



FASCINATING

DISCOURSES

OF

(Fourteen Infallibles *(A.S.)*)

*Including 560 Hadieths, of
the fourteen infallibles, Forty
Hadieths from each one.*

Fascinating Discourses Of Fourteen Infallible (A.S)

Author : : Jawad Iqbal Qazilbash

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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 bi Hayyan the father of today's sciences, Alberuni, Ibne sina the father of medicine, Abul Haisam & some others who were all the pupils of the household of Prophet Mohammad P.8.fl.HJ.

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 descendents) & 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 her 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 descendants & progeny.

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

Even today their effects, such as Nehjul balaghah, speech of Fatima(s.w.A) SAHEEFA E SAJJADIA, SAHEEFA E ALVIA & framework of social, moral, ethical, logical educational, economical norms & standards for humanity with which it can put a curb & restraint upon the various evils, vices & misfortunate catastrophes like war, famine, destruction, illiteracy, disease & annihilation. Humanity by curbing the ever growing lawlessness, & oppression can turn this world full of misery into a glorious heaven with all the thinkable & possible comforts, joys, fraternity & felicitations. To sum up, the need of introducing & 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 researchers & a guideline for them to proceed ahead & discover the genuine & natural phenomenon of the metaphysics & the highway to the divine light leading to eternal prosperity.

It contains 560 Hadiths which covers many dimensions of the human life & for those seeking solution to the today's world problem, it is a guide. Yet there is need to probe into the rest of the Hadiths through strenuous efforts. As already mentioned this knowledge is 'a beneficence, & benevolence equally for those in the East or west whether they are white, or black, yellow or red.

I earnestly pray to Almighty Allah to give us the courage, strength & sincerity to gather up the I

gems from the heritage of Mohammad (P.B.t.l.f) & his household. And to put that into practice.

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

Since, كلام الامام امام الكلام:

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

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

JAVED IQBAL QAZILBASH SEMINARY OF QUM

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 various dimensions towards the total & multi directional completion & prosperity.

Such a school of thought & culture must definitely come from the Almighty Allah of humanity who is All Knowing. On this account, the only school & culture having grown & produced from the origin of revelation can be advantageous, & conducive 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 infallible Imams & Hazrat Zahra (E.v..4.) & this must certainly be possessing all the excellencies of gnosis, cognition & completion & will be the eminent of all the other cultures & schools.

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

And we considering it the practical programme of our life must embrace the prosperity of world & Here after in its light, since we will definitely not find such a rich, plentiful, exuberant &

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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:

القلوب، ان القلوب لـترين كما يرين السيف وجلأؤها الحديث جلاء الحديث فان وتحدثوا قوا تذاكرو وتلا

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).¹ Essa (chirst)(s.w.A) at the height & sumit of his speach told the Bani Israel (sons of Israel):

لا تحدثوا لجهال بالحكمة فتظلموها ولا تمنعوها اهلها فتظلموهم

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

ان هذه القلوب اوعية فخيرها اوعاها فاحفظ عن؟ ما اقول لك

These hearts are just like utencils so that the best utencil is the one which secures &: retains more (than others). There fore do secure &: memo rise what I tell you.

رعاغ وهمج النجاة سبيل؟ عل ومتعلم،؟ربان فعالم ثلاثه الناس

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 intresting &: attractive traditions that the culture of Islam should not be confined &: bonded rather it should be propagated, &: the people of the world be given to learn it's facts by divulging it through meditation, consideration &: conference., to polish the hearts out of their rusty condition. Thus if we do not carry it to those capable we would have done injustice to them', since we will have deprived.them of the most supreme &: sublime gifts &: presents of the life completion[3].

This also becomes clear that best of the men are those who welcome & greet the rich & exhoberant 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 catagories 1. Godly scholar 2. student 3. silly rabble[4] & mob.

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

of completion. The student is like the plant of lilly 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 proagation & broad casting of Islamic learning & culture has an elevated & lofty place from the Islamic veiw. Imam Mohammad Baqir(A.S) said. "The alms giving of knowledge is this that you teach it to the servants of God." Moawiyyah Bin Ammar says I submitted to Imam 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.

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

"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.

[6].يتعلم علومنا ويعلمها الناس.

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

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

" 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 jurisprudent 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.!!) 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 jurispudent 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, jurisprudence, politics, &: ethics. As already mentioned a wise &: complete jurispudent 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 .FortyHaieths 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 Fakhruddin 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 its translation into Persian was quite beneficial in making us aware & acquainted with the rich, wealth & vast moral, ethical, political, credence, belief social & economical culture of the family & household 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 endeavored that the translation be in the form of sentence to sentence although on a few occasions it became inevitable for us to translate freely.

This book consists of 560 Hadiths, arranged in a manner that their Arabic text & then Persian translation has been put forward. We hope that all of us shall learn constructive, just & beneficial lessons from these profound, deep, lofty & dignified words, & take meaningful, useful, & positive steps in life to bring about the purity & betterment of our souls & the society, by putting them into practice. Seminary of Qum. Mohammad Mohammadi Ishtehardi.

Summer 1371 (S.H).

THE FIRST

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 Friday the 17th of Rabi ul \.wal year 571 A.D (forty years before the mission of)rophethood), 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 shrine, is situated besides the Prophet's mosque, in 'Medina.

Life Duration Three Phases

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

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

لمريض | يشتهي فيما به، لا وتدبيره الطبيب يعلمه فيما؟ المرض فصلاح كالتبيب، العالمين ورب؟ كالمريض أنتم الله عباد يا -1
(ج 2 ص 117 ورام مجموعة). الفائزين من تكونوا أمره لله فسلموا ألا ويقترخه،

رالانوار جبحا). بمسلم فليس يجبه فلم للمسلمين يا ينادي رجلاً يسمع ومن منهم فليس المسلمين بأمر يهت لا أصبح من -2
(ص 74 339)

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

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

1. Oh servants of Allah! you are like patients & the lord of mortals is like a physician. So the rectitude & well being of the ailment of patients lies in the rule (formula) which the physician knows & administers with that rule, not in that one which the patient desires. Therefore, obey the commands of Allah so that you get to become among the attainers & victorious 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 Islam P.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 jehad (holy war) & the big jehad has (yet) to be performed by them.' They said 'oh Prohet of Allah what is the great jehad?'

The Prophet replied, 'jehad & 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)

ذلك فعلوا فإذا السلطان اتباع: قال الدنيا؟ في دخولهم وما: الله رسول يا قيل الدنيا، في يدخلوا لم ما الرسل أمناء ألقها -5
(ج 1 ص 46؟ كنز العمال، الحديث 28952) (اصول الكاف .دينكم؟ عل فاحذروهم

مناًفياً عليكم اتخوف ولكن كفره، فيقمنه المشرك و أما إيمانه فيحجزه المؤمن فأمم مشركاً، ولا مؤمناً؟ أممت؟ عل اتخوف لا إني -6

(الانوار ج2 ص110بحارا) .تُشْكُرُونَ مَا وَيَعْمَلُ تُعْرِفُونَ مَا يَقُولُ لَلَّسَانِ عَلِيمٍ

7- (مَعَهُمْ قَلَمٌ، فَاحْشُرُوهُمْ مَدَّةَ لَهْمٍ أَوْ مَدَّةَ كَيْسَاءٍ، لَهُمْ أَوْ رَبَّطَ دَوَاةً، لَهُمْ لَاقٍ مَنْ وَعَاوَانُهُمْ؟ الظَّلْمَةُ أَيْنَ مُنَادٍ؟ نَادِ الْقِيَامَةِ يَوْمَ كَانَ إِذَا 7-
(بحار الانوار ج75 ص372)

بحار الانوار ج100) . بِرٌّ فَوْقَهُ فَلَيْسَ عَزَّوَجَلَّ اللهُ سَبِيلٌ؟ فَمُقْتَلٌ فَإِذَا اللهُ سَبِيلٌ؟ فَمُقْتَلٌ يَوْمَ يُقْتَلُ؟ حَتَّى يَرَى بِرٌّ كُلَّ فَوْقٍ 8-
(ص10)

(بحار الانوار ج77 ص46) . غَيْرِهِ بِدُنْيَا آخِرَتَهُ بَاعَ مِنْ ذَلِكَ شَرًّا مِنْ وَبَدْنِيَاهُ، آخِرَتُهُ بَاعَ مِنَ النَّاسِ شَرًّا 9-

(تحف العقول ص57) . اللهُ دِينَ مِنْ خَرَجَ اللهُ يُسَخِّطُ بِمَا سُلْطَانًا؟ أَرْضَ مَنْ 10-

(تحف العقول ص8) . دِينِهِ ثَلَاثًا ذَهَبَ لَهُ فَتَضَعُ غَنِيًّا؟ أَتَى مَنْ 11-

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 ANWAR, VOL 100, P 10)

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 ressurection 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)

وَيَعْمَلُ اللَّهُ فِي؟ وَيَرْضَى. اللَّهُ فِي وَيَغْضَبُ اللَّهُ فِي وَيُفَارِقُ اللَّهُ فِي وَيُصَاحِبُ اللَّهُ فِي وَيُبْغِضُ اللَّهُ فِي يُحِبُّ: فَعَشْرَةٌ الْبَارِّ عِلْمُهُ أَمَا -12 (تحف العقول ص21).

شهر في لا إله يعبدون ولا حسن، بصوت إلا القرآن يعرفون ولا حسن، بنوب إلا العلماء يعرفون لا أمّتي؟ عل زمان سيأتي -13 (بحار الأنوار ج22 ص454). له رحم ولا له جلم ولا له علم لا سلطاناً الله سأل كذا لك كان فإذا رمضان

14- مثال؟ الاخبار ج2 ص272). الشهداء دماء؟ عل العلماء مداد فيرجح الشهداء بدماء العلماء مداد وزن القيامة يوم كان إذا -14

15- (جامع الصغير ج2 ص533 حديث 8162). غرق عنها تخلف نجا ومن ركبها من نوح سفينة كمثل بيتي أهل مثل -15

16- (تحف العقول ص37). الناس؟ عل كلة؟ ألق من ملعون -16

17- اكتسبه أين من اكتسبه وعماً أبله، فيم شبابه عن وأفناه فيم عمره عن؛ أربع عن يسأل؟ حت عبد قدما نزل لم القيامة يوم كان إذا -17 (تحف العقول / ص56). البيت أهل حننا وعن. أنفقه وفيم

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 become such, 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.a.) & the twelve Imamas) is like that of the Noah's (f.a.) 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. (TUHFUL AQOOK P37)

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)

وَإِنْ شَتَمَكَ، اعْتَزَلْتَهُ وَإِنْ عَنَّكَ، صَحْبَتَهُ إِنْ: وَالِهِ عَلَيْهِ اللهُ؟ صَلَّى اللهُ رَسُولُ فَقَالَ الْجَاهِلُ، أَعْلَامٌ عَنِ فَأَخْبِرْنِي: شَمْعُونَ قَالَ-18
وَإِنْ غَلِيظًا فَظًّا وَكَانَ بَطِرًا،؟ اسْتَعْنِ وَإِنْ أَتَهَمَكَ إِلَيْكَ أَسْرًا وَإِنْ خَانَكَ إِلَيْهِ أَسْرَرْتَ وَإِنْ كَفَرَكَ، أَعْطَيْتَهُ عَلَيْكَ، وَإِنْ مَنْ أَعْطَاكَ
وَلَا الْأَبْرَارِ، فِي خَارٍ، بَقَعَ؟ بَكَ وَإِنْ فَهَقَ، ضَجِكَ وَإِنْ أَيْسَ، حَزَنَ نَابًا،؟ وَطَغَ أَسْرَفَ فَرِحَ إِنْ يَتَحَرَّجَ، وَآمَ وَاللهُ تَجَمَعًا جَحَدًا افْتَقَرَ
عَلَيْكَ سَخِطَ إِنْ فِيكَ، وَ لَيْسَ مَا حَسَنَةً إِنْ مِنْ فِيكَ مَدَحَكَ، وَقَالَ أَرْضَيْتَهُ إِنْ يَذْكُرُهُ، وَلَا اللهُ مِنْ يَسْتَحْيِي وَلَا يُرَاقِبُهُ، وَلَا اللهُ يُجِبُ
19)لِتَحْفِ الْعُقُولِ ص18). الْجَاهِلِ؟ مَجَرَ فِهَذَا فِيكَ، لَيْسَ مَا السُّوءِ مِنْ فِيكَ وَوَقَعَ مِدْحَتَهُ، ذَهَبَتْ

الله رَسُولُ يَا قَالَ كَلِمَةً؟ أَلْفَ مِئَةٍ أَوْسَتْ دِينَارٍ أَلْفَ تَمِيمٍ أَوْسَتْ شَاةٍ أَلْفَ مِئَةٍ سِتِّ تُرِيدُ عَلِيَّ يَا (وَالِهِ عَلَيْهِ اللهُ؟ صَلَّى) النَّبِ قَالَ-19
بِإِتْمَامٍ أَنْتَ فَاشْتَغِلْ بِالْفَضَائِلِ يَسْتَعْلُونَ النَّاسَ رَأَيْتَ إِذَا: َ؟ عَلَّ يَا كَلِمَاتٍ سِتِّ فِي كَلِمَةٍ أَلْفَ مِئَةٍ سِتِّ أَجْمَعُ: فَقَالَ كَلِمَةً أَلْفَ مِئَةٍ سِتِّ
أَنْتَ فَاشْتَغِلْ النَّاسَ بِغُيُوبِ يَسْتَعْلُونَ النَّاسَ رَأَيْتَ إِذَا وَالْأَجْرَةَ، بِعَمَلٍ أَنْتَ فَاشْتَغِلْ الدُّنْيَا بِعَمَلٍ يَسْتَعْلُونَ النَّاسَ رَأَيْتَ ذَا الْفَرَائِضِ، وَ
الْعَمَلِ بِكَثْرَةٍ يَسْتَعْلُونَ النَّاسَ رَأَيْتَ إِذَا الْآخِرَةَ، وَبَيْنَ بَيْنِ أَنْتَ فَاشْتَغِلْ الدُّنْيَا بِتَرْبِيَةِ يَسْتَعْلُونَ النَّاسَ رَأَيْتَ إِذَا وَنَفْسِكَ، بِغُيُوبِ
المواعظ العديديّة، الباب 6 الفصل 4). بِالْخَالِقِ أَنْتَ فَتَوَسَّلْ بِالْخَالِقِ يَتَوَسَّلُونَ النَّاسَ رَأَيْتَ إِذَا وَالْعَمَلِ، بِصَفْوَةٍ أَنْتَ فَاشْتَغِلْ
1)الحديث

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 ignorant?'

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 &: petulance.

8. And if he becomes poor he will refuse the blessings of Allah &: will not care about committing sin. 9. And if he gets glad &: happy he commits insolence &: inordinacy. 10. And if he is grieved he gets disappointed. 11. And if he laughs his laughter is a burst (loud laughter). 12. And if he cries he laments &: wails. 13. Attacks &: assaults the pious ones. 14. He does not love Allah &: does not observe His law. 15. And he does not feel ashamed before Allah. 16. He does not remember Allah. 17. If you please him he admires you &: exaggerates in admiring you &: falsely attributes the things (virtues) which you do not possess.

18. If he gets angry with you all his admiration (for you) finishes up, &: he attributes unworthy

things to you. This is the 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 wordly 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)

الدُّنْيَا هَذِهِ فِي الْحَقِّ وَكَأَنَّ كُتِبَ، يَرِهِمْ عَ؟ عَلِ الدُّنْيَا هَذِهِ فِي الْمَوْتِ كَأَنَّ؟ النَّاسِ، حَتَّ مِنْ كَثِيرٍ؟ عَلِ غَلَبَ قَدِ الدُّنْيَا حُبُّ؟ أَرِ مَالِي-20 (تحف العقول ص 29) بِأَوْلِهِمْ؟ أَجْرُهُمْ يَتَّعِظُ أَمَا هَيْهَاتَ هَيْهَاتَ ... وَحَبَّ غَيْرِهِمْ؟ عَلِ

أَعْفُو أَنْ وَ،؟ وَالْغِنِ الْفَقْرِ فِي وَالْقَصْدِ، وَالْغَضَبِ الرِّضَا فِي وَالْعَدْلِ السَّرِّ وَالْعَلَانِيَةِ، فِي بِالْأَخْلَاصِ صَانِي أَوْ: يَتَسَعِ رَبِّي؟ أَوْصَان-21 (تحف العقول ص 36). عِبْرًا وَنَظَرِي ذِكْرًا وَمَنْطِقِي فِكْرًا صَمْتِي يَكُونُ أَنْ وَ،؟ قَطَعَنْ مَنْ أَصِيلَ وَ حَرَمْتِي مَنْ ظَلَمْتِي، وَأَعْطِي عَمَّنْ

22- (تحف العقول ص 14). عَنْهُمْ الْعِبَادِ، وَحَلْمِهِ؟ عَلِ الرَّبِّ دَرَقُ فِي فَاقَعُدْ، وَتَفَكَّرْ غَضِبْتَ إِذَا تَغَضَّبَ، لَا ُ؟ عَلِ يَا-

23- (جامع السادات ج 2 ص 404). لِسَانِهِ؟ عَلِ قَلْبِهِ مِنْ الْحِكْمَةِ يَتَابِعُ الْإِطَهْرَتِ يَوْمًا أَرْبَعِينَ؟ تَعَالَى اللَّهُ الْعَمَلُ يُخْلِصُ عِبْدٍ مِنْ مَا-

24- مِنْ فَاضَتْ عَيْنٌ وَاللَّهِ، مَحَارِمَ عَنِ غُضَّتْ وَعَيْنٌ اللَّهِ سَبِيلِ فِي سَهَرَتِ عَيْنٍ: أَعْيُنٍ ثَلَاثٌ إِلَّا الْقِيَامَةَ حَبَّوْ بِأَكْبِيَّةٍ عَيْنٍ كُلُّ عَلِيٍّ يَا- (تحف العقول ص 8). اللَّهُ خَشِيَّةٍ

25- (جامع الصغير ج 1 ص 415 حدي). الْبَابِ فَلِيَّاتِ الْعِلْمِ أَرَادَ فَمَنْ بَابِهَا ُ؟ عَلِ وَالْإِلْمِ مَدِينَةُ أَنَا-

20. Why do who I see that the love of World has overwhelmed most of the people to such an extent as if death has been written (made binding) only for the others? And as if the observing of right has only been made obligatory for others than them? Far from it, Far from it, why do the next ones not take lesson from those in the past. (generations) (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- وَ شُغْلِكَ قَبْلَ وَفِرَاعِكَ فَقْرِكَ، قَبْلَ غِنَاكَ وَ سَقَمِكَ قَبْلَ وَصِحَّتِكَ هَرَمِكَ، قَبْلَ شَبَابِكَ:خَمْسَ قَبْلَ خَمْسًا أَبَادِرَ، اِغْتَنِمَ يَا - (بحار الانوار ج7 ص75). مَوْتِكَ قَبْلَ حَيَاتِكَ

27- وَأَعْمَالِكُمْ قُلُوبِكُمْ؟ إِنْ يَنْظُرُ وَلَكِنْ أَمْوَالِكُمْ؟ إِنْ وَلَا صُورِكُمْ؟ إِنْ يَنْظُرُ لَا؟ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ - (بحار الانوار ج77 ص88)

28- (سنن). بَيْتِي أَهْلٌ وَعَيْتَرَتِي اللَّهُ كِتَابٌ:تَضِلُّوْا لَنْ بِهِ أَخَذْتُمْ إِنْ [مَا] مَنْ فِيكُمْ تَرَكْتُ إِيَّيَ النَّاسُ أَيُّهَا يَا - (36الترمذي، الحديث:40)

29- مَنْطِقُهُ، عِلْمِكُمْ فِي وَيَزِيدُ رُؤْيَيْتُهُ، اللَّهُ يُدَكِّرُكُمْ مِنْ [جَالِسُوا]:لِلْحَوَارِيِّينَ مَرْيَمَ بِنْتُ عِيسَى قَالَ: (وَالِهِ عَلَيْهِ اللَّهُ؟ صَلَّ) قَالَ - (تحف العقول ص44). عَمَلُهُ الْآخِرَةَ فِي وَيُرْغَبُكُمْ

30- وَعَدَاخْلَفَ، وَإِذَا كَذِبَ، إِذَا حَدَّثَ مَنْ يَدْعَاهَا؟ حَتَّى النُّفَاقِ مِنْ خِصْلَةٍ فِيهِ كَانَتْ مِنْهُنَّ وَاجِدَةٌ كَانَتْ إِنْ وَ نَافِقٌ، مُفْهَوٌ فِيهِ كُنَّ مِنْ أَرْبَعٍ - (خصال الصدوق ج1 ص254). فَجَرَّ خَاصَمَ غَدْرَ، وَإِذَا عَاهَدَ وَإِذَا

(تحف العقول ص58). 31- مِنْ فَلَيْسَ شَرُّهُ إِتْقَانُ النَّاسِ أَكْرَمُهُ وَمَنْ أَلَا شَرَّهُمْ، فَهَمَّخَا يُكْرَمُونَ الَّذِينَ أُمْتِي شَرٌّ إِنَّ أَلَا -31

(مسند احمد ابن حنبل ج2 ص115). 32- مَرَّتَيْنِ جُحِرَ مِنَ الْمُؤْمِنِ يُلْدَغُ لَا -32

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)

يَذْهَبُ فَإِنَّهُ: الدُّنْيَا فِي الَّتِي الْأَجْرَةَ، فَأَمَّا فِي وَثَلَاتُ الدُّنْيَا فِي خِصَالٍ، ثَلَاثٌ سِتٌّ فِيهِ فَإِنَّ وَالرَّزْنَا إِيَّاكُمْ الْمُسْلِمِينَ مَعَشَرَ] يَا -33
كِتَاب). النَّارِ فِي وَالْخُلُودِ الْجِسَابِ وَسُوءِ الرَّبِّ سَخَطٌ يُوجِبُ فَإِنَّهُ الْأَجْرَةَ فِي الَّتِي وَأَمَّا الْعُمُرُ، وَيُنْقِصُ الْفَقْرَ بِالْبَهَاءِ، وَيُورِثُ
(الخصال للصدوق ج1 ص320)

34- بِهِ يُدَارِي وَعَقْلُ السَّعْيِ جَهْلٌ بِهِ يَرُدُّ عِلْمٌ وَعَزَّوَجَلَّ اللَّهُ مَعَاصِي عَنِ يَحْجُزُهُ وَرَعٌ: عَمَلٌ مَلَّ يَقْمُ لَمْ فِيهِ يَكُنْ لَمْ مِنْ ثَلَاثٌ: عَلِي يَا -34

(تحف العقول ص7). النَّاسَ

مسند احمد ابن). الْإِيمَانِ أضعفُ وَذَلِكَ بِعَفْوَ يَسْتطِيعُ لَمْ فَإِنْ قَلْبَانِهِ يَسْتطِيعُ لَمْ فَإِنْ بِيَدِهِ فَلْيَغْيِرْهُ مُنْكَرًا مِنْكُمْ؟ رَأَى مَنْ -35
(حنبل ج3 ص49)

مُحَمَّدٍ آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ أَلَا لَهُ مَغْفُورًا مَاتَ مُحَمَّدٍ آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ أَلَا شَهِيدًا مَاتَ مُحَمَّدٍ آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ -36
بِالْجَنَّةِ الْمَوْتِ مَلِكُ بَشَرَهُ مُحَمَّدٍ آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ أَلَا الْإِيمَانَ مُسْتَكْمِلًا مُؤْمِنًا مَاتَ مُحَمَّدٍ لِي آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ أَلَا تَائِبًا مَاتَ
تفسير الكاشف). زَوْجَهَا بَيْتَ؟ إِنْ الْعَرُوسُ تُزْفُ كَمَا الْجَنَّةِ؟ إِنْ يَرْفُ مُحَمَّدٍ آلِ حُبِّ؟ عَلَّ مَاتَ وَمَنْ أَلَا وَتَكْبِيرُ مُنْكَرٌ ثُمَّ
(ج4ص220).

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)

1. The power of piety which refrains him from committing sin. 2. And the knowledge with which he may repulse the ignorance of the witless (foolish) persons. 3. Intellect with which he gets along courteously & moderately with the people. (TUHF1JL AQQOOL, 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 lidding 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- كَافِرًا مَاتَ الْأَرْبَعِينَ فِي مَاتَ يَوْمًا، فَإِنْ أَرْبَعِينَ صَلَاتُهُ وَجَلَّ عَزَّ اللَّهُ يَقْبَلُ لَا الْخَمْرِ شَارِبٌ ۖ يَا عِلَّ وَتَنْ كَعَابِدِ الْخَمْرِ شَارِبٌ - (بحار الانوار ج 77 ص 47)

38- بحار الانوار ج 70 ص... الله سبيل في الجهاد أمّتي رهباية، إنما علينا يكتب أمّ؟ تعال و تبارك الله إن ... (ص 114 ج 82/115)

39- (بحار الانوار ج 77 ص 58). نصرانياً أو يهودياً القيامة يوم الله بعنه يموت حتى الحج سوف من

40- جامع السادات). قلبه في تخلص يجد ايماناً الله أعطاه؟ تعال الله من خوفاً تركها فمن إبليس، سهام من مسموم سهم النظره - (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 jehad (holy war) on the course of Allah. (jehad holy war is the monasticism of muslims). (BIHAR UL ANWAR VOL 70, P 115, &: VOL 82, P 114)

39. One who pospones &. delays the peforming pf Hajj (having got it's capacity) till the time he dies. Allah will resurrect him as ajew 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.

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 Jamadi ssani 11 th year of Hijrah. At the age of 18 years, in Medina.

عن فاطمة الزهراء عليها السلام حديثاً اربعون

1- وَالْاِهَاءَ جَمَّ نِعْمَ تَمَامَ وَ اَسْدَاهَا، اَلْاِءِ وَسُبُوغِ اِبْتَدَاها نِعْمَ عُموم قَدَّمَ، مِنْ بِمَا وَالتَّناء اَلْهَمَّ، مَا؟ عَنِ الشُّكْرِ وَلَهُ اَنْعَمَ، مَا؟ عَنِ اللهِ اَلْحَمْدُ - (ج1 ص315-الطبع الجديد- اعيان الشيعه). اَمثالها؟ اِل بِالنَّدب؟ وَتَنْ بِاِجْزِها

2- مَعْفُولها، التَّفكيرِ فِي وَأَنارَ مَوْصُولها، القُلُوبُ مِّنْ وَضَدَ تَأْوِيلها، الإِخْلاصُ جُعِلَ كَلِمَةً لَّهُ، شَرِيكَ لا وَحْدَهُ اِنَّ اللهَ لا اِلَهَ اَن اَشْهَدُ - (ج1 ص315-الطبع الجديد- اعيان الشيعه). كَيْفِيَّتُهُ الأَوْهامِ وَمِنْ صِفَّتُهُ، الأَلْسُنِ وَمِنْ رُويَتُهُ، الأَبْصارِ مِنَ المُمْتَنِعُ

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 revealed (to His servants) And Praise Is for HIM upon the common boons & blessings which He bestowed upon His servants without their request And upon the comprehensive & complete blessings which He granted to all & sundry & gave It to us, consequetively. 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 consequetive & continous enhancement of blessings. And opened the door of eulogy & Praise (of Allah) upon them so that He may make his favours & beneficences great &

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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) its reality, & made the hearts the centre of its contact & union. And has made the specifications & research of the oneness of Allah's station obvious & evident in the light of meditation. The Allah Who 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 howness. (AYAN U SHIA ATABA AL JADEED VOL I, P315)

3- مِنْهُ حَاجَةٌ غَيْرٌ مِنْ بِمِثْلِيَّتِهِ، وَذَرَأَهَا بِقُدْرَتِهِ، امْتَلَّهَا، وَكَوَّنَهَا أُمَّثْلَةً ذَا احْتِجَابٍ وَأَنْشَأَهَا قَبْلَهَا، كَانَ شَيْءٌ مِنْ لَا الْأَشْيَاءِ (الله) ابْتَدَعَ - لِذَعْوَتِهِ إِذَا عَزَّوْا لِتَبَرِّيَّتِهِ، وَتَعَبُّدًا لِقُدْرَتِهِ وَإِظْهَارًا طَاعَتِهِ ؟ عَلٌّ وَتَنْبِيهًُا لِحِكْمَتِهِ تَنْبِيهًُا تَصْوِيرِيًّا، إِلَّا فِي لَهُ فَائِدَةٌ وَلَا تَكُونِيهَا ؟ (إِلْ ج 1 ص 316 - الطبع الجديد - أعيان الشيعة)

4- جَنَّتِهِ ؟ (إِلْ لَهُمْ وَحَيَاثَةُ نَفَمَتِهِ، عَنِ لِعِبَادِهِ ذِيَادَةً مَعْصِيَّتِهِ، ؟ عَلٌّ الْعِقَابِ وَوَضَعَ طَاعَتِهِ ؟ عَلٌّ النَّوَابِ (الله) جَعَلَ ... 316-الطبع الجديد - الشيعة (ج 1 ص 316)

5- ابْتَعَثَهُ، إِذْ أَنْ قَبْلَ وَاصْطَفَاهُ اجْتَبَلَهُ، أَنْ قَبْلَ هَامَسَوَ، أَرْسَلَهُ أَنْ قَبْلَ وَانْتَجَبَهُ اخْتَارَهُ وَرَسُولُهُ، عَيْدُهُ (ص) مُحَمَّدًا ؟ أَيْ أَنْ اشْهَدُوا - الدُّهُورِ بِخَوَائِدِ وَإِحَاطَةَ الْأُمُورِ، بِمَالٍ ؟ تَعَالَى اللهُ مِنْ عِلْمَانَهُ، مَقْرُوبِ الْعَدَمِ وَبِنَهَائِيَةِ مَصُونَتِهِ، الْأَهْوِيلِ وَبَسْتَرِ مَكُونَتِهِ، بِالْغَيْبِ الْخَلَائِقِ - أَعْيَانِ الشَّيْعَةِ). حَتْمِهِ لِمَقَادِيرِ وَإِنْفَادًا حُكْمِهِ، إِمضَاءِ ؟ عَلٌّ وَعَزِيمَةً لِأَمْرِهِ، إِتْمَامًا ؟ تَعَالَى اللهُ ابْتَعَثَهُ. الْمَقْدُورِ بِمَوَاقِعِ وَمَعْرِفَةً (ج 1 ص 31 - الطبع الجديد)

3. Allah made all the beings without previous matter & sample & shape & pattern. And made them wear the dress of life by His main & might & 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 AL JADEED 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 AL JADEED. 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)

(ص) مُحَمَّدٌ؟ بِأَبِّ؟ عَالِدٌ اللهُ فَأَنَارَ عِرْفَانِهَا مَعَ اللهِ مُنْكَرَةً لِأَوْثَانِهَا، عَابِدَةً نِيرَانِهَا،؟ عَلُّ أَدْيَانِهَا، عَكْفًا فِي فِرْقَاءِ الْأُمَّةِ (الله)؟ فِرَافًا - (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). غَمَمَهَا الْأَبْصَارُ عَن؟ وَجَلَّ بِهَمَّهَا، الْقُلُوبُ عَن وَكَشَفَ ظُلْمَهَا،

الصَّرَاطِ إِلَى الْقَوِيمِ، وَدَعَاهُمْ الدِّينِ؟ إِلَى وَهَدَاهُمْ الْعَمَائِيَّةَ، مِنْ وَبَصَّرَهُمُ الْغَوَائِيَّةَ، مِنْ وَأَنْقَذَهُمُ بِالْهَدَايَةِ، النَّاسِ فِي (مُحَمَّدٌ؟ أَب) قَامَ - (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). الْمُسْتَقِيمِ

الطبع-أعيان الشيعة). الْأُمَّةُ؟ إِلَى أَنْفُسِكُمْ، وَبُلْغَاؤُهُ؟ عَلُّ اللهِ وَوَحْيِهِ، وَأَمْنَاءُ دِينِهِ وَحَمَلَةٌ وَنَهْيِهِ، أَمْرُهُ نُصَبُ اللهِ عِبَادَ أَنْتُمْ - (ج1 ص 316 -الطبع الجديد)

السَّاطِعِ، وَالنُّورُ الصَّادِقُ وَالْقُرْآنُ النَّاطِقُ، اللهُ عَلَيْكُمْ، كِتَابٌ اسْتَخْلَفَهَا إِلَيْكُمْ، وَبَقِيَّةٌ قَدَّمَهُ وَعَهْدٌ فِيكُمْ، لَهُ حَقٌّ زَعِيمٌ... عِبَادَ اللهِ أَنْتُمْ - (ج1 ص -الطبع الجديد-أعيان الشيعة). أَشْيَاعُهُ بِهِ مُغْتَبِطٌ ظَوَاهِرُهُ، مُتَجَلِّيَةٌ بُرُهُ، سَرًا مِنْكَشِفَةٌ بَصَائِرُهُ، بَيِّنَةٌ اللَّامِعُ، وَالضِّيَاءُ (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)

وَمَحَارِمُهُ الْمَفْسُورَةُ، وَعَزَائِمُهُ الْمُنَوَّرَةُ، اللَّهُ حُجَجٌ تُنَالُ بِهِ بِمَاعُهُ اس نَجَاةٌ؟ إِنْ مُوَدَّ اتَّبَاعُهُ، الرَّضْوَانُ؟ إِنْ فَائِدٌ... اللَّهُ كِتَابٌ -10-
-أعيان الشيعة). الْمَكْتُوبَةُ وَشَرَائِعُهُ الْمَوْهُوبَةُ، وَرُخْصَةُ الْمُنْدُوبَةُ، فَضَائِلُهُ وَ الْكَافِيَةُ، وَبَرَاهِينُهُ الْجَالِيَةُ، وَبَيِّنَاتُهُ الْمُحَدَّرَةُ،
(ج1 ص 316 -جديد الطبع ال

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). الشَّرْكَ مِنْ لَكُمْ تَطْهِيراً الْإِيمَانَ اللَّهُ فَجَعَلَ -11-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). الْكِبِيرِ عَنِ لَكُمْ تَنْزِيلِهَا الصَّلَاةَ [اللَّهُ جَعَلَ] وَ -12-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). الرَّزْقِ فِي وَنَمَاءٍ لِلنَّفْسِ تَرْكِيَةً الرِّكَاءَةَ [اللَّهُ جَعَلَ] وَ -13-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). لِلْإِخْلَاصِ تَنْبِيئاً الصِّيَامِ... [اللَّهُ جَعَلَ] وَ -14-

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 USHIAATABAALJADEEDVOL 1. P316)

13. And rendered alms for the purity of your soul &. tlourishment &. 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) ..

