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The First Infallible: The Prophet of Allah and his forty discourses

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

Name: Muhammad, Ahmed (S)

Famous Title Apostle of Allah. Sub Title: AbulQasim.

Father and Mother: Abdullah, Amina

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

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

Life Duration Three Phases:

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

Forty Traditions from the Holy Prophet

عن النبي الاكرم صلى الله عليه وآله وسلم

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.¹

يا عِبَادَ اللَّهِ أَنْتُمْ كَالْمَرْضَى وَرَبُّ الْعَالَمِينَ كَالطَّبِّيبِ، فَصَلَّاحُ الْمَرْضَى فِيمَا يَعْلَمُهُ الطَّبِّيبُ وَتَدْبِيرُهُ بِهِ، لَا فِيمَا يَشْتَهُيه الْمَرِيضُ وَيَقْتَرِحُهُ، أَلَا فَسَلِّمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ. (مجموعة ورام ج 2 ص 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.²

مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ يَسْمَعُ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ . -2
(بحار الانوار ج 74 ص 339)

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

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

إِنَّ النَّبِيَّ بَعَثَ سَرِيَّةً، فَلَمَّا رَجَعُوا قَالَ: مَرَحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ . فَقِيلَ: يَا -3
(رَسُولَ اللَّهِ مَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ . (وسائل الشيعة ج 11 ص 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.'⁴

(إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ . (اصول کافی ج 1 ص 54-4)

5. Jurisprudents are the trustees of the Prophets (trust worthy & dependable representatives) till such time they have not entered the world (affairs)? One of those present asked ' what is their entry into the

world (affairs)? The Prophet said in response to him, 'Following the king, so when they do that beware of them about your religion (guard your religion from them). [5](#)

أَلْفَقَهَاءُ أَمْنَاءِ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا، قِيلَ يَا رَسُولَ اللَّهِ : وَمَا دُخُولُهُمْ فِي الدُّنْيَا؟ قَالَ: اتَّبَاعُ السُّلْطَانِ فَإِذَا 5-
(فَعَلُوا ذَلِكَ فَاحْذَرُوهُمْ عَلَى دِينِكُمْ. كنز العمال، الحديث 28952 (اصول الكافي ج 1 ص 46)

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

إِنِّي لَا أَتَخَوَّفُ عَلَى أُمَّتِي مُؤْمِنًا وَلَا مُشْرِكًا، فَأَمَّا الْمُؤْمِنُ فَيَحْجُزُهُ إِيْمَانُهُ وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ كُفْرُهُ، وَلَكِنْ 6-
(أَتَخَوَّفُ عَلَيْكُمْ مُنَافِقًا عَلِيمًا لِلَّسَانِ يَقُولُ مَا تَعْرِفُونَ وَيَعْمَلُ مَا تُنْكِرُونَ. (بحار الانوار ج 2 ص 110)

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

- إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الظَّالِمَةُ وَأَعْوَانُهُمْ؟ مَنْ لَاقَ لَهُمْ دَوَاءً، أَوْ رِبَطَ لَهُمْ كَيْسًا، أَوْ مَدَّ لَهُمْ مَدَّةَ 7-
(قَلَمٍ، فَاحْشَرُوهُمْ مَعَهُمْ. (بحار الانوار ج 75 ص 372)

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

- فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ. (بحار الانوار ج 8100 ص 10)

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

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

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

(- مَنْ أَرْضَى سُلْطَانًا بِمَا يُسَخِّطُ اللَّهُ خَرَجَ مِنْ دِينِ اللَّهِ. (تحف العقول ص1057

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

(- مَنْ أَتَى غَنِيًّا فَتَضَعَّعَ لَهُ ذَهَبَ ثُلُثَا دِينِهِ. (تحف العقول ص118

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

أَمَّا عَلَامَةُ الْبَارِّ فَعَشْرَةٌ : يُحِبُّ فِي اللَّهِ وَيُبْغِضُ فِي اللَّهِ وَيُصَاحِبُ فِي اللَّهِ وَيُفَارِقُ فِي اللَّهِ وَيَغْضَبُ فِي اللَّهِ. -12
وَيَرْضَى فِي اللَّهِ وَيَعْمَلُ لِلَّهِ، وَيَطْلُبُ إِلَيْهِ وَيَخْشَعُ لِلَّهِ خَائِفًا، مَخُوفًا، طَاهِرًا، مُخْلِصًا، مُسْتَحْيِيًّا، مُرَاقِبًا، وَيُحْسِنُ فِي اللَّهِ.
(تحف العقول ص21)

