(.Imam Hasan al-Askari (A.S

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Imam Hassan al-Askari was born in Madina,on 8th day of the month of Rabi' Thani, in the year 232 A.H. He was called 'al-Askari' in connection with the district of Askar in the city of Samarra' in which he (the Imam) and his father, Imam Ali un-Naqi al-Hadi (A.S.) were imprisoned by the Abbasid caliphs.

The holy Imam(A.S.) was born and brought up under the care of his father, Imam Ali al-Hadi (A.S.), who was well-known for his divinely inspired knowledge, holy striving (Jihad) and good acts and from him he learned the best of morals, the abundance of knowledge, the spirit of belief and the good merits of Ahlul-Bayt (A.S.).

Indeed, he (the Holy Imam) (A.S..) accompanied his holy father and lived whit him more that twenty three years, during which time he comprehended the sciences of the descendants of Holy Prophet Muhammad (S.A.W.) and learned the inheritance of the divine leadership. He looked like his fathers in the fields of knowledge, good deeds, jihad, and calling to reform in the community of his holy grandfather,Prophet Muhammad (S.A.W.). Various narrations are given concerning the leadership of Imam al-Askari (a.s.) and the isuue of his leadership appeared during the period of his holy father, Imam Ali al-Hadi (A.S.).

Sheikh Mufid narrated the following:

"On the authority of Abu Bakr Fahfaki, who said: 'Abul-Hasan (al-Hadi), peace be on him, wrote me (i.e. Abu Bakr Fahfaki): 'Abu Muhammad, my son, is the soundest of the family of Muhammad(S.A.W.) in excellence and the firmest of them in proof. He is the eldest of my (surviving) sons. He is the successor. To him, end, the bonds of leadership (Imamate) and our laws. Whatever you used to ask me about ask him. With him, you find what you are in need of."

After his reverend father, the Holy Imam (A.S.) undertook the task of leadership "Imamtate'. His succession lasted about six years, and, in which, he practised different kinds of political and scholarly responsibilities as his divinely appointed forefathers accurately and efficiently did.

The Noble Character of Imam al-Askari (A.S.)

Indeed, Imam al-Askari(a.s.), like his noble fathers, was a prominent scholar and an Imam whom no one could ignore. He (A.S.) was the chief of religious scholars, an ideal of worshippers, a leader of politics and opposition, and towards whom the hearts of people were

adhered with love and respect.

Inspite of the existence of the brutal terrorism of the Abbasid rule, and their political hostility towards Ahlul-Bayt (A.S.), and the continuous pursuit of authorities for him and his followers, and throwing them in prisons and jails, the caliphs of his time could not hide his personality or weaken his scientific and political role and his social status. Thus, the spiritual authority of the Holy Imam(A.S.) was imposed upon the rulers and the opponents of his time. Ahmad bin Abdulla bin Khaqan, being an opponent of Imam al-Askari (A.S.), narrated a full description about his social and political status and position: Ibn Shahr Ashub said:

"Hussein bin Muhammad Ash'ari and Muhammad bin Ali said: During his assembly one day the Shias and their beliefs were mentioned. Ahmad bin Abdulla bin Khaqan was in charge of estates and the land tax in Qom. He was the severe enemy of the descendants of Ali bin Abi-Talib(A.S.), who said: 'I had not seen a man from the Sayyids like al-Hassan bin Ali bin Muhammad bin Ali al-Reza(A.S.). Once, the Imam's servant visited my father and said: Abu Muhammad bin al-Rida is standing at the door. Therefore, he permitted them to enter, and welcomed him (the Imam). Then, the Caliph made him sit down in his oratory (place of Prayer) and started to talk with him and asked for sacrifice of himself for the Imam.

When the Imam wanted to leave, he (my father) bid farewell to him. Then, I asked my father about him (the Imam) and he replied: 'I my son! This is the Imam (leader) of Shias and if the office of leadership was to be taken from our caliphs i.e. the family of al-Abbas, no one among the family of Bani Hashim would be more entitled to it than him (the Imam) becase of his great merit, his self restraint, his modesty, his fasting, his prayer, his asceticism, his devotion (to Allah), and all of his high morals and his righteousness.' "Indeed, I always asked about him, they glorified him and mentioned his charismas. He added saying: 'I have never seen anyone who is more plentiful in knowledge and manner, nor sweet in tongue than Hassan al-Askari(A.S.).