(ج1 ص 316 -بع الجديد-الط-أعيان الشيعة). لِلَّذِينَ تَشِيدُوا الْحَجَّ [اللَّهُ جَعَلَ] وَ -15-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). لِلْقُلُوبِ تَنْسِيقاً الْعَدْلَ [اللَّهُ جَعَلَ] وَ -16-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). الْفِرْقَةَ مِنْ أَمَاناً وَ إِمَامَتَنَا لِلْمَلْتَةِ نِظَاماً طَاعَتَنَا [اللَّهُ جَعَلَ] وَ -17-

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة). وَالتَّفَاقِ الْكُفْرِ لِأَهْلِ وَدُلَا لِإِسْلَامِ عَزَّ الْجِهَادَ [اللَّهُ جَعَلَ] وَ -18-

19- 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 Imamate as a safety from Segregation & 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 AL JADEED, VOL I, P 316)

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

20- (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). لِلْعَامَّةِ الْمُنْكَرِ مُصْلِحَةً عَنِ وَاللَّهِ بِالْمَعْرُوفِ الْأَمْرَ [الله جعل] وَ-

21- (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). السَّخَطِ مِنَ وَقَايَةِ الْوَالِدِينَ بِرَّ [الله جعل] وَ-

22- (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). مِرَالُ فِ مِسْنَاءَ صَلَاةِ الْأَرْحَامِ [الله جعل] وَ-

23- (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). لِلذَّمَاءِ حَقْنَا الْقِصَاصِ [الله جعل] وَ-

24- (ج1 ص 316 -الطبع الجديد-أعيان الشيعة). لِلْمَغْفِرَةِ تَعْرِيبًا بِالذَّنْدِ الْوَفَاءِ [الله جعل] وَ-

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

21. And (Allah made) the kindness to parents as a protection (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 AL JADEED, 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 AL JADEED, 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)

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة) .لِلْبَخْسِ تَغْيِيرًا لِمَوَازِينِ وَالمَكَايِيلِ تَوْفِيَةً [الله جَعَلَ] وَ -25

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة) .الرَّجْسِ عَنِ تَنْزِيهِهَا الخَمْرِ شُرْبِ عَنِ النَّهْيِ [الله جَعَلَ] وَ -26

(ج1 ص 316 -الطبع الجديد-أعيان الش). اللّعنة عَنِ حِجَابِ القَدْفِ اجْتِنَابَ [الله جَعَلَ] وَ -27

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة) .لِلْعَفَةِ إِبْجَاباً السَّرْقَةِ تَرَكَ [الله جَعَلَ] وَ -28

(ج1 ص 316 -الطبع الجديد-أعيان الشيعة) .بِالرُّبُوبِيَّةِ لَهُ إِخْلَاصاً الشَّرْكَ اللهُ وَخَرَّمَ -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 ALJADEED, VOL 1, P 316)

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations, (evils). (A:YAN 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) refrainirng 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- أَبِي تَجِدُوهُ وَتَعْرِفُوهُ تُعْزِوهُ فَإِنْ ((رَحِيمِ رَوْفِ بِالمُؤْمِنِينَ عَلَيْكُمْ حَرِيصٌ عَنَيْتُمْ مَا عَلَيْهِ عَزِيْرٌ أَنْفُسِكُمْ مِنْ رَسُوْلٍ جَاءَكُمْ لَقَدْ ...))
تُبْجَهُمْ ضَارِباً المُشْرِكِينَ مَدْرَجَةً عَنِ بَانْدَارَةٍ، مَائِلاً صَادِعاً الرِّسَالَةَ قَبْلَ عِ الْيَوْمِ المَعْرِي وَنَعَمَ رِجَالِكُمْ، دُونَ عَمِي أَخَابِينَ وَ نَسَائِكُمْ دُونَ
؟ حَتَّ الدُّبُرِ وَوَلَّوْا الجَمْعَ انْهَزَمَ ؟ حَتَّ الهَامِ وَيَنْكُتُ الأَصْنَامَ، الحَسَنَةَ، يُكْسِرُ وَالمُوعِظَةَ بِالحِكْمَةِ رَبِّهِ سَبِيلِ ؟ إِنْ دَاعِيَا بِكُطْمِهِمْ أَخْذاً
عُقْدَةً وَانْحَلَّتْ النِّفَاقِ وَشَيْطَانِ وَطَاحَ الشَّيَاطِينِ، شَقَاتِيْقُ وَخَرَسَتْ الدِّينِ، رَعِيْمٌ وَنَطَقَ مَحْضِيهِ، عَنِ الحَقِّ اسْفَرَوُ صُبْحِهِ عَنِ اللَّيْلِ ؟ تَفَرَّ
(ج1 ص 316 -الطبع الجديدللبييض الخماص. (أعيان الشيعة مِنْ نَفَرٍ فِي الإِخْلَاصِ، بِكَلِمَةٍ وَفَهْتُمْ وَالشِّقَاقِ الكُفْرِ

القد وَتَقَاتُوْنَ الطَّرْقِ، تَشْرِبُونَ الأَقْدَامَ ؟ مُوْطِ وَ العَجَلَانَ وَفُيْسَةَ الطَّامِعِ، وَنَهْزَةَ الشَّرَابِ مَدَقَّةَ النَّارِ مِنْ حُفْرَةِ شِفَا ؟ عِلْ وَكُنْتُمْ -31
بِيَهُمْ مَنِي أَنْ وَبَعْدَ وَالتِّي اللَّنِيَا بَعْدَ (ص) مُحَمَّدٍ بِأَبِي ؟ وَتَعَالَ تَبَارَكَ اللهُ فَانْقَذَكُمْ حَوْلِكُمْ مِنَ النَّاسِ يَخْطَفُكُمْ أَنْ تَخَافُونَ خَاسِبِينَ أَدْلَهُ
ج1 ص -الطبع الجديد-أعيان الشيعة) "الله أَطْفَأَهَا لِلْحَرْبِ نَاراً أَوْقَدُوا كُلَّمَا" الكِتَابِ أَهْلِ وَمَرَدَّةَ العَرَبِ دُوبَانَ وَ الرَّجَالِ
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 around 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). Inspite of it that hefp(P.B.U.H) was involved & at war against the intrepid & the hungry wolves of Arab & the stubborn refractories of the people of the books (Jews & christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. (AYAN U SHIA ATABA ALJADEED. VOL I. P 316)

32- حَتَّ سَاجِدَةٌ رَاكِعَةٌ تَزَلُّ فَلَمْ جُمِعَتْهَا لَيْلَةٌ مَحْرَابِهَا فِي قَامَتِ السَّلَامُ عَلَيْهَا فَاطِمَةُ أُمِّي رَأَيْتُ: السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحَسَنِ قَالَ - لَا لِمَ أُمَاهُ يَا : لَهَا قَلْتُ بِشَيْءٍ لِنَفْسِهَا تَدْعُو وَلَا لَهُمْ، الدُّعَاءُ وَتُكْثِرُ وَتُسَمِّيهِمْ وَالْمُؤْمِنَاتِ لِلْمُؤْمِنِينَ تَدْعُو وَسَمِعْتُهَا الصُّبْحَ، عَمُودٌ اتَّضَحَ (ص22 - بيت الاحزان). الدَّارُ بُنِي، الْجَارُ ثُمَّ يَا : فَقَالَتْ ؟ لِغَيْرِكَ تَدْعِينَ كَمَا لِنَفْسِكَ تَدْعِينَ

33- بيت الاحزان) "رَجُلٌ يَرَاهَا وَلَا رَجُلًا؟ تَرَى لَا أَنْ" : فَقَالَتْ لِلْمَرْأَةِ؟ خَيْرٌ شَيْءٍ َوَّأ؟ : لَهَا وَالهِ عَلَيْهِ اللهُ؟ صَلَّ النَّبِيُّ قَالَ - (ص22)

34- وَقَدْ شَيْءٌ، صَلَاتِهَا أَمْرٌ فِي عَلَيْهَا لَيْسَ وَقَدْ ضَعِيفَةٌ وَبِدَّةٌ لِي إِنَّ : فَقَالَتْ السَّلَامُ عَلَيْهَا الرَّهَاءُ فَاطِمَةُ الصَّدِيقَةِ عِنْدَ امْرَأَةٍ حَضَرَتْ - الكَثْرَةَ مِنْ خَجَلَتْ ثُمَّ فَأَجَابَتْ عَشْرَتِ أَنْ؟ إِنْ تَلَّثَتْ ثُمَّ فَأَجَابَتْ فَتَنَّتْ ذَلِكَ، عَنِ السَّلَامِ عَلَيْهَا اطمَقُ فَأَجَابَتْهَا أَسْأَلُكَ، إِلَيْكَ؟ بَعَثْتَنِ وَتَقِيلُ بِحَمَلٍ سَطَحَ؟ إِنْ يَصْعَدُ يَوْمًا أَكْثَرِي مِنْ بَدَاكَ، أَرَأَيْتِ عَمَّا؟ وَوَسَلْ؟ هَاتِ: فَاطِمَةُ قَالَتْ اللهُ، رَسُولُ ابْنَةِ يَا عَلَيْكَ أَشَقُّ لَا فَقَالَتْ لَا أَنْ؟ فَأَحْرَ لَوْلَا الْعَرْشِ؟ إِنْ؟ الثَّرَّ بَيْنَ مَا مِلْءَ مِنْ بِأَكْثَرَ مَسْأَلَةٍ لِكُلِّ أَنَا أَكْثَرِيْتُ: َقَالَتْ : لا : عَلَيْهِ؟ فَقَالَتْ يَنْقُلُ دِينَارٍ أَلْفَ مِنْهُ كِرَاهُ (ج2 ص3 - بحار الأنوار). عَلَيَّ يَنْقُلُ

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 for 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 came to Fatima(S.W.A) & said 'I have a weak old mother w.who does not know a few problems about her Service (prayers). She has sent me towards you to question you (about them). :thus Fatima answered her (questions). And the number of her queries reached to ten & Fatima(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 inconvenience 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 carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars(nearly a hundred thousand miskal (unit of weight) of gold) & he may feel himself tired. She said No. Fatima(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 be more than it for each of the questions I may answer you. Therefore, I deserve it that I must not feel tired & exhausted.' (BIHAR UL ANVAR. VOL 2, f 3)

35- يَا رَحْمَ يُسَخِّطُكَ لِمَا وَالتَّجَنُّبُ يُرْضِيكَ بِمَا وَالْعَمَلُ طَاعَتِكَ وَالْهَمِي فِي نَفْسِي فِي شَأْنِكَ وَعَظْمُ فِئْتِي فِي نَفْسِي ذَلَّلَ اللَّهُمَّ - (ج1 ص323 - الطبع الجديد - أعيان الشيعة). الرَّاحِمِينَ

36- لِي، تُقَدِّرَ لَمْ مَا طَلَبَ فِي تَعْنِي لَا اللَّهُمَّ تَوْفِيَّتِي إِذَا؟ أَرْحَمَنِي وَأَغْفِرْ لِي أَبْقِيَّتِي مَا أَبْدَأُ؟ وَعَافِي؟ وَاسْتُرْنِي رِزْقَتِي بِمَا قَنَعَنِي اللَّهُمَّ - (ج1 ص323 - الطبع الجديد - أعيان الشيعة). سَهْلًا مُيَسَّرًا فَاجْعَلْهُ عَلَيَّ قَدْرَتَهُ وَمَا

37- وَلَا بِه لِي تَكْفَلْتِ بِمَا تُشْغِلْنِي وَلَا لَهُ؟ خَلَقْتِنِي لِمَا؟ فَرَّغْتِنِي لِلَّهِمْ كَمَا كَفَيْتَنِي، أَمْ خَيْرَ عَلَيَّ نِعْمَةً لَهُ مِنْ كُلِّ وَالدِّيَّ عَنِّي كَافٍ اللَّهُمَّ - (ج1 ص323 - الطبع الجديد - أعيان الشيعة). أَسْأَلُكَ وَأَنَا؟ تَرَحُّمِنِي وَلَا أَسْتَغْفِرُكَ وَأَنَا؟ تُعَذِّبُنِي

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

غوايا الزمان؟ مَدَّ يَسْمُ لَا أَنْ أَحْمَدُ تُرْبَةَ شَمِّ مَنْ؟ عَلَّ مَاذَا

(ج4 ص113 - اعلام النساء) لِيَالِيَا صِرْنَ الْإِيَّامُ؟ عَلَّ صُبَّتْ لَوَانَتْهَا مَصَانِبُ عَلَيَّ صُبَّتْ

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- فَلْيَبْكِيهِ الرَّجْفَانِ كَثِيرَةً عَلَيْهِ أَسْفًا كَثِيرَةً ۚ النَّبِّ بَعْدَ مِنَ فَالْأَرْضُ الْعَصْرَانَ النَّهَارِ وَأُظْلِمَ شَمْسُ وَكُوِّرَتِ السَّمَاءُ آفَاقُ أُغْبِرَ : ايضاً - ضَوْؤُهُ الْمُبَارَكِ الرَّسْلِ خَاتِمِ يَا وَالْأَرْكَانِ دُوَالْأَسْتَارِ وَالْبَيْتِ جُودَهُ الْعَظِيمِ طُودُ آلِ وَلِيِّكَ يَمَانِ مَضْرُوكِ وَتَلْبِكِيهِ وَغَرْبِهَا الْبِلَادِ شَرْقُ (ج 4 ص 113 -اعلام النساء) الْفُرَّانِ مُنْزَلٌ عَلَيْكَ ؟ صَلَّ

40- وَلَا هُمْ فَأَشْهَدَ قَوْمُكَ وَاخْتَلَّ وَابِلُهَا لِأَرْضِ | فَقَدْ فَقدْنَاكَ إِنَّا تَكْتُرُ الْخَطْبُ لَمْ شَاهِدَهَا لَوْ كُنْتَ وَهَنْبَةُ أَنْبَاءِ بَعْدَكَ كَانَ قَدْ : وايضاً - (ج 4 ص 113 -اعلام النساء) تَغِبَ

39. the dust of sorow 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)

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.

1. Childhood, duration nearly ten years.
2. Duration in the service of prophet(P.S.t/Il.) nearly 23 years.
3. Duration of avoiding the Govt machinary 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 ofGhadeer khumIn 'he presence of nearly one hundred thousand pllgrl- * cmpanions ofI"rophet. SUt unfortunately after the sad demise oftbe I"rophet ~usllms turned down the ordain of ALLAn * I"rophet hy rejecting his caliphate. creating a split * Ideologkal difference with the true school of Islamk Ideology presemed by the holy Prophe (PBUH).

عن أمير المؤمنين علي عليه السلام حديثاً أربعون

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

2- إله عبادِهِ عُهُودٍ وَمِنْ عِبَادَتِهِ،؟ إله عبادِهِ عِبَادَةٌ مِنْ عِبَادَتِهِ لِيُخْرِجَ بِالْحَقِّ وَسَلِّمَ وَإِلَيْهِ عَلَيْهِ اللهُ؟ صَلَّى مُحَمَّدًا بَعَثَ؟ تَعَالَى اللهُ فَإِنَّ -2 (الكاف؟ ج8 ص386 فروغ). وَلَايَتِهِ؟ إله عِبَادِهِ وَلَايَةٌ طَاعَتِهِ، وَمِنْ؟ إله عِبَادِهِ طَاعَةٌ مِنْ وَ عُهُودِهِ،

3- الْقُرْآنَ بَعْدَ أَحَدٍ؟ عَلَّ لَيْسَ أَنَّهُ وَعَلَّمُوا،؟ عَمُّ مَنْ وَنُقْصَانٍ،؟ هُدًى فِي زِيَادَةٍ نُقْصَانٍ أَوْ بِزِيَادَةٍ عَنْهُ قَامَ إِلَّا أَحَدُ الْقُرْآنِ هَذَا مَا جَالَسَ -3 (الحياءة ج2 ص101). َّ؟ عِنْ مِنَ الْقُرْآنِ قَبْلَ لِأَحَدٍ وَلَا فَاقَّةً، مِنْ

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- نهج البلاغه لصبح). بِهِ الرِّضَا وَإِثْمٌ بِهِ الْعَمَلُ إِثْمٌ إِثْمَانٌ بَاطِلٌ فِي خَلِّ دَا كَلِّ؟ لَعَوَ، مَعَهُمْ فِيهِ كَالدَّخْلِ قَوْمٌ يَفْعَلُ؟ الرِّاضِ -4 (الصالح، قصار الحكم 154، ص499)

5- شَعْبٍ أَرْبَعٍ؟ عَلَّ مِنْهَا وَالصَّبْرُ. الْجِهَادُ وَالْعَدْلُ وَالْيَقِينُ وَالصَّبْرُ؟ عَلَّ: دَعَائِمُ أَرْبَعٍ؟ عَلَّ الْإِيمَانُ: فَقَالَ الْإِيمَانُ، عَنِ السَّلَامِ عَلَيْهِ سَلَّمَ -5 فِي زَهْدٍ وَمِنْ الْمُحَرَّمَاتِ، اجْتَنَّبَ النَّارَ مِنْ أَشْفَقَ مَنْ وَالشَّهَوَاتِ عَنِ سَلَا الْجَنَّةِ؟ إِنْ اشْتَقَّ فَمَنْ: وَالتَّرْقُوبُ وَالرُّهْدُ وَالشَّقَقُ الشَّقَقُ؟ عَلَّ بِالْمَعْرُوفِ، الْأَمْرُ؟ عَلَّ: شَعْبٍ أَرْبَعٍ؟ عَلَّ مِنْهَا وَالْجِهَادُ... الْخَيْرَاتِ؟ إِنْ سَارَعَ الْمَوْتَ ارْتَقَبَ وَمَنْ بِالْمُصِيبَاتِ، اسْتَهَانَ الدُّنْيَا الْمُنْكَرَ أَرْغَمَ عَنِ؟ نَهَ وَمَنْ الْمُؤْمِنِينَ، ظُهُورَ شَدَّ بِالْمَعْرُوفِ أَمَرَ فَمَنْ الْفَاسِقِينَ، وَشَنَّانَ الْمَوَاطِنِ فِي وَالصِّدْقِ الْمُنْكَرِ، عَنِ؟ وَاللَّهِ نَهَج). الْقِيَامَةِ يَوْمَ وَأَرْضَاهُ لَهُ اللهُ غَضِبَ اللهُ وَغَضِبَ الْفَاسِقِينَ؟ شَنَّ عَلَيْهِ، وَمَنْ مَا؟ قَضَى الْمَوَاطِنِ فِي صَدَقَ كَافِرِينَ، وَمَنْ أَلْ أُتُوفَ (البلاغه لصبحيالصالح، قصار الحكم 31، ص473)

6- رَغْبَةً عَنْهُ تَرَكَهُ فَمَنْ الْوَثِيقَةُ وَجَنَّتُهُ الْحَصِينَةُ اللهُ وَدَرَعُ؟ التَّقْوَى لِبَاسٌ وَهُوَ يَأْتِيهِ أَوَّلًا لِخَاصَّةِ اللهُ فَتَحَهُ الْجَنَّةِ أَبْوَابِ مِنْ بَابِ الْجِهَادِ فَإِنَّ -6 (نهج البلاغه لصبحي الصالح، الخطبة 27، ص69). الذَّلِيلُ تَوْبَتِ اللهُ أَلْبَسَهُ

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

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 (holywar) 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)

الباطل أن فلو الله دين غير؟ عل رجالاً رجالاً عليها؟ ويتوَلَّ اللهُ كتابُ فيها يُخالفُ تُبَدِّعُ وَأَحْكَامُ تُتَّبَعُ أهواءُ الفتنِ وُفُوعُ بَدءِ إِنَّمَا-
ذَاهٍ مِنْ يُؤَخِّدُ وَلَكِنَّ الْمُعَانِدِينَ، السُّنُّ عَنْهُ انْقَطَعَتْ الْبَاطِلُ لَبْسٍ مِنْ خَلَصَ الْحَقُّ أَنْ وَلَوْ مُرْتَادِينَ،؟ عَلَّ يَخْفَ لَمْ الْحَقُّ مِرَاجٍ مِنْ خَلَصَ
نَهَجِ الْبَلَاغَةِ).؟ الْحُسْنُ اللهُ مِنْ لَهُمْ سَبَقَتْ الَّذِينَ وَيَنْجُو أَوْلِيَائِهِ؟ عَلَّ الشَّيْطَانُ يَسْتَوْلِي فُهَيْلِكَ فِيمَرْجَانِ ضِعْفُ هَذَا وَمِنْ ضِعْفُ
(لصبي الصالح، الخطبة 50، ص 88)

8- (البحار/ج68/ص120). أهله تعرف حقَّ ال فاعرف الحقَّ بآية بل بالرجال يعرف لا الله دين إنَّ

(غررالحكم، الفصل 85 ، الحديث 219). حُرّاً سُبْحَانَهُ اللهُ جَعَلَكَ فَقَدْ غَيْرِكَ عَبْدٌ تَكُونَنَّ لَا -9

وَيُعْظَمَانِ الثَّوَابِ يُضَاعَفَانِ نَوْلَكَ رِزْقٍ مِنْ يُنَاقِصَانِ وَلَا أَجَلَ، مِنْ يُقَرِّبَانِ لَا الْمُنْكَرِ عَنِ ۚ وَاللَّهِ بِالْمَعْرُوفِ الْأَمْرَ إِنَّ -10
(غررالحكم، الفصل 8، الحديث 272). جَانِرٍ إِمَامٌ عِنْدَ عَدْلِ كَلِمَةٌ مِنْهُمَا الْأَجْرُ، وَأَفْضَلُ

(غررالحكم، الفصل 77، الحديث 547). الْمُكَافَاةُ حُسْنٌ يُصْلِحُهُ الْمُدَارَةُ حُسْنٌ يُصْلِحُهُ لَمْ مَن -11

7. Indeed, the erupting of sedition & iniquity is due to the following of lustful desires & the artificial laws & rules, those orders & laws which are against the book of Allah. And a group of men stands up to defend those as against the religion & constitution of Allah. If falsehood had completely segregated from the righteousness, it would not have remained concealed & hidden from those who are in the search of truth.

And if the righteousness had been purified from the falsehood the tongues of the enemies & rivals would have shortened from it. But they fetch a piece of right & a piece & part of falsehood & mix !!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 & stopping from the evil doings do neither draw the death closer nor diminishes & decreases the sustenance. Instead these increase the reward & turn it into a great one. And the superior of the two is uttering the word of justice before the tyrant & oppressive ruler. (GHARAR AL HIKAM CHPTER 8, HADIETH 272)

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)

عَنْ بَنَسِكِهِ فِسْقِهِ، وَهَذَا عَنْ بِلِسَانِهِ بَصْدُ هَذَا. نَابِيكُ الْقَلْبِ جَاهِلٌ فَاسِقٌ، وَرَجُلٌ اللِّسَانِ عَلِيمٌ رَجُلٌ الدُّنْيَا مِنْ رَجُلَانِ ظَهَرِي قَطَعَ -12
هَلَاكُ عَلِيٍّ يَا: يَقُولُ (ص) اللهُ رَسُولٌ سَمِعْتُ؟ فَإِنَّ مَفْتُونٍ، كُلُّ قِتْنَةٍ أَوْلِيكَ. الْمُتَعَدِّدِينَ مِنَ الْعُلَمَاءِ، وَالْجَاهِلِ مِنَ الْفَاسِقِ قَاتِقُوا. بِجَهْلِهِ
(روضة الواعظين ص6)(الحياة ج2 ص337). اللِّسَانِ عَلِيمٌ مُنَافِقٌ كُلُّ يَدِي؟ عَلِ أُمَّتِي

13- الإِسَاءَةُ لِأَهْلِ الإِحْسَانِ، وَتَدْرِيبًا فِي الإِحْسَانِ لِأَهْلِ تَزْهِيدًا ذَلِكَ فِي سَوَاءٍ، فَإِنَّ بِمَنْزِلَةِ عِنْدَكَ؟ وَالْمُسِيءُ الْمُحْسِنُ يَكُونَنَّ لَا وَ -
(نهج البلاغة لصبحي الصالح، الكتاب 53، ص430) الإِسَاءَةُ؟ عَلِ

نهج البلاغة لصبحي). هُوَ أَضْرُمْنُهُ مَا عَلَيْهِمُ اللَّهُ الْإِفْتَحَ دُنْيَاهُمْ لِاسْتِصْلَاحِ دِينِهِمْ أَمْرٌ مِنْ شَيْنِ النَّاسِ يَتْرُكُ لَـ14-
(الصالح، قصار الحكم 106، ص 487)

شَاخِصٌ فَالْبَصِيرُ مِنْهَا هَاوِرَاءَ الدَّارِ أَنْ بَصْرُهُ، وَيَعْلَمُ يَنْفُذُهَا وَالْبَصِيرُ شَيْنًا، وَرَاءَهَا مِمَّا رُصِيْبِيَال،؟ الْأَعْمُ بَصْرٌ؟ مُنْتَهَى الدُّنْيَا وَإِنَّمَا -15-
نهج البلاغة لصبحي الصالح، الخطبة 133، ص 191). مُتْرَوِّدٌ لَهَا؟ وَالْأَعْمُ مُتْرَوِّدٌ، مِنْهَا وَالْبَصِيرُ شَاخِصٌ، إِلَيْهَا؟ وَالْأَعْمُ

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 provision of journey from it But the blind one makes provision for it. (NEHJUL BALAGHA LE SABEEH AL SALEH, SERMON 133, P 191)

16- أَنْ تُحِبُّ لَا كَمَا تُظَلِّمُ لِنَفْسِكَ، وَلَا مَاتَكَرَهُ لَهُ وَآكَرَهُ لِنَفْسِكَ تُحِبُّ مَا لِعَيْرِكَ حَيْبٌ غَيْرِكَ، فَأَوْبَيْنَ بَيْنَكَ فِيمَا مِيزَانًا نَفْسِكَ وَاجْعَلْ مِنْكَ، لَهُمْ بِهِ؟ مَا تَرْضَى لَكَ النَّاسَ مِنْ أَرْضٍ غَيْرِكَ، مِنْ تَسْتَقْبِحُ مَا نَفْسِكَ مِنْ وَالسْتَقْبِحُ إِلَيْكَ يُحْسِنُ أَنْ تُحِبُّ كَمَا وَأَحْسِنُ تُظَلِّمُ (تحف العقول ص 74). لَكَ يُقَالُ أَنْ تُحِبُّ لَا مَا تَقُلُ تَعْلَمُ، وَلَا مَا كُلُّ تَقُلُ لَا تَعْلَمُ، بَلْ بِمَا لَا تَقُلُ لَا وَ

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

دَخَلَ قَلْبُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ وَرَعَهُ قَلٌّ وَمَنْ وَرَعَهُ، قَلَّ حَيَاؤُهُ قَلٌّ وَمَنْ حَيَاؤُهُ، قَلَّ خَطَاؤُهُ كَثُرَ وَمَنْ خَطَاؤُهُ كَثُرَ كَلَامُهُ كَثُرَ مِنْ -18 (تحف العقول ص89). النَّارِ

(غر الحکم، الفصل 85، الحديث 40). قَالَ مَا ؟ وَانظُرْ إِنْ قَالَ مَنْ ؟ إِنْ تَنْظُرُ لَا -19

وَفَهْمُ فِكْرَةٍ فِيهِ لَيْسَ سَكُوتٌ سَهْوٌ، وَكُلُّ فَهْمٍ اِعْتِبَارٌ فِيهِ لَيْسَ نَظَرٌ فَكَلٌّ: وَالْكَلامُ النَّظَرُ وَالسُّكُوتُ: خِصَالٌ ثَلَاثٌ ؟ فِ الْخَيْرِ كُلُّهُ جُمِعَ -20 النَّاسُ وَأَمِنْ خَطِيئَتِهِ ؟ عَلٌّ ؟ وَبِكَ ذِكْرٌ أَوْ كَلَامُهُ فِكْرَةٌ وَسُكُوتُهُ عِبْرَةٌ نَظَرُهُ كَانَ لِمَنْ ؟ فَطُوبِ لِمَنْ ذَكَرَ فِيهِ لَيْسَ كَلَامٌ وَكُلٌّ: غَفْلَةٌ (تحف العقول ص215). شَرَّهُ مِنْ

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 meditation 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)

سُبْحَانَهُ، اللهُ مَعْصِيَةٌ فِي إِلا شَيْءٍ، كُلٌّ فِي يُطْبِعُهُ أَنْ أَوْلَادٍ ؟ عَلٌّ الْوَالِدِ فَحَقُّ حَقًّا، الْوَالِدِ ؟ عَلٌّ لِلْوَالِدِ حَقًّا، وَإِنَّ الْوَالِدِ ؟ عَلٌّ لِلْوَالِدِ إِنَّ -21، نَهْجُ الْبَلَاغَةِ لِصَبْحِي الصَّالِحِ، قِصَارُ الْحِكْمِ (399). الْقُرْآنُ أَدَبُهُ، وَيُعَلِّمُهُ وَيُحَسِّنُ إِسْمَهُ، يُحْسِنُ أَنْ الْوَالِدِ ؟ عَلٌّ الْوَالِدِ وَحَقُّ

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22- وَحِيَّهِ، وَمُصَلِّ النَّبِيَّاءِ اللهُ، وَمَهْبِطُ مَسْجِدٍ . مِنْهَا تَرَوَدُ لِمَنْ ؟ عَنْهَا، وَدَارُ غِنٍ فَهَمَّ لِمَنْ وَدَارُ عَافِيَةٍ صَدَّقَهَا لِمَنْ دَارُ صِدْقِ الدُّنْيَا- نَفْسِهَا، فَشَوَّقَتْ وَنَعَتْ بِفِرَاقِهَا، بَيْنِيهَا، وَنَادَتْ وَقَدَّأَنْتَ ذَايَدُومَهَا؟ فَمَنْ الْجَنَّةُ، فِيهَا وَرَبِحُوا الرَّحْمَةَ، فِيهَا اِكْتَسَبُوا مَتَجَرَّ أَوْلِيَائِهِ، وَمَلَائِكَتِهِ؟ مَتَ بِنَعْرِيرِهَا وَالْمُعْتَرُّ لِلدُّنْيَا الدَّامُ أَيُّهَا فَيَا وَتَرَّ هَيْباً وَتَرَّ غَيْباً وَتَحْذِيرَآ، الْبَلَاءِ، تَخْوِيفَآ؟ إِنْ بِنَلَانِهَا السُّرُورِ، وَحَدَّرَتْ َ؟ إِنْ بِسُرُورِهَا؟ (بحار 77 ص418؟ النَّرُّ تَحْتَ أُمَّهَاتِكَ بِمَضَاجِعِ أَمْ؟؟ الْبَلُّ مِنْ أَبِيكَ غَرَّتَكَ؟ أَيْمَصَارِعِ

23- فَيُنْسِي الأَمَلَ طُولَ الحَقِّ، وَأَمَّا عَنِ فَيَصُدُّ؟ الهُوَ اتِّبَاعُ فَأَمَّا الأَمَلِ، لوطُو،؟ الهُوَ اتِّبَاعُ: اثْنَانِ عَلَيكُمُ أَحَافُ مَا اخْرَفَ إِنْ النَّاسُ أَيُّهَا -23 (نهج البلاغة لصبحي الصالح، الخطبة42، ص83). الأخرّة

24- وَبَيِّنَ بَيْنَهُ مَا اللهُ أَحْسَنَ اللهُ وَبَيِّنَ بَيْنَهُ فِيمَا أَحْسَنَ وَمَنْ هُوَ، دُنْيَا أَمَرَ اللهُ كِفَاةً لِدِينِهِ عَمَلٍ وَمِنْ عِلَانِيَتِهِ، اللهُ أَصْلَحَ سَرِيرَتُهُ أَصْلَحَ مِنَ -24 (نهج البلاغة لصبحي الصالح، قصار الحكم423، ص551). النَّاسِ

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 & sometirle it warns. (And at times) it persuades & incites & terrifies. So oh you who mentions ill of the world, where as you are yourself fascinated & charmed by the deceptions of the world. When has it ever deceived you?