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

سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي لَا يَعْرِفُونَ الْعُلَمَاءَ إِلَّا بِثَوْبٍ حَسَنٍ، وَلَا يَعْرِفُونَ الْقُرْآنَ إِلَّا بِصَوْتٍ حَسَنٍ، وَلَا يَعْبُدُونَ اللَّهَ -13
إِلَّا فِي شَهْرِ رَمَضَانَ. فَإِذَا كَانَ كَذَلِكَ سَلَّطَ اللَّهُ سُلْطَانًا لَا عِلْمَ لَهُ وَلَا حِلْمَ لَهُ وَلَا رَحْمَ لَهُ. (بحار الانوار ج22
ص454)

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

إِذَا كَانَ يَوْمُ الْقِيَامَةِ وُزِنَ مِدَادُ الْعُلَمَاءِ بِدِمَاءِ الشُّهَدَاءِ فَيَرْجُحُ مِدَادُ الْعُلَمَاءِ عَلَى دِمَاءِ الشُّهَدَاءِ. (لثالى الاخبار ج2 -14
ص272)

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

gets drowned. [14](#)

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

16. Cursed is the one who puts the load of his life responsibilities upon the shoulders of the people. [15](#)

مَلْعُونٌ مَنْ أَلْقَى كُلَّهُ عَلَى النَّاسِ -16

(تحف العقول 37)

17. When the dooms day will come about, man will not move one step from his place till he is questioned about four things.

1. The way how he spent his life? 2. As to how did he wear out his youth? 3. About the wealth, as to where he got it from & in what way he spent it? 4. And about the love of us the house hold of Prophet. [16](#)

إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ تَزَلْ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ. وَ عَنْ شَبَابِهِ فِيمَ أَبْلَاهُ، وَعَمَّا -17
(اكتسبه من أين اكتسبه وفيم أنفق. وعن حبنا أهل البيت. (تحف العقول / ص 56)

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

The Prophet (S) said:

1. If you become his companion he will offend & grieve you. 2. And if you avoid him he will revile & vilify you. 3. And if he gives something to you he will hold you under obligation. 4. If you give him something he will be ungrateful. 5. If you tell him a secret he will commit dishonesty with you (by revealing & opening it). 6. And if he tells you a secret he will blame you (about its opening). 7. And if he becomes wealthy he will get proud & show insolence & petulance. 8. And if he becomes poor he will refuse the blessings of Allah & will not care about committing sin.

9. And if he gets glad & happy he commits insolence & inordinacy. 10. And if he is grieved he gets disappointed. 11. And if he laughs his laughter is a burst (loud laughter). 12. And if he cries he laments & wails. 13. Attacks & assaults the pious ones. 14. He does not love Allah & does not observe His law. 15. And he does not feel ashamed before Allah. 16. He does not remember Allah. 17. If you please him he admires you & exaggerates in admiring you & falsely attributes the things (virtues) which you do not possess. 18. If he gets angry with you all his admiration (for you) finishes up, & he attributes unworthy things to you. This is the program of the ignorant. [17](#)

قَالَ شَمْعُونُ : فَأَخْبِرْنِي عَنْ أَعْلَامِ الْجَاهِلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنْ صَحَبْتَهُ عَنَّاكَ، وَإِنْ اِعْتَزَلْتَهُ شَتَمَكَ، وَإِنْ أَعْطَاكَ مِنْ عَلَيْكَ، وَإِنْ أَعْطَيْتَهُ كَفَرَكَ، وَإِنْ أَسْرَرْتَ إِلَيْهِ خَانَكَ وَإِنْ أَسَرَّ إِلَيْكَ اتَّهَمَكَ وَإِنْ اسْتَغْنَى بِطَرٍ، وَكَانَ فَظًا غَلِيظًا وَإِنْ افْتَقَرَ جَدَّ نِعْمَةَ اللَّهِ وَ لَمْ يَتَحَرَّجْ، وَإِنْ فَرِحَ أَسْرَفَ وَطَغَى، وَإِنْ حَزَنَ أَيْسَ، وَإِنْ ضَحِكَ فَهَقَّ، وَإِنْ بَكَى خَارَ، يَقَعُ فِي الْأَبْرَارِ، وَلَا يُحِبُّ اللَّهُ وَلَا يُرَاقِبُهُ، وَلَا يَسْتَحْيِي مِنَ اللَّهِ وَلَا يَذْكُرُهُ، إِنْ أَرْضِيَتْهُ مَدَحَكَ، وَقَالَ فَيْكَ مِنَ الْحَسَنَةِ مَا لَيْسَ فَيْكَ، وَإِنْ سَخِطَ عَلَيْكَ ذَهَبَتْ مِدْحَتُهُ، وَوَقَعَ فَيْكَ مِنَ السُّوءِ مَا لَيْسَ فَيْكَ، (فهذا مجرى الجاهل. (تحف العقول ص18- 19

