprehensible & blamable. (BIHAR UL ANWAR VOL 78. P .370)

(أَشَاكِرُ أَسْعَدُ بِأَشْكُرٍ مِنْهُ بِالنَّعْمَةِ الَّتِي أَوْجَبْتَ الشُّكْرَ، لِأَنَّ النَّعْمَ مَتَاعٌ وَالشُّكْرَ نِعْمٌ وَعُقْبُ؟. (تحف العقول ص 483-30)

(الأناس في الدنيا بالأموالِ وَ فِي الآخِرَةِ بِالْأَعْمَالِ. (اعيان الشيعة، (الطبع الجديد) ج 2 ص 39-31)

(إِيَّاكَ وَالْحَسَدَ فَإِنَّهُ يَبِينُ فِيكَ، وَلَا يَعْمَلُ فِي عَدُوِّكَ. (اعيان الشيعة، (الطبع الجديد) ج 2 ص 39-32)

(الْحِكْمَةُ لَا تَتَّجِعُ فِي الطَّبَاعِ الْفَاسِدَةِ. (اعيان الشيعة، (الطبع الجديد) ج 2 ص 39-33)

(الْمِرَاءُ يُفْسِدُ الصَّدَاقَةَ الْقَدِيمَةَ. (اعيان الشيعة، (الطبع الجديد) ج 2 ص 39-34)

(لَا تَطْلُبِ الصَّفَاءَ مِمَّنْ كَدَّرْتَ عَلَيْهِ، وَلَا الْوَفَاءَ مِمَّنْ غَدَّرْتَ بِهِ، (اعيان الشيعة، (الطبع الجديد) ج 2 ص 39-35)

(رَاكِبُ الْحَرُونِ أَسِيرٌ نَفْسِهِ وَالْجَاهِلُ أَسِيرٌ لِسَانِهِ. (بحار الانوار ج 78 ص 369-36)

30. The prosperity of thankfulness of the thankful person is more of a benevolence & beneficence for him than the boon for which the thankgiving became obligatory. Because, benevolence is a

necessity of life but thanksgiving is boon, benevolence, & reward (both). (TUHFUL AQOOL P 483)

31. The people's (honour & personality) in the world are with wealth & in the Here after by their practices. (AYAN U SHIA. VOL 2. P 39. Modem Print)

32. Beware of Jealousy for it's effect will appear upon you & it shall not effect your enemy. (AYAN U SHIA, VOL 2. P 39. Modem Print) 33. Wisdom does not have effect upon the perverse, & corrupt natures. (AYAN U SHIA, VOL 2. P 39. Modem Print)

34. Disputing & arguing destroys the old friendship. (AYAN U SHIA, VOL 2, P 3)

35. Do not wish purity (sincerity) from the one with whome you are angry & displeased & faithfulness from the one whome you have betrayed (committed perfldity & teachery with). (AYAN U SHIA, VOL 2, P 39, Modem Print)

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

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

37- 483 (من جَمَعَ لَكَ وَدَّهُ وَرَأْيَهُ فَاجْمَعْ لَهُ طَاعَتَكَ . تحف العقول ص 483)

38- 369 (ألَهْزَلُ فُكَاهَةُ السُّفَهَاءِ، وَصِنَاعَةُ الْجُهَّالِ. بحار الانوار ج 78 ص 369)

39- 39 (الْمُصِيبَةُ لِلصَّابِرِ وَاجِدَةٌ وَلِلجَازِعِ اثْنَتَانِ. اعيان الشيعة ج 2 (طبع جديد) ص 39)

40-39 (الْعُجْبُ صَارِفٌ عَنِ طَلَبِ الْعِلْمِ، دَاعٍ إِلَى الْعَمَطِ وَالْجَهْلِ. اعيان الشيعة، (الطبع الجديد) ج 2 ص 39)

37. The person who specifies his love & opinion together for you. You (too) specify your obedience for him. (TUHruL AQOOL P 483)

38. Talking nonsense & futile things is the enjoyment & pleasure of foolish & insane ones, and the activity of ignorant ones. (BIHAR UL ANWAR VOL 78, P 369)

39. The calamity is one, for the patient & fore bearing person, & two (calamities) for the one who (makes fuss) gets impatient & anxious. (AYAN U SHIA, VOL 2, P 39, Modem Print)

40. Self conciet stops & restrain from seeking knowledge & becomes the cause of (people's) despise, scorn, & ignorance. (AYAN U SHIA, VOL 2, P 39, Modem Print)

## The Thirteenth Infallible

HAZRA T HASSAN ASKARI(A.S) Name: HASSAN(A.S) Renowned Title: ASKARI

Subtitle: ABU MOHAMMAD Father and Mother: IMAM HADI(A.S) SALEEL(S.W.A) 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 & permanently under observation in the prison of the satans of his age & was finally brutally martyred by poison.