Was it when it handed over your fore fathers to perishing, annihilation & decay? or when it made your mothers disappear under the dust? (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 & apparent affairs) And the person who practices for his religions, Allah suffices & completes his worldly affairs. And the one who rectifies & beautifies what is between him & Allah. Allah beautifies & improves what goes between him & the people (relations). (NEHJUL BALAGHA LE SABEEH AL SALEH QISAR UL HIKAM 423, P 551)

25- فَمَا لِلَّهِ أَعْدَاءُ يَكُونُوا أَوْلِيَاءَهُ، وَإِنْ يُضَيِّعَ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّ اللَّهَ فِي أَنْفُسِ أَوْلِيَاءِهِ وَوَلَدَكَ أَهْلَكَ يَكُنْ وَوَلَدِكَ، فَإِنْ بِأَهْلِكَ شَغَلَكَ أَكْثَرَ تَجَعَّلَنَّ لَا - (نهج البلاغة لصبحي الصالح، قصار الحكم 352، ص 536) الله؟ بِأَعْدَاءِ شَغَلَكَ وَ هَمَّكَ

26- (بحار الانوار ج 78 ص 37). يُحْسِنُ مَا أَمْرُهُ كُلِّ قِيَمَةٍ -

27- (نهج البلاغة لصبحي الصالح، قصار الحكم 346، ص 535). تُقَطِّرُهُ مَنْ عِنْدَ فَانظُرِ السُّؤَالَ يُقَطِّرُهُ جَامِدٌ وَجِهَكَ مَاءٌ -

28- (الحج، قصار الحكم 454، ص 555 نهج البلاغة لصبحي الصالح) ...جِيفَةٌ وَأَخْرَهُ نُطْفَةٌ أَوْلَاهُ وَالْفَخْرِ ائِمَّ لَابِنِ مَا -

29- يَدَّعِ وَلَا إِلَهَ إِلَّا اللَّهُ مَكْرٍ مِنْ يُؤْمِنُهُمْ وَلَا إِلَهَ إِلَّا اللَّهُ رَحْمَةً مِنْ يُفْتَنُهُمْ وَلَا إِلَهَ إِلَّا اللَّهُ مَعَاصِي فِي النَّاسِ يُرْخِّصُ لَمْ مِنَ الْفَقِيهِ حَقَّ بِالْفَقِيهِ أَخْبِرْكُمْ أَلَا - تَدْبِيرٌ فِيهَا لَيْسَ قِرَاءَةً فِي خَيْرٍ وَلَا تَفَكُّرٌ هَيْفَ، لَيْسَ عِلْمٌ فِي خَيْرٍ وَلَا تَفَقُّهُ، فِيهَا يَسْرُ عِبَادَةً فِي خَيْرٍ وَلَا مَاسِوَاهُ، إِنْ عَنَهُ رَغْبَةُ الْقُرْآنِ (بحار الانوار ج 78 ص 41)

30- (نهج البلاغة لصبحي الصالح، قصار الحكم 105، ص 529). قَطُّ غَيْرٌ زَنْ مَا -

25. Do not make the most of your work & bussiness pertaintent & 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 corpses. (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 beneficence in it. And there is no beneficence in the knowledge which lacks pondering & contemplation and no beneficence 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- (نهج) الاخرتهم في الدنيا اهل يشاركهم ولم دنياهم في الدنيا اهل فشاركوا الاخرة و اجل الدنيا بعاجل ذهبا المتقين ان- (البلاغة لصبحي الصالح، الكتاب 27، ص 383)

32- (اصول الكاف؟ ج 2 ص 340). وَجِدَّةُ هَزَلَةٍ الْكِذْبِ يَتْرُكُ حَتَّى الْإِيمَانَ طَعْمَ عَبْدٍ يَجِدُ لَا-

33- أَحْرَزْتَ لِدِينِكَ تَبَعًا دُنْيَاكَ جَعَلْتَ إِنْ الْخَاسِرِينَ مِنَ الْآخِرَةِ فِي وَكُنْتَ وَدُنْيَاكَ دِينَكَ أَهْلَكَتَ لِدُنْيَاكَ تَبَعًا دِينَكَ جَعَلْتَ إِنْ - (غرر الحكم، الفصل 10، الحديث 44_45). الْفَائِزِينَ مِنَ الْآخِرَةِ فِي وَكُنْتَ وَدُنْيَاكَ دِينَكَ

34- (نهج البلاغة). الْعَاقِلُ ذُو اللَّبِّ الْجَاهِلُ، وَيَحْدَرُهَا الْغِرُّ إِلَيْهَا؟ يَهُو جَوْفِيهَا، فِي النَّاقِعِ وَالسُّمُّ مَسُّهَا الْحَيَّةُ، لَيِّنٌ كَمَثَلِ الدُّنْيَا مَثَلٌ - (الصبحي الصالح، قصار الحكم 119، ص 489)

35- سَبِيلِ؟ عَلٌّ مُتَعَلِّمٌ رَبَانِيٌّ، وَفَعَالِمٌ ثَلَاثَةُ النَّاسِ: لَكَ أَقُولُ مَا عَنِّي أَوْعَاها، فَاَحْفَظْ فَخَيْرُهَا أَوْعِيَّةُ الْقُلُوبِ هَذِهِ إِنَّ زِيَادَ بَيْنَ كَمِيلٍ يَا - (نهج البلاغة) وَثَبِيقُ رُكْنٍ؟ إِنْ يَلْجَأُوا بِنُورِ الْعِلْمِ، وَلَمْ يَسْتَضِيئُوا رِيحًا، أَلَمْ كُلَّ مَعَ يَمِيلُونَ نَاعِقِي كُلِّ أَتْبَاعِ رَعَاغٍ وَهَمَجٍ نَجَاةٍ، (الصبحي 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- يَسْتَجِيبَنَّ وَلَا ذَنْبَهُ، إِلَّا يَخَافَنَّ وَلَا رَبَّهُ، إِلَّا مِنْكُمْ أَحَدٌ يَرْجُونَ لَا: أَهْلًا لِذَالِكَ لَكَانَتْ الْإِبِلُ أَبَاطُ إِلَيْهَا لَوْضَرَ بَنُتْهُمْ بِخَمْسٍ أَوْ صِيكُمُ الْإِيمَانِ مِنَ الصَّبْرِ بِاصْبِرْ، فَإِنَّ يَتَعَلَّمَهُ، وَعَلَيْكُمْ أَنْ الشَّيْءَ يَعْلَمُ لَمْ إِذَا أَحَدٌ يَسْتَجِيبَنَّ وَلَا أَعْلَمُ، لَا: يَقُولُ أَنْ يَعْلَمُ لَا عَمَّا سُئِلَ إِذَا مِنْكُمْ أَحَدٌ نَهَجَ الْبَلَاغَةَ لَصَبْحِي الصَّالِحِ). مَعَهُ صَبْرٌ لَا إِيْمَانٍ فِي مَعَهُ، وَلَا لِرَأْسِ جَسَدٍ فِي خَيْرِ الْجَسَدِ، وَلَا مِنْ كَالرَّأْسِ (قصار الحكم 82، ص 482)

37- نَهَجَ الْبَلَاغَةَ لَصَبْحِي الصَّالِحِ). إِلَيْكُمْ خَنُوا عِشْتُمْ عَلَيْكُمْ، وَإِنْ بَكُوا مَعَهَا مِثْمُ إِنْ مُخَالَطَةَ النَّاسِ خَالِطُوا- (قصار الحكم 10، ص 470)

38- (نَهَجَ الْبَلَاغَةَ لَصَبْحِي الصَّالِحِ، قصار الحكم 337، ص 534). بِلَاوَتَرٍ؟ كَالرَّامِ لِاعْمَلِ بِالدَّاعِي- 38-

39- (عُرر الحكم، الفصل 18، الحديث 119). بِالْأَمَلِ لَا الْجَنَّةَ تَحْصُلُ بِالْعَمَلِ- 39-

40- (نَهَجَ الْبَلَاغَةَ لَصَبْحِي الصَّالِحِ، قصار الحكم 297، ص 529). الْأَعْتِبَارَ وَأَقَلَّ الْعِيَزَ أَكْثَرَ مَا- 40-

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. Excercise 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 anygood & beneficence, (similary) 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 BAI.AGHA)

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)

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 Jadaah, in Medina.

Grave: In the graveyard of Baqi situated in Medina. Duration of life: Three parts 1. 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.

عن الامام الحسين عليه السلام حديثاً اربعون

...معادته فإليه ماتَ وَمَنْ رَزَقُهُ، فَعَلَيْهِ عَاشَ وَمَنْ نَفْسِهِ، فِي مَا عَلِمَ سَكَتَ وَمَنْ كَلَامَهُ، سَمِعَ تَكَلَّمَ مَنْ؟ أَلَذَّ بِلِلَّهِ الْحَمْدُ -1
(بحار الانوار ج 78 ص 112)

في قَوْلِ الْمُوَاسَا الْعَثْرَةَ إِقَالَةَ؟ عَلَ فَآخِهِ الْعِشْرَةَ وَرَضِيَتِ الْخَبْرَةَ اسْتَنْبَطَتْ فَأَذَا وَمَصَادِرُهُ مَوَارِدُهُ تَعْرِفَ؟ حَتَّى أَحَدًا تُؤَاخِ لَا بُنَيَّ يَا -2
(تحف العقول ص 233). الْعُسْرَةَ.

تَحْف). الشُّبُهَاتِ مِنْ طَهْرٍ مَا الْقُلُوبِ أَسْلَمَ بِهِ، وَأَنْتَفَعَ التَّذْكَيرَ؟ وَعَ مَا الْأَسْمَاعِ وَأَسْمَعَ مَذْهَبَهُ الْخَيْرِ؟ فَنَفَذَ مَا الْأَبْصَارِ أَبْصَرَ إِنَّ -3
(العقول ص 235)

4- (تحف العقول ص225). العُدُوَّ عَنِ النَّكُورِ الصَّدِيقِ؟ عَلَّ الْجُرْأَةُ قَالَ الْجُبْنُ فَمَا قِيلَ -

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 (veiws) 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)

5- (بحار الانوار ج78 ص113). طَرِيقاً لِإِعْتِدَارِ مَايَبْنَهُ وَاجْعَلِ بِالْعُقُوبَةِ الذَّنْبِ تُعَاجِلِ لَا-

6- (بحار الانوار ج78 ص111). جَمِيعاً الذَّارِ ان تُدْرِكَ بِالْعَقْلِ-

7- (بحار الانوار ج78 ص111). الْجَهْلِ مِثْلَ فَقْرٍ لَا-

8- (بحار الانوار ج78 ص111). تَعْلَمَ لَمْ مَا لِمَتَاءَ أَوْ عِلْمَكَ اتَّقِنْتَ قَدْ فَتَكُونَ غَيْرِكَ عِلْمٌ تَعْلَمَ وَ عِلْمَكَ النَّاسَ عِلْمٌ-

9- (بحار الانوار ج78 ص102). الْحُقُوقِ الصَّنِيعَةِ، وَأَدَاءِ وَتَعَهُدِ الْكَنْفِ، وَلَيْسَ النَّفْسِ وَإِعْزَازُ الدِّينِ، حِفْظُ قَالَ الْمُرُوءَةُ؟ فَمَا قِيلَ -

10- (ار ج78 ص111بحار الانوار). حَاسِدٍ مِّنْ يَّمْظَلُومٍ أَشْبَهَ ظَالِمًا مَا رَأَيْتَ -

11- (بحار الانوار ج78 ص111). بِالْجَمِيلِ النَّاسِ مُعَاشِرَةُ الْعَقْلِ رَأْسُ -

12- (بحار الانوار ج78 ص114). وَالرَّخَاءِ شِدَّةٌ؟ فِ الْوَفَاءِ الْآخَاءِ -

13- (بحار الانوار ج78 ص115). عَلَيْكَ غُرُضٌ وَقَدْ حَظَّكَ تَرَكْتُ الْجِرْمَانَ -

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)

14- (تحف العقول ص225). الْمَسْأَلَةُ قَبْلَ بِالْعَطِيَّةِ دَاءُ الْإِبْتِغَالِ قَالَ الْكَرْمُ؟ فَمَا قِيلَ -

15- (تحف العقول ص229). كَثِيرًا بَاطِلًا بِأُدْنَيْكَ تَسْمَعُ وَقَدْ الْحَقُّ فَهُوَ بِعَيْنَيْكَ رَأَيْتَ مَا أَلْصَابِعِ، أَرْبَعٌ وَالْبَاطِلِ الْحَقُّ بَيْنَ -

16- (تحف العقول ص233). مِنْ الطَّلَبِ فِي السُّنَّةِ، وَالْإِجْمَالِ مِنَ الْفَضْلِ ابْتِغَاءَ الْمُسْتَسْلِمِ، فَإِنَّ اتَّكَالَ الْقَدْرِ؟ عَلٌّ لَتَتَكَرَّرَ وَلَا الْغَالِبِ، جِهَادَ الطَّلَبِ تُجَاهِدِ لَا -

17- (تحف العقول، ص223). هِمُّ رُشْدٍ؟ إِنْ هُدُوا إِلَّا قَوْمٌ تَشَاوَرُوا مَا -

18- :صَالِحٌ لَهُ كَانَ أَخٌ وَصَفٍ فِي السَّلَامِ عَلَيْهِ وَقَالَ -

إِلَّا يُمْدِيدًا فَلَا الْجَهَالَةَ سُلْطَانَ مِنْ خَارِجًا عَيْنِهِ، كَانَ فِي الدُّنْيَا صِغَرَ؟ عَيْنٍ فِي بِهِ عَظَمٌ مَا رَأْسٌ وَكَانَ؟ عَيْنٍ فِي النَّاسِ أَعْظَمٌ مِنْ كَانَ جَاءَ فَإِذَا مُسْتَضْعَفًا ضَعِيفًا كَانَ الْفَائِلِينَ، بَدَّ قَالَ فَإِذَا صَامِتًا ذَهْرَهُ أَكْثَرَ يَتَّبَرَّمُ، كَانَ يَتَسَخَّطُ، وَلَا يَشْتَكِي، وَلَا لَا كَانَ لِمَنْفَعَةٍ، ثِقَةٍ؟ عَلٌّ؟ عَلٌّ يُغْلَبُ لَمْ الْكَلَامِ؟ عَلٌّ غُلِبَ إِذَا كَانَ يَقُولُ أَنْ؟ عَلٌّ مِنْهُ أَحْرَصَ يَسْتَمِعُ أَنْ؟ عَلٌّ الْعُلَمَاءِ جَامِعٌ إِذَا كَانَ عَادِيًا، اللَّيْثُ فَهُوَ الْجِدُّ هَوَاهُ مِنْ أَقْرَبِهِمَا نَظَرَ رَبِّهِ؟ إِنْ أَقْرَبُ أُيُّهُمَا؟ يَدْرُ لَا أَمْرَانِ لَهُ عَرْضٌ إِذَا كَانَ. يَقُولُ مَا لَا وَيَفْعَلُ يَفْعَلُ لَا مَا يَقُولُ لَا كَانَ السُّكُوتِ (تحف العقول 234). مِثْلُهُ؟ فَبِ الْعُذْرِ قَعْرِ مَا قَدَّ؟ عَلٌّ أَحَدًا يُلُومُ لَا كَانَ فَخَالَفَهُ،

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 ovecame 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)

19- يَا قُلْتُ... فِيهِ تُؤْفَى؟ أَلذَّ مَرَضِيهِ؟ فَالسَّلَامُ عَلَيْهِ طَالِبُ أَبِي بِنِ عَلِيِّ بْنِ الْحَسَنِ؟ عَلٌ دَخَلْتُ قَالَ أُمِّيَّةٌ؟ أَبُ ابْنِ جُنَادَةَ عَنِ-
إِلَيْنَا عَهْدٌ لَقَدْ وَاللَّهِ فَقَالَ إِلَيَّ التَّفَتُّ ثُمَّ رَاجِعُونَ، إِلَيْهِ وَإِنَّا بِاللَّهِ إِنَّا قُلْتُ الْمَوْتَ؟ أَعَالِجُ بِمَاذَا عَبْدَ اللَّهِ يَا فَقَالَ نَفْسَكَ؟ تُعَالِجُ لَا مَالِكَ؟ مَوْلَا
؟ وَبِكَ... مَفْتُولٌ، أَوْ مَسْمُومٌ إِلَّا وَفَاطِمَةَ، مَامِنًا؟ عَلٌ وُلِدَ مِنْ إِمَامًا عَشَرَ إِيْنَا الْأَمْرَ يَمْلِكُهُ هَذَا أَنَّ وَالِيَهُ عَلَيْهِ اللَّهُ؟ صَلَّى اللَّهُ رَسُولُ
أَنْتَكَ وَاعْلَمْ أَجْلِكَ حُلُولِ قَبْلِ زَانِكَ وَحَصَلْ لِسَفْرِكَ إِسْتَعِدَّ نَعَمَ: قَالَ اللَّهُ، رَسُولِ ابْنِ يَا عِظْنِي لَهُ فَقُلْتُ قَالَ وَالهِ عَلَيْهِ اللَّهُ صَلَوَاتِ

شَيْئاً الْمَالِ نَمْتَكْسِبُ لَا أَنْتَ وَاعْلَمْ فِيهِ، أَنْتَ لَمْ الْأَذِي يَوْمِكَ ؟ عَلَ يَأْتِ لَمْ الْأَذِي يَوْمِكَ هَمَّ تَحْمِلَ وَلَا يَطْلُبُكَ، وَالْمَوْتُ الدُّنْيَا تَطْلُبُ بِمَنْزِلَةِ الدُّنْيَا فَانزِلِ عِتَابُ، الشُّبُهَاتِ فِي عِقَابُ، حَرَامِهَا وَفِي حِسَابُ، حَلَالِهَا فِي أَنْ وَاعْلَمْ لِغَيْرِكَ، خَازِناً فِيهِ كُنْتَ إِلَّا قُوَّتِكَ فَوْقَ الْمِيثَةِ، مِنْ أَخَذْتَ كَمَا فَأَخَذْتَ وَزُرَّ، فِيهِ يَكُنْ لَمْ حَرَاماً كَانَ وَإِنْ فِيهَا، زَهَدْتَ قَدْ كُنْتَ حَلَالاً ذَلِكَ كَانَ فَإِنَّ يَكْفِيكَ مَا خُدْمَتِهَا الْمِيثَةِ، عَشِيرَةَ بِلَا عِزّاً أَرَدْتَ وَإِذَا غَدَاً، تَمُوتُ كَأَنَّكَ خَرَّتِكَ لَا وَاعْمَلْ أَبَدَاً، تَعِيشُ كَأَنَّكَ لِدُنْيَاكَ وَاعْمَلْ بِسَيْرِ الْعِتَابِ فَإِنَّ الْعِتَابُ كَانَ وَإِنْ عَزَّوَجَلَّ اللَّهُ طَاعَةَ عِزّاً ؟ إِنْ اللَّهُ مَعْصِيَةَ ذَلِكَ مِنْ فَخْرُجِ سُلْطَانِ، بِلَا وَهَيْبَةً (بحار الأنوار 44 ص 138)

(لثال؟ الخبر ج 1 ص 51) ... قَلْبِهِ عَنِ الْأَخْرَةِ خَوْفُ دَهَبِ الدُّنْيَا أَحَبُّ مَنْ -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 " إنا لله وأنا إليه راجعون (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 beware 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)

(بحار الأنوار ج 78 ص 115). يُجِيبُ فَلَا يُشْتَمُ عَرَضِهِ فِي الْمُنْتَهَاوُنُ مَالِهِ، فِي الْأَحْمَقُ: السَّفِيهُ -21

(بحار الأنوار ج 78 ص 113). مَنْ يَتَّبِعُهُ وَلَا مَطْلُ يَتَّقِدْمُهُ مَالُ الْمَعْرُوفُ -22

23- (تحف العقول ص234). النَّارِ مِنْ هَوْنِ أَلْعَارِأ -

24- (بحار الانوار ج78 ص112). يَتَمَتَّعُ وَالْكَافِرَ يَتَرَوَّدُ الْمُؤْمِنَ فَإِنَّ -

25- (بحار الانوار ج78 ص115). الْعُوَاةُ وَمُصَاحِبَةُ الدُّنَاةِ اتَّبَاعُ السَّفَاةِ -

26- (بحار الانوار ج78 ص109). الْعِزَّةُ حِجَابُ الْمَوْعِظَةِ وَبَيْنَ بَيْنِكُمْ -

27- (بحار الانوار ج78 ص111). وَالْحَسَدُ صُ وَالْجِرُّ الْكَبِيرُ: ثَلَاثٌ فِي النَّاسِ هَلَاكٌ -

28- هَابِيلَ قَابِيلُ قَتَلَ وَمِنْهُ السُّوءُ رَائِدُ وَالْحَسَدُ الْجَنَّةِ، مِنْ أَدَمُ أُخْرِجَ وَبِهِ النَّفْسِ عَدُوُّ إِبْلِيسَ، وَالْجِرُّ لِعَيْنٍ وَبِهِ الدِّينَ هَلَاكُ الْكَبِيرُ - (بحار الانوار ج78 ص111)

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 115)

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 111)

28. Arrogance is the cause of destruction & annihilation of religion & Satan was cursed due to it. And greed is the enemy of soul & Adam was expelled by it from the Paradise & jealousy is the guide to wickedness for the same reason Qabil (Cain) killed Abel. (BIHAR UL ANWAR VOL 78, P 111) I.. It is better to face the shame of simple life, devoid of accepting the domination of taghoot than leading such luxurious life which results in entering the Hellfire.

بحار ج78 ص115. البصير قلب حياة فإنه بالفكر عليكم -29

كشف الغمة((طبع بيروت))ج2 ص197). له دين لا لمن حياء ولا له همة لا لمن مروءة ولا له، عقل لا لمن أدب لا -30

(بحار الانوار ج78 ص113). الخسوع الفقر وشر القنوع؟ الغن خير -31

(بحار الانوار ج78 ص113). الصامت الهيبه من كثراً وقد الهيبه، يأكل المزاح -32

(بحار الانوار ج78 ص113). العود بطيبه الفوت سريعه الفرصه -33

(تحف العقول 234). نسبه بعد وإن الموده قرنته من القريب -34

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

(بحار الانوار ج78 ص116). به يصاحبك أن تجب ما مثل الناس صاحب -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 beneficence. (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- ? عل نذله وكلمه منتظرة ورحمة مستظرفاً وعلماً مستفاداً وأخاً محكماً آية: ثمان؟ إحد أصاب المسجد؟ إن الإختلاف أدام من -
(تحف العقول ص235). خشية أو حياء الذنوب وترك ّ. رد عن ترده أو الهد

سفينة البحار). يُرديه ما صدره ويُدغ يُوذيه، ما بطنه فيجذب معقوله في يتفكر لا كيف كوله ما؟ ف يتفكر لمن عجت -38 (ج 2 ص 84)

(بحار الانوار ج 78 ص 109). قارفؤها بالفريضة التوافل اضررت اذا -39

ر غبته ويعطيه وجهه ويبيض بحجته ويفلجه رنده له ويهني امره؟ ف ويسدده الفتن من مخرجا له يجعل الله يتق من انه واعلموا -40 (تحف العقول ص 232)... وَالصَّالِحِينَ وَالشُّهَدَاءِ وَالصَّادِقِينَ النَّبِيِّينَ مِنْ عَلَيْهِمُ اللَّهُ أَنْعَمَ الَّذِينَ مَعَ

37. The one who continues his visits (going & coming) to the mosque does lay his hand upon one of eight benefits:

1. (Getting to know) one of the decisive verses. 2. Finding a beneficial brother. 3. Fresh knowledge.
4. A mercy waiting for him.
5. A word leading to the guidance.
6. An admonition averting from sin. 7. Not committing sin out of shame.
8. Not committing sin for the feat of Allah. (TUHFUL AQOOL, P 235)

38. I am surprised over the person who thinks about the things he eats (so that those are hygenic & 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)

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.

عن الامام الحسين عليه لسلام حديثاً اربعون

1- لَكَ؟ مَتَ الْمُظْهُورُ هُوَ يَكُونُ؟ حَتَّ لَكَ لَيْسَ مَا الظُّهُورِ مَنْ لِيُغَيِّرَكَ أَيَكُونُ إِلَيْكَ؟ قَرَّمُفَدَ وَجُودِهِ فِي هُوَ بِمَا عَلَيْكَ يُسْتَدَلُّ كَيْفَ - رَقِيْباً عَلَيْهَا تَرَكَ لَا عَيْنٌ؟ عَمِتَ إِلَيْكَ تُوصِلُ؟ أَلْتِ هِيَ الْأَثَارُ تَكُونُ؟ حَتَّ بَعْدَتْ؟ وَوَمَتَ عَلَيْكَ؟ يَدُلُّ دَلِيلٍ؟ إِنْ تَحْتَاجُ حَتَّ غَيْبَتْ (دعاء عرفه، بحار الانوار ج 98 ص 226)

2- دعاء عرفه، بحار الانوار ج 98 ص 228). بَدَلًا دُونَكَ رَضِيَّيَ مَنْ خَابَ وَجَدَكَ؟ أَلَدَّ مَنْ فَفَدَّ؟ الذَّوْمَا فَفَدَّكَ؟ مَنْ وَجَدَ مَاذَا

3- (مقتل خوارزم؟ ج 1 ص 239). الخَالِقِ بِسَخَطِ الْمَخْلُوقِ مَرَضَاةً اشْتَرَوْا قَوْمٌ أَفْلَحَ لَا -

4- (بحار الانوار ج 44 ص 192). الدُّنْيَا؟ فِ اللَّهِ خَافَ مَنْ إِلَّا الْقِيَامَةَ يَوْمَ يَأْمَنُ لَا -

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 (failed). (PRAYER OF ARFA DAY, BIHAR UL ANWAR, VOL 98, P 228)

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- وَصَعْبُهَا، هَيْئُهَا كُلُّهَا الْفَرَائِضُ اسْتِقَامَتِ وَأَقِيمَتِ أَدْبِتِ إِذَا بَأْتَهَا لِعِلْمِهِ مِنْهُ، فَرِيضَةٌ الْمُنْكَرِ عَنِ؟ وَاللَّهَ بِالْمَعْرُوفِ بِالْأَمْرِ اللهُ قَبْدًا- (تحف العقول ص237)...الظَّالِمِ وَمُخَالَفَةِ الْمَظَالِمِ رَدَّ مَعَ الْإِسْلَامِ؟ إِنْ دُعَاءُ الْمُنْكَرِ عَنِ وَالنَّهْيِ بِالْمَعْرُوفِ الْأَمْرَ أَنْ لِيَكُونَ

6- بِالْإِثْمِ عِبَادِ اللهِ فِي يَعْمَلُ اللهُ رَسُولِ لِسُنَّةٍ مُخَالَفًا نَاكِثًا عَهْدَهُ اللهُ لِحَرَامِ مُسْتَجَلًا جَانِبًا سُلْطَانًا؟ رَا مَنْ قَالَ اللهُ رَسُولِ إِنَّ النَّاسَ أَيُّهَا- (مقتل خوارزم؟ ج1 ص234). مَدْخَلُهُ يَدْخُلُهُ أَنْ اللهُ؟ عَالَ حَقًّا كَانَ قَوْلٍ وَلَا يَفْعَلُ عَلَيْهِ يُغَيِّرُ فَلَمْ وَالْعَدْوَانِ

7- (تحف العقول ص245). الدِّيَانُونَ قَلَّ بِالْبَلَاءِ مُحْصُوا إِذَا مَعَانِيَهُمْ مَادَرَّتْ م، يَحُوطُونَ لِسُنَّتِهِ لِعَقِّ وَالذِّينُ الدُّنْيَا، عَيْبُ النَّاسِ إِنَّ- (تحف العقول ص248).

8- (تحف العقول ص248). يَحْدَرُ لِمَا وَأَسْرَعَ يَرْجُو لِمَا أَفَوَتْ كَانَ اللهُ بِمَعْصِيَّتِهِ أَمْرًا حَاوَلَ مَنْ- (تحف العقول ص245).

9- (تحف العقول ص245). مُحَقَّقًا اللهُ لِقَاءِ فِي الْمُؤْمِنِ لِيَرْغَبَ عَنْهُ يُنْهَاهَا لَا الْبَاطِلَ وَأَنَّ، بِهِ يُعْمَلُ لَا الْحَقُّ أَنْ تَرَوْنَ أَلَا- (تحف العقول ص245).

10- (تحف العقول ص245). بَرَمًا إِلَّا الظَّالِمِينَ مَعَ الْحَيَاةِ وَلَا سَعَادَةً إِلَّا الْمَوْتَ؟ أَرَأَى لَا فِائِي- (تحف العقول ص245).

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 (Pbtl) said the person who sees that a tyrant & unjust king has made the things forbidden by Allah legal & allowed, broken & breached 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 around their tongues till they are living. And when they 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)

أَيُّدِي؟ عَلِّ وَالْأَحْكَامِ الْأُمُورِ مَجَارِي بِأَنَّ ذَلِكَ تَشْعُرُونَ كُنْتُمْ وَالْعُلَمَاءِ مَنَازِلِ مِنْ عَلَيْهِ غُلِبْتُمْ لِمَا مُصِيبَةً النَّاسِ أَعْظَمَ وَأَنْتُمْ -11
عَدَبَ السُّنَّةِ فِي وَاحْتِلَافِكُمْ الْحَقَّ عَنِ يَتَفَرَّقُكُمْ إِلَّا ذَلِكَ سُلَيْبُكُمْ وَمَا الْمَنْزِلَةَ تِلْكَ الْمَسْلُوبُونَ فَأَنْتُمْ وَحَرَامِهِ حَلَالِهِ؟ عَلِّ الْأَمْنَاءِ بِاللَّهِ الْعُلَمَاءِ
تُرْجِعُ، وَالْيَيْكُمُ تَصُدُّرُ، وَعَنْكُمْ تَرُدُّ مَكِيلُ، اللَّهُ أُمُورُ كَانَتْ اللَّهُ، ذَاتِ فِي الْمُؤُونَةَ وَتَحَمَّلْتُمْ؟ الْأَذْ؟ عَلِّ صَبْرْتُمْ وَلَوْ الْوَاضِحَةَ، الْبَيِّنَةَ
فِرَارُكُمْ ذَلِكَ؟ عَلِّ الشَّهَوَاتِ، سَلَطْتُمْ فِي الشَّيْبَاتِ، وَيَسْرُونَ يَعْمَلُونَ مَأْيَدِيهِ فِي أُمُورِ اللَّهِ وَأَسَلَّمْتُمْ مَنَزَلَتِكُمْ، مِنَ الظَّلْمَةِ مَكْنَتُمْ وَلِكَيْتُمْ
(تحف العقول ص238) ...مُفَارَقَتِكُمْ هِيَ الَّتِي بِالْحَيَاةِ وَإِعْجَابِكُمْ الْمَوْتِ، مِنْ

وَيُظْهِرَ دِينِكَ مِنَ الْمَعَالِمِ لِثَرِيِّ الْخَطَامِ، وَلَكِنْ فَضُولٍ مِنَ التَّمَسُّاسِ وَلَا سُلْطَانِ، فِي تَنَافُسًا مِمَّا كَانَ مَا يَكُنْ لَمْ أَنَّهُ تَعْلَمُ إِنَّكَ اللَّهُمَّ -12
(تحف العقول ص239) ... وَأَحْكَامِكِ وَسُنَنِكَ بِفِرَاطِضِكَ عِبَادِكَ، وَيَعْمَلُ مِنَ الْمَظْلُومُونَ وَيَأْمَنُ بِبِلَادِكَ، فِي الْإِصْلَاحِ

وَسَلَّمَ وَالْهَ عَلَيْهِ اللَّهُ؟ صَلِّ مُحَمَّدٍ جَدِّي أُمَّةً فِي الْإِصْلَاحِ أَطْلُبُ خَرَجْتُ وَإِنَّمَا ظَالِمًا وَلَا فَسَادًا وَلَا بَطْرًا وَلَا أَشْرًا أَخْرُجُ لَمْ؟ إِنَّ -13
مَقْتَلِ خَوَارِزْمِ؟ ج1 ص188). طَالِبِ أَبِي بِنِ عَلِيِّ أَبِي وَسِيرَةِ مُحَمَّدٍ، جَدِّي بِسِيرَةِ وَأَسِيرِ الْمُنْكَرِ عَنِ؟ وَأَنَّهُ بِالْمَعْرُوفِ أَمْرٌ أَنْ أُرِيدُ

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 2.38)

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 2.39)

1.3. I have not stood up upon the incentive &. provocation of self conceit &. arrogance &. not as a chaos creater &. 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- وَأَنْبِئُ؟ أَعَلَ اللهُ تَوَابَ قَدَارٍ نَفِيْسَةً تُعَدُّ الدُّنْيَا تَكُنْ فَإِنْ

أَفْضَلُ اللهُ فِي بَالِ السَّيْفِ؟ أَمْرٌ قَتَلْنَا أَنْشَيْتَ لِلْمَوْتِ بَدَأُ الْأَتَّكُنْ وَإِنْ

أَجْمَلُ الرِّزْقِ فِي الْمَرْءِ جَرِصٍ فَقَلَّةٌ مَقْتَدراً قَسماً رِزَاقُ الْأَتَّكُنْ وَإِنْ

يَبْخُلُ الْحُرُّ بِهِ مَتْرُوكٍ بِالْ فَمَا جَمَعَهَا لِلتَّرِكِ مَوَالٍ الْأَتَّكُنْ وَإِنْ

(بحار الانوار ج 44 ص 374)

15- (مقتل خوارج؟ ج 2 ص 374). دُنْيَاكُمْ فِي أَحْرَاراً فَكُونُوا الْمَعَادَ تَخَافُونَ لَا وَكُنْتُمْ دِينٌ لَكُمْ يَكُنْ لَمْ إِنْ يَنْسُفُ؟ أَبَ الْ شِيعَةَ يَا

16- فَتَلِكْ شُكْرًا اللهُ عَبْدُوا قَوْمًا وَإِنَّ الْعَبِيدِ، عِبَادَةُ فَتَلِكْ رَهْبَةً اللهُ عَبْدُوا قَوْمًا وَإِنَّ التُّجَّارِ، عِبَادَةُ فَتَلِكْ رَغْبَةً اللهُ عَبْدُوا قَوْمًا إِنَّ- (تحف العقول ص 246). الْعِبَادَةُ أَفْضَلُ الْأَحْرَارِ، وَهِيَ عِبَادَةُ

17- (بحار الانوار ج 7 ص 121) فَتَحُورَ النَّعَمِ تَمَلُّوا فَلَا عَلَيْكُمْ اللهُ نِعَمٌ مِنْ إِلَيْكُمْ النَّاسِ حَوَائِجَ أَنْ وَأَعْلَمُوا

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 AQOOL, 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)

الإثم، قولهم عن الأحبار الربانيين ينهيه لولا قول إذ الأحبار، ؟ عل ثنائيه سوء من أولياءه به الله وعظ بما الناس أيها اعتبروا 18- الظلمة من يرون كانوا لأنهم عليهم ذلك الله عاب إنما يفعلون، وكانوا ما لينس - قوله ؟إل-إسرائيل ؟بن من كفروا الذين لعن :وقال تخشوا فلا): يقول يحذرون، والله مما ورهية منهم، ينالون كانوا فيما رغبة ذلك عن ينهونهم فلا والفساد المنكر أظهرهم بين الذين تحف العقول). (المنكر عن وينهون رؤف بالمع يأمرون بعض أولياء بعضهم والمؤمنات المؤمنون)) وقال، (واخشون الناس ص237)

19- (بحار الانوار ج78 ص118). الناس ؟إل الله وكله الله بسخط الناس رضا طلب من

20- (بحار ج78 ص118). وعز جل الله إلا ناصرأ عليك يجد لا من وظلم إياك

21- (بحار الانوار ج78 ص128). أعراك أبغضك ومن نهاك بكأد من

22- (بحار الانوار ج78 ص128). الحق باتباع إلا العقل يكمل لا

23- (بحار الانوار ج78 ص122). ربيته الفسق أهل مجالسة

24- (ك الوسائل 294/2 مستدر). النار من نجاة الله خشية من ألكاء

18. Oh people! take lesson from what Allah has admonished His friends, where in He negatively defined (rebuked) the people of the book (Jew) scholars & said, 'Why do the scholars of jews & christian not forbid & refrain people from sinful talks (or 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 & incredibility. (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- خَمْسَةٌ إِفْعَالٌ: السَّلَامُ عَلَيْهِ فَقَالَ بِمَوْعِظَةٍ؟ فَعَظُنَ الْمَعْصِيَةَ عَنْ أَصْبِرُ عَاصٍ، وَلَا رَجُلٌ أَنْارَ: وَقَالَ الشُّهَدَاءُ سَيِّدٍ؟ إِنْ رَجُلٌ جَاءَ -أَطْلُبُ وَالثَّلَاثُ مَا شِئْتَ، وَأَذْنِبُ اللَّهُ وَلَايَةَ مِنْ أُخْرَجَ شِئْتَ، وَالثَّانِي مَا نَبِ وَأَذْنِبُ اللَّهُ رِزْقَ تَأْكُلُ لَا ذَلِكَ فَأَوْلُ شِئْتَ، مَا وَأَذْنِبُ أَشْيَاءَ إِذَا الْخَامِسُ شِئْتَ، مَا وَأَذْنِبُ نَفْسِكَ عَنْ فَادَقَعَهُ رُوحَكَ لِيَقْبِضَ الْمَوْتَ مَلَكٌ جَاءَكَ إِذَا وَالرَّابِعُ شِئْتَ، مَا وَأَذْنِبُ اللَّهُ يَرَاكَ لَا مَوْضِعاً (بحار الانوار ج78 ص126). مَا شِئْتَ وَأَذْنِبُ النَّارِ فِي تَدْخُلُ فَلَا النَّارِ فِي مَالِكٍ أَدْخَلَكَ

26- (تحف العقول ص248). وَيَعْتَذِرُ يُسِيءُ يَوْمَ كُلِّ وَالْمُنَافِقُ يَعْتَذِرُ، وَلَا يُسِيءُ لَا الْمُؤْمِنُ مِنْهُ، فَإِنَّ تَعْتَذِرُ وَمَا إِيَّاكَ

27- (ار ج78 ص122 بحار الانوار). سَفَقَةَ الْعَجَلَةَ

28- (بحار ج78 ص117). يُسَلِّمُ؟ حَتَّى لِأَحَدٍ تَأَذُّنُوا لَا

29- (بحار ج78 ص119). الْفِكْرُ أَهْلٍ لِغَيْرِ الْمُمَارَاةِ الْجَهْلِ أَسْبَابِ عِلْمَاتٍ مِنْ

30- (وار ج78 ص119 بحار الان). النَّظَرُ فَنُونَ بِحَقَائِقِ وَعِلْمُهُ لِحَدِيثِهِ انْتِقَادُهُ الْعَالِمِ دَلَائِلٍ مِنْ

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 veivs. (BIHAR UL ANWAR VOL 78, P 119)

31- (بحار الانوار ج 78 ص 121). المَغَانِمِ فِي الْمَكَارِمِ، وَسَارِعُوا نَافِسُوا

32- (بحار ج 78 ص 121). رَذِيلٌ بَخِيلٌ سَادَةٌ، وَمَنْ جَادَ مِنْ

33- (بحار ج 78 ص 121). يَرْجُوهُ لَا مَنْ؟ أَعْطَى مَنْ؟ النَّاسِ أَحْوَدَ إِنَّ

34- (بحار ج 78 ص 121). وَالْآخِرَةَ الدُّنْيَا كُرِبَ عَنْهُ اللَّهُ فَرَجَّحَ مُؤْمِنٌ رَبِّكَ نَفْسَ مَنْ

35- (بلاغة الحسين/الكلمات القصار 45). يَعْرِفَكَ لَا أَنْ فَاجْتَهِدَ النَّاسِ أَعْرَاضَ يَتَنَاوَلُ أَحَدًا سَمِعَتْ إِذَا

36- (معان؟ الاخبار ص 401). يَكْتَفِي بِمَا وَالرِّضَا أَمَانِيكَ فَلَهُ قَالَ؟ الْغِنِ مَا قِيلَ

37- (بحار ج 78 ص 118). حَسْبِي أَوْ أَوْمُرُوهُ دِينٍ؟ هَذَا؟ إِلٍ: ثَلَاثَةٌ أَحَدٍ؟ أَلِإِ حَاجَّتَكَ تَرْفَعُ لَا

38- (بحار الانوار ج 78 ص 127). بِالْإِحْسَانِ ُ؟ مَجْزٍ بِالْإِجْرَامِ مَاخُوذٌ أَنَّهُ يَعْلَمُ رَجُلٍ عَمَلٍ إِعْمَلْ

39- (بحار الانوار ج 78 ص 120). لِلرَّادِّ وَوَاحِدَةٌ لِلْمُبْتَدِي وَبِسُتُونَ تَسَعُ حَسَنَةٌ مَعُونَ سَبَدٌ لِلْسَّلَامِ

40- (بحار الانوار ج 78 ص 127). عَنْهُ تَوَارَيْتَ إِذَا فَيْكَ يَقُولُ أَنْ تُحِبُّ مَا إِلَّا عَنْكَ؟ تَوَارٍ إِذَا أُخْبِكَ فِي تَقُولَنَّ لَا

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)

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.