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

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

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

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

مَالِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ، حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ، وَكَأَنَّ -20
(الْحَقُّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجِبَ ... هِيَ هَاتَ هِيَ هَاتَ أَمَا يَتَعَطَّ آخِرُهُمْ بِأَوَّلِهِمْ؟ (تحف العقول ص 29

21. The Lord has recommended nine things to me:

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

أوصاني رَبِّي بِتِسْعٍ: أَوْ صَانِي بِالْأَخْلَاصِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْغَضَبِ، وَالْقَصْدِ فِي الْفَقْرِ-21
وَالْغِنَى، وَأَنْ أَعْفُو عَمَّنْ ظَلَمَنِي، وَأَعْطِيَ مَنْ حَرَمَنِي وَأَصِلَ مَنْ قَطَعَنِي، وَأَنْ يَكُونَ صَمْتِي فِكْرًا وَمَنْطِقِي ذِكْرًا
(تحف العقول ص 36)

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

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

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

مَا مِنْ عَبْدٍ يُخْلِصُ الْعَمَلَ لِلَّهِ تَعَالَى أَرْبَعِينَ يَوْمًا إِلَّا أَظْهَرَتْ يَنَابِغُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ. (جامع السادات -23
ج2 ص 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 defense of Islamic system). & the eye which refrained from seeing the things Prohibited by Allah, the eye which shed tear from the fear of Allah. [23](#)

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

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

(أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ). (جامع الصغير ج1 ص 415 حديث 2705-25)

26. Oh Abazar! Do value & esteem five things before five others (to happen).

1. Your youth before your old age. 2. Your health before your ailment. 3. Your wealth before your

poverty.4. Your leisure time before getting busy. 5. Your life before your death. [25](#)

يَا أَبَا ذَرٍّ، إِيغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتَكَ قَبْلَ مَوْتِكَ. (بحار الانوار ج 7 ص 75)

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

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

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

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

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

قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): قَالَ عِيسَى بْنُ مَرْيَمَ لِلْحَوَارِيِّينَ: [جَالِسُوا] مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَاهُ، وَيَزِيدُ فِي عِلْمِكُمْ (مَنْطِقُهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ. (تحف العقول ص 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. Whoever lies while talking 2. Promises & goes back upon his word. 3. When makes an agreement (pact) deceives the other side. (Breaks & breaches the pact). 4. When he has enmity with someone, he commits, inequity & immorality. [29](#)

أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ، وَإِنْ كَانَتْ وَاحِدَةً مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَاهَا: مَنْ إِذَا حَدَّثَ - كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. (خصال الصدوق ج 1 ص 254)

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

أَلَا إِنَّ شَرَّ أُمَّتِي الَّذِينَ يُكْرَمُونَ مَخَافَةَ شَرِّهِمْ، أَلَا وَمَنْ أَكْرَمَهُ النَّاسُ اتَّقَاءَ شَرِّهِ فَلَيْسَ مِنِّي. (تحف العقول -31 ص58)

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

(لا يُلدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ. (مسند احمد ابن حنبل ج2 ص115 -32)

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

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

يا [مَعَشَرَ الْمُسْلِمِينَ] إِيَّاكُمْ وَالزَّيْنَاءَ فَإِنَّ فِيهِ سِتَّ خِصَالٍ، ثَلَاثُ فِي الدُّنْيَا وَثَلَاثُ فِي الْآخِرَةِ، فَأَمَّا الَّتِي فِي الدُّنْيَا: [33- فَإِنَّهُ يَذْهَبُ بِالْبَهَاءِ، وَيُورِثُ الْفَقْرَ وَيُنْقِصُ الْعُمْرَ، وَأَمَّا الَّتِي فِي الْآخِرَةِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الْحِسَابِ (وَالْخُلُودَ فِي النَّارِ. (كتاب الخصال للصدوق ج1 ص320)

34. Oh Ali there are three qualities so that who so ever does not possess these none of his practices will remain constant & firm for him. (His practice will not bring fruit & result)