اربعون حديثاً عن الامام الحسن العسکر؟ عليه السلام

1- اللَّهُ هُوَ الَّذِي يَتَّأَلُّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَالشَّدَائِدِ كُلُّ مَخْلُوقٍ، عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ دُونَهُ وَتَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَنْ سِوَاهُ. (بحار الانوار ج3 ص41)

2- عُبُّ الْأَبْرَارِ لِلأَبْرَارِ ثَوَابٌ لِلأَبْرَارِ. وَحُبُّ الْفَجَّارِ لِلأَبْرَارِ فَضِيلَةٌ لِلأَبْرَارِ، وَبُغْضُ الْفَجَّارِ لِلأَبْرَارِ، زَيْنٌ لِلأَبْرَارِ وَبُغْضُ الْأَبْرَارِ لِلْفَجَّارِ (خزني عُل؟ الْفَجَّارِ. (تحف العقول ص487)

3- (ما تَرَكَ الْحَقَّ عَزِيزٌ إِلَّا ذَلًّا، وَلَا أَخَذَ بِهِ ذَلِيلٌ إِلَّا عَزًّا. (تحف العقول ص489)

4- نَأْمَا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالَفًا عُل؟ هُوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ، فَلِلْعَوَامِ أَنْ يُقَلِّدُوهُ. (وسائل الشيعة ج18 ص95)

Forty Discourses

From Imam HASSAN AL ASKARI (A.S) 1. Allah is the one with whome 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. (BIHAR UL ANWAR VOL 3, P 41)

2. The love of the pious ones for the pious ones is a reward & recompense for those pious. And the love of debauch (libertine) for the pious ones is a sublimity & superiority for the pious ones. And the grudge of the debauch for the pious ones is the decoration for the pious ones. And the grudge & enemy of pious ones against the debauch & libertine is a humility for the debauch (sabarite). (TUHFUL AQOOL P 487)

3. No respectful one abandons the right except it that he become. debased & abjected, & no abjected



&. debased acquires it except that he becomes respectful &. honourable. (WASAIL U SHIA. VOL 18. P 95)

4. Thus the one out of the j urispudents who is the protector of his soul, saver of his religion, the opposer of his passions &. lusts (of ego), submassive to the command of his Lord, 'so it is obligartory for the people to imitate &. follow him (Taqlaed means unconditional Imitation). (WASAIL U SHIA VOL 18. P 95)

5- سَيَأْتِي زَمَانُ النَّاسِ وَجُوهُهُمْ ضَاجِكَةٌ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مُظْلِمَةٌ مُتَكَدِّرَةٌ، السُّنَّةُ فِيهِمْ بِدْعَةٌ، وَالْبِدْعَةُ فِيهِمْ سُنَّةٌ، الْمُؤْمِنُ بَيْنَهُمْ مُحَقَّرٌ، وَالْفَاسِقُ بَيْنَهُمْ مُوَفَّقٌ، أَمْرًاؤُهُمْ جَاهِلُونَ جَائِرُونَ وَوَعْلَمَاؤُهُمْ فِي أَبْوَابِ الظُّلْمَةِ... (مستدرک الوسائل 2 ص 322)

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

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

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

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

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

11- لا تُمَارَ فَيَذْهَبَ بِهَاؤُكَ، وَلَا تُمَارِحَ فَيَجْتَرَأَ عَلَيْكَ.

5. An age will apprach 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 honourable &. respectful among them. Their lords &. chiefs would be ignorant &. aggresive ones. And the religious sucholars would be on the threshold of the aggressors &. tyrants. (MUSTADAK UL WASAIL. VOL 2. P 322)

6. Whoever admonishes his brother secretly he has decorated him &. the one who admonishes him openly &. publicly has vilified &. rebuked him. (TUHFUL AQOOL P 489)

7. The best of your brothers is the one who forgets your sin &. remember &. mentions your favour done to him. (BIHAR UL ANWAR VOL 78. P 379)

8. The foolish's 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 where as the sage thinks before speaking.) (BIHAR UL ANWAR VOL 78. P 374)

9. The person who rides the back of falsehood, lands upon the house of regret &. shame. (BIHAR UL ANWAR VOL 78. P 379)

10. Rage &. anger is the key to all evils. (BIHAR UL ANWAR VOL 78. P 373)

11. Do not enter a disputed discussion as it will take away your honour &. respect &. do not make mockery &. joke as people would pick up courage &. dare at you. (TUHFUL AQOOL P 486)