عن الامام زين العابدين عليه السلام حديثاً اربعون

بحار الانوار ج78). شُكراً الشُّكْرِ عَنِ الْعَجْرِ الْإِعْتِرَافِ جَعَلَ مَنْ سُبْحَانَ حَمْدًا، لَهُ بِالنَّعْمَةِ الْإِعْتِرَافِ جَعَلَ مَنْ سُبْحَانَ 1 (ص14)

(تحف العقول 274). عِبْتًا يَخْلُقُكُمْ لَمْ اللهُ فَإِنَّ لَهُ خُلُقْتُمْ لِمَا وَعَمَلُوا تَفَكَّرُوا 2-

أولياء الفسخ من أنه أو ملعاو، ساحتهم وتباعدوا من فتنهم، احذروا الفاسقين الظالمين، ومجاورة ومغونة العاصين، وصحبة وإياكم 3- قهم] شقوتها عليها غلبت [أرواؤها عنها غابت قد [أبدنا نأكل نار تلتهب، في الله، ٥٥] ول أمر دون بأمره الله، وسبب يغتردين ودان الله غير؟ إله قدرة من تخرجون لا أنكم وأعلموا ما هداكم؟ عل الله احمدوا الأبطال أولي يا فاعتبروا [النار حر يجدون لا؟ موت (تحف العقول ص254). الصالحين باداب وتادبوا بالعظة فانفعوا تحشرون إليه ثم عملكم الله وسير قدرته

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- ما؟ أدن ان واعلم.. كتمونته ولا للناس لتبينن لله قال إذ كتابه ف العلماء؟ عل أخذ... الزهرى مسلم ابن محمد؟ ال له كتاب؟ ف حين إياك بدعائه أوليس... دنوت حين منه بدنوك؟ الع طريق له وسهلت الظالم وحشة أنست أن احتملت ما وأخف كتمت ساليكاً غيهم؟ إله داعياً ضلالتهم؟ إله وسل ما بلاياهم؟ إله عليك يعبرون جسر أو مظالمهم؟ رح يك أداروا قطياً جعلوك دعاك ما ن الأذو أعوانهم؟ أقو ولا وزرائهم أخص نبلغ فلم إليهم الجهال قلوب بك ويقنادون العلماء؟ عل الشك بكش يدخلون سبيلهم

فَكَيْفَ لَكَ عَمَّرُوا أَيَسْرَ مَا وَمَا مِنْكَ أَخَذُوا مَا قَدَرَ فِي أَعْطَاكَ مَا أَقَلَّ فَمَا إِلَيْهِمْ وَالْعَامَّةِ الْخَاصَّةِ وَاخْتِلَافِ فَسَادِهِمْ إِصْلَاحِ مِنْ بَلَّغَتْ (تحف العقول ص276)... غَيْرَكَ لَهَا يَنْظُرُ لَا فَإِنَّهُ لِنَفْسِكَ فَانظُرْ عَلَيْكَ خَرُّبُوا مَا

عَزَّوَجَلَّ اللَّهُ إِلَّا عَبْدٌ بِهَا لَا يُرِيدُ اللَّيْلَ سَوَادٍ فِي دَمْعَةٍ وَقَطْرَةٍ اللَّهُ سَبِيلٍ فِي دَمِ قَطْرَةٍ: قَطْرَتَيْنِ مِنْ عَزَّوَجَلَّ اللَّهُ؟ إِنْ أَحَبَّ قَطْرَةَ مِنْ مَا -5 (بحار ج100 ص10)

خَطْبَتِيهِ؟ عَلَ الْبُكَاءِ وَطُولِ وَدُنْيَاهُ، خِرَّتِهِ لَا يَنْفَعُهُ بِمَا نَفْسَهُ وَإِسْغَالُهُ وَاعْتِيَابِهِمْ، النَّاسِ عَنِ لِسَانِهِ كَفُ: لِلْمُؤْمِنِ مِنْجِيَاتٌ ثَلَاثٌ -6 (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 committment from the scholars in his book, where in, He said 'manifest them to the people &. do not hide them (the facts of the Holy Books). (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 accecible 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- من أعطى من الأَكْبَرِ اليَوْمِ فَرَعٍ مِنْ وَآمَنَهُ عَرْشِهِ ظِلٌّ فِي الْقِيَامَةِ يَوْمَ اللَّهِ وَأَظْلَهُ اللَّهُ، كَنَفٍ فِي كَانِ الْمُؤْمِنِينَ مِنْ فِيهِ كُنَّ مِنْ ثَلَاثٍ - بِعَيْبِ أَخَاهُ يَعْجَبُ لَمْ وَرَجُلٌ مَعْصِيَتِهِ، فِي أَوْ قَدَّمَهَا اللَّهُ طَاعَةَ فِي أَنَّهُ يَعْلَمُ َ؟ حَتَّ رَجُلًا وَلَا يَدًا يُقَدِّمُ لَمْ وَرَجُلٌ لِنَفْسِهِ، سَائِلُهُمْ هُوَ مَا نَفْسِهِ (بحار الأنوار ج 78 ص 141).

8- بِحَارِ الْأَنْوَارِ ج 78 ص 160). يَنْفَعُكَ لَا أَنَّهُ ظَنَنْتَ وَإِنْ أَحَدٍ صِدَاقَةٍ فِي تَزْهَدَنَّ وَلَا يَضُرُّكَ، لَا أَنَّهُ ظَنَنْتَ وَإِنْ أَحَدًا تُعَادِيَنَّ لَا -

9- تحف العقول ص 279). خُلُقِهِ وَحُسْنُ وَصْبِرُهُ، وَجَلْمُهُ مِرَائِهِ، يَعْينُهُ، وَقَلَّةُ فِيمَا لَا الْكَلَامَ تَرْكُهُ الْمُسْلِمِ دِينَ وَكَمَالِ الْمَعْرِفَةِ إِنَّ -

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

11- (تحف العقول ص 283). الصَّلَاحُ؟ إِنْ دَاعِيَةُ الصَّالِحِينَ مَجَالِسُ -

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

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 & arguing, & 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. (TUHFUL 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- (تحف العقول ص279). فَيُضْرِكُ يَنْفَعَكَ أَنْ يُرِيدُ فَإِنَّهُ الْأَحْمَقُ وَمُصَاحِبَةُ إِيَّاكَ -

14- (تحف العقول ص279). إِلَيْهِ تَكُونُ مَا أَحْرَجَ مَالِهِ فِي يَخْذُلُكَ فَإِنَّ الْبَخِيلَ وَمُصَاحِبَةَ إِيَّاكَ -

15- (تحف العقول ص279). الْقَرِيبَ لَكَ وَيُبْعِدُ الْبَعِيدَ لَكَ يَقْرَبُ السَّرَابَ بِمَنْزِلَةِ فَإِنَّهُ الْكَذَّابِ بَنُو مُصَاحِبِ إِيَّاكَ -

16- (تحف العقول ص282). عُذْرُهُ وَاعْتَذَرَ إِلَيْكَ، فَاقْبَلْ يَسَارِكَ؟ إِنْ تَحَوَّلَ ثُمَّ يَمِينِكَ عَنْ رَجُلٍ شَتَمَكَ إِنْ -

17- (وجه أخيه المؤمن للمودة والمحبة له عبادة. (تحف العقول ص282 نظر المؤمن في -

عَلَيْهِ، وَإِنْ سَتَرْتَهُ سُوءٌ عَلَيْهِ عَلِمْتَ فَإِنْ عَوْرَةً، لَهُ تَتَّبِعْ وَلَا مَظْلُومًا كَانَ إِذَا وَنَصْرَتُهُ شَاهِدًا، وَإِكْرَامُهُ غَائِبًا فَحِفْظُهُ جَارِكَ حَقٌّ أَمَّا -
كَرِيمَةً مُعَاشِرُهُ وَتُعَاشِرُهُ وَتَغْفِرُ ذَنْبَهُ، عَثْرَتُهُ، وَثَقِيلٌ شَدِيدَةً، عِنْدَ تَسْلِمِهِ وَبَيْنَهُ، وَلَا يَبِينُكَ فِيمَا نَصَحْتَهُ نَصِيحَتِكَ يَقْبَلُ أَنَّهُ عَلِمْتَ
(بحار الانوار 74 ص7)

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 AQQOOL, 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 AQQOOL, P 279)

15. Take care, not to acquire the companionship of the liar for he is like a mirage (decieving). He shows you the near one as distant &: the distant thing as nearby. (TUNru AQQOOL, 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 AQQOOL, 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 AQQOOL, 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)

19- أَعْرَتُهُ مِنَ الْعَزِيزِ طَاعَتِكَ شَرَّفَتْهُ مِنَ الشَّرِيفِ فَإِنَّ فَضْلًا تَرَوَهُ بِصَاحِبِ أَظُنُّ أَوْ خَسَاسَةً عَدِمَ؟ بِذِ أَظُنُّ أَنْ مِنْ؟ وَاعْصِمَنَّ
(اء:35الصحيفة السجادية الدع). عِبَادَتُكَ

شَيْئاً يَعْمَلُ لِلْبُعْدَاءِ، وَلَا الشَّهَادَةَ يَكْتُمُ وَلَا الْأَصْدِقَاءَ، بِالْأَمَانَةِ يُحَدِّثُ لَا لِيَسْلَمَ، وَيَنْصِتُ لِيَعْلَمَ، يَجْلِسُ بِحِلْمِهِ، عَمَلُهُ خَلَطَ وَالْمُؤْمِنُ 20-
تَحْف). جَهْلُهُ مِنْ جَهْلٍ يَضُرُّهُ وَلَا يَعْلَمُونَ، لَا لِمَا لِلَّهِ وَيَسْتَعْفِرُ وَلَوْ، يَقُمْ مِمَّا خَافَ َ؟ زَكَ انْ حَيَاءً، يَتْرُكُهُ وَلَا ارِنَاءً، الْحَقُّ مِنْ
(العقول ص280)

اللَّهُ وَيَبِينُ فِيمَا بَيْنَكَ الدُّعَاءَ لَهُ وَتُخْلِصَ الْحَسَنَةَ، الْمَقَالَةَ وَتَنْشُرُ لَهُ مَعْرُوفَهُ، وَتَذَكَّرُ تَشْكُرُ َرَهُ، فَأَنْ : عَلَيْكَ الْمَعْرُوفِ ؟ ذِ حَقِّ أَمَا -21
تَفْسِكَ أَنْطُومُ، لَهُ مُرْصِداً كُنْتَ وَالْإِ كَافَاتُهُ، بِالْفِعْلِ مُكَافَاتُهُ أَمْكَنْ إِنْ تَمَّ وَعَلَانِيَةً، سِرّاً شَكَرْتَهُ قَدْ كُنْتَ ذَلِكَ فَعَلْتَ إِذَا سُبْحَانَهُ، فَإِنَّكَ
(تحف العقول ص265). عَلَيْهَا

أَشَدُّكُمْ اللَّهُ عَذَابٍ مِنْ أَنْجَاكُمْ وَإِنَّ رَعْبَةً، اللَّهُ عِنْدَ فِيمَا أَعْظَمَكُمْ عَمَلًا اللَّهُ عِنْدَ أَعْظَمَكُمْ وَإِنَّ عَمَلًا، أَحْسَنُكُمْ اللَّهُ ؟ إِنْ أَحَبَّكُمْ إِنْ -22
تَحْف). بَلَى اتَّقَاكُمْ اللَّهُ ؟ عَلَّ أَكْرَمَكُمْ وَإِنَّ لِيهِ، عِيَا ؟ عَلَّ أَسْبَغُكُمْ اللَّهُ عِنْدَ أَرْضَاكُمْ وَإِنَّ خُلُقًا، أَوْسَعُكُمْ اللَّهُ مِنْ أَقْرَبِكُمْ نِإَوْ، بَلَى خَشِيَةً
(العقول ص265)

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 anything from the righteousness out of pomp & show & does not abandon it out of shame & shyness. If he is praised he gets afraid from it that the conversation of those praising him (would put him in a state of pride) & (so) he repents over his sins which they are unaware of& the ignorance of ignorant ones does not harm him. (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- (ص185 بحار الانوار ج1). اللّجج وَخَوْضِ الْمُهَجِّ بِسَفَكٍ وَلَوْ لَطَلَّبُوهُ الْعِلْمَ طَلَّبِ فِي مَا النَّاسُ يَعْلَمُ لَوْ -23

تحف العقول). فَأَشْكُرُهُ وَأَقَالِكَ فَأَذْكُرُهُ ذَكَرَكَ قَدْ اللَّهُ إِنَّ الذُّنُوبِ، الطُّهُورُ مِنْ يَهْنُوكَ لَهُ السَّلَامُ عَلَيْهِ فَقَالَ بَرِيٌّ قَدْ عَلِيًّا؟ وَرَأَى -24
(ص280)

25- (حف العقول ص278ت). وَهَزَلِ جِدَّ كَلِّ فِي وَالْكَبِيرِ مِنْهُ الصَّغِيرِ الْكَذِبِ اتَّقُوا -25

الصَّلَوَاتِ بِالْإِجَابَةِ، وَتَأْخِيرِ التَّصَدِيقِ وَتَرْكِ الْإِخْوَانِ، مَعَ السَّرِيرَةِ، وَالنَّفَاقِ وَخُبْتِ النَّيَّةِ، سُوءُ الدَّعَاءِ تَرُدُّ؟ أَلَّتْ وَالذُّنُوبُ -26
؟ مَعَانِ). الْقَوْلِ فِي وَالْفَحْشِ الْبِدَاءِ وَاسْتِعْمَالِ وَالصَّدَقَةِ، بِالْبِرِّ وَجَلَّ عَزَّ اللَّهُ؟ إِنْ التَّقَرُّبِ وَتَرْكِ أَوْقَاتِهَا، تَذَهَبُ حَتَّى الْمَفْرُوضَاتِ
(الآخبار ص271)

27- طَلُبْنِي؟ تَعَالَى اللَّهُ: خِصَالِ بِنَمَانِي مَطْلُوبًا أَصَبَحْتُ: (ع) قَالَ؟ اللَّهُ رَسُولِ يَا بِنَّ أَصَبَحْتُ كَيْفَ: عَلَيْهِمَا السَّلَامُ الْحَسَنِ بْنِ لَعْلِي قِيلَ -27
الْمَوْتِ وَمَلِكِ الْعَمَلِ، بِصِدْقِ وَالْحَافِضَانِ بِالْمَعْصِيَةِ، بِالشَّهْوَةِ، وَالشَّيْطَانِ وَالنَّفْسِ بِالْقُوَّةِ، بِالسُّنَّةِ، وَالْعِيَالِ (ص)؟ وَالنَّبِّ بِالْفَرَانِضِ،
(بحار ج76 ص15). مَطْلُوبُ الْخِصَالِ هَذِهِ بَيْنَ الْجَسَدِ، فَأَنَا وَالْقَبْرِ بِالرُّوحِ،

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. Gaurd 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 achievment 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)

(تحف القول ص281). المحارم عني وراجع ذنوبه من الله؟ إن بالتوبة بادر النار من أشفق من -28

(بحار الانوار ج78 ص159). رُكُوبِهِ مِنْ أَعْظَمَ بِهِ الْإِبْتِهَاجَ فَإِنَّ بِالذَّنْبِ وَالْإِبْتِهَاجِ إِيَّاكَ -29

الشُّكْرِ كُرْتُو، النَّعْمَ وَكُفْرَانُ الْمَعْرُوفِ، وَاصْطِنَاعِ الْخَيْرِ فِي الْعَادَةِ عَنِ الزَّوَالِ النَّاسِ، ؟ عَلَ النَّعْيِ: النَّعْمَ تَعَيَّرُ الَّتِي الذُّنُوبُ -30
(معان؟ الاخبار ص270)

(انوار ج78 ص161بحارال). بِهِ عُرِفْتُ قَدْ كُنْتُ وَإِنْ الْقَبِيحِ تَرَكَ مِنْ تَمْتَنَعَ لَا -31

(تحف القول ص282). وَفَرَجَ بَطْنٍ عِفَّةٍ مِنْ مَعْرِفَتِهِ بَعْدَ اللَّهِ ؟ إِنْ أَحَبَّ شَيْءٌ مِنْ مَا -32

(تحف القول ص2). إِلَيْهِ بِالْإِحْسَانِ مُسْتَرْجٍ مِنْ وَكَمِ السُّتْرِ عَلَيْهِ، بِحُسْنِ مَعْرُورٍ مِنْ فِيهِ، وَكَمِ الْقَوْلِ بِحُسْنِ مَفْتُونٍ مِنْ كَمِ -33

(تحف القول ص278). الدُّنْيَا عَلَيْهِ هَانَتْ نَفْسُهُ عَلَيْهِ كَرُمَتْ مَنْ -34

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: (1) 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. (BIHAR ULANWAR VOL 78, P 161)

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 view. (TUHFUL AQOOL, P 288)

35- (بحار ج 78 ص 161). الوفاء خواتيمها الصدق، وخير الأمور مفاتيح خير-

36- (بحار الانوار ج 78 ص 135). اليقين درجات أرفع القضاء بمكروه الرضا-

37- (ص 135 بحار الانوار ج 7). لنفسه خطرا الدنيا يز لم من: السلام عليه فقال خطراً؟ الناس أعظم من: له قيل-

38- بئها أن لو تود سوء من عملت ما و محضراً خيراً من عملت ما نفس كل فتجد راجعون إليه أنكم واعلموا الله أنقوا الناس أيها حثيثاً تحوكت أقبل قد إليك شيء أسرع أجلك إن عنه مغفولاً وليس الغافل آدم يابن ويحك نفسه، الله ويحذركم بعيداً أمداً وبينه حمز وحك، واقفد إليك فرداً وحيداً فبرك؟ إله وصيرت روحك الملك قبض وقد أجلك أوقيت قد فكان يدرجك أن ويوشك يطلبك الذي نبيك وعن تعبدته، كنت ربك، ألد عن نك لا يسأ ما أول وإن ألامتحانك، وشديد لتيك لمساء وتكبر منكر ملكاك عليك أفيت، فيما عمرك وعن تتولاه، كنت الذي إمامك تلوه، وعن تكنت الذي كتابك وعن به، تدين كنت الذي دينك إليك، وعن أرسل أنفقت، فيما الكسبته، أين من مالك وعن

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 unpleasant divine decree is the loftiest grade of belief. (BIHAR UL ANWAR VOL 78, P 135)

37. HefP.8.tl.lf: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 present 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 & NAKIR 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)

وَقَتَكَ وَأَنْتَاهَا أَحَدًا، أَحَدٌ يُطْعِمُ مَا لَا قَلْبَهَا ثَمَرَةَ مِنْ وَأَطَعَمْتِكَ أَحَدًا، أَحَدٌ يَحْمِلُ الِ حَيْثُ حَمَلْتِكَ أَنْهَا تَعْلَمُ أَنْ أُمَّكَ فَحَقُّ 39-
وَأَلْمَهَا هَامِكْرُ وَهُ فِيهِ لِمَا مُحْتَمَلَةٌ بِذَلِكَ، فَرِحَةٌ، مُوَابِلَةٌ مُسْتَبْشِرَةٌ جَوَارِحَهَا وَجَمِيعَ وَبَشَرِهَا وَشَعْرِهَا، بِسَمْعِهَا، وَبَصَرِهَا، وَيَدِّهَا، وَرِجْلِهَا
كَيُورَتُو، وَتَعْرِ هِي، وَتَكْسُوكَ وَتَجُوعَ تَشْبَعُ أَنْ فَرَضِيَّتِ الْأَرْضِ، ؟ إِنْ وَأَخْرَجْتِكَ الْقُدْرَةَ يَدُ عَنْكَ دَفَعْتَهَا ؟ حَتَّى وَعَمَّهَا وَتَقْلَهَا
وَنَفْسَهَا سِقَاءً لَكَ حَوَاءً وَتُدِيهَا لَكَ وَعَاءً، وَحَجْرُهَا لَكَ بَطْنُهَا نَاكُو، هَابَارُ قِ بِالنَّوْمِ كَذَلِّئُو، بِبُوسِيهَا تُنْعَمَكَ وَ، وَتَضَحُ وَتُظْلِكَ وَتَظْمًا،
تَحْفِ الْعَقُولِ) وَتُوفِيهِهِ اللَّهُ الْإِبْعُونَ عَلَيْهِ تَقْدِرُ ذَلِكَ، وَلَا قَدْرَ ؟ عَلَ وَدُونِكَ، فَتَشْكُرُهَا لَكَ وَبَرَدَهَا الدُّنْيَا حَرَّ وَقَاءً، تَبَاشِرُ لَكَ
(ص263)

بِدِينِكَ، مُتَّبِعًا عَارِفًا مُؤْمِنًا تَكُ وَالِاخْتِيَارِ، فَإِنَّ لَةَ الْإِمْتِحَانِ، وَالْمُسَاءَ قَبْلَ الْجَوَابِ وَأَعِدَّ وَانظُرْ لِنَفْسِكَ، رَكَ، فَخُذْجَ 40-
اللَّهُ مِنَ وَالرِّضْوَانِ بِالْجَنَّةِ رَتُوبُشُدِ الْجَوَابِ فَأَحْسَنْتَ بِالصَّوَابِ لِسَانَكَ وَأَنْطَقَ حُجَّتَكَ اللَّهُ لَقَاكَ اللَّهُ لِالِيَاءِ لِلصَّادِقِينَ، مُوَالِيًا
وَبُشِّرْتَ الْجَوَابِ عَنْ وَعَيَّبْتَ حُجَّتَكَ لِسَانَكَ، وَدَحَضْتَ تَلْجُلُجَ كَذَلِكَ تَكُنْ لَمْ وَالرِّيحَانَ، وَإِنْ بِالرُّوحِ الْمَلَائِكَةُ كَتَابَتْسَاوُ،
(تَحْفِ الْعَقُولِ ص249 ج وَتَصْلِيَّةٍ حَمِيمٍ مِنْ بِنَزْلِ الْعَذَابِ مَلَائِكَةً بِالنَّارِ، وَاسْتَقْبَلْتِكَ
250حجيم).

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)

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 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

أعمالهم ومثل الإنسان الجن من الثقلين أجر مثل له ووعظته، كان وحوفه الله يتقوا فأمره جابر سلطان؟ إله؟ من من -1
(بحار الأنوار ج 75 ص 375)

أربع في فجعل البيت، أهل لنا والولاية الرمضان، شهر وموصد البيت وحج الصلاة، وإيتاء الزكاة إقام: خمس؟ عل الإسلام بني -2
كان ومن حج، عليه فليس مال له يكن لم من و الزكاة، عليه تكن لم مال له يكن لم رخصة، من الولاية في يجعل ولم رخصة، منها
وسائل الشيعه). زمة لا فهي له الأمان دامل أو مريضاً أو كان صحيحاً والولاية رمضان شهر وأفطر أعداق؟ صل مريضاً
(ج 1 ص 14)

الأشرار هؤلاء يارب: خيارهم، فقال نر ألفاً وستين شرارهم من ألفاً أربعين: ألف مئة قومك من معدب إنني شعيب؟ إله الله؟ أو ح -3
(مشكوة الأنوار ص 51). لعصبي يغضبوا فلم المعاصي أهل داهنوا: إليه عز وجل الله؟ الأخبار؟ فأوح بال فما

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)

وَتَصَدَّقَ نَهَارَهُ، وَصَامَ لَيْلَهُ قَامَ رَجُلًا لَوْ أَنَّ أَمَّا مَعْرِفَتِهِ بَعْدَ لِلْإِمَامِ الرَّحْمَنِ، الطَّاعَةَ؟ الْأَشْيَاءِ، وَرِضٍ وَبَابٍ وَسَنَامُهُ، الْأَمْرِ ذِرْوَةَ-4
وَلَا تُؤَابِهِ فِي حَقِّ اللَّهِ؟ عَلَّ لَهُ كَانَ مَا إِلَيْهِ بِدَلَالَتِهِ أَعْمَالِهِ جَمِيعٌ وَيَكُونُ إِلَيْهِ فَيُؤَى اللَّهُ وَلِيَّيْ وَلِأَيَّةٍ يَعْرِفُ وَلَمْ ذَهْرَهُ، جَمِيعٌ وَحَجَّ مَالِهِ بِجَمِيعِ
(وسائل الشيعة ج1 ص91). الايمان أهل من كان

رَجُلٌ إِنَّكَ ذَلِيكَ، وَلَوْ قَالُوا يَحْزُنُكَ لَمْ سَوْءٍ رَجُلٌ كَذَا: وَقَالُوا مِصْرِكَ أَهْلٌ عَلَيْكَ لَوَاجِئْتُمْ؟ حَتَّى وَلِيْنَا لَنَا تَكُونُ لَا بِأَنَّكَ وَعَالِمٌ-5
مِنْ خَائِفًا تَرِغِيهِ فِي رَاغِبًا تَزْهِيهِ فِي زَاهِدًا سَبِيلُهُ سَالِكًا كُنْتُ نَافٍ، اللَّهُ كِتَابٍ؟ عَلَّ نَفْسَكَ اعرِضْ وَلَكِنْ ذَلِيكَ يَسْرُكَ لَمْ صَالِحٌ
(تحف العقول ص284). فيك قيل ما يضرك لا فإنه وأبشر، فأنبت تخوفه

جُعِلْتُ؟ بَلْ: قُلْتُ سَنَامِي؟ وَذِرْوَةَ وَقَرَّ عِهِ أَصْلُهُ بِالْإِسْلَامِ أَخْبِرُكَ أَلَا: قَالَ: السَّلَامُ عَلَيْهِ جَعَفَرُ أَبِي خَالِدٍ، عَنِ بْنِ سُلَيْمَانَ عَنِ-6
قَالَ: فِدَاكَ جُعِلْتُ نَعَمْ قُلْتُ الْخَيْرِ بِأَبْوَابِ أَخْبِرْتُكَ شَيْئًا إِنَّ: قَالَ الْجِهَادُ، ثُمَّ سَنَامِي وَتَوَدَّرَ الزَّكَاةُ فَرَعُهُ وَفَالصَّلَاةُ أَصْلُهُ أَمَا: قَالَ: فِدَاكَ
(أصول الكاف؟ ج2 ص23). الله بذكر الليل جوف في الرجل وقيام بالخطيئة، تذهب النار، والصدق من جنة الصوم

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 every you are demanded &. required to be pious), prone &. inclined towards its persuasion, afraid of it's Intimidation &. threatenings, so remain firm. And glad tiding 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.

كَمَثَلٍ وَمَثَلُهُ لِأَعْمَالِهِ شَانِيٌّ وَاللَّهُ مُتَحَيِّرٌ ضَالٌّ وَهُوَ مَقْبُولٌ، غَيْرُ فَسَعِيهِ اللَّهُ مِنْ أَمَلٍ إِمَامٌ وَلَا نَفْسُهُ فِيهَا يَجْهَدُ بِعِبَادَةِ اللَّهِ دَانَ مِنْ كُلِّ 7-
وَاعْتَرَّتْ إِلَيْهَا فَحَدَّرَ رَاعِيهَا، غَيْرِ مَعَ يَقْطِيعُ بَصُرَتِ اللَّيْلِ جَنَّتْهَا فَلَمَّا يَوْمَهَا، وَجَانِبِيَّةً ذَاهِبَةً فَهَجَمَتْ وَقَطِيعِهَا، رَاعِيهَا عَنْ ضَلَّتْ شَاةٍ
فَبَصُرَتْ وَقَطِيعِهَا، رَاعِيهَا تَطْلُبُ مُتَحَيِّرَةٌ فَهَجَمَتْ وَقَطِيعِهَا، رَاعِيهَا أَنْكَرَتْ قَطِيعَةَ الرَّاعِي سَاقٍ أَنْ فَلَمَّا رَبَضَتْهَا فِي مَعَهَا فَبَاتَتْ بِهَا،
رَاعِيكَ عَنْ مُتَحَيِّرَةٌ تَائِهَةٌ فَإِنَّكَ وَقَطِيعِكَ، بِرَاعِيكَ الْخَقِي فِي الرَّاعِي بِهَا فَصَاحَ بِهَا، وَاعْتَرَّتْ إِلَيْهَا فَحَنَّتْ رَاعِيهَا، مَعَ بَعْنَمِ
فَأَكَلَهَا، ضَيَعَتْهَا الذَّنْبُ اغْتَنَمَ إِذَا كَذَلِكَ هِيَ فَبَيْنَا يَرُدُّهَا، أَوْ مَرَعَاها؟ إِنْ يَرُشِدُهَا لَهَا رَاعِي لَا نَادَةَ مُتَحَيِّرَةٌ دَعْرَةٌ فَهَجَمَتْ وَقَطِيعِكَ
الْحَالِ هَذِهِ؟ عَلِمَتْ وَإِنْ تَائِهًا ضَالًّا أَصْبَحَ عَادِلًا ظَاهِرًا وَعَزَّ جَلَّ اللَّهُ مِنْ لَهُ إِمَامٌ لَا الْأُمَّةُ هَذِهِ مِنْ أَصْبَحَ مِنْ مُحَمَّدٍ يَا اللَّهُ وَكَذَلِكَ
(اصول الكاف? ج 2 ص 375). وَنِفَاقٍ كُفْرٍ مِثْنَةَ مَاتَ

8- (اصول الكاف? ج 2 ص 124). اِيْمَانُهُ كَمَلٌ مِمَّنْ فَهُوَ لِلَّهِ؟ وَأَعْطَى لِلَّهِ وَأَبْغَضَ لِلَّهِ أَحَبَّ مِنْ 8-

إِلَّا شَيْعَتُنَا مَا فَوَ اللَّهِ النَّبِيِّ؟ أَهْلٌ بِحُبِّنَا يَقُولُ أَنْ التَّشْعُجُ يَنْتَحِلُ مَنْ أَيْكَتَفِي جَابِرُ يَا؟ قَالَ قَالَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ؟ أَبٌ عَنْ جَابِرٍ عَنْ 9-
وَالْبِرِّ وَالصَّلَاةِ، وَالصَّوْمِ، اللَّهُ، ذِكْرٌ وَكَثْرَةٌ وَالْأَمَانَةِ، وَالتَّخَشُّعِ، بِالتَّوَضُّعِ، إِلَّا جَابِرُ يَا يُعْرِفُونَ كَانُوا وَمَا أَطَاعَهُ، وَاللَّهُ؟ أَتَى مَنْ
النَّاسِ عَنِ الْأَلْسُنِ وَكَفَّ الْقُرْآنَ، وَتِلَاوَةِ الْحَدِيثِ، دَقْوَصِ وَالْإِيْتَامِ، وَالْغَارِمِينَ الْمَسْكِينَةَ وَأَهْلِي الْفُقَرَاءِ مِنْ الْجَبْرِانِ وَالتَّعَاهُدِ بِالْوَالِدِينَ،
(اصول الكاف? ج 2 ص 74). الْأَشْيَاءِ فِي عَشَائِرِهِمْ أَمْنَاءُ وَكَانُوا خَيْرٍ، مِنْ إِلَّا

7. The person who serves Allah according to a religion so putting himself in great inconvenience & hardship for it & does not have (submit to) an Imam fixed by Allah then his 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 &- thither, 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 apparent, just, & equitable he will start the morning in a condition that he is gone astray & perplexed.