Because of the Holy Imam's great status, political position and his standing at the top of political opposition at that time, the, then, authorities not only imposed a house arrest on him, but, also forced him to attend the office of the caliphate on Mondays and Thursdays every week in the city of Samarrah, the military garrison capital city of Abbasid administration.

In this regard, one of the companions of the Holy Imam (A.S.) said:

"We held a meeting in the district of "al-Askar", then, we waited for the day of Abu Muhammad's (the Holy Imam) going by, instead, he (a.s.) sent a letter in which he wrote the following: 'No one should greet me, nor refer to me with his hand nor gestures, because you would not secure yourselves."

The great position of the Imam (a.s.) can be shown by the following historical document in which he describes the people's conditions during the Holy Imam's martyrdom:

"When the news of his (the HolyImam) martyrdom was spread, Samarra' became on uproar. The markets were empty. Bani (the family) Hashim, the military leaders, the secretaries, the judges, the attestators and the rest of the people rode to his funeral. On that day, Samarra' looked like the (day of) Resurrection.."

His Worship:

History is replete with news and narrations which talk about the Holy Imam's worship and piety. Among them are:

1. Muhammad Shakiri said: He[Holy Imam (A.S.)] used to sit in his prayer niche (mihrab) and start prostrating, then, I slept. When I woke up, I saw him still prostrating(Sajdah)."

2. Kulaini, quoting another narration which talked about the Holy Imam's worshipand piety and how he spent his time in Abbasid prison in Samarra praising, worshipping and devoting himself to Allah, the Almighty, to the extent that he[Holy Imam (A.S.)] even had an impact on his own jailer, said:

"The Abbasids went to Salih bin Wasif when Abu Muhammad (Imam Hassan al-Askari(A.S.)), peace be on him, was imprisoned. They told him: "Be hard on him. Don't give him any ease.' "What can I do with him?" Salih asked them. 'I entrusted two of the most evil men I found (to guard the Imam). These two men became (men) of worship, prayer and fasting to an amazing extent.' Then, he ordered these two men who were in charge of Imam Hasan al-Askari(A.S.)) to be present.

He told them: 'Shame on you! What is your involvement in the affairs of this man (i.e. the Holy Imam)?' They answered: "What can we say about a man who fasts at day and stands (in prayer) at night, who does not speak, and occupies himself with nothing except worship? When he (the Imam) looks at us, our limbs shake and within us in (a feeling) which we have never had. When the Abbasids heard this, they all left in despair."

The deterioration of the adminstrative, moral and political conditions of the Abbasid authorities. The life of extravagance and entertainment dominated the Abbasid palace in Samarra. In return, poverty, hungry, sickness and terrorism prevailed everywhere. All these circumstances caused the Holy Imam (A.S.) to oppose and confront them with the help of the descendants of Ali bin Abi-Talib (A.S.) by a revolution in order to save the Ummah from such disturbance and unrest. Therefore, the Abbasid authorities, especially the authority of Mu'taz and Muhtadi, Mu'tamid endeavoured to confront the Holy Imam(A.S.) through confinement, terrorism, prison, and siege.

Imam al-Askari(A.S.) and Political Conditions:

We have mentioned in previous chapters about the Abbasid rulers and their oppression, corruption, dispersion and weakness. The Holy Imam (A.S.) lived during the caliphate of Mutawakkil, and his two sons, Muntasir and Musta'in. He (A.H.) undertook the task of divine leadership after his holy father's martyrdom in 253 A.H. during the reign of the Abbasid caliph, Mu'taz. The Abbasid caliph Mu'taz who was dismissed from the office in the year 255 A.H. by his collaterals and, then, they put him in prison until he died.

After him, the caliph Muhtadi Abbasi took the office of the caliphate. This man, also, faced the same destiny. They attacked him, wounded him and called him to be deposed, but, he refused and after two days, he died in the year of 256 A.H.

Regarding the conditions of the people, historian quoted that an epidemic spread about in Iraq in the year of 258 A.H. and during which more that ten thousand people died of starvation. Poverty and high costs spread severely in different lands. For example, the high cost in Mecca caused people to leave for areas surrounding Madina and other lands... in Baghdad, the prices of essential commodities, also, increased..." Ya'qoobi quoted another narration:

"The prices were so expensive in Baghdad and Samarra' that ever hasp (fastener) cost one hundred dirhams. Wars continued and during which, provisions were cut off wealth decreased..."