- 12- 353 (ما أَفْبَحَ بِالْمُؤْمِنِ تَكُونُ لَهُ رَعْبَةٌ نُذِلُّهُ. (انوار البهيه، ص 353-12)
- 13- 489 (الْمُؤْمِنُ بَرَكَةٌ عَلَ؟ الْمُؤْمِنِ وَحُجَّةٌ عَلَ؟ الْكَافِرِ. (تحف العقول ص 489-13)
- 14- 489 (خَصَلْتَانِ لَيْسَ فَوْقَهُمَا شَيْءٌ، الْإِيمَانُ بِاللَّهِ وَنَفْعُ الْإِخْوَانِ. (تحف العقول ص 489-14)
- 15- 372 (مِنَ الْفَوَاقِرِ الَّتِي تَقْصِمُ الظَّهْرَ: جَارٌ، إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا. (بحار الانوار ج 78 ص 372-15)
- 16- 489 (الْتَوَاضِعُ نِعْمَةٌ لَا يُحْسَدُ عَلَيْهَا. (تحف العقول ص 489-16)
- 17- 374 (لَيْسَ مِنَ الْأَدَبِ إِظْهَارُ الْفَرَحِ عِنْدَ الْمَحْزُونِ. (بحار الانوار ج 78 ص 374-17)
- 18- 373 (أَقَلُّ النَّاسِ رَاحَةَ الْحَقُودِ. (بحار الانوار ج 78 ص 373-18)
- 19- 379 (جُعِلَتْ الْخَبَائِثُ فِي بَيْتِ وَالْكَذِبِ مَفَاتِيحُهَا. (بحار الانوار ج 78 ص 379-19)
12. How shameful & abominable is that a faithful becomes inclined toward a thing which degrades & belittles him. (ANWAR UL BAHIYYA. P 353) 1.3. Faithful is a beneficence & benevolence for another faithful & a logic & proof for the infidel. (Logic & proof of Allah) (TUHFUL AQOOL P 489)
14. There is nothing over & above two qualities, belief & faith upon Allah & benefitting the faithful brethren. (TUHFUL AQOOL. P 489) 15. The neighbour who conceals the good deed when he sees it, & reveals if he sees a bad act, is from among the extreme & back breaking agonies. (BIHAR UL ANWAR VOL 78. P 372)
16. Humbleness is a boon & beneficence which does not get subjected to the jealousy of people. (TUHFUL AQOOL. P 489)
17. It is against the etiquets to express joy & pleasure before the grieved on. (BIHAR UL ANWAR VOL 78. P 321)
18. The person nursing grudge & enmity) has the least of comfort among the people. (BIHAR UL ANWAR VOL 78. P 373)
19. All the evils are present together in a house & lying is the key to it. (BIHAR UL ANWAR VOL 78. P 379)
- 20- 487 (بَيْنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ : لَيْتَنَ؟ لَا أَوْ أَخَذُ إِلَّا بِهَذَا. ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: الْإِشْرَاكُ فِي النَّاسِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَ؟ الْمِسْحِ الْأَسْوَدِ (في الليلة المظلمة. (تحف العقول ص 487-20)
- 21- 378 (لَا يَعْرِفُ النِّعْمَةَ إِلَّا الشَّاكِرُ، وَلَا يَشْكُرُ النِّعْمَةَ إِلَّا الْعَارِفُ. (بحار الانوار ج 78 ص 378-21)
- 22- 378 (مَنْ مَدَحَ غَيْرَ الْمُسْتَحِقِّ فَقَدْ قَامَ مَقَامَ الْمُتَمَهِّمِ. (بحار الانوار ج 78 ص 378-22)
- 23- 379 (أَضْعَفُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عَدَاوَتَهُ. (بحار الانوار ج 78 ص 379-23)

24- 489 (رياضة الجاهل ورد المعتاد عن عادته كالمعجز. (تحف العقول ص 489-24)

25- 378 (واعلم أن الإلحاح في المطالب يسلب البهاء ويورث التعب والعناء. (بحار الانوار ج 78 ص 378-25)

26- 377 (كفاك أدباً تجنّبك ما تكره من غيرك. (بحار الانوار ج 78 ص 377-26)

20. To say it that 'I wish I may not be brought to question except for this sin is an unforgiveable sin. Then he(A.S) said polytheism among people is more hideous & invisible than an ant over the black convass on a dark night. (TUHFUL AQOOL, P 487)

21, No One except a thankful & grateful person recognises the beneficence & favour. And no body thanks for the boon & benevolence except the gnostic (sagacious), (BIHAR UL ANWAR VOL 78, P 378)

22, The one who praises an incapible & undeserving person stays at the abode of the accused person. (BIHAR UL ANWAR VOL 78, P 378)

23. The weakest of the enemies from stratedgic point of veiw is the one who manifest & reveals his enmity. (BIHAR UL ANWAR VOL 78, P 379)

24. Training the ignorant & reverting the habitual addict back from his habit is like a miracle (most rare & difficult). (TUHFUL AQOOL, P 489)

25. Do know it that insistingly begging & questioning for the grant of need takes away the honour (dishonours) & causes inconvinience, pain, & suffering. (BIHAR UL ANWAR VOL 78, P 378)

26. This very politeness, courtesy & civility is sufficient for you that you refrain from doing what you dislike in others. (The bad deeds & evils). (BIHAR UL ANWAR VOL 78, P 377)

27- 377 (إنّ للسّخاء مقداراً، فإن زاد عليه فهو سرف، وللحزم مقداراً، فإن زاد عليه فهو جبن. (بحار الانوار ج 78 ص 377-27)

28- 377 (وللاقتصاد مقداراً فإن زاد عليه فهو بخل، وللشجاعة مقداراً فإن زاد عليه فهو تهوّر. (بحار الانوار ج 78 ص 377-28)

29- 379 (من كان الورع سجيته، والكرم طبيعته، والحلم خلته كثر صديقه. (بحار الانوار ج 78 ص 379-29)

30- 379 (إذا نشيطت القلوب فأودعوها وإذا نفرت فودعوها. (بحار الانوار ج 78 ص 379-30)

31- 193 (فرض الله تعالى؟ الصوم ليجد الغن؟ مسّ الجوع ليحنو عل؟ الفقير. (كشف الغمة ج 2 ص 193-31)

32- 374 (لا يشغلك رزق مضمون عن عمل مفروض. (بحار الانوار ج 78 ص 374-32)

33- 371 (إياك والإذاعة وطلب الرياسة قاتلها يدعون إله؟ الهلكة. (بحار الانوار ج 78 ص 371-33)

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. (BIHAR UL ANWAR VOL 78, P 377)