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

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)

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

في؟ تمام وإن السواد، تلك ذهب تاب سوداء، فإن نُكْتَةُ النُّكْتَةِ فِي خَرَجَتْ ذَنْباً أَدْنَبَ بِيضَاءً، فَإِذَا نُكْتَةُ قَلْبِهِ وَفِي إِلاَّ عِبْدٍ مِنْ ما -11- لِدِكْلًا)) :عَزَّ وَجَلَّ اللهُ قَوْلٌ وَهُوَ أَبَدًا، خَيْرٍ؟ إِنْ صَاحِبُهُ يَرْجِعُ لَمْ يَبْيَاضَ؟ غَطَّ النَّيَاضَ، فَإِذَا يُعْطَى؟ حَتَّى السَّوَادُ ذَلِكَ زَادَ الذُّنُوبَ (بحار الانوار ج 73 ص 332). ((يَكْسِبُونَ كَانُوا مَا قَلُّوهُمْ؟ عَلَّ رَانَ

12- (بحار الانوار ج 99 ص 125) ... رَحِمَ صَلُّهُ عُمَرُ قَوْلًا وَلَا حُجٌّ مِنْهُ يُقْبَلُ لَمْ حَرَامٍ مِنْ مَالاً أَصَابَ إِذَا الرَّجُلُ إِنَّ

13- (تحف العقول ص 292). المَعِيشَةُ وَتَقْدِيرُ النَّائِبَةِ؟ عَلَّ وَالصَّبْرُ الدِّينُ فِي التَّفَقُّهُ الكَمَالِ كُلِّ الكَمَالِ

14- (تحف العقول ص 293). عَلَيْكَ جُؤَلٍ إِذَا وَتَحَلَّمْ. قَطَعَكَ مَنْ وَتَصَلَّ. ظَلَمَكَ عَمَّنْ تَعْفُو أَنْ: وَالْآخِرَةَ الدُّنْيَا مَكَارِمٍ مِنْ ثَلَاثَةً -14-

15- (تحف العقول ص 293). لِنَفْسِهِ ذَلِكَ وَ أَحَبَّ الْمَسْأَلَةَ فِي بَعْضٍ؟ عَلَّ بَعْضِهِمُ النَّاسِ الْإِحَاحَ كَرِهَ اللهُ إِنَّ -15-

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

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: ((كلا بل ران عل؟ قلوبهم ما كانوا يكسبون. مطفيين/14))"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- تَجَزَعُ فَلَا ذُمِّمَتْ وَإِنْ تَفَرَّحَ فَلَا مُدِحَتْ وَإِنْ تَغَضَّبَ فَلَا كُذِّبَتْ وَإِنْ تَخُنَ فَلَا خَانُوكَ وَإِنْ تَطَلَّمَ فَلَا ظَلَمْتَ إِنْ بَخَسَ أَوْ صِيكَ - مُصِيبَةٌ عَلَيْكَ أَعْظَمُ الْحَقِّ مِنْ غَضَبِكَ وَعَزٌّ عِنْدَ جَلِّ اللَّهِ عَيْنٍ مِنْ فَسْفُوطِكَ فَيْكَ قِيلَ مَا نَفْسِيكَ مِنْ عَرَفْتَ إِنْ فَيْكَ قِيلَ فِيمَا وَفَكَرَ تَحْفَ الْعُقُولِ). بَدَنُكَ يَتَعَبُ أَنْ غَيْرِ مِنْ اِكْتَسَبْتَهُ فَنَوَابُ فَيْكَ قِيلَ مَا خِلَافٍ؟ عَلَّ كُنْتَ وَإِنَّ النَّاسَ أَعْيُنٍ مِنْ سَفُوطِكَ مِنْ خِفْتَ مِمَّا (ص284)

18- (تحف العقول ص300). يُحِبُّ مَنْ إِلَّا دِينَهُ؟ يُعْطَى وَلَا وَيُبْغِضُ يُحِبُّ مَنْ لَدُنْيَا |؟ يُعْطَى اللَّهُ إِنْ -

19- ائتمتنا ج1 ص365) نقل عن كتاب حلية الاولياء). النِّفَاقَ وَتُورِتْ تُفْسِدُ الْقَلْبَ فَإِنَّهَا وَالْخُصُومَةَ إِيَّاكَ -

20- (تحف العقول ص298). غَيْرِهِ؟ إِنْ خَالَفَهُ عَدْلًا ثُمَّ وَصَفَ دُعِبَ الْقِيَامَةِ يَوْمَ حَسْرَةَ النَّاسِ أَشَدَّ إِنْ -

21- فَأَلِيهِ فِيهِ عُذْرٌ لَكَ لَا فِيمَا؟ وَالنَّوَانُ وَإِيَّاكَ الْقَلْبِ فَسَاوَةٌ تَكُونُ فِيهَا وَالْغَفْلَةَ وَإِيَّاكَ؟ الْهَلْكَ فِيهِ يَغْرُقُ بِحَرٍّ فَإِنَّهُ وَالْتِسْوِيفَ إِيَّاكَ - حُسْنٍ؟ عَلَّ وَأَسْتَعْنِ الْمُرَاجَعَةَ بِحُسْنِ اللَّهِ وَعَفْوٍ لِلرَّحْمَةِ وَتَعَرُّضَ الْإِسْتِغْفَارِ وَكَثْرَةَ النَّدَمِ بِشِدَّةِ الذُّنُوبِ سَالَفَ اسْتِرْجَعُوا النَّادِمُونَ يَلْجَأُ وَاسْتَجْلِبِ الطَّاعَةَ كَثِيرًا وَاسْتِقْلَالَ الرِّزْقِ قَلِيلًا بِإِسْتِكْثَارِ الشُّكْرِ عَظِيمٍ؟ إِنْ وَتَخَلَّصَ الظُّلْمِ فِي وَالْمُنَاجَاةِ الدُّعَاءِ بِخَالِصِ الْمُرَاجَعَةِ (تحف العقول ص285)... الشُّكْرِ بِعَظِيمِ زِيَادَةِ النَّعْمِ

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

And do contemplate &: ponder about what is said about you. So if you observe &: come to know about something which exists in you (vice) then do know that to lose your honour &: falling down in Allah's view for a right &: just thing is much more of a greater &: graver calamity than losing respect in the eyes of people. And if your condition is contrary to what has been said about you, then you have earned a reward &: recompense short of any physical strain. (TUHF1JL AQOOL. P 284)

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

19. Beware! caution! Do not acquire enmity because it rots &: turns the heart evil &: causes to develop hypocrisy. (AIMATANA, VOL I, P 365, NARRATED FROM THE BOOK 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 &: himself opposes it. (TUHF1JL AQOOL, P 298)

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

And get the purification of thankfulness by considering the small amount of sustenance as great &: thinking great amount of (your) services as meagre &: small. And attract the abundance of benevolences &: beneficences through greatness of thanksgiving. (TUHF1JL AQOOL, P 285)

22- الطَّاعَةَ أَعْجَلَ وَإِنَّ بِهَا يُبَارِزُ اللَّهَ الْكَاذِبَةَ وَالْيَمِينُ. الرَّجْمُ وَقَطِيعَةُ الْبَغِيِّ: وَبِالْهَنْ؟ بَر؟ حَتَّ أَبَدًا صَاحِبُهُنَّ لَا يَمُوتُ خِصَالٍ ثَلَاثَ -
بِلاَقِعِ الدِّيَارِ لِيَذْرَانَ الرَّجْمِ وَقَطِيعَةَ الْكَاذِبَةِ الْيَمِينِ وَإِنَّ. وَيُذْرُونَ أَمْوَالَهُمْ؟ فَتَنْتُمْ يَتَوَاصِلُونَ فَجَارًا لِيَكُونُونَ الْقَوْمَ وَإِنَّ الرَّجْمَ لَصِلَةُ ثَوَابًا

(تحف العقول ص294) . أهلها من

23- (تحف العقول ص295) . عمره في زيد أهله برة حسن ومن رزقه في زيد نيته حسنت ومن عمله زكا لسانه صدق من

24- (تحف العقول ص295) . جئ؟ عل يصبر لم صجر من وحقاً يؤد لم كبل شر، من كل مفتاح فإنهما والصجر والكسل إياك

25- (تحف العقول ص296) . محققاً كنت وإن المراء تترك لقيت، وأن من؟ عل تسلم نوا شرفه، دون بالمجلس الرضا التواضع

26- (تحف العقول ص296) . الظن به يسيء ولا يجرمه ولا يشتمه لا أخو المؤمن المؤمن إن

27- (تحف العقول ص298) . سانهل يخرن؟ حت الذنوب من أهد يسلم لا

28- (تحف العقول ص300) .. المؤمنين؟ عل الطعان السباب اللعان يبعض الله فإن

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 & adandoning dispute even

if one is right. (TUHFUL AQQOOL, 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.(TUHFULAQQOOL, P296)

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

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

29- الرِّيحُ بِهِ اشْتَدَّتْ كَرَمَادٍ يَعْمَلُونَهَا الَّتِي وَأَضَلُّوا، فَأَعْمَالُهُمْ ضَلُّوا قَدِ اللهُ دِينٍ عَنِ لَمَعَزُ وُلُونِ وَأَتْبَاعُهُمُ الْجَوْرُ أَيْمَةٌ نَأْمَحَمَّدُ يَا وَعَلِم- (ص375 اصول الكافي ج1) . البعيد الضلال هو ذلك شيء؟ عل كسبوا مما يقرون لا عاصف يوم في

30- فَلَا مَعْصِيَتِهِ فِي سَخَطِهِ وَخَبَاءٍ فِيهِ رِضَاةٌ شَيْبًا فَلَغَلَّ الطَّاعَةَ مِنَ تَحَقَّرَنَ فَلَا طَاعَتِهِ فِي رِضَاةِ خَبَاءٍ ثَلَاثَةٌ خَبَاءٌ اللهُ إِنَّ- (بحار الانوار ج78 ص188) . الولي قلعله احدًا تحقرن فلا خلقه في نه اوليا وخباء فيه سخطه قلعل شينا المعصية من تحقرن

31- انْتَبَهتْ ثُمَّ وَسَرَرَتْ بِهِ فَفَرِحَتْ مَنَامِكَ فِي اسْتَفْدَتِهِ مَا لِكَمْتَلِ أَوْ عَنْهُ ارْتَحَلَتْ ثُمَّ سَاعَةٌ نَزَلَتْهُ مَنْزِلِ كَمْتَلِ الدُّنْيَا مِنْ نَفْسِكَ فَأَنْزَلَ- (تحف العقول ص287) . شيء يدك في وليس رقتك من

32- (كتاب الخصال ج1 ص112) . برأيه وأعجب ذنبه ونسي عمله استكثر رجل: الظهر قاصمات ثلاث

33- (تحف العقول ص294) . ميزانه خف باطنه من أرجع ظاهره كان من

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 wrath & anger in His sin. So of course do not belittle & count any sin as small. May be the wrath of Allah is in it. And he has concealed His friends & saints among the people, so do not belittle & look down upon anyone perhaps he may be the friend & saint of Allah. (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 exuberent.
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- فِي كَخِفْتِهِ الدُّنْيَا أَهْلٌ؟ عِلَّ الشَّرِّ خَفَّتْ عَزَّوَجَلَّ اللهُ وَأَنَّ الْقِيَامَةَ يَوْمَ مَوَازِينِهِمْ؟ فَمَا يَكْتَفِلُ الدُّنْيَا أَهْلٌ؟ عِلَّ الْخَيْرِ تَقَلَّ اللهُ إِنَّ (اصول الكافي، ج2 ص143) باب تعجيل فعل الخير). الْقِيَامَةَ يَوْمَ مَوَازِينِهِمْ

35- (ل ص299 تحف العقو). هُوَ لِمَنْ؟ تَدْرُ لَا وَعَدَا غَنِيمَةُ الْيَوْمِ فَإِنَّ -

36-؟ أَعْطَى فَمَنْ وَالشَّهَوَاتِ، بِالذَّاتِ مَحْفُوفَةٌ وَجَهَنَّمَ الْجَنَّةَ دَخَلَ الدُّنْيَا فِي الْمَكَارِهِ؟ عِلَّ صَبْرٍ وَالصَّبْرِ، فَمَنْ بِالْمَكَارِهِ مَحْفُوفَةٌ الْجَنَّةُ - (اصول الكافي، ج2 ص89). النَّارَ دَخَلَ وَشَهَوَاتِهَا لَذَّتْهَا نَفْسُهُ

37- (فروغ الكاف؟ ج5 ص147، باب الربا حديثاً 12). الرَّبَا كَسَبُ الْمَكَاسِبِ خَبِيثٌ -

38- مَنْ أَوْزَارٌ مِثْلُ عَلَيْهِ كَانَ ضَلَالٍ بِابٍ عِلْمٌ مَنْ وَشَيْئاً، أَجُورِهِمْ مِنْ أَوْلِيكَ يَنْقُصُ وَلَا بِهِ عَمَلٌ مَنْ أَجْرٌ مِثْلُ فَلَهُ؟ هَذَا بِابٍ عِلْمٌ مَنْ - (تحف العقول ص297). شَيْئاً أَوْزَارِهِمْ مِنْ أَوْلِيكَ صُنِّفُوا وَلَا بِهِ عَمَلٌ

39- (بحار الانوار ج2 ص237). الشَّرَابِ شَرُّ مِنَ وَالْكَذِبِ. الشَّرَابِ الْأَقْفَالِ تِلْكَ مَفَاتِيحُ وَجَعَلَ أَقْفَالاً لِلشَّرِّ جَعَلَ عَزَّوَجَلَّ اللهُ إِنَّ -

40- (تحف العقول ص300). أَحَدًا أَحَدٌ مَنْعَ مَا الْمَنْعَ فِي مَا الْمَسْئُولُ وَلَوْ يَعْلَمُ أَحَدًا أَحَدٌ لَسَأَ مَا الْمَسْأَلَةَ فِي مَا السَّائِلُ لَوْ يَعْلَمُ -

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, unpleasantness in the world, enters the paradise. And the hell is surrounded by pleasures & lusts. So the one who allows (gives) himself its' pleasures & lustful desires enters the hell fire. (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 & subtracted from the reward of those who practice it. And the one who teaches a chapter of misguidance, he will have the burden (wrath) similar to each one who acts upon it & nothing will be lessened from their burden of sin (wrath of Allah). (TUHFUL AQOOL, P 297)

39. Allah has devised 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)

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 omayyids & 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 ommayyids.

اربعون حديثاً عن الامام جعفر الصادق عليه السلام

1- إِنْ الْوَلَاةِ، وَوَلَاةٍ مِنْ دُونِهِ فَمَنْ؟ الْوَالِ اتِّبَاعَ وَمِنْهُمْ الرَّئِيسُ وَالْوَلَاةِ، الْجَائِرِ،؟ الْوَالِ الْمُفَوَّلَاةِ: الْوَلَاةِ مِنَ الْحَرَامِ وَجَهْ أَمَا وَ- فَعَلَ مَنْ مُعَدَّبٌ، وَمُحَرَّرٌ حَرَامٌ - لَهُمُ الْوَلَاةِ بِجَهَةِ- مَعَهُمُ وَالْكَسْبُ لَهُمُ الْعَمَلُ وَعَلَيْهِ، وَالِ هُوَ مَنْ؟ عَمَلِ الْوَلَاةِ أَبْوَابٍ مِنْ بَابِ أَدْنَاهُمْ الْجَائِرِ؟ الْوَالِ وَالْوَلَاةِ فِي أَنَّ ذَلِكَ وَالْكَبَائِرِ، مِنْ كَبِيرَةٍ مَعْصِيَةٍ - الْمَعُونَةَ جَهَةِ مِنْ - عِ شَيْءٍ كُلِّ لِأَنَّ كَثِيرٍ، أَوْ فَعَلِهِ مِنْ قَلِيلٍ؟ عَمَلِ ذَلِكَ الْمَسَاجِدِ هَدَمَ وَالْمُؤْمِنِينَ، الْأَنْبِيَاءِ وَقَتْلَ الْكُتُبِ لِأَطْبِإٍ، وَالْفِسَادِ وَالْجَوْرَ الظُّلْمَ ظَهَارَ وَإِ كَلِّهِ، الْبَاطِلَ وَإِحْيَاءَ كَلِّهِ، الْحَقِّ (تَرْسَن) دَوَسَ وَالْمَيْمَنَةَ الدِّمِ؟ إِنْ رُوْرٌ تَنْظِيرَ الضَّرُّورَةَ بِجَهَةِ إِلَّا مَعَهُمُ وَالْكَسْبُ مَعُونَتُهُمْ وَمَعَهُمُ الْعَمَلُ حَرْمٌ فَلِذَلِكَ شَرَّاعِهِ وَ اللَّهِ سُنَّةً وَتَبْدِيلَ (تحف العقول ص332)

كُلِّ مِنْ ضَعْفٍ، وَشِفَاءٍ كَلِّ مِنْ وَقُوَّةٍ ظُلْمَةٍ، كَلِّ مِنْ وَتُورٍ وَحَدَّةٍ، كَلِّ مِنْ وَصَاحِبٍ وَحَشَّةٍ، كَلِّ مِنْ آيَسٍ عَرَّوَجَلَّ اللَّهُ مَعْرِفَةَ إِنْ ... 2- (فروغ الكاف؟ ج8 ص247). سُنُقِيمِ

FORIY TRADITIONS FROM IMAM JAFER SADIQ (A.S) 1. However, the prohibited form of guardianship: 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 necesity 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-
 عَمْرٍو عَنْ
 الْقَضَاءِ وَالسُّلْطَانِ؟ إِنْ مَافْتَحَاكَ مِيرَاثٍ، أَوْ دِينَ؟ فَمُنَازَعَةٌ بَيْنَهُمَا أَصْحَابِنَا مِنْ رَجُلَيْنِ عَنِ (ع) عَبْدِ اللَّهِ أَبَا سَأَلَتْ: قَالَ حَنْظَلَةُ
 لَهُ، ثَابِتًا حَقًّا كَانَ نَاوٍ، سُحْنًا يَأْخُذُ فَإِنَّمَا لَهُ يَحْكُمُ مَا وَالطَّاعُوتِ،؟ إِنْ تَحَاكَمْتَ فَإِنَّمَا بَاطِلٌ أَوْ حَقٌّ؟ فَمَنِ إِلَيْهِمْ تَحَاكَمْتَ مِنْ ذَلِكَ؟ أَيْجَلُ
 قُلْتُ يَكْفُرُ بِهِ، أَمْ وَأَنْ وَقَدْ الطَّاعُوتِ؟ إِنْ يَتَحَاكَمُوا أَنْ يُرِيدُونَ؟ تَعَالَى اللَّهُ بِهِ، قَالَ يُكْفَرُ أَنْ اللَّهُ رَأَى وَمَا الطَّاعُوتِ بِحُكْمٍ أَخَذَهُ لِأَنَّهُ
 قَدْ فَانِي حَكَمًا بِهِ أَفَلْيَرْضَوُ أَحْكَامَنَا وَعَرَفَ حَلَالِنَا وَحَرَامِنَا فِي حَدِيثِنَا وَنَظَرَ؟ رَوَى قَدْ مَمَّنْ مِنْكُمْ كَانَ مَنْ يَنْظُرَانِ يَصْنَعَانِ؟ قَالَ فَكَيْفَ
 (الوسائل ج 18 ص 99). حَاكِمًا عَلَيْكُمْ جَعَلْتَهُ

4- فِي فَهْوٍ يَعْلَمُ لَا وَهُوَ بَجُورٍ؟ قَضَى وَرَجُلٌ النَّارِ، فِي فَهْوٍ يَعْلَمُ وَهُوَ بَجُورٍ؟ قَضَى رَجُلٌ الْجَنَّةِ فِي وَوَاحِدٌ النَّارِ فِي ثَلَاثَةِ أَرْبَعَةِ الْقَضَاءِ-
 (تحف العقول 365). الْجَنَّةِ فِي فَهْوٍ يَعْلَمُ وَهُوَ بِحَقٍّ؟ قَضَى وَرَجُلٌ النَّارِ، فِي فَهْوٍ يَعْلَمُ لَا وَهُوَ بِحَقٍّ؟ قَضَى لَ النَّارِ، وَرَجُلٌ

5- (امال؟ صدوق ص 162). خَانَهُ فَقَدْ عَلَيْهِ يَقْدِرُ وَهُوَ عَنْهُ يَرُدُّهُ وَلَا أَمْرٍ يَكْرَهُهُ؟ عَلَّ أَخَاهُ؟ رَأَى مَنْ

6- وَوَلَدٌ بِهَا، يُعْمَلُ ُ هُدًى وَسُنَّةٌ مَوْتِهِ، بَعْدَ لَهُ تَجْرِي فَهِيَ حَيَاتِهِ فِي لَهُ اللَّهُ أَجْرَهَا صَدَقَةٌ: خِصَالٍ ثَلَاثُ إِلَّا مَوْتِهِ بَعْدَ الرَّجُلِ يُعَيِّدُ لَا-
 (تحف العقول ص 363). يَدْعُو لَهُ صَالِحٌ

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 truly 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). Truly, 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 &: tyrnaically (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 &: dislikeness &: 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)

إذا وَيُجِيبُهُ عَطَسًا، إذا وَيُسَمِّنُهُ غَابًا، إذا لَهُ وَيَنْصَحَ مَرِيضًا، إذا وَيَعُودُهُ لَقِيئَهُ، إذا عَلَيْهِ يُسَلِّمُ أَنْ الْحَقُّ مِنَ الْمُسْلِمِ أَخِيهِ؟ عَمَلٌ لِلْمُسْلِمِ -7 (اصول كاف؟ ج2 باب اخوة المؤمنون هل؟ هخيه ص171). مات إذا عَمُوَيْبًا دَعَا،

رُوحٌ وَأَنَّ وَاجِدَهُ، رُوحٌ مِنْ وَأَرُوأَهُمَا جَسَدِهِ، سَائِرٌ فِي ذَلِكَ أَلَمْ وَجَدَ مِنْهُ شَيْئًا؟ اشْتَكَّ إِنْ الْوَاحِدِ، كَالجَسَدِ أَخُو الْمُؤْمِنِ، الْمُؤْمِنُ -8 (اصول كاف؟ ج2 باب اخوة المؤمنون ص166). بِهَا الشَّمْسِ شُعَاعِ اتِّصَالِ مِنَ اللَّهِ بِرُوحِ اتِّصَالًا لِأَشَدُّ الْمُؤْمِنِ

عَمَلٌ لِلْمُسْلِمِ حَقٌّ أَعْظَمُ أَخُوهُ، فَمَا؟ وَيَعْرِى؟ يَكْتَسُ أَخُوهُ، وَلَا وَيَعْطِشُ؟ يَبْرُو وَلَا أَخُوهُ، وَيَجُوعُ يَشْبَعُ لَا أَنْ الْمُسْلِمِ؟ عَمَلٌ لِلْمُسْلِمِ حَقٌّ -9 (اصول كاف؟ ج2 باب حق المؤمنون هل؟ اخية ص170). لِنَفْسِكَ تُحِبُّ مَا الْمُسْلِمِ لِأَخِيكَ أُحِبُّ: وَقَالَ لِلْمُسْلِمِ، | أَخِيهِ

اَهْوَلُ كَاف؟ ج2 باب اخو). فَيُخَلِّفُهُ عِدَّةً يَعُدُّهُ وَلَا يَغُشُّهُ وَلَا يَظْلِمُهُ وَلَا يَخُونُهُ لَا وَدَلِيلُهُ عَلَيْهِ الْمُؤْمِنِ، أَخُو الْمُؤْمِنِ -10 (المؤمنين ص166)

[ما] [معان] يوماً بها لِيُعْنَفَهُ وَزَلَّاتِهِ عَثْرَاتِهِ عَلَيْهِ فَبَحْصِي دِينِهِ؟ عَمَلٌ الرَّجُلِ يُؤَاجِي أَنْ الْإِيمَانَ مِنَ الرَّجُلِ بِهِ يَخْرُجُ مَا؟ أَدْنِ -11 (الآخبار 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 يرحمك الله (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 &' exhoberent 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- سَالِمًا الدُّنْيَا مِنْ دَوَائِهَا، وَأَخْرَجَهُ وَالدُّنْيَا، دَاءً هَا غُيُوبٌ وَبَصْرَهُ لِسَانَهُ بِهَا وَأَنْطَقَ قَلْبِهِ فِي الْحِكْمَةِ اللَّهُ أَثْبَتَ الدُّنْيَا ۖ زَهْدًا مِنْ (بحار الانوار ج73 ص48). السَّلامِ دَرَا؟ إِنْ

13- مَنْ وَمِنْهُمْ حَيَوًا، يَمُرُّ مَنْ فَمِنْهُمْ... السَّيْفِ مِنْ وَأَخَذَ الشَّعْرَ مِنْ قُأَدَ وَالصَّرَاطُ طَبَقَاتٍ، الصَّرَاطِ؟ عَلَ يَمُرُّونَ النَّاسُ - (روضة السَّواعظين ص499). شَيْئًا مِنْهُ وَتَتْرُكُ شَيْئًا مِنْهُ النَّارُ تَأْخُذُ مُتَعَلِّقًا، قَدْ يَمُرُّ مَنْ يَمُرُّ مَشِيًا، وَمِنْهُمْ

14- (بحار الانوار ج78 ص278). يَعْلمُ لَا بِمَا وَالْحُكْمُ يَفْهَمُ أَنْ قَبْلَ وَالْمَعَارِضَةُ يَسْمَعُ نَا قَبْلَ الْاِجَابَةُ الْجَاهِلِ أَخْلَاقِ مِنْ -

15- (تحف العقول ص362). بَعْدًا إِلَّا السَّيْرَ سُرْعَةً تَزِيدُهُ فَلَا الطَّرِيقِ غَيْرِ؟ عَلَ كَالسَّائِرِ بَصِيرَةَ غَيْرِ؟ عَلَ الْعَامِلِ -

16- (تحف العقول ص366). غُيُوبٌ ۖ؟ إِنْ؟ هَدَا مِنْ إِلَيَّ؟ إِخْوَانِ أَحَبُّ -

17- اِصُولِ كَافٍ؟ ج2 بَابِ الصَّدَقِ (وَأَدَاءِ). وَالْوَرَعُ وَالصَّدَقُ الْاِجْتِهَادُ مِنْكُمْ لِيَرَوْا أَلْسِنَتَكُمْ بِغَيْرِ بِالْخَيْرِ لِلنَّاسِ دُعَاةً كُونُوا - (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 understanding & 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 comings. (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.

وَيَحْفَظُ وَأَخْرَجَتْهُ دُنْيَاهُ أَمْرٌ مِنْ أَهْمَتِهِ مَا يَكْفِيهِ بِاللَّهِ يَتَّقُ مَنْ عَدُوَّهُ، أَطَاعَ فَقَدْ هَوَاهُ أَطَاعَ وَمَنْ لِعَيْرِهِ، يَجْمَعُ فَإِنَّمَا كَسَبَهُ نَفْسَهُ حَرَمَ مَنْ 18- أَوْ مَالٍ وَوَلَدٍ فِي بَلِيَّةٍ كُلِّ عِنْدَ نَفْسِكَ يُسْرَأُ، صَبَّرَ عُسْرٍ شُكْرًا، وَلِكُلِّ نِعْمَةٍ وَلِكُلِّ صَبْرٍ، بَلَاءٍ لِكُلِّ بُعْدٍ لَمْ مَنَ عَجَزَ دَقْوًا، عَنْهُ غَابَ مَا لَهُ لَا خَوْفًا وَخَفَهُ مَعْصِيَتِهِ، ؟ عَلَّ يُجْرِيكَ لَا رَجَاءَ لِلَّهِ وَأَرْجُ كَرَمَكَ، وَنَدَّ صَبْرَكَ فِيهِمَا هَيْبَتُهُ، لِيَلْبُو عَارِيَتَهُ، وَيَأْخُذُ بِقَبْضِ فَإِنَّمَا أَوْرَزِيَّتِهِ، تُضَيِّعُ فَلَا وَالتَّوَاضِعُ، الْعِبَادَةُ الْعَمَلِ أَفْضَلُ بِعَمَلِكَ، فَإِنْ وَتَعَجَبَ وَتَجَبَّرَ فَتَكْبَرُ بِمَدْحِهِ وَلَا الْجَاهِلُ يَقُولُ تَعْتَرُّ وَلَا رَحْمَتِهِ، مِنْ يُؤْيِسُكَ فَإِنَّ تَنَالَهُ، مَا لَسْتَ تَتَمَنَّوْا وَلَا مَا عِنْدَكَ، ؟ إِلَّا تَنْتَظِرُ لَكَ، وَلَا اللَّهُ قَسَمَهُ بِمَا وَقَفَعَ ظَهْرَكَ، وَرَاءَ خَلْفَتِهِ مَا غَيْرَكَ مَالٍ وَتُصْلِحُ مَالَكَ (3) 184 الف العقول ص

19- اللهُ، لَا رَزَقَهُ بِمَا الرَّخَاءُ، قَانِعًا عِنْدَ شُكُورِ الْبَلَاءِ عِنْدَ الْهَزَاهِزِ، صَبُورًا وَقُورًا خِصَالٍ، ؟ تَمَنَّانِ فِيهِ يَكُونُ أَنْ لِلْمُؤْمِنِ يَنْبَغِي -أصول كاف؟ باب خصال المؤمن ج2/ ص47) ...تَرَادَفِي مِنْهُ وَالنَّاسُ تَعَبِي فِي مِنْهُ لِلْأَصْدِقَاءِ، بَدَنُهُ يَتَحَامِلُ الْأَعْدَاءِ، وَلَا يَظْلُمُ

20- (أصول كافي ج1 ص47). وَاجِدْ دَنْبٌ لِلْعَالِمِ يُعْفَرُ أَنْ قَبْلَ دَنْبًا سَبْعُونَ لِلْجَاهِلِ يُعْفَرُ -

18. The one who did not spend his earning upon himself certainly he collected it up for a person other than himself. And the one who followed & obeyed his passions & lust has obeyed his enemy. The person who depended upon Allah, Allah will adequately & 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 benovelences &: 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 &: obstinant &: 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 ignorant 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 sin by those ignorant or that one should not become educated & learned in the field of religious ethics & Islamic code of conduct.)

وَلَا عَرَفَكَ، مَنْ يُحَقِّقُكَ وَاهِنًا تَكُنَ الْوَى، فُرَبِكَ النَّاسُ يَكْرَهُ غَلِيظًا فَظًّا تَكُنَ وَلَا الْفَقْرَ، فِي جَزَعًا وَلَا فِي الْغِنَى فِي بُطْرًا تَكُنَ وَلَا -21
 ؟ عَلَّ تَنْكِلَنَّ أَحَدٍ، وَلَا كُلَّ تَحْتِ يَنَامُهُ تَكُنَ السُّفْهَادَ، وَلَا تَطِيعَ أَهْلَهُ، وَلَا الْأَمْرَ تَنَازِعَ دُونَكَ، وَلَا هُوَ يَمُنَ تَسْخَرُ وَلَا فَوْقَكَ، مَنْ تَشَارَ
 وَالِدًا عَمَلَكَ وَاجْعَلْ تَشَارِكُهُ، قَرِيبًا قَلْبِكَ وَاجْعَلْ فَتَنَدِمَ، فِيهِ تَقَعُ أَنْ قِيلَ مَخْرَجِهِ مِنْ مَدْخَلُهُ تَعْرِفَ ؟ حَتَّى أَمْرٍ كُلِّ عِنْدَ وَقِفَ أَحَدٍ، كِفَايَةِ
 ؟ عَلَّ وَدَلِيَّتِ الدَّاءِ، لَكَ الصَّحَّةِ، وَبَيِّنَ آيَةَ وَعَرَفْتَ نَفْسِكَ طَبِيبَ جُعِلَتْ قَدْ فَإِنَّكَ تَرُدُّهَا، جَاهِدُهُ، وَعَارِيَةً عَدُوًّا نَفْسَكَ تَتَّبِعُهُ، وَاجْعَلْ

(تحف العقول ص304). نَفْسِكَ ؟ عَلَّ قِيَامَكَ الدَّوَاءِ، فَانظُرْ

وَنَاوَاهُ وَحَقَّرَهُ أَحَاهُ عَشَّ وَمَنْ الْحَقِيرِ، الرَّبِّحِ فِي رَبِّهِ مِنْ وَرَعِبَ الْجَلِيلِ، عَلَيْهِ نَ هُوَ فَقَدَ رَقَبَتَيْهِ فَكَأَكِبَ ؟ لِسُو مَهْمُوماً أَصْبَحَ مِنْ -22
(تحف العقول ص302). الماء في المِلْحُ بِنَمَاتٍ كَمَا قَلْبِهِ فِي الإِيمَانِ انماتٌ مُؤْمِناً حَسَدَ وَمَنْ مَأَوَاهُ، النَّارَ اللهُ جَعَلَ

عَلَيْهَا تُطْلِعَ فَلَا بِيَمِينِكَ أَعْطَيْتَ إِذَا أَجْرَكَ، وَلَكِنْ إِسْتَوْفَيْتَ فَقَدَ ذَلِكَ فَعَلْتَ إِنْ لِيُزَكُّوكَ، فَإِنَّكَ النَّاسِ أَعْيُنَ ؟ لَعَلَّ تَنْصَدَّقَ لَا -23
صَدَقْتِكَ ؟ عَلَّ النَّاسِ يُطْلِعَ لَا أَنْ كَيَضُرُّ لَا ؟ أَلَذَّ النَّاسِ ؟ فِي الأَشْهَادِ، رُؤُوسِ ؟ عَلَّ عَلَانِيَةً يُجْزِيكَ سِرّاً لَهُ تَنْصَدَّقُ الَّذِي شِمَالِكَ، فَإِنَّ
(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 whome you follow up. And regard your ego as your enemy with whome 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 AQOOK 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 AQOOK 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)

تَجْمَعُ أَنْ أَرَدْتَ فَإِنَّ نَفْسَكَ الْإِخْوَانَ وَنَاتِمُو؟ عَلَّ وَصَبَّرَ أُمُورَكَ فِي التَّوَدَّةِ نَفْسَكَ الزَّمَّ...؟ بَيْنَ يَا...: لِابْنِهِ لِقْمَانَ مَوَاعِظَ مِنْ -24
بِحَارِ الْأَنْوَارِ ج 13 ص 419. طَمَعِهِمْ يَقْطَعُ بَلْغُوا مَا وَالصَّادِقُونَ الْأَنْبِيَاءُ بَلَّغَ فَأَتَمَّ النَّاسِ؟ أَيْدٍ؟ فَمِمَّا طَمَعَكَ فَاقْطَعِ الدُّنْيَا عِزًّا
420)

منها، وإن استزاد حسنة؟ رأ فإن نفسه، مُحاسِبَ فَيَكُونُ نَفْسِهِ،؟ عَلَّ وَلَيْلَةَ يَوْمِ كَلَّ فِي عَمَلِهِ عَرَضِي أَنْ يَعْرِفُنَا مُسْلِمٍ كَلَّ؟ عَلَّ حَقُّ -25
(تحف العقول ص301). الْقِيَامَةِ يَوْمَ؟ يَخْزُ لِنَلَا مِنْهَا، اسْتَغْفَرَ سَيِّئَةً؟ رَأ

عدله وظهر مروءته وكملت غيبته حرمت ممن يخلفهم، كان فلم يكذبهم، و وعدهم فلم منه وحد يظلمهم فلم الناس عامل من -26
(اصول كاف؟ ج 2 باب المؤمن وعلاماته ص239). أُوْتُوهُ وَوَجِبَتْ

(تحف العقول ص324). أَمَلُهُ أَيْدِيهِمْ؟ ف إِنْمَا يَغْتَنِمُوهُ، وَغَدَاً أَنْ؟ غَفَيْتَنِي فِيهِ النَّاسُ وَيَوْمَ يُدْرِكُ، لَا؟ مَمَضَ قِيَوْمًا: ثَلَاثَةُ الْأَيَّامِ -27

بَيْنَ هُمُ الَّذِينَ قَالَ يَنْجُو؟ فَمَنْ: قُلْتُ. اللَّهُ بِرَحْمَةِ الْوَائِقِ الدُّنُوبِ؟ عَلَّ الْمُجْتَرِي يَنْجُو وَلَا عَمَلِهِ؟ عَلَّ الْمُتَكَلِّ يَهْلِكُ جُنْدِبِ ابْنِ يَا -28
(تحف العقول ص302). الْعَذَابِ مِنَ وَخَوْفًا الثَّوَابِ؟ إِنْ شَوْقًا طَائِرٍ مَخْلَبٍ؟ ف قُلُوبُهُمْ فِ، كَأَنَّ وَالْحَوَّ الرَّجَاءِ

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 biting 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)