As the society suffered poverty, hunger, and sickness, the unrest caused by the autority, and mismanagement, the palaces of the caliphs filled with slave girls, the playing with jewels, extavagance, lavish gifts and dissolute entertainment. This gives us clues about the life of the Abbasid palace which contained such playing and vanities to the extent that some caliphs mocked each other, thus, disclosing various scenes of vanity and extravagance and playing with the treasury, the situation was so deteriorated that the personal possessions of some of their women and their yearly expenditures were millions of dirhams.

In this regard, the following is mentioned:

"The mother of Muhammad bin Wathiq, the caliph died who before he was given the pledge of allegiance, came under the care of Musta'in. When the caliph Musta'in was assassinated, Mu'taz had her live in the palace of Risafa in which his wife was living. When Muhtadi undertook the office of the caliphate, one day, he addressed a group of his supporters, saying: "Regarding myself, I have no mother to whom I need ten million dirhams, yearly, in order to spend on her slaves and servants related to her..."

The books of history quote that Qabiha was a slave girl of the Caliph, Mutawakkil and a slave-wife of his son, Mu'taz. She transferred her properties from Baghdad to Samarra' and

continued selling her treasuries for many months. She possessed, in one of her rooms, a .millions dinar and jewelry equal to the cost of two millions dinars

The Holy Imam(A.S.) Face to Face with the Oppressors

The Abbasid authorities persecuted Imam Hasan al-Askari(A.S.) and put him under their control in order to paralyze his political and ideological activities and also restrain him from practising his leading role among the Ummah. Therefore, the Holy Imam (A.S.) was obliged to act secretly and built an organization of his followers, and representatives and strengthened its base. By studying historical documents, available at hands, one can clearly detect the following procedures:

1. Abu Hashim al-Ja'fari, on the authority of Dawood bin Aswad, the stoker of Abu Muhammad (a.s.), is quoted to have said:

"One day, my lord, Abu Muhammad, [i.e. Imam al-Askari(A.S.)], called me and handed to me a threshold, which seemed very heavy. He (a.s.) told me to take it to Amri. Therefore, I started out, but on the way a water carrier with a mule advanced towards me. His mule approached me on my way and the water carrier called to me to shout it back to him. Instead, I hit it with the threshold and started beating it. As a result, the board split and I looked at it and found books inside it. So, I hastened to the thereshold and held it under my sleeve. The water carrier started carying, and cursing me and my owner. When I approached the house of my Lord, upon returning, the Imam's servant, Isa received me at the door and said: "My master has asked you: Why did you beat the mule and break the threshold?" I answered him: "O my master! I did not know what was in it. He (A.S..), then, said:

"Why did you do an action and then apologize for it. Be careful not to repeat it, again, from now on, When you hear someone cursing us, go on your way on which you are ordered. And be aware not to answer someone who curses us or introduce yourself. Because we are in an evil land, go on your way. Your news and conditions reach us, so be aware of that."

2.On the authority of Muhammad bin Abdul-Aziz Balkhi, who said:

"One day in the morning, I sat on a street called "Ghanam", and it happened that Abu Muhammad (A.S.), (the Holy Imam), was coming from his house, on the way to a public inn. I said to myself: "Consider O people! This is Allah's proof on you; therefore, acknowledge him. ' When he[the Holy Imam (A.S.)] passed beside me, he gestured with his forefinger towards me to keep silent. On that night I saw him saying: 'Surely, it is either to keep silent or be killed, "'.therefore be awere of Allah against yourself

Images of Political Struggle

Imam Hasan al-Askari (A.S.), like his respected holy forefathers (peace be upon them all), engaged in political struggle to confront oppression, terrorism, safeguard the holy Islamic message, values and principles as essential tasks of leadership and the Ummah whose task they undertook according to Allah's wishes.

For fulfilling this great mission they exprienced torture,imprisonment and long sufferings. They bore prisons, pursuit, killings, accusations and oppression against them as mentioned in the following narrations:

1. Abu Hashim Ja'fari was imprisoned together with Abu Muhammad (A.S.). The caliph, Mu'taz imprisoned both of them with other "Talibiyyin' [the followers of Imam Ali(A.S.)].