28. Observing the middle way in economy has a quantity when It exceeds that then it is stinginess & averice. And there Is a limit to bravery & gallantry & when It exceeds that then it is rashness & impetuousness. (BIHAR UL ANWAR VOL 78, P 3771 .
29. The person whose disposition is piety &: his nature is generosity & his quality Is forbearance -& tolerance the .. number of his friends would become great. (BIHAR UL ANWAR VOL 78, P 379)
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 pasticular condition when ready for imbibing learning.) (BIHAR UL ANWAR VOL 78, P 379I
31. Allah has made the fasting obligatory so that those rich & wealthy taste & realise the touch (agony of) hunger & consequently become kind to the poor. (KASHF UL GHUMA, VOL 2, P 19'.5)
32. The sustenance which has become guaranteed (by Allah) msut not refrain & make you so busy so that you do not perform the obligatory practices. (BIHAR UL ANWAR VOL 78, P 374)
33. Refrain & avoid fame seeking & striving for power, as these two invite man towards annihilation. (BIHAR UL ANWAR VOL 78, P 371)
- 34- 488 (لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصَّيَامِ وَالصَّلَاةِ وَإِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ. (تحف العقول ص 488)
- 35- 488 (انقُوا اللَّهَ وَكُونُوا زِينًا وَلَا تَكُونُوا شَيْنًا. (تحف العقول ص 488)
- 36- 489 (لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُقَدَّرْ لَهُ. (تحف العقول ص 489)
- 37- 487 (جُرْأَةُ الْوَالِدِ عَلَ؟ وَالِدِهِ فِي صِغَرِهِ تَدْعُو إِلِ؟ الْعُقُوقِ فِي كِبَرِهِ . (بحار الانوار ج 78 ص 487)
- 38- 489 (مِنَ الْجَهْلِ الضُّحْكُ مِنْ غَيْرِ عَجَبٍ. (تحف العقول ص 489)
- 39- 489 (كُم فِي أَجَالٍ مَنْقُوصَةٍ وَأَيَّامٍ مَعْدُودَةٍ، وَالْمَوْتُ يَأْتِي بَغْتَةً، مَنْ يَزْرَعُ خَيْرًا يَحْصِدُ غِبْطَةً، وَمَنْ يَزْرَعُ شَرًّا يَحْصِدُ نَدَامَةً لِكُلِّ زَارِعٍ مَا (زَرَعَ. (تحف العقول ص 489)
- 40- 377 (مَنْ لَمْ يَتَّقِ وُجُوهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ. (بحار الانوار ج 78 ص 377)
34. Much of service &: adoring does not mean one Ishould pray &: fast a lot but indeed the abundance &: plentifulness of service is exhoberantly &: plentifully meditating into the affair of Allah. (TUHFUL AQOOL. P 488)
35. Be afraid of Allah &: become a decoration &: do not become a (source of) a disgusting &: miserable object (for us). (TUHFUL AQOOL. P 488)
36. A greedy one does not get more than what has been destined for him. (TUHFUL AQOOL. P 489)
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. (BIHAR UL ANWAR VOL 78. P 374)

38. Laughing without any amazement is (a sign of) ignorance. (TUHFUL AQOOL. P 487)

39. You are leading shortening lives &: limited durations And death suddenly approaches. Who so ever sows bene volence &: beneficence reaps joy &: pleasure And the one who sows evil reaps repentance &: shame. Every body reaps, what he sows. (TUHFUL AQOOL. P 489) 40. The one who does not have the fear of people (in committing sin) will not be afraid of Allah. (BIHAR UL ANWAR VOL 78. P 377)

**The Fourteenth Infallible**

TWELVETH IMAM HAZRAT MEHDI

Name: (M.H.M.D) THE NAME SAKE OF PROPHET(P.B.U.H) Renowned Titles: MEHDI, MAUOOD, THE IMAM E ASR, " SAHIB UZ ZAMMAN, BAQIYYAT ULLAH, QAIM, (ARWAHANA LAHUL FIDA) (MAY OUR SOULS BE SACRIFICED FOR HIM)

Father & Mother: IMAM HASSAN ASKARI & NARJIS KHATOON(S.W.A) Time & Place of Birth: 15th of shabban, year 255 or 256 Hijrah, in Samara And Remained under the guardian phip of his father for nearly five years in secrecy. Duration of life: Four Phases " I. Childhood: Secretly nursed by his father upto a perlod 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 tIJRAH & ended in 329 HIJRAH, comming to nearly 70 years.

3. The IOt;1g or 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.

(اربعون حديثاً عن الامام مهدي(عجل الله تعالى فرجه

1- (أَقْدَارُ اللَّهِ لَا تُغَالِبُ، وَإِرَادَتُهُ لَا تُرَدُّ، وَتَوْفِيقُهُ لَا يُسْبَقُ. (البحار ج53 ص191-

2- (إِنَّ اللَّهَ تَعَالَى؟ لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَلَا أَهْمَلَهُمْ سُدَّ؟... " (بحار الانوار ج53 ص194 "...

3- بَعَثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَحْمَةً لِّلْعَالَمِينَ وَتَمَّمَ بِهِ نِعْمَتَهُ وَخَتَمَ بِهِ أَنْبِيََاءَهُ وَأَرْسَلَهُ إِلَى النَّاسِ كَافَّةً... " (بحار الانوار ج53 "... 194ص)

4- فَإِنَّهُ عَزَّوَجَلَّ يَقُولُ: " أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ " كَيْفَ يَتَسَاقَطُونَ فِي الْفِتْنَةِ وَيَتَرَدَّدُونَ فِي الْحَيْرَةِ - وَيَأْخُذُونَ يَمِينًا وَشِمَالًا فَارْقُوا بَيْنَهُمْ أَمْ أُرْتَابُوا أَمْ عَانَدُوا الْحَقَّ أَمْ جَهِلُوا مَا جَاءَتْ بِهِ الرُّوَايَاتُ الصَّادِقَةُ وَالْأَخْبَارُ الصَّحِيحَةُ أَوْ عَلِمُوا ذَلِكَ فَتَنَاسَوْا مَا يَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا ظَاهِرًا وَأَمَّا مَغْمُورًا. (كمال الدين ج2 ص511)باب(توقيع من صاحب الزمان)