1. The power of piety which refrains him from committing sin. 2. And the knowledge with which he may repulse the ignorance of the witless (foolish) persons. 3. Intellect with which he gets along courteously & moderately with the people. [32](#)

يا عَلِيُّ: ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ: وَرَعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّوَجَلَّ وَ عِلْمٌ يَرُدُّ بِهِ جَهْلَ السَّفِيهِ -34 (وَعَقْلٌ يُدَارِي بِهِ النَّاسَ. (تحف العقول ص7)

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

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ. (مسند -35 احمد ابن حنبل ج3 ص49)

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

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

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

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

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

وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَرَهُ مَلَكَ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَنَكِيرٌ أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُرَفُّ إِلَى الْجَنَّةِ كَمَا تُرَفُّ الْعُرُوسُ (إلى بَيْتِ زَوْجِهَا). (تفسير الكاشف ج4 ص220)

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

شَارِبُ الْخَمْرِ كَعَابِدٍ وَثَنٍ يَاعْلَى شَارِبُ الْخَمْرِ لَا يَقْبَلُ اللَّهُ عَزَّوَجَلَّ صَلَاتَهُ أَرْبَعِينَ يَوْماً، فَإِنْ مَاتَ فِي الْأَرْبَعِينَ -37 (مات كافرًا). (بحار الانوار ج77 ص47)

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

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَكْتُبْ عَلَيْنَا الرُّهْبَانِيَّةَ، إِنَّمَا رُهْبَانِيَّةُ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ ... (بحار الانوار ج70 ... -38 (ص 115/ج82 ص114)

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

(مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا). (بحار الانوار ج77 ص58 -39)

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

he will find in his heart. [38](#)

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

Foot Note:

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

- [1.](#) Majmoo-a-warram, Vol. 2, P 117
- [2.](#) Bihar ul-Anwar Vol. 74, P 339
- [3.](#) Wasail ul Shia, Vol, P 122
- [4.](#) Usool e Kafi Vol, P 544
- [5.](#) Kanzal Amal al Hadith 28952, Usul e Kafi Vol, P 46
- [6.](#) Bihar ul-Anwar, Vol. 75. P .327
- [7.](#) Bihar ul-Anwar, Vol. 100, P 10
- [8.](#) Bihar ul-Anwar, Vol. 77, P 46
- [9.](#) Tuhaf al-Uqul, P 57
- [10.](#) Tuhaf al-Uqul, P 8
- [11.](#) Tuhaf al-Uqul. P21
- [12.](#) Bihar ul-Anwar. Vol. 22. P 454
- [13.](#) Lyali al Ekhbar. Vol. 2. P 272
- [14.](#) Jamiasaghir Vol. 2. P 533 Hadith, 8162
- [15.](#) Tuhaf al-Uqul P37
- [16.](#) Tuhaf al-Uqul-Aqook P56
- [17.](#) Tuhaf al-Uqul, P 18/19
- [18.](#) Al Mawaiz ul-Adadiia,Albab,6, alfasl, 4 Al Hadith, 1
- [19.](#) Tuhaf al-Uqul, P. 29
- [20.](#) Tuhaf al-Uqul, P .36
- [21.](#) Tuhaf al-Uqul, P 14
- [22.](#) Jamia Smdat, Vol. 2, P 404
- [23.](#) Tuhaf al-Uqul, P 8
- [24.](#) Jamia Saghir Vol. 1, P 415, Hadith 2705
- [25.](#) Bihar ul-Anwar, Vol. 77. P 75
- [26.](#) Bihar ul-Anwar, Vol. 77. P 88.
- [27.](#) Sunnan At Trimzi AlHadith 4036
- [28.](#) Tuhaf al-Uqul, P 44
- [29.](#) Khisal Sadook, Vol. 1. P 254
- [30.](#) Tuhaf al-Uqul. P 54, Vol. 2, P 115
- [31.](#) Kitab ul-Khisal Lissaduk Vol. 1, P 320
- [32.](#) Tuhaf al-Uqul, Vol. 7.
- [33.](#) Masnad Ahmed Bin Hanbal, Vol. 3, P 49
- [34.](#) Tafseer ul-Kashaf, Vol4, P 2~0
- [35.](#) Bihar ul-Anwar, Vol. 77, P 47
- [36.](#) Bihar ul-Anwar Vol. 70, P 115, & Vol. 82, P 114
- [37.](#) Bihar ul-Anwar, Vol. 77, P 58
- [38.](#) JamiaSaadat, Vol. 2, P 12

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