2. Abu Hashim Dawood bin Qasim is Quoted to have said:

"I was in the prison known as the prison of Salih bin Wasif Ahmar, together with Hassan bin Muhammad Aqiqi, Muhammad bin Ibrahim Amari, and others... It happened that both Abu Muhammad al-Hassa (A.S.), together with his brother, Ja'far were brought into prison. Thus, we started to be in the service of him (the Holy Imam). Salih bin Wasif was resonsible for the imprisonment of the Holy Imam (A.S.). In prison, with us, there was a man from the tribe of Jumhi who pretended to be a follower of Imam Ali(A.S.),

who said: Abu Muhammad (A.S.) turned around and said: "Were it not that among you is the one who is not from you, I would let you know when you would be set free. Then, he gestured to Jumhi to go out and thus he went away. Then, Abu Muhammad (A.S.) said: This man (i.e. Jumhi) is not from you, therefore, be careful of him. Because, in his clothes, there is a letter which he wrote for the caliph telling him what you say about him (the caliph). Therefore, some of the prisoners stood up and checked his clothes and found the same letter written therein."

3. In his book "A'lam Wara" Tabarsi, an historian, mentioned on the authority of a chain of narrators:

"On the authority of Ahmad bin Muhammad, who said: "I wrote a letter to Abu Muhammad (A.S.) when the caliph, Muhtadi, started killing the supporters of (Imam Ali bin Abi-Talib(A.S.)) and said: O my Lord, praise be to Allah who kept him away from you. Indeed, I had been informed that the caliph threatened you, saying: "By Allah, I would drive them away from the surface of the earth'. Abu Muhammad(A.S.) wrote a letter saying: "That causes the caliph's age to be shorted, therefore, start counting from today five days and on the sixth, he (i.e. the caliph) will be assassinated after being humiliated and disdained, and, thus, it took place as the Holy Imam(A.S.) prophesied."

The caliph, Mu'taz, like Muhtadi, thought deeply about killing the Holy Imam (A.S.) and plotted a conspiracy against him. In this respect, Ibn Sharh Ashub is quoted to have said:

"The caliph, Mu'taz asked Sa'id, the chamberlain, to take Abu Muhammad(A.S.) to Kufa and behead him on the way. His (the Imam's) letter reached us, saying: 'Whatever you heard would be safe with you. Thus, after three days, Mu'taz was deposed and killed."' 4. Sheikh Mufid is, also, quoted to have said:

"Abu Muhammad (Hassan al-Askari), peace be on him, was handed over to Nahrir. He was hard on him and did harm to him. His wife said to him: "Fear Allah, you do not know who is in your house. She mentioned to him his [Imam Hasan al-Askari's] righteousness and devotion (to Allah) and said: I fear for you as a result of him."

5. Sheikh Mufid, on the authority of Ismael Alawi, said:

"Abu Muhammad (Hassan al-Askari(A.S.)), was detained by Ali bin Awtash. The latter was violent in his hostility to the holy family of Muhammad, (S.A.W.) and severe on the family of Abu-Talib (A.S.). He was told to treat him (badly) and he did so. Yet, [Imam Hassa al-Askari(A.S.)] was only with him for a day and he bagan to treat him with humility. He did not raise his eyes to him out of respect and honour. He would take leave from him and had become the most perceptive of men in repect to him and the best of them in his words about him.

Imam Hasan al-Askari's(A.S.) Divine Knowledge:

The Holy Imam's main task was to safeguard the Message of Islam, to defend its originality, to call people towards it and to convey its principles and values.

During the reign of Imam al-Askari(A.S.), the school of Ahlul-Bayt (A.S..) was filled with knowledge, calling to Islam and defending it and spreading its ideas, the chief element of this act was done through the academic way. Indeed, the Holy Imam (A.S.) had students, companions and narrators, some of whom had continued their task since the reign of his father and grandfather, while others joined in during the period of his divine leadership. All these students and narrators had studied under the Holy Imam(A.S.) and quoted him in narrating Islamic sciences and culture.

Sheikh Tusi mentioned the names of the narrators of Imam al-Askari (A.S.). Their number was about 99 narrators on different levels of knowledge and culture. Indeed, the religious scholars who either narrated from Imam al'Askari (A.S.), or who studied under his school, or who were educated in the school of the Holy Imam(A.S.) and his forefathers, participated in developing the scholarly offering in the fields of jurisprudence, interpretation, narration, faith, literature, geography, and other sciences.

All these evidences indicated the greatness of this school and also refer to the scholarly status of the Holy Imam(A.S.) and his high rank among people.