"FORIY DISCOURSES" FROM IMAM MEHDI(A.S)

1. Indeed the devine destinies will never be over whelmed &. overcome &. the devine will does never

get rejected &. nothing can supercede the devine grace.(AL BIHAR, VOL 53, P 191)

2. Allah has not created the creations as futile &. in vain. &. has not let them go aimless &. purposeless. (BIHAR ULANWAR VOL 53, P 194)

3. Allah raised Mohammed(P.B.U.H) as beneficence for the worlds &. completed His favours with him &. ended the (series of) Apostles by him. And sent him toward all the people (for their guidance). (BIHAR UL ANWAR VOL 53, P 194)

4.He (S.W.T) says "AUF LAM MEEM (الم) Do men think that they will be left alone on saying we believe, &. not tried?"

So he says: 'How people have undergone test &. trial &. how do they wonder arround In astonishment &. Ibewilderment 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 &. informations. Or they intentionally forget what they know. Do know it that the earth never gets Jempty &. void of authority (argument) of Allah (the Prophet or Imam) whether he is evident &. apparant or hidden &. concealed (from the eyes) (Chapter: decree from the master (Imam) of the age.) (KAMAL UDDIN VOL 2, P 511)

5-أَمَا سَمِعْتُمْ اللَّهَ عَزَّوَجَلَّ يَقُولُ " يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَ؟ الْأَمْرِ مِنْكُمْ " هَلْ أَمْرٌ إِلَّا بِمَا هُوَ كَائِنٌ إِل؟ يَوْمِ -الْقِيَامَةِ؟ أَوَلَمْ تَرَوْا أَنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ لَكُمْ مَعَاقِلَ تَأْوُونَ إِلَيْهَا وَأَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَدُونِ أَدَمَ عَلَيْهِ السَّلَامُ إِل؟ إِنْ ظَهَرَ الْمَاضِي (أَبُو مُحَمَّد) صَلَوَاتُ اللَّهِ عَلَيْهِ كُلَّمَا غَابَ عِلْمٌ بَدَأَ عِلْمٌ وَإِذَا أَقْلُ نَجْمٌ طَلَعَ نَجْمٌ، فَلَمَّا قَبِضَهُ اللَّهُ إِلَيْهِ ظَنَنْتُمْ أَنَّ اللَّهَ عَزَّوَجَلَّ قَدْ قَطَعَ السَّبَبَ بَيْنَهُ وَبَيْنَ خَلْقِهِ . كَلَّا مَا كَانَ ذَلِكَ وَلَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ وَيُظْهَرَ أَمْرُ اللَّهِ عَزَّوَجَلَّ وَهُمْ كَارِهُونَ. (كمال الدين ج 2 ص 487)

6- إِنْ الْمَاضِ؟ (ع) مَضَ؟ سَعِيدًا فَقِيدًا عَل؟ مِنْهَا جِ ابَائِهِ عَلَيْهِمُ السَّلَامُ حَذَوِ النَّعْلِ بِالنَّعْلِ وَفِينَا وَصِيَّتُهُ وَعِلْمُهُ وَمَنْ هُوَ خَلْفُهُ وَمَنْ... ". (لَكُمْ مِنْ حَقْنَا مَا تَبَهَّرَ مِنْهُ عُقُولُكُمْ وَيُزِيلُ شُكُوكَكُمْ لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَلِكُلِّ أَجَلٍ كِتَابٌ فَاتَّقُوا اللَّهَ وَسَلِّمُوا لَنَا. (البحار ج 53 ص 179)

7- (وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِل؟ رُؤَاةَ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ، وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ. (كمال الدطن ج 2 ص 484)

5. Have you not heard the word of Allah that ",0 believers obey Allah &. the Prophet(P.B.U.H) &. those In authority from amoung you". Has Allah ordained anything except what is stable &. constant up to the day of resurrecion? Do you not see that Allah made shelters for you to seek refuge &. flags to get guided right from the age of Adam(A.S) to the previous Imam (ie Imam Hassan Askari(A.S).

When ever a flagd isappeared 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. (KAMAL UDDIN. VOL 2, P 487)

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 programme &. 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. (ALBIHAR. VOL 53, P 179)

7. And when the incidents occur &. take shape then turn to those who describe our Hadieths since they are my proof &. authority over you &. I am the authority of Allah upon them. (KAMAL UDDIN. VOL 2, P 484)

8- **اللَّهُمَّ .. وَتَفَضَّلْ عَلَ؟ عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلِ؟ الْمُتَعَلِّمِينَ بِالْجُهْدِ وَالرَّغْبَةِ، وَعَلِ؟ الْمُسْتَمْعِينَ بِالِاتِّبَاعِ وَالْمَوْعِظَةَ وَعَلِ؟** " **مَرَضَ؟ الْمُسْلِمِينَ بِالشَّفَاءِ وَالرَّاحَةِ، وَعَلِ؟ مَوْتَاهُمْ بِالرَّأْفَةِ وَالرَّحْمَةِ، وَعَلِ؟ مَشَائِخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَعَلِ؟ الشَّبَابَ بِالإِنَابَةِ وَالتَّوْبَةِ، (وَعَلِ؟ النِّسَاءَ بِالحَيَاءِ وَالعِفَّةِ، وَعَلِ؟ الأَغْنِيَاءَ بِالتَّوَاضُّعِ وَالسَّعَةِ، وَعَلِ؟ الفقراءَ بِالصَّبْرِ وَالقَنَاعَةِ ... (المصباح للكفعم؟ ص 281)**