يَصْنَعُ أَنْ يُجِبُّ مَنْ كُلُّهُ وَلَيْسَ عَبْدُهُ،؟ إِنْ اللَّهُ مِنْ هَدِيَّتِهِ وَالْمَعْرُوفُ تَوَائِبُهُ، إِلَّا الْمَعْرُوفُ مِنْ أَفْضَلِ شَيْءٍ كَاسِمِهِ، وَلَيْسَ الْمَعْرُوفُ لَهُ جَمَعَ الْعَبْدِ؟ عَلَّ اللَّهُ مَنْ فَإِذَا فِيهِ، لَهُ يُؤَدِّنُ عَلَيْهِ يَقْدِرُ نَمَكُلُّ وَلَا عَلَيْهِ، يَقْدِرُ فِيهِ رَغَبٌ مَنْ كُلُّهُ يَصْنَعُهُ، وَلَا النَّاسُ؟ إِنْ الْمَعْرُوفُ (بحار ج 78 ص 246). إِلَيْهِ وَالْمَطْلُوبُ لِلطَّالِبِ وَالْكَرَامَةُ السَّعَادَةُ تَمَّتْ وَالْإِذْنُ، فَهَنَّاكَ وَالْقُدْرَةُ الْمَعْرُوفُ فِي الرَّعْبَةِ

تحف). وَأُخِدِ بَدْرٍ يَوْمَ اللَّهِ سَبِيلَ فِي بَدْمِهِ كَالْمُتَشَحِّطِ حَاجَتِهِ وَالْمَرُورَةِ، وَقَاضِي الصَّفَا بَيْنَ عِي كَالسَّأِ أَخِيهِ حَاجَةً فِي شَيْءٍ أَلْمَا -30 (العقول ص 303)

31- نِعْمَةً عَلَيْهِمْ فَكَانَتْ أَفْصَبَرُوا بِالْمَصَائِبِ قَوْمًا؟ وَبِالْأَيِّ، وَابْتَلَّ عَلَيْهِمْ فَصَارَتْ يَشْكُرُوهُ فَلَمْ بِالْمَوَاهِبِ قَوْمٍ؟ عَلَّ أَنْعَمَ اللَّهُ إِنَّ -31 (بحار الأنوار ج 78 ص 241)

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

33- (اصول كاف؟ ج 2 ص 312). نَفْسِهِ؟ فَوَجَدَهَا لِذَلِكَ إِلَّا تَجَبَّرَ أَوْ تَكَبَّرَ رَجُلٌ مِنْ مَا -33

34- (بحار الأنوار ج 78 ص 242). نِسَاؤُكُمْ تَعَفُّ النَّاسِ نِسَاءً عَنِ وَعَفُوا أَبْنَاؤُكُمْ، يَبْرُكُكُمْ أَبَاءُكُمْ بَرُّوا -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 gift 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 & beneficences 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- عَمَّنْ وَأَعْفُ خَاصَمَكَ، مَنْ وَأَنْصِفِ سَبَّكَ مَنْ؟ عَلَّ إِلَيْكَ، وَسَلِّمْ أَسَاءَ مَنْ؟ إِنْ وَأَحْسِنِ حَرَمَكَ، مَنْ وَأَعِطِ قَطْعَكَ، مَنْ صِلَ - 35
يَنْزِلُ مَطْرَهُ وَالْفَجَارِ، وَأَنَّ الْأَبْرَارِ؟ عَلَّ أَشْرَقَتْ شَمْسُهُ أَنْ؟ تَرَّ الْأَ، عَنكَ يَعْفُو اللَّهُ عَنكَ، فَأَعْتَبِرْ؟ يُعْفَى أَنْ تُحِبُّ أَنَّكَ كَمَا ظَلَمَكَ،
(تحف العقول ص305). الخاطئين و الصالحين؟ عَلَّ

36- عَلَيْكَ سَيِّئُكَ إِلَيْكَ نَمَّ وَمَنْ سَيِّطَلِمُكَ، لَكَ ظَلَمَ وَمَنْ خَانَكَ، لَكَ خَانَ مَنْ لِأَنَّ وَالتَّمَامِ وَالظُّلْمِ الْخَائِنِ: ثَلَاثَةُ النَّاسِ مِنْ أَحَدٍ - 36
(تحف العقول ص316)

37- تَشْفَعُ قَفَّ لِلْعَالِمِ وَقِيلَ الْجَنَّةِ؟ إِنْ انطَلِقَ: لِلْعَابِدِ قِيلَ جَلَّ عَزَّوَاللهُ بِيَدِي بَيْنَ وَقَفَا إِذَا وَالْعَابِدِ، الْعَالِمِ اللهُ بَعَثَ الْقِيَامَةِ يَوْمَ كَانَ إِذَا - 37
(بحار ج8 ص56). لَهُمْ تَأْدِيبِكَ بِحَسَنِ لِلنَّاسِ

38- (بحار الانوار ج103 ص219). مُتَرَوِّجٌ غَيْرُ يُصَلِّيْهَا رَكْعَةً سَبْعِينَ مِنْ أَفْضَلِ مُتَرَوِّجٍ يُصَلِّيْهُمَا رَكْعَتَانِ - 38

39- (وسائل الشيعة ج12 ص43). اللهُ سَبِيلِ فِي كَالْمُجَاهِدِ عِيَالِهِ؟ عَلَّ ذَلِكَ - 39

40- (فروع كاف؟ ج3 ص270). بِالصَّلَاةِ اسْتَحْفَ مَنْ شَفَاعَتَنَا يَنَالُ لَا - 40

35. Connect the blood kinship relations with the one who disconnect & cuts off ties with you. And do grant to the one who deprives you. And do 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 veiw. 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 (to morrow) 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]

The Ninth Infallible The Seventh Imam

HAZRA T IMAM MUSA KAZIM(A.S)

Name: MUSA Renowned Titles: ABD E SALEH, KAZIM BABUL HAWAIJ 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

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>

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.

السلام عن الامام موس؟ الكاظم عليه حديثاً اربعون

1- أَنْ تُعْبِرَ لَوْ، مِنْكَ أَرَادَ مَا تُعْرِفُ وَالثَّالِثَةُ، أَنْ بِكَ، صَنَعَ مَا تُعْرِفُ أَنْ وَالثَّانِيَةُ رَبَّكَ تُعْرِفُ أَنْ أَوَّلُهَا: أَرْبَعٌ فِي النَّاسِ عِلْمٌ وَجَدْتُ - (اعيان الشيعة (الطبع الجديد) ج2 ص9). دِينِكَ عَنْ يُخْرِجُكَ مَا تُعْرِفُ

2- فَالْعُقُولُ الْبَاطِنَةُ وَأَمَّا: السَّلَامُ عَلَيْهِمُ وَالْأَنْبِيَاءُ فَالرُّسُلُ الظَّاهِرَةُ فَأَمَّا وَحُجَّةُ الْبَاطِنَةِ، ظَاهِرَةٌ، حُجَّةٌ: حُجَّتَيْنِ النَّاسِ؟ عَلَ اللَّهِ إِنَّ - (بحار الانوار ج1 ص137)

3- فَلَتَكُنْ كَثِيرٌ عَالِمٌ فِيهِ غَرِقٌ قَدْ عَمِيقٌ، بَحْرُ الدُّنْيَا إِنَّ َوَّ؟ يَا بَنِي النَّاسِ أَعْقَلُ تَكُنْ حَقًّا لِتَوَاضَعُ": لِابْنِهِ قَالَ لُقْمَانَ إِنَّ هِشَامُ يَا - (ل ص386 تحف العقو). "الصَّبْرَ وَسُكَّانُهَا الْعِلْمَ وَدَلِيلُهَا. الْعَقْلَ وَقِيَمَتُهَا التَّوَكُّلَ وَشِرَاعُهَا الْإِيمَانَ وَحَشْوُهَا اللَّهُ؟ تَقَوَّ فِيهَا سَفِينَتُكَ

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 modem 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. O, Hisham! verily, Luqman said to his son ',Adopt humility & humbleness for the right (Allah) you will become the intellectual most of the people, Oh son! World is a deep & profound ocean.

Already lot many of the world creations have 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)

وَفَضَّلُ. وَالذُّنْبَا الدِّينِ فِي الْجَلِيلَةِ وَالرُّتْبِ الرَّفِيعَةِ الْمَنَازِلِ؟ إِلَّ وَالسَّبَبُ الْعِبَادَةِ وَتَمَامُ الْبَصِيرَةِ مِفْتَاحُ الْفِقْهِ فَإِنَّ اللَّهَ دِينٍ فِي تَفَقُّهُهَا -4 (بحار الانوار ج 78 ص 321).

الَّذِينَ وَالثَّقَاتِ الْإِخْوَانَ لِمُعَاشَرَةِ وَسَاعَةِ الْمَعَاشِ، لِأَمْرِ وَسَاعَةِ اللَّهِ، لِمُنَاجَاةِ سَاعَةٍ: سَاعَاتٍ أَرْبَعٍ زَمَانُكُمْ يَكُونُ أَنْ فِي اجْتِهَادِهَا -5. سَاعَاتِ الثَّلَاثِ؟ عَلَّ تَقْدِيرُونَ السَّاعَةِ وَبِهَذِهِ مُحَرَّمٌ غَيْرٌ فِي لَلذَّاتِكُمْ فِيهَا تَحْلُونَ وَسَاعَةِ الْبَاطِنِ، فِي لَكُمْ وَيُخْلِصُونَ عُيُوبَكُمْ فَوَنُكْمُغِرُّ (تحف العقول ص 409)

تَحْفِ). وَبِرَجُو يَخَافُ لِمَا عَامِلًا يَكُونُ؟ حَتَّى رَاجِيًا خَائِفًا يَكُونُ وَلَا رَاجِيًا خَائِفًا يَكُونُ؟ حَتَّى مُؤْمِنًا الرَّجُلُ يَكُونُ لَا هِشَامِ يَا -6 (العقول ص 395)

لَكَ وَأَخْفَاهُمْ عِدَاؤُهُ لَكَ وَأَعْظَمُهُمْ بِكَ وَأَضْرَهُمْ لَكَ وَأَعْدَاهُمْ إِلَيْكَ أَقْرَبُهُمْ: السَّلَامُ عَلَيْهِ قَالَ مُجَاهِدَةٌ؟ أَوْجِبُهُمْ عِدَاءَ الْأَفَائِي ... -7 (بحار الانوار ج 78 ص 315) ... مِنْكَ دُنُوهُ مَعَ شَخْصًا

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

And the superiority & magnanimity of jurisprudent over the adorer & worshiper is like that of the superiority of sun to the stars. And Allah does not get pleased with (accept) any practice of that person who does not achieve the comprehension & understanding of his religion. (BIHAR UL ANWAR VOL 78. P 321)

5. Put in endeavour & exercise effort that your time is scheduled into four hours (parts). An hour (part of it) for the supplication 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 comings & faults & they have a sincere interior (heart) for you.

And a part of it in which you enjoy the unforbidden & lawful entertainments. And with this part of time you get the strength & vigour for the (rest of) three other (parts of) times. (TUHF1JL AQOOL. P 409)

6. Oh Hisham! a man is not faithful till such time that he gets fearful, (&.) hopeful. And he will not become fearful (&.) hopeful unless & until he becomes the conjuror & doer of that which he fears & hopes 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- تحف العقول). بغيرها تبيعوها إلا الجنة، فلا تمن لها ليس أبدانكم إن أما خطراً، لنفسه الدنيا؟ ير لا؟ الذ: قدرنا الناس أعظم إن- (ص389)

9- ولا برجائه يُعنفُ يرجوما ولا . عليه يقدرُ يعدملا ولا . منعه يخاف من يسأل ولا . تكذيبه يخاف من يحدث لا العاقل إن هشام يا- (تحف العقول ص390). عنه العجز يخاف ما؟ عل يتقدم

10- خذله؟ ابتل وإن حسده؟ أعط إن عنه غاب إذا ويأكله شاهده إذا أخاه؟ يطير لسانين وذا داوجهين يكون عبد العبد بنس- (تحف العقول ص395)(بحار الانوار ج78 ص310)

11- ينصح لم من ملعون أخاه، عش من ملعون أخاه، أنهم من ملعون أبوه، يلده لم وإن وأبيه لأمه المؤمن أخو والمؤمن ... (بحار الانوار ج78 ص333). أخاه اغتاب من أخاه، ملعون

12- كان ومن نقصان، في فهو نفسه في الزيادة يعرف لم ومن ملعون، فهو شرهما يوميه أجر كان ومن مغبون، فهو يوماء؟ استو من- (بحار الانوار ج78 ص327). الحياة من له خير فالموت النقصان؟ إل

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 &. witty 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 loser. 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 loser & the one who is loser; death is better for him than life. (BIHAR UL ANWAR VOL 78, P .327)

13- عَلَ هَوَاهُ أَعَانَ فَكَأَنَّمَا نَفْسِهِ بِشَهْوَاتِ عِبْرَتِهِ نُورَ كَلَامِهِ، وَأَطْفَاءً بِفُضُولِ حِكْمَتِهِ طِرَائِفَ وَمَا أَمَلِهِ بِطُولِ فِكْرِهِ نُورَ أَظْلَمَ مِنْ- (تحف العقول ص386). وَدُنْيَاهُ دِينُهُ أَفْسَدَ قَلْبُهُ هَدَمَ وَمِنْ عَقْلِهِ هَدَمَ

بحار الانوار ج78). يُعَدُّونَ يَكُونُوا لَمْ مَا الْبَلَاءِ مِنْ لَهُمُ اللَّهُ أَحَدَتْ يَعْلَمُونَ، يَكُونُوا لَمْ مَا الذُّنُوبِ مِنَ النَّاسِ أَحَدَتْ كَلَّمَا (ص322)

15- وَقَالَ لَوْلَوْهُ يَدِيكَ فِي كَانَ وَلَوْ. جَوْرَةٌ أَنَّهَا تَعْلَمُ وَأَنْتَ يَنْفَعُكَ كَانَ مَا لَوْلَوْهُ [يَدِيكَ فِي] النَّاسِ لَوْ قَا جَوْرَةٌ يَدِيكَ فِي كَانَ لَوْ هَشَامُ يَا- (تحف العقول ص386). لَوْلَوْهُ أَنَّهَا تَعْلَمُ وَأَنْتَ ضَرَبْتَ مَا جَوْرَةٌ إِنَّهَا: النَّاسِ

(بحار الانوار ج78 ص329). آخِرَتِهِ وَلِأَمْرِ دُنْيَاهُ لِأَمْرِ يَنْفَعُهُ شَيْئاً تَكْتُمُهُ لِأَنَّ أَخِيكَ حَقٌّ أَوْجِبَ مِنْ أَنْ أُخْبِرَكَ-16

(تحف العقول ص396)... كَبِيرٍ مِنْ حَبِيَّةٍ مِثْقَالِ قَلْبِهِ فِي كَانَ مِنَ الْجَنَّةِ يَدْخُلُ لَا وَالْكَبِيرِ، فَإِنَّهُ إِيَّاكَ-17

(تحف العقول ص386). أَلْصَمْتُ التَّفَكُّرِ وَدَلِيلُ التَّفَكُّرِ، الْعَاقِلِ وَدَلِيلُ دَلِيلِ شَيْءٍ لِكُلِّ هَشَامُ يَا-18

13. The one who turns the light of his meditation & thought, dark through the longevity & plentifulness of hopes, & evades & erases the words of wisdom with his futile & useless talks & extinguishes & puts off the light of lesson taking by the lustful desires of his ego (soul) so, it is like helping his passions in ruining his mind & intellect. And that one whose wits & mind get dislodged both his religion & world get corrupted & ruined. (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 Allah's law in many ways. Quran describes the deviations of many nations & the punishment awarded to them. Such as the nations of Lot, Hood & Saleh etc. Presently, even in this era, the different famines, diseases like AIDS etc, earth quakes, floods, wars & different shapes of tyranny in practice in many parts of the world is certainly a chastisement & warning to humanity.

19- وَيُصَغِّرُهَا لَكُمْ يُحَقِّرُهَا إِبْلِيسَ مَكَائِدٍ مِنْ تَهَاوُمُ حَقِّهَا الدُّنُوبِ صِغَارَ وَإِنَّ... لِلْحَوَارِيِّينَ قَالَ أَلَسَلَامٌ عَلَيْهِ الْمَسِيحُ إِنَّ هِشَامَ يَا (تحف العقول ص392) ((..بِكُمْ فَتُحِيطُ وَتَكْتُمُ فَتَجْتَمِعُ أَعْيُنُكُمْ؟ ف

20- (ص394 تحف العقول). فِيهِ قِيلَ مَا وَلَا قَالَ مَا؟ يُبَالٍ لَا الْحَيَاءِ قَلِيلٍ ٍ؟ بَدِّ فَاجِشْ كُلُّ؟ عَلَ الْجَنَّةِ حَرَمٌ اللَّهُ إِنَّ -

21- (تحف العقول /ص375). الدُّنْيَا مَعَ الْحِكْمَةِ مِنَ الدُّنُوبِ يَرْضَى وَلَمْ الْحِكْمَةِ، مَعَ الدُّنْيَا مِنَ الدُّنُوبِ رَضِيَ الْعَاقِلُ إِنَّ هِشَامَ يَا -

22- (ر ج 78 ص315 بحار الانوار). عَدُوَّكَ كَجِهَادٍ عَلَيْكَ وَاجِبٌ هَوَاهَا، فَإِنَّهُ عَنِ لِنُتْرَدَّهَا نَفْسَكَ وَجَاهِدَ -

23- (وسائل الشيعة، ج 11 ص289). الْقِيَامَةُ يَوْمَ عَذَابٍ عَنْهُ اللَّهُ كَفَّ النَّاسِ عَنِ غَضَبِهِ كَفَّ مَنْ -

24- الْمُتَكَبِّرِ قَلْبٍ فِي تَعَمُّرٍ وَلَا الْمُتَوَاضِعِ قَلْبٍ فِي تَعَمُّرِ الْحِكْمَةُ فَكَذَلِكَ. الصَّافَا فِي يَنْبُتُ وَلَا السَّهْلُ فِي يَنْبُتُ الزَّرْعُ إِنَّ هِشَامَ يَا - (تحف العقول ص396). الْجَبَّارِ

19. Oh Hisham! Christ ESSA(A.S) said to his disciples 'And the small & little sins are among the deceptions & 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 shameless 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 its 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- تحف اعقول). صُحِرَ الْعُمَرُ بِطُولِ حَدِّثِهَا وَمَنْ بَخِلَ، بِالْفَقْرِ نَفْسَهُ حَدَّثَتْ مَنْ فَإِنَّهُ عُمَرُ، بِطُولِ وَلَا يَفْقَرُ أَنْفُسَكُمْ تُحَدِّثُوا لَا (ص410)

26- يُغْنِيكَ الدُّنْيَا مِنْ شَيْءٍ فَلَيْسَ يَكْفِيكَ مَا يُغْنِيكَ لَا كَانَ وَإِنْ يَكْفِيكَ، الدُّنْيَا فِي مَا؟ فَأَدْنَى يَكْفِيكَ مَا يُغْنِيكَ كَانَ إِنْ هِشَامُ يَا (تحف العقول ص387)

27- (ر ج78 ص321بحار الانوار). إِيْمَانِيكَ بِتُورٍ يَذْهَبُ فَإِنَّهُ وَالْمِرَاحِ إِيَّاكَ -

28- رَبِّهِ عِنْدَ فِيمَا وَرَغِبَ فِيهَا وَالرَّاعِبِينَ الدُّنْيَا أَهْلَ اعْتَزَلَ؟ تَعَالَى اللَّهُ عَنِ عَقْلِ فَمَنْ الْعَقْلُ قُوَّةٌ عَلَامَةُ الْوَحْدَةِ؟ عَلَ الصَّبْرِ هِشَامُ يَا (بحار الانوار ج78 ص301). عَشِيرَةٌ غَيْرِ فِي وَمُعَزَّةُ الْعَيْلَةِ فِي وَغِنَاهُ الْوَحْدَةِ فِي وَصَاحِبُهُ الْوَحْشَةَ فِي أَنَسَهُ اللَّهُ وَكَانَ

29- (بحار الانوار ج78 ص333). مَوْقِعٌ لِلْإِحْسَانِ عِنْدَهُ يَكُنْ لَمْ مَضْصًا لِلْإِسَاءَةِ يَجِدُ لَمْ مَنْ -

30- (بحار الانوار ج78 ص319). مَوْعِظَةٌ وَفِيهِ إِلَّا عَيْنَاكَ تَرَاهُ شَيْءٌ مِنْ مَا -

31- يُكْمَلُ بِأَنْ مَسْأَلَتِهِ؟ فَعَزَّوَجَلَّ اللَّهُ؟ إِنْ فَلْيَتَضَرَّعِ الدِّينِ، فِي الْحَسَدِ، وَالسَّلَامَةَ مِنَ الْقَلْبِ مَحَارَوَ، بِلَامَالٍ؟ الْغِنِ رَادًا مِنْ هِشَامُ يَا (صول الكافي ج1 ص18). أَيْدَا؟ الْغِنِ يُدْرِكُ لَمْ بِمَا يَكْفِيهِ يَغْنَعُ لَمْ وَمَنْ،؟ اسْتَغْنَى يَكْفِيهِ بِمَا قَنَعَ وَمَنْ يَكْفِيهِ، بِمَا قَنَعَ عَقْلٌ فَمَنْ عَقْلُهُ،

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- (بحار الانوار ج 78 ص 320). الله معصية في مثليه فتتفوق الله طاعة في تمنع أن إيتاك

33- لا ولكن الحكمة تدرسون أنتم وكذلك ومانزلها مجاريها يعرف من إلا بها؟ يهتد لا ولكن النجوم يبيصر الناس كل إن هشام يا (تحف العقول ص 392). بها عمل من إلا منكم بها؟ يهتد

34- (بحار الانوار ج 78 ص 315)... للذلل مفتاح الطمع فإن المخلوقين، من الطمع وأمت

35- (بحار الانوار ج 78 ص 309)... بالعلم فعليكم المؤمن ضالة الحكمة من الكلمة أن وأعلموا

36- (بحار الانوار ج 78 ص 310). لفحشيه مجالسته تكره من الله شر عباد وإن

37- (تحف العقول ص 391). والفخر والعجب الحسد وترك الوالدين وبر الصلاة: به المعرفة بعد الله؟ إل العبد به يتقرب ما أفضل

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- (تحف العقول ص388). عَمَلُهُ زَكَا لِسَانُهُ صَدَقَ مَنْ هِشَامُ يَا

39- (تحف العقول ص409). هَلَكَ الْعُجْبُ دَخَلَهُ وَمَنْ هَلَكَتِ الرَّئِيسَةُ طَلَبَ وَمَنْ ...

40- (بحار الانوار ج78 ص327). اَنْعَمَتْ عَنْهُ زَالَتْ وَاسْرَفَ بَدَّ مَنْ

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: Ali IBNE MUSA(A.S) Renowned Title: REZA Father and Mother: IMAM MUSA IBNE JAFFER(A.S) & NAJMA(A.S) Time & Place of Birth: 11 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 hrough 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.

أربعون حديثاً عن الإمام علي الرضا عليه السلام

(وسائل الشيعة ج18 ص557). كافرٍ فهو عنه؟ نه ما إليه نسب ومن مشرك، فهو بخلق الله شبهة من -1

أفضل آدم بنو يعط ولم بدرجة الإيمان من أفضل واليقين بدرجة، الإيمان من أفضل بدرجة، والتقوى الإسلام من فضل الإيمان إن -2
(بحار الانوار ج78 ص338). اليقين من

بحار الانوار ج78). الله؟ إله والتفويض لإمر الله، والتسليم لله، بقضاء رضا الله. هل التوكل: أركان أربعة الإيمان -3
(ص338)

(تحف العقول ص442). بالأركان وعمل باللسان وإقرار بالقلب معرفة هو والإيمان. المحارم واجتناب الفرائض أداء والإيمان -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 devine 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 AQOOL P422).

هتقيرطو، الوثوق وعروته المتين، الله هو حبل: فقال نظميه، في المعجزة والآية فيه الحجة فعظم القرآن يوماً (ع) الرضا ذكر -5
جعل زمان، بل دون لزمان يجعل لم لأنه الألبنة، هل يغت الأزمنة، ولا من قخيال، النار من والمنجي الجنة، هل؟ المود، المثل

بحار الانوار ج92). حَمِيدٌ حَكِيمٌ مِنْ نَزِيلٍ تَخَلَّفَهُ مِنْ وَلَا يَدَيْهِ، بَيْنَ مِنَ الْبَاطِلِ يَأْتِيهِ لَا إِنْسَانَ، كُلُّ؟ عَلَ الْبُرْهَانِ، وَحُجَّةٌ دَلِيلٌ (ص14)

بحار الانوار). فَتَضِلُّوا غَيْرِهِ فِي؟ الْهُدَى تَطْلُبُوا تَتَجَاوَزُوهُ، وَلَا لَا اللهُ كَلَامُ الْقُرْآنِ؟ فَقَالَ فِي تَقُولُ مَا: السَّلَامُ عَلَيْهِ لِلرِّضَا قُلْتُ -6 (ج92 ص117)

تَمَامُ السَّامِيِّ، بِالْإِمَامِ النَّامِيِّ، وَفَرَعُهُ الْإِسْلَامُ أَسُّ الْإِمَامَةِ إِنَّ وَعِزُّ الْمُؤْمِنِينَ، الدُّنْيَا، خَالِصَوَ، الْمُسْلِمِينَ الْمُؤَنِّظِ الدِّينِ، زَمَامُ الْإِمَامَةِ إِنَّ -7 (اصول). وَالْأَطْرَافِ التَّغْوِيرِ نَعْوَمَ وَالْأَحْكَامِ، الْحُدُودِ الْفِيءِ، وَالصَّدَقَاتِ، وَإِمْضَاءُ تَوْفِيرُ وَالْجِهَادِ، وَ الْحَجَّ وَالصَّيَامِ وَالزَّكَاةَ الصَّلَاةَ (الكاف؟ ج1 ص200)

مِنَ الْعَمْدِ؟ عَلَ الْبِيهْمِ الْكُفْرِ، وَالنَّظْرُ عَدِيلٌ حَوَائِجِهِمْ فِي وَالسَّعْيِ لَهُمْ وَالْعَوْنُ أَعْمَالِهِمْ، فِي الدُّخُولِ...: "السُّلْطَانِ أَعْمَالٍ فِي ... " -8 (بحار الانوار ج75 ص374). النَّارُ [بِهَا] بِهِ يَسْتَحَقُّ النَّبِيُّ الْكَبَائِرِ

(وسائل الشيعة ج18 ص102). النَّاسَ وَيُعَلِّمُهَا عَلُومَنَا يَتَعَلَّمُ: قَالَ أَمْرَكُمْ؟؟ يُحْيِي وَكَيْفَ: (قُلْتُ) أَمْرَنَا أَحْيَاءَ عَبْدًا اللهُ رَحِمَ -9

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 (revealed) 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 faithfals. 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 & bounderies (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.

فَكَتَمَانُ رَبِّهِ مِنَ السُّنَّةِ فَأَمَّا وَلِيُّهِ مِنْ وَسْئَلِهِ نَبِيِّهِ، مِنْ وَسْئَلِهِ رَبِّهِ مِنْ نَهْيِهِ: خِصَالٌ ثَلَاثٌ فِيهِ يَكُونُ حَتَّى مُؤْمِنًا الْمُؤْمِنُ يَكُونُ لَا -10- فَإِنَّ النَّاسَ فَمُدَارَاةُ بِنَبِيِّهِ مِنَ السُّنَّةِ وَأَمَّا ((رَسُولٍ مِنْ؟ ارْتَضَى مِنْ إِلَّا *أَحَدًا غَيْبِهِ؟ عَلَّ يُظْهِرُ فَلَا الْغَيْبِ عَالِمٌ)) عَزَّ وَجَلَّ اللَّهُ قَالَ سِرَّهُ، الْبَاسَاءِ فِي الْقَاصِرِ وَلِيُّهِ مِنَ السُّنَّةِ وَأَمَّا ((بِالْعَرَفِ وَأَمْرَ الْعَفْوِ حُدِّ)) فَقَالَ النَّاسُ، بِمُدَارَاةِ وَالِهِ عَلَيْهِ اللَّهُ؟ صَلَّى نَبِيِّهِ أَمْرَ عَزَّ وَجَلَّ اللَّهُ (اصول الكاف؟ ج 2 ص 241). وَالضَّرَاءِ

وَيَسْتَقِيلُ غَيْرِهِ، الْخَبِيرُ مِنْ قَلِيلٍ مَأْمُونٌ، يَسْتَكْثِرُ وَالشَّرُّ مِنْهُ مَأْمُونٌ مِنْهُ الْخَبِيرُ: عَشْرُ خِصَالٍ فِيهِ تَكُونُ حَتَّى مُسْلِمٍ أَمْرِي عَقْلٌ يَتَمُّ لَا-11- فِي وَالذُّلُّ،؟ الْغِنِ مِنَ إِلَيْهِ أَحَبُّ اللَّهُ فِي الْفَقْرِ دَهْرِهِ، طُولُ الْعِلْمِ طَلَبٌ مِنَ وَلَا يَمَلُّ إِلَيْهِ، الْحَوَانِجُ طَلَبٌ مِنَ يَسْأَلُ لَا نَفْسِهِ، مِنَ الْخَبِيرِ كَثِيرٌ؟ بَرَّ لَا: السَّلَامُ عَلَيْهِ َ؟ قَالَ؟ مَا هِيَ الْعَاشِرَةُ، قِيلَ: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ الشُّهْرَةُ، مِنَ إِلَيْهِ؟ أَشْهُ وَالْحُمُولُ عَدُوَّهُ، فِي الْعَزِّ مِنَ إِلَيْهِ أَحَبُّ اللَّهُ (بحار الانوار ج 78 ص 336).؟ وَآتَى مِنِّي خَيْرٌ هُوَ قَالَ إِلَّا أَخَذَ

عَلِمَ فَهَمَّ وَمِنْ أَبْصَرَ فَهَمَّ، وَمَنْ أَبْصَرَ اعْتَبَرَ أَمِينٌ، وَمَنْ خَافَ خَسِرَ، وَمَنْ عَنَّا غَفَلَ وَمَنْ رَجَحَ، نَفْسُهُ حَاسِبٌ مَنْ -12- (بحار الانوار ج 78 ص 352)

وَإِذَا صَبَرُوا، بَثَلُوا شَكَرُوا، وَإِذَا أُعْطُوا وَإِذَا اسْتَغْفَرُوا وَاسْأَمُوا وَإِذَا اسْتَبَشَرُوا أَحْسَنُوا إِذَا الَّذِينَ: (ع) إِدِّ، فَقَالَ الْعَبْدُ خِيَارٍ عَنِ وَسَيْلٍ -13- (تحف العقول ص 445). عَفَا غَضِبُوا

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 احداً 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.