Holy Imams' Martyrdom

Imam al-Askari (A.S.) lived during the times of the Abbasid caliphs, Mu'taz, Muhtadi and Mu'tamid. The Holy Imam (A.S.) suffered more afflictions, confinement, terrorism and pursuit by the three above mentioned brutal and cruel caliphs and was, also, exposed to imprisonment at different times before them.

The last caliph, whom the Holy Imam (A.S..) lived with, Mu'tamid, was dissoulte, disposed to entertainment and pleasures, singing, and committing the forbidden. All these caused people to hate him, The Holy Imam (A.S.) suffered different kinds of troubles and torments in the hands of the caliph, Mu'tamid, who surrounded him with intensive security forces to keep an eye on him and pursue those who wanted to contact him.

The reason that caused the Abbasids to be more envious against the high position of the Holy Imam (A.S.), among the Ummah, was their being afraid of his son, the Awaited Imam Mahdi(A.S.). They knew that Imam would be the son of Imam Askari(A.S.) whom he referred to in one of his letters: "They thought that they could kill me in order to cut off my offspring, but Allah denied their sayings and praise be to Allah." The anger of the caliph, Mu'tamid, increased more when he saw that the whole ummah glorified, and showed great respect and superiority to the Holy Imam (A.S.); and the Shias more thant the Abbasids. On the other side, the caliph, Mu'tamid was greatly hated by the whole ummah. Therefore, he decided to annihilate the Holy Imam (a.s.) and assassinate him.

Imam Abu Muhammad Hassan al-Askari(A.S.) was poisoned by the caliph, Mu'tamad, and, thus, suffered severely and was martyred on 8th of the month of Rabi' Awwal in the year 260 (A.H.). At the time of his death, he was twenty-eight years old. He was buried in the house in which his father was buried in Samarra'. He left behind his son - Living Holy Awaited Saviour Imam Muhammad al-Mahdi(A.S.) the one who is awaited to bring about the heavenly rule of truth in the whole world.

Maxims of Imam Hasan al-Askari (A.S.)

Holy Imam's Message To Is'haq Bin Ismail al-Nishabouri

Allah cover you and us with His shelter and take care of all of your affairs through His power. I have understood your message - Allah compassionate you. Thanks to Allah, we - the Prophet's family - sympathize our disciples and feel delight when Allah's beneficence and favors are given to them incessantly. We also count every favor that Allah, the Blessed the Exalted, bestows upon them.

Allah confer upon you, Is'haq, and your examples, whom Allah has compassionated and led to the right, with His grace. Allah make His favor perfect for you by taking you to Paradise.

"Alhamdu Lillah - All praise be to Allah -" is the perfect thanks for any favor, apart from its greatness or magnitude. I praise Allah too much to be compared to any wording of praise all over times, for His conferment of graces upon you as He has compassionated you, saved you from destruction, and eased your course to pass the obstacle.

By Allah, it was such an insurmountable obstacle. Its matter was too intense; its course was too difficult; its trial was too hard; it was mentioned in the ancient books. In the time of the late Imam(A.S.) and in my days, you have had some affairs due to which I dispraised your opinions for you have been practicing unsuccessfully. You should know so fully, Is'haq, that he whoever quits this world with blindness will be also blind in the world to come and in terrible error.

O Is'haq, it is not the sights that are affected with blindness; in fact, it is the hearts that are in the chests. This is proved in Allah's conveying the saying of the wrong ones in His Book of wisdom:

"He will say, 'My Lord, why have you brought me back to life blind; before I could see?' The Lord will say, 'This is true. But just as you forgot Our (claim) that had come to you, so, too, are you forgotten on this day. (Holy Qur'an 20:124-125) Which claim is more magnificent than the Lord's argument against His creatures, the Lord's representative on His lands, and the Lord's witness on His servants after the consecution of forefathers; the prophets and forefathers; the successors of the prophets? Peace and Allah's mercy and blessings be upon them all. Where are you taken away? Where are you directing aimlessly like animals? Are you rejecting the right and believing in the wrong?

How are you denying the grace of Allah? Do not be like those who believe in only a part of the Book and disbelieve in the other. He whichever of you or others does so will gain nothing more than debasement in this worldly life and a long-termed agony in the permanent life to come. That is surely the greatest debasement. Allah, the Benefactor the Merciful, imposed upon you these duties not out of His need for your performances of these duties.