9- **(قُلُوبُنَا أَوْ عِيَّةً لِمَشِيئَةِ اللَّهِ إِذَا شَاءَ شِئْنَا ... " (بحار الانوار ج 52 ص 51 ...)**

10- **فَاعَلِمَ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ أَحَدٍ قَرَابَةٌ. (كمال الدين ج 2 ص 484)**

11- **(وَلِيَعْلَمُوا أَنَّ الحَقَّ مَعَنَا وَفِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلاَّ كَذَّابٌ مُفْتَرٍ وَلَا يَدَّعِيهِ غَيْرُنَا إِلاَّ ضَالٌّ غَوٌّ؟ ... " (كمال الدين ج 2 ص 511)**

12- **إِلَهُ؟ بِحَقِّ مَنْ نَاجَاكَ، وَبِحَقِّ مَنْ دَعَاكَ فِ؟ البَحْرِ وَالبَرِّ، صَلِّ عَلِ؟ مُحَمَّدٍ وَآلِهِ، وَتَفَضَّلْ عَلِ؟ فقراءِ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِالغِنِ؟ - وَالسَّعَةِ، وَعَلِ؟ مَرَضَ؟ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِالشَّفَاءِ وَالصَّحَّةِ وَالرَّاحَةِ، وَعَلِ؟ أحياءِ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِاللطفِ وَالكِرَامَةِ، وَعَلِ؟ أمواتِ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِالمَغْفِرَةِ وَالرَّحْمَةِ، وَعَلِ؟ عُرباءِ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِالرَّدِّ إِ؟ أوطانِهِمْ سَالِمِينَ غَانِمِينَ، بِحَقِّ مُحَمَّدٍ وَآلِهِ (اجمعين. (المصباح للكفعم؟ ص 306)**

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 nots the patience &. contentment. (AL MISBAH LIL KAFAMI. P 281)

9. Our hearts are the utencils of the Devine will so when Allah wishes something, we too wish the same. (BIHAR UL ANWAR VOL 52. P 51)

10. So know it there is no relation &. kinship between Allah &. any individual. (KAMAL UDDIN VOL 2. P 484)

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. (KAMAL UDDIN VOL 2. P 511)



12. Oh Allah, for the right of the one who supplicates to you, & calls you in the oceans & lands. Peace be upon Mohammad & his household. And grant the vastness & abundance of sustenance to the poor men & women of the faithfuls. And bestow health & cure & comfort upon the patients & diseased among the faith-ful men & women. And mercy & magnanimity over the faithful men & women. And beneficence & benvolence, & forgiveness to their dead ones. And grant to their travelers a safe & handful return to their homelands.

For the sake of the right of Mohammad & all His household. (ALMISBAH LIL KAFAMI P 306)

13- 483 (كذب الوقأتون. كمال الدين ج 2 ص 483)

14- مَا وَجَهُ الْإِنْتِفَاعِ بِ؟ فِي غَيْبَتِي فَكَمَا لِنْتِفَاعِ بِ؟ فِي غَيْبَتِي فَكَمَا لِنْتِفَاعِ بِالشَّمْسِ إِذَا غَيَّبَهَا عَنِ الْأَبْصَارِ السَّحَابُ. (بحار الانوار ج 78-14 ص 380)

15- الْهِيَ عَظْمُ الْبَلَاءِ، وَبِرِحِ الْخَفَاءِ، وَانْكَشَفَ الْغِطَاءِ، وَانْقَطَعَ الرَّجَاءُ، وَضَاقَتِ الْأَرْضُ، وَمُنِعَتِ السَّمَاءُ، وَأَنْتَ الْمُسْتَعَانُ، وَإِلَيْكَ - (المشتك؟، وَعَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ. (الصحيفة المهدية ص 69)

16- (وَإِنِّي لِأَمَانٍ لِأَهْلِ الْأَرْضِ.. (بحار الانوار ج 53 ص 181... " )

17- (أَب؟ اللَّهُ عَزَّوَجَلَّ لِلْحَقِّ إِلَّا إِتْمَامًا وَلِلْبَاطِلِ إِلَّا زُهْوقًا... (بحار الانوار ج 53 ص 193... " )

18- (وَكَثُرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ. (كمال الدين ج 2 ص 485)

19- (أَنَا خَاتِمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ الْبَلَاءَ عَنِ أَهْلِي وَشَيْعَتِي... (بحار الانوار ج 52 ص 30... " )

20- (وَأَمَّا عِلَّةٌ مَا وَقَعَ مِنَ الْغَيْبَةِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ " يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنِ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ". (كمال الدين ج 2 ص 485)

13. Those who fix a time (regarding the advent of Imam) Mehdi(A.S) are liars. (KAMAL UDDIN VOL 2, P 483)

14. And the howness of benefiting from me in my occultation is like the benefiting from the sun when it disappears from the eyes behind the clouds. (BIHAR UL ANWAR VOL 78, P 380)

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. (AL SAHIFA TAL MEHDIA, P 69)

16. And indeed I am the safety & security for the people of the earth. (BIHAR UL ANWAR VOL 53, P 181)

17. Allah does not accept for the righteousness (any thing) except completion & for the falsehood (any thing) except downfall. (BIHAR UL ANWAR VOL 53, P 193)