ذا العفو وامر بالمعروف

Take to forgiveness & enjoy 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- الزَّحْفُ مِنَ الْفِرَارِ الْوَالِدِينَ، وَعُقُوقُ الْخَمْرِ، وَشُرْبُ وَالسَّرْقَةُ وَالزَّوْنَا. تَعَالَى اللَّهُ حَرَّمَ الَّتِي النَّفْسُ قَتَلَ وَهِيَ الْكِبَائِرُ وَاجْتِنَابُ ... وَالسُّحْتِ، الْبَيْتَةِ، بَعْدَ الرَّبِّوَا وَأَكْلُ ضَرُورَةٍ، غَيْرِ مِنْ بِهِ اللَّهُ لِعَبْدٍ أَهْلًا وَمَا الْخَنْزِيرِ وَلَحْمِ وَالِدِ الْمَيْتَةِ وَأَكْلُ ظُلْمًا، الْبَيْتِ مَالٍ وَأَكْلُ مَكْرٍ مِنْ نُمَالًا، اللَّهُ رُوحٍ مِنْ أَسْوَاقِ الزُّورِ وَشَهَادَةُ وَاللُّوَاطِ، الْمُحَصَّنَاتِ وَقَذْفُ وَالْمِيزَانِ، الْمِكْيَالِ فِي وَالْبَخْسِ وَالْقِمَارِ، وَالْمَيْسِرِ وَالْكِبْرِ وَالْكَذِبِ الْعُسْرَةَ، غَيْرِ مِنَ الْحُقُوقِ وَحَبْسِ الْغَمُوسِ وَالْيَمِينِ إِلَيْهِمْ وَالرُّكُونِ الظَّالِمِينَ وَمَعُونَةَ اللَّهِ رَحْمَةً مِنَ الْقَنُوطِ اللَّهُ الدُّنُوبِ؟ عِلَّ وَالْإِصْرَارُ بِالْمَلَاهِي، وَالْإِسْتِغَالُ؟ تَعَالَى اللَّهُ لِأَوْلِيَاءِ وَالْمُحَارَبَةِ لِحَجِّ، يَا وَالْإِسْتِخَافُ وَالنَّبْذِيرُ، وَالْخِيَانَةُ، وَالْإِسْرَافُ (عيون الخبر الرضا(ع) ج 2 ص 127)

15- فِيمَنْ بَرَّيَهُ الْعَبْدُ يُؤْمِنُ أَنْ وَمِنْهَا. عَاصِدٌ يُحْسِنُ أَنَّهُ وَيَحْسِبُ فَيُعْجِبُهُ حَسَنًا فَيَرَاهُ عَمَلَهُ سُوءٌ لِلْعَبْدِ يُزَيِّنُ أَنْ مِنْهَا: دَرَجَاتٌ لِلْعُجْبِ - (بحار الانوار ج 78 ص 336 عَلَيْهِ الْمِنَّةُ وَاللَّهُ عِلَّ؟)

16- مِنْ بِهِ بَدَأَهُمْ وَمَا إِلَيْهِمْ، نَبْوَاحِسا عَلَيْهِمْ لِنَفْسِهِ يَعْصُوهُ وَلَا يُطِيعُوهُ أَنْ عَلَيْهِمُ الْوَاجِبُ لَكَانَ وَنَارِ بَجَنَّةِ النَّاسِ اللَّهُ يَخُوفُ لَمْ لَوْ - (بحار الانوار ج 71 ص 174). اسْتَحْقُوهُ مَا الَّذِي انْعَامِهِ

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 & ~eliance & trust upon them. And I taking false oath & retention of rights without being hard up & telling lie. And pride & arrogancy & 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)

17- خاشعاً، ذليلاً الصائم الاجرة، وليكون فقير؟ عل والعطش، فيستبدوا الجوع ألم يعرفوا لكي: قيل أمر وابل الصوم؟ ظم قال فإن -
عن الإكسار من فيه ما مع الثواب فيستوجب والعطش، الجوع من أصابه لما صابراً فأعار محتسباً مأجوراً مستكيناً
أهل؟ عل كندل مبلغ شدة الأجل، وليعرفوا في ودليلاً كلفهم أداء؟ عل لهم ورائضاً العاجل في لهم واعظاً ذلك الشهوات، وليكون
(بحار الأنوار ج 96 ص 370) ... أموالهم في لهم؟ تعال الله أفترض ما إليهم الدنيا، فيؤدوا في والمسكنة الفقر

18- عل حجة إظهاره؟ فب لأن مشهوراً مكشوفاً رآه إلا لله والعبادة والإسلام والتوحيد الإخلاص لن لا يكون الجماعة جعلت إنما
بالإسلام الناس شهادت و لتكون والمرآفة الإسلام بظاهر أقرب له لما مؤدياً والمستخف المنافق و ليكون. وحده لله والغرب الشرق أهل
عيون). عز وجل الله؟ معاص من كثير عن والزجر،؟ التقوى البروا؟ عل المساعدة من فيه ما يمكنه، مع انزوح لبعض بعضهم
الخيار الرضا ج 2 ص 109) الحياة ج 1 ص 233

صَلَوَاتُهُ، وَأَمَرَ مِنْهُ يَقْبَلُ لَمْ يُزَكِّبْ وَلَمْ؟ صَلَّ فَمَنْ وَالزُّكُورَةَ، صَلَّاتِي بِالرَّمَا،؟ أُرْ ثَلَاثَةٌ بِهَا مَقْرُونٍ بِثَلَاثَةٍ أَمَرَ عَزَّوَجَلَّ اللهُ إِنَّ-19
ونعني). عَزَّوَجَلَّ اللهُ يَتَّقُ لَمْ رَحِمَهُ يَصِلُ لَمْ فَمَنْ الرَّحِمِ وَصَلَّى اللهُ بِاتِّقَاءِ أَمَرَ يَشْكُرُ اللهُ، وَ لَمْ يَشْكُرُوا وَالدِّيهِ لَمْ فَمَنْ وَلِلْوَالِدَيْنِ، بِالشُّكْرِ لَهُ
(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- (بحار الانوار ج 78 ص 347) مَدِيْمَدَ آلِ حُبِّ؟ لِأَعْلَ اتُّكَ الْعِبَادَةِ فِي وَالْإِحْتِهَادَ الصَّالِحِ الْعَمَلِ نَدْعُوا لَا

الإيمان خلافُ إِنْهَا مُؤْمِنٍ، وَلَا حُرٌّ فِي تَكُونٍ لَا عَاهَةٌ فَانْتَهَا وَالْبُحْلُ وَإِيَّاكُمْ السَّالِفَةَ، الْأُمَّمَ أَهْلَكَا فَاِنْهَا وَالْحَسَدَ وَالْجِرْصَ إِيَّاكُمْ -21
(بحار الانوار ج78 ص346)

(بحار الانوار ج78 ص335) . خَيْرِ كُلِّ؟ عَلِ دَلِيلٌ إِنَّهُ الْمَحَبَّةُ، يُكْسِبُ لَصَمَتِ الْحِكْمَةِ، إِنَّ بَوَاباً مِنْ بَابِ الصَّمْتِ -22

(بحار الانوار ج78 ص355) . بِالْبِشْرِ وَالْعَامَّةَ بِالتَّحَرُّزِ، بِالتَّوَاضِعِ، وَالْعُدُوَّ الصَّدِيقِ... إِيصَبَ -23

(بحار الانوار ج78 ص335) . السُّنُوَالِ وَكَثْرَةَ الْمَالِ وَإِضَاعَةَ لِقَالِ وَالْقَيْلِ بِيَقْضِ اللهُ إِنَّ -24

(بحار الانوار ج78 ص345) . مُرُوَّةٌ لِكُذُوبٍ وَلَا وَفَاءً، لِمُلُوكٍ وَلَا لَذَّةٌ لِحَسُودٍ وَلَا رَاحَةً لِيَخْبِيلِ لَيْسَ -25

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)

وَالْخُضُوعَ وَالْمَسْكَنَةَ بِالذَّلِّ لَهُ جَلَّ الْجَبَّارِ يَدِي بَيْنَ وَقِيَامِ الْأُنْدَادِ، وَخَلَعَ عَزَّوَجَلَّ، بَلَّهِ بِالرُّبُوبِيَّةِ إِقْرَارُ أَنَّهَا الصَّلَاةُ عِلَّةٌ -26
يَكُونُ عَزَّوَجَلَّ، وَأَنَّ بَلَّهِ اعْظَاماً مَرَاتٍ خَمْسَ يَوْمٍ كُلُّ الْأَرْضِ؟ عَلِ الْوَجْهَ غُضُوءَ، الدُّنُوبِ سَالِفٍ مِنْ لِقَالَةِ لُبِّ وَالطِّ وَالْإِعْتِرَافِ،
اللهِ ذِكْرُ؟ عَلِ وَالْمُدَاوِمَةَ الْإِنْجَارِ مِنْ فِيهِ مَا عَمَّ وَالدُّنْيَا الدِّينِ فِي لِلزِّيَادَةِ طَالِباً رَاغِباً مُتَدَلِّلاً خَاشِعاً وَيَكُونُ بَطْرِي، وَلَا نَاسٍ غَيْرَ ذَاكِرِ
مَنْ لَهُ زَاجِرٌ يَدِيهِ بَيْنَ وَقِيَامِهِ لِرَبِّهِ ذِكْرِهِ فِي وَيَكُونُ؟ وَيَطْعُ فَيَبْطِرَ وَخَالِقُهُ وَمُدَبِّرُهُ سَيِّدُهُ الْعَبْدُ؟ وَالنَّهَارِ لِلنَّائِسِ بِاللَّيْلِ عَزَّوَجَلَّ
(بحار الانوار ج82 ص261) . الْفَسَادِ أَنْوَاعٍ مِنْ مَانَعَاوِ الْمَعَاصِي

أَمَلٍ وَتَحْقِيقِ الْمَلْهُوفِ، وَإِعَانَتِهِ الْمَعْرُوفِ، اصْطِنَاعُ وَأَكْرَمُهَا الْخَلَائِقِ وَأَجَلُ الْمَكَارِهِ، دَاعِي وَالْحُبُّ الْعَرْضِ، يُمَزَّقُ وَالْبُخْلُ ... -27
(بحار الانوار ج78 ص357) . الْأَمَلِ

(بحار الأنوار ج 66 ص 491). عَلَيْهِ تُسَلَّمُ وَلَا الْخَمْرُ شَارِبٌ جَالِسٌ دُ لَا -28

رُسُلِهِ؟ وَعَلَّ عَلَيْهِ وَالْفَرِيَّةَ عَزَّ وَجَلَّ اللَّهُ إِنْكَارِ؟ عَلَّ إِيَابَهُمْ وَحَمَلَهَا شَارِبِيهَا عُقُولَ تَغْيِيرِ وَمِنَ الْفَسَادِ مَنْ فِيمَا لِمَا الْخَمْرَ اللَّهُ حَرَّمَ -29
مُسْكِرٍ مِنْ كُلِّ؟ عَلَّ قَضَيْنَا فَبِذَلِكَ الْمَحَارِمِ مِنْ شَيْءٍ مِنْ حَتَّاجِزِ الْإِ وَقَلَّةِ وَالزُّنَا وَالْقَذْفِ وَالْقَتْلِ الْفِسَادِ مِنْ مِنْهُمْ يَكُونُ مَا وَسَائِرِ
(عة ج 17 ص 262 وسائل الشهي) ... الْخَمْرِ عَاقِبَةٍ مِنْ يَأْتِي مَا عَاقِبَتِهَا مِنْ يَأْتِي لِأَنَّهُ مُحَرَّمٌ حَرَامٌ أَنَّهُ الْأَسْرِيَّةُ

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)

يَجْتَنِدُ وَلَمْ التَّوْفِيقَ اللَّهُ سَأَلَ وَمَنْ بِنَفْسِهِ اسْتَهْزَأَ فَقَدْ بَقَلِيهِ بِنَدَمٍ وَلَمْ بِلِسَانِهِ اسْتَغْفَرَ مَنْ: الْإِسْتِهْزَاءِ مِنْ أَشْيَاءِ سَبْعَةٍ بِغَيْرِ أَشْيَاءِ سَبْعَةٍ -30

تَعَوَّدَ وَمَنْ يَنْفَسِهِ اسْتَهْزَأَ فَقَدِ الشَّدَائِدِ؟ عَلَّ يَصْبِرَ وَلَمْ الْجَنَّةَ اللهُ سَأَلَ وَمَنْ يَنْفَسِهِ اسْتَهْزَأَ فَقَدِ يَحْدَرُ وَلَمْ اسْتَحْزَمَ وَمَنْ يَنْفَسِهِ اسْتَهْزَأَ فَقَدِ
بحار الانوار). يَنْفَسِهِ اسْتَهْزَأَ فَقَدِ لِقَائِهِ؟ إِنْ يَسْتَيْقِ وَلَمْ لَهُ إِنْ دَكَرَ وَمَنْ يَنْفَسِهِ اسْتَهْزَأَ فَقَدِ الدُّنْيَا شَهَوَاتٍ يَتْرُكُ وَلَمْ النَّارِ مِنْ بِاللهِ
(ج 78 ص 356)

31- (بحار الانوار ج 78 ص 338). عنها؟ الابد كُفُّ الرَّحِمِ بِهِ مَا تَوْصَلُ أَفْضَلُ مَاءٍ، وَ مِنْ بِشْرِبَةٍ وَلَوْ رَجِمَكَ صِلَ -31

32- (وسائل الشيعة ج 1 ص 87)... عَظِيمٌ فِيهِ النَّبِيُّ تَصَدَّقُ أَنْ بَعَدَ قَلَّ وَإِنْ اللهُ، بِهِ يُرَادُ عَيْشِي كُلَّ قَلَّ، فَإِنَّ وَإِنْ بِالشَّيْءِ تَصَدَّقُ -32

33- (الشيعة وسائل). غَضَبَانُ عَلَيْهِ وَهُوَ الْقِيَامَةُ يَوْمَ عَزَّوَجَلَّ اللهُ؟ لَقِيَ الْعَنِي؟ عَلَّ سَلَامِهِ خِلَافَ عَلَيْهِ فَسَلَّمَ مُسْلِمًا فَقَبِيْرًا لَقِيَ مَنْ -33
(ج 8 ص 442)

34- (بحار الانوار ج 78 ص 347)... تَحَابُّوا تَرَؤُرُوا -34

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

36- (بحار الانوار ج 780 ص 335). التَّنْظُفُ الْأَنْبِيَاءِ أَخْلَاقٍ مِنْ -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 althobyugh 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)

37- (بحار الانوار ج 78 ص 352). العِرضُ بِهِ وَقِيَّ مَا الْمَالِ أَفْضَلُ

38- (اصول الكافي ج 2 ص 468). الدُّعَاءُ: قَالَ "الأنبياء؟ وَمَا سِلَاحُ: فَقِيلَ "الأنبياء بِسِلَاحِ عَلَيكُمْ

39- عَمَلٍ مِنْ رَجْسٍ" فَقَالَ رَجَسًا وَسَمَّاها نَهَامًا بِالإِجْتِنَابِ العِبَادَ وَأَمَرَ القِمَارِ جَمِيعَ عَن؟ نَهَ؟ وَتَعَالَ تَبَارَكَ اللهُ يَرْحَمُكَ وَعَلِمَ (متدرك الوسائل ج 2 ص 436). الشُّطْرُنَجُ أَشْرُومٌ وَالنُّرْدُ القِمَارِ مِنْ وَعَبْرِهِمَا وَالنُّرْدُ بِالشُّطْرُنَجِ اللَّعِبِ مِثْلُ "فَأَجْتَنِبُوهُ الشَّيْطَانِ

40- (رج 78 ص 352 بحار الانوار). نَفْسُهُ الإِنْسَانِ مَعْرِفَةُ العَقْلِ أَفْضَلُ

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 Inalible

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

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>

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.

عن الامام محمد التقي عليه السلام حديثاً اربعون

1- نَجَاةُ اللَّهِ؟ لَعْنَةُ التَّوَكُّلِ أَمِينٌ مُؤْمِنٌ إِلَّا فِيهِ لَا يَتَّخِصُّنُ حِصْنَ بِاللَّهِ وَالثَّقَّةَ الْأُمُورِ، كَفَاهُ عَلَيْهِ تَوَكَّلَ وَمَنْ السُّرُورَ، أَرَاهُ بِاللَّهِ وَثِقَ مَنْ -1
أَفْسَدَ وَلَا الْبِدْعَ، مِثْلَ لِلدِّينِ هَدْمَ وَلَا الْوَرَعُ، الزُّهْدِ وَغَايَةَ نُورٍ، وَالصَّمْتِ كَنْزٍ، وَالْعِلْمُ عِزٌّ، وَالذِّينُ عَدُوٌّ، كُلٌّ مِنْ وَجَرَزُ سُوءٍ كُلٌّ مِنْ
(اعيان الشيعة طبع الجديد ج2 ص35) ...البليَّةُ تُصْرَفُ عَاءِ وَالذُّ الرَّعِيَّةُ تُصَلِّحُ؟ وَبِالزَّاعِ الطَّمَعِ، مِنْ لِلرَّجْلِ

2- (إحقاق الحق ج12 ص436). الجرمانُ عُقُوبَتِهِ؟ أَدْنُ كَانَ فَاجِرًا أَمَلٌ مَنْ -2

3- لِي عَادِيَتٌ هَلْ وَلَكِنْ بِي، فَيُعَزُّرُكَ َإِنْ انْقِطَاعُكَ الرَّاحَةَ، وَأَمَّا فَتَعَجَّلَكَ الدُّنْيَا؟ نَبْ زُ هُدُكَ أَمَّا: الْأَنْبِيَاءُ بَعْضُ؟ إِنْ اللَّهُ؟ أَوْحَ -3
(تحف العقول ص456) وَلِيْنَا؟ لِي وَوَالَيْتَ عَدُوًّا

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 (modem 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- (تحف القول ص456). شَهْدَهُ كَمَنْ كَانَ فَرَضِيَهُ أَمْرٍ عَنِ غَابٍ وَمَنْ عَنَهُ، غَابَ كَمَنْ كَانَ فَكْرَهُهُ أَمْرًا شَهَدَ مِنْ -

5- (احقاق الحق ج2 ص432). النَّاسُ اخْتَلَفَ مَا الْجَاهِلُ سَكَتَ لَوْ -

6- (اعيان الشيعة(الطبع الجديد) ج2 ص36). لِلْخَوْنَةِ أَمِينًا يَكُونُ أَنْ خِيَانَتَهُ بِالْمَرَّةِ؟ كَفَ -

7- (تحف). إِبْلِيسَ عَبَدَ فَقَدَ إِبْلِيسَ لِسَانَ عَنِ يَنْطِقُ النَّاطِقُ كَانَ إِنْ اللهُ، وَ عَبَدَ قَدَةَ اللهُ عَنِ النَّاطِقُ كَانَ عَبَدَهُ، فَإِنْ فَقَدَ نَاطِقٍ؟ إِنْ؟ أَصَغَ مِنْ - (العقول ص456)

8- (تحف العقول ص456). "الْخَاسِرُونَ الْقَوْمُ إِلَّا اللهُ مَكْرَ يَأْمَنُ وَلَا" اللهُ لِمَكْرٍ أَمَّنَ الذَّنْبِ؟ غَلَّ وَالْإِصْرَارُ هَلَكَةٌ، اللهُ؟ غَلَّ عِتْلَالٌ وَالْإِخْبَارَةُ النَّسْوِيفِ وَطُولُ. اغْتِرَارُ النَّوْبَةِ تَأْخِيرُ -

9- (احقاق). لِلزُّوَالِ النِّعْمَةِ تِلْكَ عَرَضَ الْمُؤُونَةَ تِلْكَ يَحْتَمِلُ لَمْ فَمَنْ النَّاسِ، حَوَائِجُ إِلَيْهِ عَظُمَتْ إِلَّا أَحَدٍ؟ عَلَّ اللهُ نِعْمَ عَظُمَتْ مَا - (الحق ج12 ص428)

10- (احقاق الحق ج12 ص436). وَالنَّوْفِيُّ وَالْعِلْمُ وَالْعَيْنُ الصَّحَّةُ: الْعَمَلِ؟ عَلَّ الْمَرَّةِ تُعِينُ صَالِحًا ذَارِبُ -

11- (تحف العقول ص455). تَكُونُ كَيْفَ اللهُ، فَانظُرْ عَيْنَ تَخْلُومِينَ لَنْ أَنْكَ وَاعْلَمْ -

4. The peoson 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 occurance) of a matter & Is pleased & approves it is like someone who has witnessed. (was persent while It occured). (TUHFUL AQOOL P 456).

5. If the ignoant 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. (TUHruL AQOOL P 456).

8. Delaying repentence Is a deception & prolonging the period before making repentence 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- (احقاق الحق ج12 ص432). شُرَكَاءُ وَالرَّاضِي عَلَيْهِ وَالْمُعِينُ بِالظُّلْمِ الْعَامِلُ

13- (احقاق الحق ج12 ص429). النَّاسُ أَحَبُّهُ اللهُ؟ اتَّقِ وَمَنْ إِلَيْهِ، النَّاسُ افْتَقَرُوا بِاللَّهِ؟ سَتَعْنِ مَنْ

14- (بحار الانوار ج78 ص360). اللهُ رِضًا بَعْدَ النَّاسِ وَرِضًا اللهُ، الثُّوَابِ بَعْدَ النَّاسِ ثَوَابُ

15- (بحار الانوار ج78 ص364). عَالٍ كُلُّ؟ إِنْ لَمْ عَالٍ، وَسُدُّ لِكُلِّ تَمَنُّ؟ تَعَالِ بِاللَّهِ أَلْتَقَّةُ

16- (احقاق الحق ج12 ص436) طَالِبُهُ؟ اللهُ مَنْ يَنْجُو وَكَيْفَ كَافِلُهُ؟ اللهُ مَنْ يُضَيِّعُ كَيْفَ

17- (بحار الانوار ج78 ص363). النَّاسُ كَثِيرٌ مِمَّنْ يُبْغِضُ إِلَّا اللهُ مَحَبَّةً تَنَالُ لَا إِنَّا

18- (بحار الانوار ج78 ص363). مِنْهُ تَعَرَّيْنِ فَلَا الْعَالِمِ بِاسْمِ الْوَالِحِ

19- (بحار الانوار ج78 ص361). يُحْيُونَهُ لِأَيُّهُدُونَهُ، أَوْ مَيِّتًا لَا ضَالًّا رَأَوَاتَاهَا النَّصِيحَةَ، إِنْ كُنْتُمْ إِنْ خَانَتْ أَنْفُسِهِمْ فِي وَالْعُلَمَاءِ

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 guards 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 enemy of lot many people. (BIHAR UL ANWAR VOL 78, P 363)

18. And forbearance is the dress of scholar so do not get yourself dressed off, it. (BIHAR UL ANWAR VOL 78, P 362)

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- عَزَبَ بِدِهَالِهِ عَنِ الْبَلْتَقِ بَقِي عَزَّوَجَلَّ اللهُ إِنَّ الْمُنْقَلَبَ، فِي وَالْغَنِيمَةَ التَّلْفِ، مِنَ السَّلَامَةِ فِيهَا فَإِنَّ اللهُ، بِبَلْتَقٍ أَوْصِيكَ فَأَيُّ... فَازَ؟ وَبِالْبَلْتَقِ الصَّاعِقَةِ، مِنْ مَعَهُ وَمَنْ السَّفِينَةِ، وَصَالِحٍ فِي مَعَهُ وَمَنْ نُوحٌ نَجَاهُ؟ وَبِالْبَلْتَقِ وَجْهَهُ عَمَاهُ عَنْهُ بِالْبَلْتَقِ وَيُجْلِي عَقْلَهُ، عَنْهُ الصَّابِرُونَ... (بحار الأنوار ج 78 ص 358)

21- (بحار ج 78 ص 364). أَتَرَهُ وَيَقْبُحُ مَنْظَرَهُ يَحْسُنُ كَالسَّيْفِ فَإِنَّهُ يَرِ، الشَّرُّ وَمُصَاحَبَةُ إِيَّاكَ -

22- (بحار ج 78 ص 364). تَهْوَاهُ لَمَّا اتَّبَاعَا الرُّشْدَ سَتَرَ عَنْكَ مَنْ عَادَاكَ قَدْ -

23- (بحار ج 78 ص 365). النَّاسِ عَنِ غِنَاهُ فِي عِزِّ الْمُؤْمِنِ -

24- (بحار ج 78 ص 364). يُصْلِحُ مِمَّا أَكْثَرَ يُفْسِدُ أَمْ عِلْمٍ، غَيْرِ؟ عَلَّ عَمِلَ مَنْ -

25- (بحار ج 78 ص 364). مَنَاهُ عُدْوَهُ؟ أَعْطَى هَوَاهُ أَطَاعَ مَنْ -

26- (بحار ج 78 ص 358). يَنْصَحُهُ مِمَّنْ وَقَبُولِ نَفْسِهِ، مِنْ اللهُ، وَوَاعِظٍ مِنْ تَوْفِيقٍ: خِصَالِ ثَلَاثٍ؟ إِنْ يَحْتَاجُ الْمُؤْمِنُ -

20. So 1 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 lightning & 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 apparantly beautiful

looking &: it's 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 ANWAR VOL 78, P 358)

27- زِينَةُ وَالْحِفْظُ الْكَلَامِ زِينَةُ وَالْفَصَاحَةُ الْحَسْبُ، زِينَةُ الْبَلَاءِ وَالْتَوَاضُعُ زِينَةُ وَالصَّبْرُ،؟ الْغِنَ زِينَةُ رُو الشُّك الْفَقْرُ، زِينَةُ الْعَفَافُ - وَالْخُشُوعُ الْمَعْرُوفِ، يَنْهَزُ الْمَنَ وَتَرَكَ الْكِرْمَ، زِينَةُ الْوَجْهِ الْعَقْلُ، وَبَسَطُ زِينَةُ الْأَدَبِ وَحُسْنُ الْعِلْمِ زِينَةُ الْجَنَاحِ وَخَفَضُ الرِّوَايَةِ، (احقاق الحق ج12 ص434). الْوَرَعُ زِينَةُ يَعْنِي مَالًا وَتَرَكَ الْقَنَاعَةَ، زِينَةُ وَالْتَقَلُّ زِينَةُ الصَّلَاةِ،

28- (بحار ج78 ص364). أَوْ تَكَّدُ تُصِيبُ إِتْنَدُ -

29- (بحار ج78 ص362). لِيَبْعُضِ دَخَائِرُ، بَعْضُهُمُ الثَّقَّةُ إِخْوَانُ إِنَّ -

30- (تحف العقول ص457). الْعِبَادَ مِنَ الشُّكْرِ يَنْقَطِعُ ؟ حَتَّى اللَّهُ مِنَ الْمَزِيدِ يَنْقَطِعُ لَا -

31- مَا قَابِدٌ مَعْرُوفٍ مِنَ الرَّجُلِ اصْطَنَعَ وَذِكْرَهُ، فَمَا وَفَخَرَهُ أَجْرَهُمْ لَهُمْ إِلَيْهِ، لِأَنَّ الْحَاجَةَ أَهْلٍ مِنْ أَحْوَجِ اصْطِنَاعِهِ ؟ إِنْ الْمَعْرُوفِ أَهْلٍ - (احقاق الحق ج12 ص437). يَنْفَسِيهِ فِيهِ يَبْدَأُ

32- الْعَجَلَةَ تَرَكَ: يَبْدَمُ لَمْ فِيهِ كُنَّ مِنْ وَثَلَاثُ. الصَّدَقَةَ وَكَثْرَةَ الْجَانِبِ، وَلِيُنَّ الْإِسْتِغْفَارِ، كَثْرَةُ: ؟ تَعَالَى اللَّهُ رِضْوَانٌ بِالْعَبِيدِ يَبْلُغُنَّ ثَلَاثُ - (احقاق الحق ج12 ص438). الْعَزْمُ عِنْدَ هَالٍ ؟ عَمَلٌ وَالتَّوَكُّلُ وَالْمَشُورَةُ،

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 abandoning 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 & resositores for each other. (BIHAR UL ANWAR VOL 78, P 362)

30. The suply of enhancement & abundance (of beneficence) from Allah does not get cut off till the thankgiving 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 repentence.
2. Soft naturedness & forbearance.
3. Abundance of alms giving.

And thefe 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)

33- (بحار ج 78 ص 364). المَكْرُوهُ قَارِبَةٌ الْمُدَارَةِ هَجْرَ مَنْ

34- (بحار ج 78 ص 364). الْمَصَادِرُ أَعْيَتْهُ الْمَوَارِدُ يَعْرِفُ لَمْ مَنْ

35- (بحار ج 78 ص 364). وَالْمُنْعِبَةُ وَاللِّعَاقِبَةُ لِلْهَلَكَةِ نَفْسُهُ عَرَضَ فَقَدَ الْخَبْرَةَ قَبْلَ الطَّمَأْنِينَةِ؟ إِنْ انْقَادَ مَنْ

36- (بحار الانوار ج 78 ص 364). عَثْرَتْهُ تَقَالُ لَا الشَّهَوَاتِ رَاكِبُ

37- (بحار ج 78 ص 365). فَرْتَعُ لَا كَسِيئَةً لِاتَشْكُرُ نِعْمَةً

38- (أعيان الشيعه الطبع الجديد ج 2 ص 36). عَطَاءٍ أَحْسَنَ وَالْعَاقِبَةُ

بِالرَّحْمَةِ الرَّحْمَةِ اللَّهُ مِنْ وَاطْلُبُوا ضُعْفَاءَكُمْ، قُلُوبِكُمْ، وَارْحَمُوا فَتَقْسُوا الْأَمْدُ عَلَيْكُمْ يَطُولَنَّ فَتَنْدُمُوا، وَلَا بُلُوغِهِ قَبْلَ الْأَمْرِ لِاتِّعَاجُورِ -39
(احقاق الحق ج12 ص431). فيهم

(احقاق الحق ج12 ص359). هُداة مِنْهُ يَقْبَلُ لَمْ مَنْ؟ عَلَّ غَضَبُهُ إِنَّمَا الْعَلِيمِ الْحَلِيمِ؟ وَتَعَالَى تَبَارَكَ اللَّهُ أَنْ وَعَلَمُوا -40

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 2.3.3 Hijrah.
- .3. Duration of Imamate in most difficult & ' Hardest conditions, 14 years of it being coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph & ' Then The caliphs afterwards.

عن الامام علي النقي عليه السلام حديثاً اربعون

1- (تحف العقول ص483). شَرُّهُ تَأْمَنُ فَلَا نَفْسُهُ عَلَيْهِ هَانَتْ مَنْ

2- (تحف العقول ص483). آخِرُونَ وَخَسِرَ قَوْمٌ فِيهَا رَيْحٌ قُ، سُو الدُّنْيَا -

3- (بخار الانوار ج78 ص369) (الانوار البهية ص143). عَلَيْهِ السَّخَطُونَ كَثُرَ نَفْسِهِ عَنِ رَضِي مَنْ

4- (بخار الانوار ج78 ص368). الْقَنُوطُ وَشِدَّةُ النَّفْسِ شَرُّهُ الْفَقْرُ -

5- (اعيان). رَاكِبُهُ الْهَوْلِ مِنْ وَأَهْوَلُ جَالِبُهُ الشَّرِّ مِنْ وَشَرُّ حَامِلُهُ، الْعِلْمِ مِنْ وَأَرْجَحُ قَائِلُهُ الْجَمِيلِ مِنْ أَجْمَلُ وَ عَلُفَا الْخَيْرِ مِنْ خَيْرٌ - (الشيعة ج2 (الطبع الجديد) ص39)

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 an other 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 rebellion & 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- أَنْ تَنَالَهُ، وَالْخَطَرَاتُ أَنْ وَالْأَهَامُ تُدْرِكُهُ، أَنْ الْحَوَاسُّ تُعْجِزُ الَّذِي يُوصَفُ؟ وَأَنْ تَفْسَهُ، بِهِ وَصَفَ بِمَا إِلَّا يُوَصَفُ لَا اللَّهُ إِنَّ-
(تحف العقول ص482). بِهِ الْإِحَاطَةُ عَنِ الْأَبْصَارِ تُخَذَّةً، وَ

7- (تحف العقول ص461). عَفُوبَتِهِ فِي ظَلَمِهِ وَقَدْ اللَّهُ؟ عَلَّ بِدَنْبِهِ أَحَالَ فَقَدْ الْمَعَاصِي؟ عَلَّ مُجِبِّرٌ أَنَّهُ زَعَمَ فَمَنْ-

8- (تحف العقول ص482). مِنْهَا وَالْحَيْرُ دَعَا لِمَنْ فَيَسْتَجِيبُ فِيهَا يُدْعَا أَنْ يُحِبُّ بِقَاعاً لِلَّهِ إِنَّ-

9- مَنْ فِيهِ أَعْلَبُ الْجَوْرُ زَمَانٌ كَانَ مِنْهُ، وَإِذَا ذَلِكَ يَعْلَمُ؟ حَتَّى سَوْءٌ بِأَحَدٍ أَحَدٌ يَظُنُّ أَنَّ الْجُورَ، فَحَرَامٌ مِنْ أَعْلَبُ فِيهِ الْعَدْلُ زَمَانٌ كَانَ إِذَا-
(اعيان الشيعة ج2 طبع الجديد ص39). مِنْهُ ذَلِكَ يَعْلَمُ لَمْ مَا خَيْرٌ أَوْ بِأَحَدٍ يَظُنُّ أَنَّ لِأَحَدٍ فَلَيْسَ الْعَدْلُ

10- .. وَرَسُولِهِ اللَّهُ؟ إِنْ مُهَاجِرًا بَيْتِهِ مِنْ يَخْرُجَ مَنْ وَ"قَوْلُهُ وَذَلِكَ خَيْرٌ؟ عَلَّ فَهُوَ لَهُ كَمَا يُدْرِكُ وَلَمْ الْحَقُّ طَلَبَ؟ عَلَّ مَاتَ فَمَنْ...-
(الآية). (تحف العقول ص472)

11- (تحف العقول ص482). يُطِيعُ اللَّهُ أَطَاعَ وَمَنْ يُتَّقِ اللَّهَ؟ قَدْ أَتَى مَنْ-

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 AQQOOL 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 AQQOOL 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 AQQOOL 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 Modem 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.

"الله و رسوله ... الآية مهاجر آل بيته من يخرج ومن"

'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- (بحار الانوار/78/370). الحزم تقديم بأخذ التفريط حسرات أذكر -

13- اعيان الشيعة(الطبع الجديد) ج 2 ص 39). المقت جالب الحسنات حي ما الحسد-

14- (بحار الانوار ج 78 ص 369). الدلة؟ إله ويؤدي القلة يعقب العفوق -

15- اعيان الشيعة(الطبع الجديد) ج 2 ص 39). الحقد من خير والعناب الثقاب، مفتاح العتاب -

16- (تحف العقول ص 482). المخلوقين سخط به يجعل أن فلييقن الخالق أسخط من و المخلوقين سخط يبالي لم الخالق أطاع من -

17- (بحار الانوار ج 78 ص 367). الرشد في شريكان والمتعلم العالم فإن -

18- (اعيان الشيعة ج 2 ص 39). الطعام طيب في يزيد والجوع للمنام، أذ السهر -

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 sustenance) & 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- (لشيعية) (الطبع الجديد) ج2 ص39 اعيان ا) لَا يَنْفَعُكَ حَبِيبٌ وَلَا يَمْنَعُكَ ظَبِيبٌ وَلَا أَهْلِكَ بِيَدِي بَيْنَ مَصْرَعِكَ أَذْكَرُ -

20- (تحف العقول ص473)... النَّيَّةُ بِصِدْقِ الْإِعْمَالِ مِنْهُ اللَّهُ يَقْبَلُ لَمْ ذَلِكَ؟ عَلَّ قَلْبُهُ يَعْقِدُ لَمْ بِيَدِي وَكَانَ فِعْلاً فَعَلَّ فَمَنْ ...

21- (تحف العقول ص483). أَمْرُهُ وَنَافِذٌ وَهُوَ قَضَا بِهِ يَحَلُّ حَتَّى تَكْتَبِرَ أَخْذِهِ وَأَلِيمٌ مَكْرَ أَمِنْ مَنْ -

22- (اعيان الشيعية) (الطبع الجديد) ج2 ص39). عَلَيْهَا بِاشْكُرْ فِيهَا الزِّيَادَةَ وَالنَّمْسُوا مُجَاوِرَتِهَا بِحُسْنِ النَّعْمِ أَبْقُوا -

23- (تحف العقول ص483). وَتُنشِرُ فُرْضَ وَلَوْ الدُّنْيَا مَصَانِبُ عَلَيْهِ هَانَتْ رَبِّهِ مِنْ نَبِيَّةٍ؟ عَلَّ كَانَ مَنْ -

24- عَوْضاً الدُّنْيَا؟ بَلَوْ مِنَ الْأَجْرَةِ وَثَوَابِ سَنَبَاءِ، الْأَجْرَةِ لِثَوَابِ الدُّنْيَا؟ بَلَوْ وَجَعَلَ؟ دَارَ غُفْبِ وَالْآخِرَةِ،؟ دَارَ بَلَوْ الدُّنْيَا جَعَلَ اللَّهُ إِنَّ - (تحف العقول ص483)

25- (تحف العقول ص481). قَبْلَ عَوْتِبَ إِذَا خَيْرًا بَعِيدَ أَرَادَ إِذَا اللَّهُ إِنَّ -

26- (تحف العقول ص483). بِسَفْهِهِ حَقَّهُ نُورٌ يُطْفِئُ أَنْ يَكَاذَ السَّفْهِيةَ الْمُحِقِّ إِنَّ -

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 alongwith 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 resurrection day the spot of rewards. And He has made the anguishes & calamities of life a media & way to the rewards of justice day. And made the reward of resurrection day are the replacement & compensation for the troubles & anguishes of world (life). (TUHruL AQOOL P 483)

25. When Allah intends a beneficence & benevolence 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 & unwiseness. (TUHruL AQOOL P 483)

27- القُلُّ تَنْفَعُهُمْ فَلَمَّ الرَّجَالُ غُلِبُ تَحْرُسُهُمُ الْأَجْبَالُ قُلُّلٌ ؟ عَلَّ بَأَثُوا :؟ الْعَبَّاسُ التَّوَكَّلُ بِهِ السَّلَامُ، يَخَاطَبُ عَلَيْهِ الْإِمَامُ نَشْدَهُ رَاشِع - رَاشِعِ الْوُجُوهُ أَيْنَ وَالْحُلُّ سَاوَرُ وَالنَّيْجَانُ الْأَيْنَ دَفْنِهِمْ بَعْدَ مِنْ صَارُحُ نَادَاهُمْ نَزَلُوا مَا يَنْسُ يَا حُفْرًا وَأَسْكُنُوا مَعَاظِلِهِمْ عَزَّ عَنْ بَعْدَ وَاسْتَنْزَلُوا أَكْلُودًا طَالَمَا قَدْ يَنْتَبِلُ الدُّودُ عَلَيْهَا الْوُجُوهُ تِلْكَ سَاءَ لَهُمْ حِينَ عَنْهُمْ الْقَبْرِ فَأَفْصَحَ وَالْكَلُّ الْأَسْتَارُ تُضْرَبُ دُونَهَا مِنْ مُنْعَمَةٍ كَانَتْ الَّتِي كُنَزُوا وَطَالَمَا وَانْتَقَلُوا وَالْأَهْلِينَ الدُّورَ فَفَارَقُوا لِتُسْكِنَهُمْ دُورًا عَمَرُوا وَطَالَمَا أَكَلُوا قَدْ الْأَكْلِ عَدَبَ الْيَوْمَ فَأَصْبَحُوا شَرِبُوا وَقَدْ هَرَأَ (اعيان الشيعة(الطبع الجديد) ج2 ص38) وَارْتَحَلُوا الْأَعْدَاءَ ؟ عَلَّ فَفَرَّقُواهَا وَادَّخَرُوا الْأَمْوَالَ

28- (اعيان الشيعة(الطبع الجديد) ج2 ص38). يَكْفِيكَ بِمَا وَالرِّضَا يَكْتَمُّ قَلْبُهُ الْغِنَى

29- (بحار الانوار ج78 ص370). لَوْمْ تَمْلِكُ مَنْ ؟ عَلَّ الْغَضَبُ

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 grandeur 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 separated & away from those houses & transferred to another place.