He imposed them out of His mercy for the purpose of making a distinction between the bad and the good, testing what you bear in your breasts, and examining what you have in your hearts so that you will compete with each other to attain His mercy and have different places in His Paradise. He, therefore, imposed upon you to perform the hajj and umrah, offer prayers, defray the zakat, fast, and embrace the Wilaya. He has also assigned for you an entrance to the doors of the obligatory duties and a key to His course.

Without Muhammad(S.A.W.) and the successors among his sons, you would have been confused, like animals, and you would have been unable to know any of the religious ordinances. How can a city be entered without its door? After He had done you the greatest

favor of assigning (definite) leaders after your Prophet, Allah said in His book: On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. (Holy Qur'an 5:3) Allah has also made incumbent upon you to fulfill some rights for your leaders so that your wives, property, food, and drinks will be lawful for you. Allah says: [Muhammad(S.A.W.)], say, "I do not ask you for any payments for my preaching to you except (your) love of (my near) relatives. (Holy Qur'an 42:23) You should know that whoever behaves miserly does so against his own soul only. Allah is Self-sufficient and you are poor. There is no god but Allah. The speech with you about what is yours and what is against you has been very long.

You would not see my handwriting and would not hear a single letter from me after the departure of the past Imam(A.S.) except for that Allah liked to perfect His favors for you. Meanwhile, you are plunging in negligence of that to which you will inevitably return and I have assigned Ibrahim-bin-Abda as my representative and you have received my message that was conveyed by Mohammed-bin-Musa al-Nisabouri.

Help is sought from Allah only in every condition. Beware of falling short of the duties of Allah lest, you will be with the losing ones. Woe and away with them who disregard the acts of obedience to Allah and reject the admonitions of Allah's disciples. Allah has ordered you to obey Him, His Messenger, and the men of authority [namely the Holy Imams(A.S.)]. Allah compassionate (you for) your weakness and negligence and help you tolerate your duties. Man is too deceived about his All-Generous Lord. Had the solid rocks understtod a part of that which is mentioned in the (Holy) Book, they should have certainly been humbled and rent asunder for anxiety, fear, and return to the obedience to Allah.

Do whatever you like, for surely "Allah and His Messenger will soon make your deeds public, then you will return to Him who has absolute knowledge of the unseen and the seen and He will inform you of what you have done. (Holy Qur'an 9:94) All praise is due to Allah the Lord of the worlds. Peace be upon Muhammad(S.A.W.) and his family entirely.

Short Maxims of Imam Hasan al-Askari(A.S.)

1- Do not dispute (with others) lest you will lose splendor and do not joke (with everyone) lest you will be disrespected.

2- As for those who accept to sit in a place other than the first row of a session, Allah and His angels will bless them until they leave that session.

3- Imam Hasan al-Askari(A.S.) answer the man who asked him a miracle or a proof of Imamat: The punishment will be doubled for those who refuted the miracle or proof of Imamat after it had been presented to them according to their demand. He who shows patience will be

supplied with the support of Allah. People are accustomed to publicize false missives that they themselves forge. We supplicate to Allah for guiding us (to the right). Matters are either submission or destruction. The end results of everything belong to Allah.

4- Imam al-Askari(A.S.) answered the man who reported to him the disagreement of Shias: Allah has addressed to the intelligent exclusively. People are of different classes: some are the discerning on a way of salvation; they are holding fast to the right and clinging to the branch of the origin; they are neither doubtful not suspicious; they do not consider a shelter other than me. Some are those who have not received the right from its very people; they are like those who embarked on a ship; they ripple when the sea is wavy and calm down when the sea is calm. Some are those who are dominated by the Shaitan; their one and only job is to refute the people of the right and substitute the wrong for the right out of envy. Hence, leave those who went astray to the right and left. When a shepherd wants to gather the hoard, he will not need to exert efforts for so. Beware of divulging our secrets and seeking power, for these two things drive into perdition.

5- Within the unforgivable sins are the sins whose committers wish if they would not commit anything else." Imam al-Askari(A.S.) then said: "Polytheism of people is more hidden that the creeping of ants on a black piece of cloth in a gloomy night.

6- "Bismillah ar Rahman ir Rahim -- in the Name of Allah the Beneficent the Merciful-" is as near to the Great Name (of Allah) as the iris to the white of the eye.