18. And pray much for the quickness of deliverence for that is your (own) deliverence. (KAMAL

19. I am the last & final of the legatees (guardians) & for my sake Allah repulses the calamity from my family & shias. (BIHAR UL ANWAR VOL 52, P 30)

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.' (KAMAL UDDIN, VOL 2, P 485)

21- **يَمْزِجُ آبَ السَّمَاءِ فِي سَحَابٍ مُمِيزٍ لَكُمْ فِيهَا مَاءٌ بَارِكٌ فِيهِ لَكُمْ لِيُسْقَىٰ بِهِ الْحَيَاةُ الْمُطْمَئِنَّةُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ** (سورة البقرة آية 245)  
(وَمَنْ أَكَلُ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِ بَطْنِهِ نَارًا وَسَيَصِلُ؟ سَعِيرًا. (كمال الدين ج 2 ص 521) باب (ذكر التوقيعات -22)

22- (وَمَنْ أَكَلُ مِنْ أَمْوَالِنَا شَيْئًا فَإِنَّمَا يَأْكُلُ فِ بَطْنِهِ نَارًا وَسَيَصِلُ؟ سَعِيرًا. (كمال الدين ج 2 ص 521) باب (ذكر التوقيعات -22)

23- **فَلْيَعْمَلْ كُلُّ امْرِئٍ مِنْكُمْ مَا يَقْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَيَتَجَنَّبَ مَا يُبْغِضُنَا... (الاحتجاج ص 498) 24- "... .."**  
(فاغلقوا أبواب السؤال عما لا يعينكم... " (بحار ج 52 ص 92)

25- (أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمَلَهَا عَدَلًا كَمَا مُلِئْتُ جَوْرًا إِنَّ الْأَرْضَ لَا تَخْلُومُنَّ حُجَّةً... (بحار الانوار ج 52 ص 2-25)

26- (وَاجْعَلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوَدَّةِ عَلَ؟ السُّنَّةِ الْوَاضِحَةِ... " (بحار ج 53 ص 179) "..."

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 & beneficence & accepts thanksgiving & 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. (MEHJUD DAWAT, P 295) 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.

(KAMAL UDDIN, VOL 2, P 521) (Chapter the discussion of the decrees)

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. (AL EHTf.JAJ, P 498)

24. So shut the doors of querries which are not beneficial (meaning-ful) for you. (BIHAR UL ANWAR VOL 52, P 92)

25. I am the Mehdi (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 & cruelty. The earth does not remain empty of the Proof & authority of Allah. (BIHAR UL ANWAR VOL 52, P 2)

26. And make (turn) your intention towards us with love based upon the conspicuous sunnah (traditions). (BIHAR UL ANWAR VOL 53, P 179)

اللَّهُمَّ ارْزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبَعْدَ الْمَعْصِيَةِ، وَصِدْقَ النَّيَّةِ، وَعِرْفَانَ الْحُرْمَةِ، وَآكْرِمْنَا بِالْهُدَى، وَالْإِسْتِقَامَةَ، وَسَدِّدْ لِسَانَنَا بِالصَّوَابِ 27- وَالْحِكْمَةَ، وَأَمَلْ قُلُوبَنَا بِالْعِلْمِ وَالْمَعْرِفَةِ وَطَهِّرْ بَطُونَنَا مِنَ الْحَرَامِ وَالشُّبْهَةِ، وَاكْفِفْ أَيْدِيَنَا عَنِ ظَلَمِ وَالسَّرِقَةِ، وَاغْضُضْ أَبْصَارَنَا عَنِ (الْفُجُورِ وَالْخِيَانَةِ، وَاسُدِّدْ أَسْمَاعَنَا عَنِ اللَّغْوِ وَالْغَيْبَةِ، ... (المصباح للكفعم) ص 281)

28- (فَقَدَ وَقَعَتِ الْغَيْبَةُ التَّامَّةُ فَلَا ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ عَزَّ وَجَلَّ . (كمال الدين ج 2 ص 516)

29- (وَإِذَا أَدَانَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَاضْمَحَلَّ الْبَاطِلُ ... " (بحار الانوار ج 53 ص 196 ...)

30- (أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَالْمُنْتَقِمُ مِنْ أَعْدَائِهِ ... " (بحار ج 52 ص 24)

31- (وَإِنْ أَخْرُجَ حِينَ أَخْرُجَ وَلَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاغِيتِ عُتْقُ؟ (بحار الانوار ج 78 ص 380) باب مواضع الامام القائم (ع) وحكمه

32- (إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَلَا نَاسِيْنَ لِذِكْرِكُمْ ... " (بحار ج 53 ص 175 ...)