7. They had been accumulating 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)

30. (تحف العقول ص483). ?وَعُقِبَ نِعْمٌ وَالشُّكْرُ مَتَاعُ النَّعْمِ الشُّكْرَ، لِأَنَّ أَوْجَبَتِ الَّتِي مَقْبَالِ النَّعْمِ مِنْهُ بِالشُّكْرِ أَسْعَدُ أَشَاكِرُ-

31- (اعيان الشيعه، (الطبع الجديد) ج2 ص39). بِالْأَعْمَالِ الْآخِرَةِ فِي وَ بِالْأَمْوَالِ الدُّنْيَا فِي النَّاسِ -

32- (اعيان الشيعه، (الطبع الجديد) ج2 ص39). عَدُوَّكَ فِي يَعْمَلُ فِيكَ، وَلَا يَبِينُ فَائِئَةً وَالْحَسَدُ إِتَاكَ -

33- (اعيان الشيعه، (الطبع الجديد) ج2 ص39). الْفَاسِدَةُ الطَّبَاعِ فِي تَنْجَعُ لَا لِأَلْحَمَّةُ -

34- (اعيان الشيعه، (الطبع الجديد) ج2 ص39). الْقَدِيمَةُ الصَّدَاقَةُ يُفْسِدُ الْمِرَاءَ -

35- (اعيان الشيعه، (الطبع الجديد) ج2 ص39). بِهِ، غَدَرْتِ مِمَّنْ الْوَفَاءَ عَلَيْهِ، وَلَا كَدَّرْتِ مِمَّنْ صَفَاءَ الِ تَطْلُبُ لَا -

36- (بحار الانوار ج78 ص369). أَسِيرُ لِسَانِهِ وَالْجَاهِلُ نَفْسِهِ أَسِيرُ الْخَرُونِ رَاكِبُ -

30. The prosperity of thankfulness of the thankful person is more of a benevolence & beneficence for him than the boon for which the thanksgiving became obligatory. Because, benevolence is a necessity of life but thanksgiving is boon, benevolence, & reward (both). (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 whom you are angry & displeased & faithfulness from the one whom you have betrayed (committed perfidy & teachery with). (AYAN U SHIA, VOL 2, P 39, Modern Print)

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

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

37- (تحف العقول ص483) . طَاعَتَكَ لَهُ فَاجْمَعِ وَرَأْيَهُ وَدَّةَ لَكَ جَمَعَ مَنْ

38- (بحار الانوار ج78 ص369) . الْجُهَالِ السُّفْهَاءِ، وَصِنَاعَةُ فُكَاهُهُ زَلُّ الْهَمِّ

39- (اعيان الشيعه ج2 (طبع جديد) ص39) . اِثْنَتَانِ وَ لِلْجَارِعِ وَاجِدَةٌ لِلصَّابِرِ الْمُصِيبَةُ

40- (لجديد) ج2 ص39 اعيان الشيعه، (الطبع ا) . وَالْجَهْلِ الْعَمِيٍّ؟ اِنْ الْعِلْمِ، دَاعٍ طَلَبَ عَنْ صَارِفٍ الْعُجْبِ

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, Modern Print)

40. Self conceit stops & restrains from seeking knowledge & becomes the cause of (people's) despise, scorn, & ignorance. (AYAN U SHIA, VOL 2, P 39, Modern 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.

عن الامام الحسن العسکر؟ عليه السلام حديثاً اربعون

1- سِوَاهُ مِنْ جَمِيعِ مِنَ الْاَسْبَابِ وَتَقَطَّعَ دُونَهُ مِنْ كُلِّ مِنَ الرَّجَاءِ انْقِطَاعِ عِنْدَ مَخْلُوقٍ، كُلُّ وَالشَّدَائِدِ الْخَوَائِجِ عِنْدَ اِلَيْهِ يَتَأَلَّهُ الَّذِي هُوَ اللهُ - (بحار الانوار ج3 ص41)

2- الْأَبْرَارِ وَبُغْضُ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ، الْفَجَّارِ وَبُغْضُ لِلْأَبْرَارِ، فَضِيلَةٌ لِلْأَبْرَارِ الْفَجَّارِ وَحُبُّ لِلْأَبْرَارِ نَوَابٌ لِلْأَبْرَارِ اِرَالْأَبْرَارِ حُبُّ - (تحف العقول ص487). الْفَجَّارِ؟ عَلَ خِزْيٌ لِلْفَجَّارِ

3- (تحف العقول ص489). اِلْأَعَزَّ دَلِيلٌ بِهِ اُخَذَ ذَلِكَ، وَلَا اِلَّا عَزِيْزُ الْحَقِّ تَرَكَ مَا

وسائل الشيعة). يُفَلِّدُوهُ اَنْ مَوْلَاهُ، فَلِلْعَوَامِ مُطِيعاً لِأَمْرِ هُوَاهُ؟ عَلَ لِدِينِهِ، مُخَالِفاً لِنَفْسِهِ، حَافِظاً صَانِئاً الْفُقَهَاءِ مِنْ كَانِ مَنْ قَامَا - (ج18 ص95)

Forty Discourses

From Imam IASSAN 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 &. enmity 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 obligatroy for the people to imitate & follow him (Taqlaed means unconditional Imitation). (WASAIL U SHIA VOL 18. P 95)

5- مُحَقَّرٌ، بَيْنَهُمْ سُنَّةٌ، الْمُؤْمِنُ فِيهِمْ بِدْعَةٌ، وَالْبِدْعَةُ فِيهِمْ السُّنَّةُ مُتَكَدِّرَةٌ، مُظْلِمَةٌ وَقُلُوبُهُمْ مُسْتَبْشِرَةٌ، ضَاجِكَةٌ وَجُوهُهُمُ النَّاسُ زَمَانٌ سَيِّئَاتِي - (مستدرک الوسائل 2 ص 322)...الظلمة أبواب في وعلماءهم جائرون جاهلون مؤقتن، أمرأوهم بينهم والفاسق

6- (تحف العقول ص 489). شانه فقد علانية وعظه من و. زانه دققه سراً أحاه وعظه من

7- (بحار الانوار ج 78 ص 379). إليه إحسانك وتذكر ذنبتك نس من إخوانك خير

8- (بحار الانوار ج 78 ص 374). قلبه في الحكيم ثم وفيه في الأحمق قلب

9- (بحار الانوار ج 78 ص 379). لتدامة داراً به نزل الباطل ظهر ركب من

10- (بحار الانوار ج 78 ص 373). شر كل مفتاح العصب

11- عَلَيْكَ فَيُجْتَرَأُ تَمَازِحَ بِهَاؤُكَ، وَلَا فَيَذْهَبُ ثَمَارَ لَا

5. An age will approach when the people's faces would be laughing (exalting) & their hearts would be dark, bleak & dirty. The sunnah to them would be innovation & heresy & innovation would be (considered) sunnah among them. The faithful would be belittled & debased among them, & the transgressor would be honourable & respectful among them. Their lords & chiefs would be ignorant & aggressive 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 repurcussion 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- (أنوار البهيية، ص353). نُذِلُّهُ رَعْبَةً لَهُ تَكُونُ بِالمُؤْمِنِ أَقْبَحَ مَا

13- (تحف العقول ص489). الكافرِ عِلٌّ وَحُجَّةُ الْمُؤْمِنِ عِلٌّ بَرَكَةٌ الْمُؤْمِنِ

14- (تحف العقول ص489). الإخوانِ وَنَفْعُ بِاللهِ شَيْءٌ، إِلا إِيمانُ فَوْقَهُمَا لَيْسَ خَصْلَتَانِ

15- (بحار الانوار ج78 ص372). أَفْشاها سَيِّئَةً؟ رَأَى وَإِنْ أَخفاها حَسَنَةً؟ رَأَى جازٍ، إِنَّ: الظَّهَرَ تَقْصِمُ الَّتِي الفَوَاقِرِ مِنْ-

16- (تحف العقول ص489). عَلَيْها يُحْسَدُ لا نِعْمَةً التَّواضُعُ

17- (بحار الانوار ج78 ص374). المَحْزُونِ عِنْدَ الفَرَحِ إِظهارُ الأَدْبِ مِنْ لَيْسَ

18- (بحار الانوار ج78 ص373). راحةُ الحَقُودِ النَّاسِ أَقْلٌ

19- (ها). (بحار الانوار ج78 ص379) مَفاتيحُ وَالكِذْبُ نَيْبٌ فِي الخَبائِثِ جُعِلَتْ

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- الْمِسْحُ؟ عَلَّ النَّمْلِ دَبِيبٍ مِنْ أَحْفَى النَّاسِ فِي الْإِشْرَاكِ: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ بِهِذَا إِلَّا أَوْأَخَذُ لَا؟ لَيْتَنَ: تُغْفَرُ لَا الَّتِي الذُّنُوبِ مِنْ- (تحف العقول ص487). الْمُظْلِمَةَ اللَّيْلَةَ فِي الْأَسْوَدِ

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

22- (بحار الانوار ج78 ص378). الْمُتَّهَمُ مَقَامَ قَامَ فَقَدَ الْمُسْتَحِقُّ غَيْرَ مَدْحٍ مَنْ

23- (بحار الانوار ج78 ص379). عَدَاوَتُهُ أَظْهَرَ مِنْ كَيْدِ الْأَعْدَاءِ فَأَضَعَهُ

24- (تحف العقول ص489). كَالْمُعْجِزِ عَادَتِهِ عَنِ الْمُعْتَادِ وَرَدُّ الْجَاهِلِ رِيَاضَةً

25- (ص378 78 بحار الانوار ج). وَالْعِنَاءُ التَّعَبَ وَيُورِثُ الْبِهَاءَ يَسْلُبُ الْمَطَالِبِ فِي الْإِلْحَاحِ أَنْ وَعَلِمَ

26- (بحار الانوار ج78 ص377). غَيْرِكَ مِنْ تَكَرَّرَهُ مَا تَجَنَّبَكَ أَدْبًا كَفَاكَ

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 inconvenience, 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- (بحار الانوار ج78 ص377). جُبْنَ فَهُوَ عَلَيْهِ زَادَ فَإِنْ مِقْدَارًا، وَلِلْحَزْمِ سَرَْفٌ، فَهُوَ عَلَيْهِ زَادَ مِقْدَارًا، فَإِنْ لِسَخَاءٍ إِنَّ -

28- (بحار الانوار ج78 ص377). تَهَوَّرُ فَهُوَ عَلَيْهِ زَادَ فَإِنْ مِقْدَارًا لِلشَّجَاعَةِ وَ، بُخِلَ فَهُوَ عَلَيْهِ زَادَ فَإِنْ مِقْدَارًا وَلِلْإِقْتِسَادِ -

29- (بحار الانوار ج78 ص379). صَدِيقُهُ كَثُرَ خُلَّتْهُ وَالْجِلْمُ طَبِيعَتُهُ، وَالكَرَمُ سَجِيَّتُهُ، وَالرَّغْ كَانَ مَنْ -

30- (بحار الانوار ج78 ص379). فَوَدَّعُوها فَزَتَذَوِا إِذَا فَأَوْدِعُوها الْقُلُوبُ تَشَطَّتِ إِذَا -

31- (كشف الغمة ج2 ص193). الْفَقِيرُ؟ عَلَّ لِيَحْتُو الْجُوعَ مَسَّ ُ؟ الْعَنَ لِيَجِدَ الصُّومَ؟ تَعَالَ اللهُ قَرَضَ -

32- (بحار الانوار ج78 ص374). مَفْرُوضٌ عَمَلٍ عَنِ مَضْمُونٍ رِزْقٌ يَشْغَلُكَ لَا -

33- (بحار الانوار ج78 ص371). الْهَلَكَةُ؟ إِنْ يَدْعُونَ فَإِنَّهُمَا الرِّيَاسَةُ وَطَلَبَ مَدَاعَا وَإِيَاكَ -

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 & avarice. And there is a limit to bravery & gallantry & when it exceeds that then it is rashness & impetuosity. (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 particular condition when ready for imbibing learning.) (BIHAR UL ANWAR VOL 78, P 379)

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) must 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- (تحف العقول ص488). الله أمر في التفكر كثرة العبادة وإنما الصلاة الصيام كثرة العبادة ليست

35- (تحف العقول ص488). شيناً تكونوا زيناً ولا تكونوا الله اتقوا

36- (تحف العقول ص489). له يقدر لم ما ريصد يدرك لا

37- (بحار الانوار ج78 ص487). كبره في العقوق؟ إله تدعو صغره في والده؟ عل الولد جراًه

38- (تحف العقول ص489). عجب غير من الضحك الجهل من

39- (تحف العقول ص489). زرع لكل ندامة يحصد شراً يزرع غبطة، ومن يحصد خيراً يزرع من بغيته، يأتي ثوملاًو، معدودة أياماً منقوصة آجال في إنكم زرع ما

40- (بحار الانوار ج78 ص377). الله يتق لم الناس وجوه يتق لم من

34. Much of service & adoring does not mean one should pray & fast a lot but indeed the abundance & plentifulness of service is exuberantly & plentifully meditating into the affair of Allah. (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 benevolence & 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 ship 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 HIJRAH & 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.

(عجل لله تعال؟ فرجه) مهدي الامام عن حديثاً اربعون

(البحار ج53 ص191). يُسْبِقُ لَا وَتَوْفِيقُهُ تُرَدُّ، لَا هُنْدَارَاو، تُغَالِبُ لَا اللهُ أَقْدَارُ -

(بحار الانوار ج53 ص194) "...؟ سُدَّ أَهْمَلُهُمْ وَلَا عَبْتًا الْخَلْقَ يَخْلُقُ أَمْ؟ تعال الله إن... -"

"...كافة الناس؟ إِنْ وَأَرْسَلَهُ أَنْبِيَاءَهُ بِهِ وَخَتَمَ نِعْمَتَهُ بِهِ وَنَمَّمَ لِلْعَالَمِينَ رَحْمَةً وَإِلَيْهِ عَلَيْهِ اللهُ؟ صَلَّى مُحَمَّدٌ بَعَثَ ... -"
(بحار الانوار ج53 ص194)

الحيرة؟ ف وَيَبْرَدَدُونَ الْفِتْنَةَ فِي يَتَسَاقَطُونَ كَيْفَ "يُفْتَنُونَ لَا أَمَنَّاوَهُمْ يَقُولُوا أَنْ يُتْرَكُوا أَنْ النَّاسُ أَحْسِبَ أَلَمْ": يَقُولُ عَزَّوَجَلَّ فَإِنَّهُ -4-
عَلِمُوا أَوْ الصَّحِيحَةُ وَالْأَخْبَارُ الصَّادِقَةُ الرَّوَايَاتُ بِهِ تَمَاجَاءَ جَهْلُوا أَمْ الْحَقَّ عَانَدُوا أَمْ أَرْتَابُوا أَمْ دَيْبُهُمْ فَارَقُوا وَشِمَالاً يَمِيناً وَيَأْخُذُونَ
كَمَالِ الدِّينِ ج2 ص511)باب(توقييع من). مَغْمُوراً وَأَمَّا ظَاهِراً أَمَّا حُجَّةً مِنْ تَخْلُوَ لَا الْأَرْضَ أَنْ يَعْلَمُونَ مَا فَتَنَّاوَسُوا ذَلِكَ
(صاحب الزمان)

"FORIY DISCOURSES" FROM IMAM MEHDI(A.S)

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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-إِلْ كَانِيْنٌ هُوَ بِمَا إِلَّا أَمْرٌ هَلْ "الْأَمْرُ مِنْكُمْ ۚ وَأَوَّلَ الرَّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا أَمَنُوا الَّذِينَ أَيُّهَا يَا "يَقُولُ عَزَّوَجَلَّ اللَّهُ سَمِعْتُمْ أَمَا -ظَهَرَ أَنْ؟ إِلَ السَّلَامُ عَلَيْهِ أَدَمَ لُدُونِ بِهَامِنِ تَهْتَدُونَ وَأَعْلَامًا إِلَيْهَا تَأْوُونَ مَعَاقِلَ لَكُمْ جَعَلَ عَزَّوَجَلَّ اللَّهُ أَنْ تَرَوْا أَوْلَمَ بِي؟ الْقِيَامَةِ يَوْمَ قَطَعَ قَدَّ عَزَّوَجَلَّ اللَّهُ أَنْ ظَنَنْتُمْ إِلَيْهِ اللَّهُ قَبِضَهُ فَلَمَّا نَجَّمْ، طَلَعَ جَمْدٌ أَقْلٌ وَإِذَا عَلَّمَ بَدَا عَلَّمَ غَابَ كُلَّمَا عَلَيْهِ اللَّهُ صَلَوَاتُ (مُحَمَّدٌ أَبُو) الْمَاضِي كَمَالِ السِّدِّينِ ج2). كَارِهُونَ وَهُمْ عَزَّوَجَلَّ أَمْرُ اللَّهِ وَيَظْهَرُ السَّاعَةَ تَقُومُ؟ حَتَّى يَكُونَ وَلَا ذَلِكَ كَانَ مَا كَلَّا . خَلْقِهِ وَبَيْنَ بَيْنَهُ السَّبَبِ طس487

6- وَمَنْ خَلَقَهُ هُوَ وَمَنْ وَعِلْمُهُ وَصِبْيَتُهُ وَفِينَا بِالنَّعْلِ النَّعْلِ حَذْوِ السَّلَامِ عَلَيْهِمْ أَبَائِهِ مِنْهَا ج؟ عَلَّ قَقِيدًا سَعِيدًا؟ مَضَى (ع)؟ الْمَاضِ إِنَّ ... " - 6- لَظَهَرَ يُعْلَنُ وَلَا يُظْهَرُ لَا وَسِرَّةٌ يُعْلَبُ لَا اللَّهُ أَمْرٌ أَنْ وَلَوْلَا كَافِرٌ جَاخِذٌ إِلَّا دُونَنَا عَلَيْهِ يَدٌ وَلَا أَنْتُمْ ظَالِمٌ إِلَّا مَوْضِعُهُ يُنَازِعُنَا وَلَا مَسَدَةٌ يَسُدُّ الْبِحَارِ ج53). لَنَا وَسَلَّمُوا اللَّهَ فَاتَّقُوا كِتَابَ أَجَلٍ وَلِكُلِّ كَانَ مَا شَاءَ اللَّهُ لِكُنْهُ شَكُوكُمْ وَيُزِيلُ عُقُولَكُمْ تَبْهَرُ مِنْهُ مَا حَقَّنَا مِنْ لَكُمْ (ص179)

7- (كمال الدطن ج2ص484). عَلَيْهِمُ اللَّهُ حُجَّةٌ عَلَيْكُمْ، وَأَنَا حُجَّتِي فَإِنَّهُمْ حَدِيثُنَا، رُؤَاةٌ؟ إِنْ فِيهَا فَارْجِعُوا الْوَاقِعَةَ الْحَوَادِثُ وَأَمَّا -7-

5. Have you not heard the word of Allah that ",O believers obey Allah &. the Prophet(P.B.U.H) &. those In authority from among 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 flag is appeared 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- وَالْمَوْعِظَةُ بِالِاتِّبَاعِ الْمُسْتَمْعِينَ؟ وَعَلَّ وَالرَّغْبَةَ، بِالْجُهْدِ الْمُتَعَلِّمِينَ؟ وَعَلَّ وَالنَّصِيحَةَ، بِالرُّهْدِ عُلَمَائِنَا؟ عَلَّ وَتَقَضَّلَ .. اللَّهُمَّ -" بِالْإِنَابَةِ السَّبَابِ؟ لَعَوَ، وَالسَّكِينَةَ بِالْوَقَارِ مَشَائِخِنَا؟ وَعَلَّ وَالرَّحْمَةَ، بِالرَّأْفَةِ مَوْتَاهُمْ؟ وَعَلَّ، وَالرَّاحَةَ بِالشَّفَاءِ الْمُسْلِمِينَ؟ مَرَضَ؟ وَعَلَّ؟ الْمَصْبَاحَ لِلْكَفْعِ) ... لِقِنَاعَتِهِمَا بِالصَّبْرِ الْفُقَرَاءِ؟ وَعَلَّ وَالسَّعَةَ، بِالتَّوَاضُعِ الْأَغْنِيَاءِ؟ وَعَلَّ وَالْعِفَّةَ، بِالْحَيَاءِ النَّسَاءِ؟ وَعَلَّ وَالنُّوْبَةَ، (ص281)

9- (بحار الأنوار ج 52 ص 51) "... شئنا شاء فإذا الله لمشيئة أو عية قلوبنا ..."

10- (كمال الدين ج 2 ص 484). قَرَابَةُ أَحَدٍ وَبَيْنَ عَزَّوَجَلَّ اللهُ بَيْنَ لَيْسَ أَنَّهُ فَاعِلٌ-

11- (كمال الدين ج 2) "...؟ عَوْ ضَالٌّ إِلَّا غَيْرُنَا يَدَّعِيهِ وَلَا مُفْتَرٍ كَذَابٌ سِوَانَا إِلَّا ذَلِكَ يَقُولُ لَا وَفِينَا مَعَنَا الْحَقُّ أَنْ وَلِيَعْلَمُوا"- (ص511)

12- وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ فُقَرَاءِ؟ عَلَّ وَالْإِلَهَ، وَتَقَضَّلَ مُحَمَّدٍ؟ عَلَّ صَلَّ وَالزَّيْرَ، الْبَحْرِ؟ فِ دَعَاكَ مَنْ قَحْبٍ، نَاجَاكَ مَنْ بَحَقٍّ؟ إِلَهَ- بِاللُّطْفِ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ أَحْيَاءِ؟ وَعَلَّ وَالرَّاحَةَ، وَالصَّحَّةَ بِالشَّفَاءِ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ؟ مَرَضَ؟ وَعَلَّ وَالسَّعَةَ،؟ بِالْغِنِ سَالِمِينَ أَوْ طَائِبِهِمْ؟ إِنْ بِالرَّدِّ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ غُرْبَاءِ؟ وَعَلَّ مَهْ، وَالرَّدَّ بِالمَغْفِرَةِ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ أَمْوَاتِ؟ وَالْكَرَامَةَ، وَعَلَّ (المصباح للكفعم؟ ص306). أَجْمَعِينَ وَالْإِلَهَ مُحَمَّدٍ غَانِمِينَ، بِحَقِّ

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 suplicates to you, & calls you in the oceans & lands. Peace be upon Mohammad & his houshold. And grant the vastness & abundance of sustenance to the poor men & women of the faithfals. 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- (كمال الدين ج 2 ص 483). الوَقَاتُونَ كَذِبٌ

14- بحار). السَّحَابُ الْأَبْصَارِ عَن غَيْبِهَا إِذَا بِالشَّمْسِ لِانْتِفَاعِ فَكَا غَيْبَتِي فِي؟ ب لَانْتِفَاعِ فَكَا ي غَيْبَتِي فِي؟ ب الْانْتِفَاعِ وَجْهٌ وَأَمَّا- (الانوار ج 78 ص 380)

15- وَإِلَيْكَ الْمُسْتَعَانُ، نَتَّ السَّمَاءُ، وَأَ الْأَرْضُ، وَمُنْعَتِ وَضَاقَتِ الرَّجَاءُ، وَانْقَطَعَ الْغَطَاءُ، وَانْكَشَفَ الْخِفَاءُ، الْبَلَاءُ، وَبَرَخَ عَظَمَ الْهِي- (الصحيفة المهديّة ص 69). وَالرَّخَاءِ الشَّدَّةِ فِي الْمُعْوَلِ كَيْلَعُو، الْمَشْتَكِ

16- (بحار الانوار ج 53 ص 181) "الْأَرْضِ لِأَهْلِ لَأَمَانٌ وَإِنِّي..."

(بحار الانوار ج 53 ص 193) "...وقَارُهَا إِلَّا وَلِلْبَاطِلِ إِيْتَامًا إِلَّا لِلْحَقِّ عَزَّوَجَلَّ اللهُ؟ أَب..."-17-

(كمال الدين ج 2 ص 485). فَرَجُكُمْ ذَلِكَ فَإِنَّ الْفَرَجَ بِتَعْجِيلِ الدُّعَاءِ وَأَكْثَرُوا -18-

(بحار الانوار ج 52 ص 30) "...وَشَيْعَتِي أَهْلِي عَنِ الْبَلَاءِ اللهُ يَدْفَعُ وَبِي الْأَوْصِيَاءِ خَاتِمٌ أَنَا ..."-19-

كمال الدين). "تَسْؤُكُمْ لَكُمْ تُبَدِّدُ إِنْ أَشْيَاءَ عَنِ تَسْؤُلُوا لَا آمَنُوا الَّذِينَ أَيُّهَا يَا "يَقُولُ عَزَّوَجَلَّ اللهُ فَإِنَّ الْغَيْبَةَ مِنْ وَقَعَ مَا عَلَّةٌ وَأَمَا -20-
(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 UDDIN, VOL 2, P 485)

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- قَدَرَ مَنْ وَشَكَرَ، وَسُبْحَانَ أَنْعَمَ مِنَ الْفَرَجِ، سُبْحَانَ وَمِنْكَ الرَّوْحُ مِنْكَ لَكَ فَالْحُجَّةُ عَصِيَّتِكَ وَإِنْ لَكَ فَالْمَحْمَدَةُ أَطَعْتُكَ إِنْ أَلَّهْمَّ -
لَكَ أَدْعُ وَلَمْ وَادَّأ لَكَ أَتَّخِذُ لَمْ بِكَ، الْإِيمَانُ وَهُوَ إِلَيْكَ الْأَشْيَاءُ أَحَبُّ فِي أَطَعْتُكَ قَدْ فَإِنِّي عَصِيَّتِكَ قَدْ كُنْتُ إِنْ أَلَّهْمَّ، وَعَفَّرَ
(مهج الدعوات ص 295)... عَلَيْكَ بِهِ مِنِّي مَنَّا لَا عَلَيَّ، بِهِ مِنْكَ مَنَّا شَرِيكًا،

22- كمال الدين ج 2 ص 521) باب (ذكر). سَعِيرًا؟ وَسَيَصِلُ نَارًا بَطْنِهِ؟ فَبِأَكْلِ فَائِمًا شَيْئًا مِنْ أَمْوَالِنَا مِنْ أَكَلٍ مَنْ وَ- (التوقيعات)

24- (الاحتجاج ص 49) "...وَسَخَطْنَا كَرَاهِيَّتَنَا مِنْ يُدْنِيهِ مَا وَيَتَجَنَّبُ مَحَبَّتِنَا مِنْ بِهِ يَقْرُبُ مَا مِنْكُمْ أَمْرِي كُلُّهُ فَالْيَعْمَلُ...". (بحار ج 52 ص 92) "...يَعْنِيكُمْ لَا عَمَّا السُّؤَالِ أَبْوَابَ فَأَغْلِقُوا...".

25- (بحار الانوار ج 52 ص 2) "...حُجَّةٌ تَخْلُومِنَ لَا الْأَرْضَ إِنَّ جَوْرًا مُلِئَتْ كَمَا عَدَلًا أَمْلَأَهَا الَّذِي أَنَا الزَّمَانِ قَائِمٌ أَنَا الْمَهْدِيُّ أَنَا-

26- (بحار ج 53 ص 179) "...الواضحة السنة؟ عَنَ بِالْمَوَدَّةِ إِلَيْنَا مَقْصِدَكَ وَاجْعَلُوا...".

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 & deliverance 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 queries 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)

27- بِالصَّوَابِ أَلْسِنَتْنَا وَسَدَّدَ وَالْإِسْتِقَامَةَ، بِالْهُدَى وَأَكْرَمَنَا الْحُرْمَةَ، وَعِرْفَانَ النَّبِيَّةِ، الْمَعْصِيَةَ، وَصِدْقَ وَبُعْدَ الطَّاعَةِ، تَوْفِيقَ ارزُقْنَا اللَّهُمَّ-

عَنْ أَبْصَارِنَا وَاغْضُضِ وَالسَّرِيقَةَ، ظَلَمَ عَنِ أَيْدِينَا وَاكْفُفِ وَالشَّبَهَةَ، الْحَرَامَ مِنْ بَطُونِنَا وَطَهَّرِ وَالْمَعْرِفَةَ بِالْعِلْمِ قَلْبُونَنَا وَأَمْلَأِ وَالْحِكْمَةَ،
(صباح للكفعم؟ ص281الم) ... وَالْغَيْبَةَ، اللَّغْوِ عَنِ أَسْمَاعِنَا وَأَسَدُّدِ وَالْخِيَانَةَ، الْفُجُورِ

(كمال الدينج 2 ص516) . عَزَّوَجَلَّ اللهُ إِذْنِ بَعْدَ إِلاَّ ظُهُورَ فَلَا التَّامَّةُ الْغَيْبَةُ وَقَعَتِ فَقَدَ -28

(بحار الانوار ج 53 ص196) "...الباطلُ وَاضْمَحَلَّ الْحَقُّ ظَهَرَ الْقَوْلِ فِي لَنَا اللهُ إِذْنٌ وَإِذَا ..."-29

(بحار ج 52 ص24) "...أَعْدَائِهِ مِنْ وَالْمُنْتَقِمُ أَرْضِيهِ ۞ ف اللهُ مُبَقِّعًا أَنَا"-30

بحار الانوار ج 78 ص380)باب مواعظ الامام). ؟عُنُقِ الطَّوَاغِيَتِ مِنْ لِأَحَدٍ بَيْعَةَ وَلَا أَخْرُجُ حِينَ أَخْرُجُ ؟وَأَنْ -31
القائم (ع) وحكمه

(بحار ج 53 ص175) "...إِذْكَرِكُمْ نَاسِيْنَ وَلَا لِمُرَاعَاتِكُمْ مُهْمَلِيْنَ غَيْرُ إِنَّا ..."-32

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 &. doubtfull things. And constrain our hands from aggression, oppression &. theft (stealing). And cover our eyes from trangression (veiwng 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 Al Qaim)

32. We are not heedless to your life affairs &. do not forget mentionings of you. (BIHAR UL ANWAR VOL 53, P 175)

33- مَنْ بَأْسَ عَنْهُمْ فَكَاوْ، نَصْرِكَ مِنْ يَأْمُلُونَهُ مَا دَرَكَ وَيَلْغُهُمْ وَعَيْكَ، بِانْجَازِ أَوْلِيَاءِكَ وَأَكْرِمِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ ؟عَلِ صَلَّ اللَّهُمَّ -

جَلْمًا وَسِعَتْهُ بِأَيْدِكَ، لِكَيْدِكَ وَقَصَدَ حَدَّكَ، فَلَّ؟ عِلَّ بِرِفْدِكَ وَاسْتَعَانَ تِكَّ، مُخَالَفَ رُكُوبِ؟ عِلَّ بِمَنْعِكَ وَتَمَرَّدَ عَلَيكَ الْخِلَافَ نَصَبَ أَنَّهُمْ هَلْهَاءَ وَظَنَّ وَأَزَيَّنْتَ زُخْرُفَهَا الْأَرْضُ أَخَذْتَ إِذَا؟ حَتَّ الْحَقُّ وَقَوْلِكَ قُلْتَ اللَّهُمَّ غِرَّةً، فَإِنَّكَ؟ عِلَّ صِلَهُ وَتَسْتَأْجِهَرَةً،؟ عِلَّ لِتَأْخُذَهُ أَسْفُونَا فَلَمَّا) وَقُلْتَ يَتَّفَكَّرُونَ لِقَوْمِ الْآيَاتِ نَفْصَلُ كَذَالِكَ بِالْأَمْسِ تَعْنُ لَمْ كَأَنَّ حَصِيدًا فَجَعَلْنَاهَا أَوْ نَهَارًا لَيْلًا أَمْرُنَا أَتَاهَا عَلَيْهَا قَادِرُونَ (مهج الدعوات ص68). (منهم أننقمنا

34- كمال الدين ج2 ص552)باب (ذكر). حراماً درهماً مالنا من أكل من؟ عِلَّ أَجْمَعِينَ وَالنَّاسِ وَالْمَلَائِكَةَ اللَّهُ لَعْنَةُ- (التوقيعات

35- (كمال الدين ج2 ص484). لِيُظَهِّرُوا إِلَّا تَقْبَلُهَا فَلَا أَمْوَالُكُمْ وَأَمَّا

مُحَمَّدُ اللَّهُ إِلَّا إِلَهُ لَا يَحِقُّ طَلْبًا لَهُ نَسْتَطِيعُ لَا سَبَبًا لَنَا سَبَبِ الْأَسْبَابِ مُسَبَّبٍ لِي الْأَبْوَابِ مُفْتَحٍ يَا الْأَحْزَابِ هَازِمٍ يَا الرَّقَابِ مَالِكٍ يَا-36 (اجمعين). (مهج الدعوات ص45) وَاللَّهِ عَلَيْهِ اللَّهُ صَلَوَاتُ اللَّهِ رَسُولِ

33. Oh Allah shower your benedictions upon Mohammad &. his household. And honour &. rever 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 angles &. all the people be upon the one who eats up &. consumes (even) one dirham (unit of currency) out of our money as haram ((for bidden). (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)

وَمِنْ فَرَجًا الصَّيْقِ مَنْ وَلِشِبَعِي لِي وَاجْعَلْ مُحَمَّدٍ، وَالْ مُحَمَّدٍ؟ عِلَّ صَلَّ الْقُبُورِ، فِي مَنْ بَاعَتْ يَا الْأُمُورِ، مُدَبِّرَ يَا النُّورِ، نُورَ يَا-37 (الجنة). الرَّاحِمِينَ أَرْحَمَ يَا يَاكْرِيمُ، أَهْلُهُ، أَنْتَ بِنَامَا فَعَلَّوَا يُفَرِّجُ، مَا عِنْدِكَ مِنْ لَنَا وَأَطْلِقِ الْمَنْهَجَ لَنَا مَخْرَجًا، وَأَوْسِعِ اللَّهُمَّ (الواقية فصل26)

38- (بحار الانوار ج53 ص175). أَخْبَارِكُمْ مِنْ شَيْءٍ عَنَّا يَعْرُبُ وَلَا بِأَنْبِيَانِكُمْ عَلِمْنَا يُحِيطُ فَإِنَّا

39- (كمال الدين ج2 ص484). ذِكْرُهُ؟ تَعَالَى اللَّهُ؟ إِنْ فَإِنَّهُ الْفَرَجَ ظَهُورًا وَأَمَّا

40- (بحار الانوار ج53 ص182). الشَّيْطَانِ أَنْفَ وَارْغَمَ فَصَلَّهَا الصَّلَاةَ مِثْلَ بِشَيْءٍ الشَّيْطَانِ أَنْفَ أَرْغَمَ فَمَا (...)

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. VOL 2. P 484)

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. 'Goodlysaying', outline of it, p175, 181.
11. Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant.'" The terrifically tryant & cruel would be named zaloom in Arabic language. Where as any ordinal)' cruel person would be known zalim (cruel). Almosid (the Arabian. English) dictionaly not finding a proper term agaiust zaloom (the tyrant most) has refered it to zalim (the ordinal)' cruel)
12. Undervaluing& degrading the prayers would range from not offering 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.