7- In the time of Imam al-Hasan Askari(A.S.), some of the Shias disagreed about his Imamat; therefore the following message was publicized carrying his signature: No one of my fathers suffered the (affliction of the) disagreement of such a group like I did. If this matter of Imamat that you have believed in and embraced is temporary, then I doubt it. If it is as permanent as the affairs of Allah, then what is the meaning of this doubt?

8- The mutual love of the pious. The hate of the sinful to the pious is an advantage for the pious. The hate of the pious to the sinful is debasement for the sinful.

9- To greet everyone you pass by and to sit in a place other than the first class of a session are signs of modesty.

10- Reasonless laughter is a sign of ignorance.

11- Within the misfortunes that deal a death blow is the neighbor who overshadows any good feature that he notices and propagandizes any defect that he notices.

12- Imam al-Askari(A.S.) said to his adherents (Shias) I command you to fear Allah, show piety to your religion, work hard for Allah's sake, tell truths only, return the deposits to their owners whether they are pious or sinful, prostrate yourselve before Allah for a long time, and

treat your neighbors courteously. These are the matters that Mohammaed(S.A.W.) brought. Offer prayers in the middle of your folks, attend their funeral ceremonies, visit their ill ones, and fulfill their rights. I am pleased if people point to you and say "this is Shi'ite", when you behave piously, tell truths only, return the deposits to their owners, and condutct courteously with people. Fear Allah, be good (examples) and do not be evil.

Attract people's fondness of us and save us from every awful character, for we are surely the people of every good thing that is said about us, but we are definitely not the owners of any evil thing that is imputed to us. We enjoy a (distinctive) right in the Book of Allah, a relation (of kinship) to the Messenger of Allah, and a purification whose source is Allah. Only can the liars claim of enjoying our distinctive features. Refer to Allah very much, refer to death, recite the Quran, and bless the Prophet(S.A.W.). A single blessing of the Prophet(S.A.W.) is ten advantages. Retain the matter of which I have commanded you. Allah keep you under His supervision. Peace be upon you.

13- Very much offering of prayers and fasting is not the worship; the very worship is the very much pondering over the affairs of Allah.

14- The worst servants - of Allah - are those who are two-faced and two-tongued; they praise their present friends and backbite the absent; they envy them for obtaining graces and disappoint them when they suffer a misfortune.

15- Anger is the key to every evil.

16- In 260 A.H. Imam al-Askari(A.S.) said to his adherents: We have previously ordered you to put the rings in your right hands when we were among you. Now, because you will no longer meet us (normally), we order you to put your rings in your left hands until Allah make your, as well as our, Question prevalent. This is surely the best proof through which you can prove your being loyal to our leadership; i,e. the leadership of the Prophet's family. All the attendants took their rings out of their right hands to put them in the left. The Imam(A.S.) then ordered: Convey this commandment to all of our adherents -Shias.

17- The least comfortable of people is the spiteful.

18- The most pious of people is he who stops at suspicious matters. The best worshipper is he who performs the obligatory religious affairs duly. The most abstinent of people is he who abandons the unlawful. The most hard-working of people is he who deserts sins.

19- You are plunging into decreased deadlines and limited days. He who sows good will harvest delight and he who sows evil will harvest regret. Each cultivator will gain only what he has cultivated. The slow will not gain but his own share. The acquisitive will not catch that which is not his. The source of every advantage is Allah, and the actual protector from every

evil is Allah, too.

20- The faithful believer is a blessing for the believers and a claim against he disbelievers.

21- The heart of the foolish is in his mouth and the mouth of the wise is in his heart.

22- The guaranteed sustenance should not engage you from the ordained deed.

23- The excessiveness of the (ritual) ablution is as same as defect.

24- The powerful will be definitely humiliated if he ignores the right and the humble will be definitely valued if he takes in it.

25- Fatigue is the friend of the ignorant.

26- Nothing is above two characters: believing in Allah and benefiting the friends.

27- The babies who dare their fathers will surely treat them impiously when they attain maturity.

28- To show happiness before the grieved is not a sign of good mannerism.

29- Everything that you dislike your life if you lose it is surely preferred to your life, and everything that you desire for death if it befalls you is surely eviler than death.

30- To educate an ignorant and to prevent a habit are two impossible actions.

31- Modesty is an unenviable favor.

32- Do not bestow upon anyone with matters that are difficult for him.

33- Those who advice their friend secretly are respecting them, and those who advice them openly are humiliating them.

34- Allah's favors encompass every misfortune.

.35- It is so ugly for a believer to follow a passion that causes him humiliation