27. Oh Allah grant us the devine grace about obedience & taking distance from sin, & the truth of intention & the recognition of honour & grace & bestow upon us the beneficence 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 transgression (veiwing the fobidden things) & the dishonesty (of looks) And obstruct & cover our ears from listening & lending ear to futile & fake talk & back biting. (ALMISBAH LILKAFAMI, P 281)

28. So indeed the major occultation has taken place therefore, there is no advent except when Allah gives permission. (KAMAL UDDIN, VOL 2. P 516)

29. And when Allah gives us the permission of speaking then the right will get manifested & the falsehood will get annihilated. (BIHAR UL ANWAR VOL 53, P 196)

30. I am the remnant (the remainings of the Allah's affair) upon His earth & the avenger & vengeance taker from His enemies. (BIHAR UL ANWAR VOL 52, P 24)

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). (BIHAR UL ANWAR VOL 78. P 380) (The Chapter admonitions & wisdom, of Imam AI Qaim)

32. We are not heedless to your life affairs & do not forget mentionings of you. (BIHAR UL ANWAR VOL 53, P 175)

لَهُمْ صَلَّ عَلَ؟ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْرِمِ أَوْلِيَاءَكَ بِانْجَازِ وَعِدِكَ، وَبَلِّغُهُمْ دَرَكَ مَا يَأْمُلُونَهُ مِنْ نَصْرِكَ، وَاكْفِفْ عَنْهُمْ بَأْسَ مَنْ نَصَبَ 33- الْخِلَافَ عَلَيْكَ وَتَمَرَّدَ بِمَنْعِكَ عَلَ؟ رُكُوبِ مُخَالَفَتِكَ، وَاسْتِعَانَ بِرَفِيدِكَ عَلَ؟ فَلِ حَدِّكَ، وَقَصْدَ لِيَدِيكَ بِأَيْدِكَ، وَوَسِعَتُهُ جَلْمًا لِتَأْخُذَهُ عَلَ؟ جَهْرَةً، وَتَسْتَأْ صِلُهُ عَلَ؟ غَرَّةً، فَإِنَّكَ اللَّهُمَّ قُلْتَ وَقَوْلِكَ الْحَقُّ حَتَّى؟ إِذَا أَخَذْتَ الْأَرْضَ رُخْرَفَهَا وَأَرَبَّيْنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنَّ لَمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ وَقُلْتَ (فَلَمَّا أَسَفُونَا أَنْتَقَمْنَا مِنْهُمْ). (مهج الدعوات ص 68)

34- لعنة الله والملائكة والناس أجمعين عل؟ من أكل من مالنا دهماً حراماً. (كمال الدين ج 2 ص 552) باب (ذكر التوقيعات

35- (وَأَمَّا أَمْوَالُكُمْ فَلَا تَقْبَلُهَا إِلَّا لِتُطَهَّرُوا. (كمال الدين ج 2 ص 484

36- مَالِكِ الرَّقَابِ يَا هَازِمَ الْأَحْزَابِ يَا مُفْتَحَ الْأَبْوَابِ يَا مُسَبِّبَ الْأَسْبَابِ سَبِّبْ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلِبًا بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ  
(الله صلوات الله عليه وآله اجمعين. (مهج الدعوات ص 45

33. Oh Allah shower your benedictions upon Mohammad & 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. (MEHJ U DDAWAT. P 68)

34. Curse of Allah & His angels & 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). (KAMAL UDDIN. VOL 2, P 522) Chapter: The mentioning of decrees.

35. We do not accept your wealth except for the sake of purifying those. (KAMAL UDDIN, VOL 2, P 484)

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 creator 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 & Mohammad is the Prophet (P.B.U.H) of Allah, peace be upon him & entire of his household. (MEHJUD DAWAT, P 45)

37- يَا نُورَ الثُّورِ، يَا مُدَبِّرَ الْأُمُورِ، يَا بَاعِثَ مَنْ فِي الْقُبُورِ، صَلِّ عَلِّ؟ مُحَمَّدٍ وَالْأَلِ مُحَمَّدٍ، وَاجْعَلْ لِي وَلِشِيعَتِي مِنَ الصِّيقِ فَرَجًا وَمِنَ الْهَمِّ-  
(مخرجا، وأوسع لنا المنهج وأطلق لنا من عندك ما يفرج، وأفعل بنا ما أنت أهله، يا كريم، يا أرحم الراحمين. (الجنة الواقعة فصل 26

38- (فإنا نحيط علمنا بأنبائكم ولا يعزب عنا شيء من أخباركم. (بحار الانوار ج 53 ص 175

39- (وَأَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَّا؟ اللَّهُ تَعَالَى؟ ذِكْرُهُ. (كمال الدين ج 2 ص 484

40- (فَمَا أُرْغِمَ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِثْلِ الصَّلَاةِ فَصَلِّهَا وَأَرْغِمَ أَنْفَ الشَّيْطَانِ. (بحار الانوار ج 53 ص 182 ...)

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 Mohammad & his household.

And enfree 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. (AL JANAT UL WAQIYA, CHAPTER 26)

38. Indeed we have thorough knowledge which encompasses your news (incidents & affairs of life). And nothing out of your news remain hidden from us. (BIHAR UL ANWAR VOL 5.3, P 175)

39. And the advent & occurrence of deliverence pertains to the permission of Allah. (KAMAL UDDIN.

40. Nothing like service rubs the nose of satan upon dust so perform the service & rub the nose of satan upon dust. (BIHAR UL ANWAR VOL 5.3, P 182)

## END NOTE

1. Usoole Kafi vol 1 p41 chapter Questioning the scholer & his answers Hadielh -8
2. Usoole Kafi vol 42 (chapter. Dessemination of knowledge Hadieth -4.
3. Nehejul balagha. Hikmat 147.
4. usoole kafi vol 1 P 42.
5. usoole kafi p33.
6. Wasailushia vol 18 P 102.
7. SAFINA rut BIHAR VOL I P 504, USUL KAFI VOL I P49.
8. Bihar ul Anwar, vol2, p156.
9. Quotation from Biha vol.2 p157.
10. 'Goodly saying', 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 agaiust zaloom (the tyrant most) has refered 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.

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"Wisdom is the lost property of the Believer, let him claim it wherever he finds it" - Imam Ali (as)"