

The Third Infallible: First Imam Hazrat Ali and his Forty Discourses

Third Infallible: Imam Ali (as)

Name Ali (as)

Renowned Title: “Ameer Al Momineen”

Sub Title: Abul Hassan

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

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

Duration of Caliphate: 30 years

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

Duration of age four stages:

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

I.note: He was forced & obliged to avoid the interference in the caliphate machine. Although he was nominated openly by Allah & the Prophet (S) on various occasions including the feast of Zul Ashira. *
Upon the day of Ghadeer khumm in the presence of nearly one hundred thousand pilgrim companions of

the Prophet (S), unfortunately after the sad demise of the Prophet (S), Muslims turned down the ordain of Allah (SWT)'s Prophet by rejecting his caliphate creating a split and Ideologkal difference with the true school of Islamic Ideology presumed by the holy Prophe (S).

Forty Traditions of Ameer Al Momineen (as)

اربعون حديثاً

عن اميرالمؤمنين علي عليه السلام

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

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

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

فَإِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ، وَمِنْ (عُهُودِ عِبَادِهِ إِلَى عُهُودِهِ، وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ، وَمِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ. (فروغ الكافي، ج8 ص386)

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

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

مَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ زِيَادَةٍ فِي هُدًى، وَنُقْصَانٍ مِنْ عَمَى، وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى 3- (أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى. (الحياة ج2 ص101)

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

الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاحِلِ فِيهِ مَعَهُمْ، وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانِ إِثْمُ الْعَمَلِ بِهِ وَإِثْمُ الرِّضَا بِهِ. (نهج البلاغه -4)

5. Ali (as) was questioned about faith. So he replied: Faith rests upon four pillars.

1. Patience 2. Certitude 3. Justice 4. Jihad (holy war). And patience out of those, has four branches. Keenness & eagerness (2) fear (3) Piety (4) wait.

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

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

2. Stopping from the bad deeds.

3. & truthfulness on the battle front of struggle & combat. 4. & the enmity with transgressors.

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

سُئِلَ عَلَيْهِ السَّلَامُ عَنِ الْإِيمَانِ، فَقَالَ: الْإِيمَانُ عَلَى أَرْبَعٍ دَعَائِمٌ: عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ الْجِهَادِ. وَالصَّبْرُ مِنْهَا -5- عَلَى أَرْبَعٍ شُعَبٌ عَلَى الشُّوقِ وَالشَّقَقِ وَالزُّهْدِ وَالتَّرَقُّبِ: فَمَنْ أَشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ... اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمُصِيبَاتِ، وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ

وَالْجِهَادُ مِنْهَا عَلَى أَرْبَعٍ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ وَشَتَانِ الْفَاسِقِينَ، فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَتُوفَ الْكَافِرِينَ، وَمَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ، وَمَنْ شَتَى الْفَاسِقِينَ وَغَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ. (نهج البلاغة لصباحي الصالح، قصار الحكم 31، ص 473)

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

فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةٍ أَوْلِيَائِهِ وَهُوَ لِبَاسُ التَّقْوَى وَدَرْعُ اللَّهِ الْحَصِينَةُ وَجُنَّتُهُ الْوَثِيقَةُ -6-

(فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ تَوْبَ الذَّلِّ. (نهج البلاغة لصبحي الصالح، الخطبة 27، ص 69)

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

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

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

إِنَّمَا بَدَأَ وَقُوعِ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَأَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَيَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللَّهِ - 7
فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخَفَ عَلَى مُرْتَادِينَ، وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لِبَسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ
السُّنُ الْمُعَانِدِينَ، وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْثٌ وَمِنْ هَذَا ضِغْثٌ فَيُمَزَّجَانِ فُهَذَا لِكَيْ يَسْتَوْلِيَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَيَنْجُو
(الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى. (نهج البلاغة لصبحي الصالح، الخطبة 50، ص 88)

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

(إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرِّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ. (البحار/ج 68/ص 120- 8)

9. Do not be the slave of another person, since, Allah has made you a free person. [9](#)

(لَا تَكُونَنَّ عَبْدَ غَيْرِكَ فَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا. (غررالحكم، الفصل 85، الحديث 219- 9)

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

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

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ، وَلَا يُنَاقِصَانِ مِنْ رِزْقٍ وَلَكِنْ يُضَاعِفَانِ الثَّوَابَ - 10
(وَيُعْظِمَانِ الْأَجْرَ، وَأَفْضَلُ مِنْهُمَا كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ. (غررالحكم، الفصل 8، الحديث 272)

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

[11](#)

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

12. Two person broke my back in the world. 1. A glib tongued transgressor.

2. A bleak hearted ignorant adorer.

And the first one stops & constrains others from reaching for his transgression. While the other one blocks the way to the finishing of his ignorance, by his adoration. Thus be afraid of transgressor scholar & the ignorant adorer because these (two) are the test (ordeal) for all those who get enchanted.

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

قَطَعَ ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا رَجُلٌ عَلِيمُ اللِّسَانِ فَاسِقٌ، وَرَجُلٌ جَاهِلُ الْقَلْبِ نَاسِكٌ. هَذَا يَصُدُّ بِلِسَانِهِ عَنِ-12
فُسْقِهِ، وَهَذَا يَنْسِكُهُ عَنِ جَهْلِهِ. فَاتَّقُوا الْفَاسِقَ مِنَ الْعُلَمَاءِ، وَالْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ. أَوَّلِيكَ فِتْنَةٌ كُلِّ مَفْتُونٍ، فَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ (ص) يَقُولُ: يَا عَلِيُّ هَلَاكُ أُمَّتِي عَلَى يَدَي كُلِّ مُنَافِقٍ عَلِيمِ اللِّسَانِ. (روضة الواعظين ص6) (الحياة ج2
ص337)

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

وَلَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيئُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَزْهِيْدًا لِلْأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ، وَتَدْرِيبًا لِلْأَهْلِ-13
(الإِسَاءَةُ عَلَى الْإِسَاءَةِ) (نهج البلاغة لصبحي الصالح، الكتاب 53، ص430)

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

لَا يَتْرُكُ النَّاسُ شَيْئًا مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ. (نهج البلاغة لصبحي-14
(الصالح، قصار الحكم 106، ص487)

15. Indeed world (matter) is the extreme end of the vision of a blind (hearted person). He does not see anything beyond that. But the one having vision looks at it with deep & profound (Penetrating) eye sight & knows that the (permanent) home is beyond that. So the visions is prepared to march off from it. But

the blind hearted has pinned up & fixed his gaze upon it. The visions picks up his provision of journey from it But the blind one makes provision for it. [15](#)

وَأَمَّا الدُّنْيَا مُنْتَهَىٰ بَصَرِ الْأَعْمَىٰ، لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئًا، وَالْبَصِيرُ يَنْفُذُهَا بِصَرِّهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا -15-
فَالْبَصِيرُ مِنْهَا شَاخِصٌ وَالْأَعْمَىٰ إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَىٰ لَهَا مُتَزَوِّدٌ. (نهج البلاغة لصبحي
(الصالح، الخطبة 133، ص 191)

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

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

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

And do not utter a word which you dislike other's saying it to you. [16](#)

وَأَجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأُحِبِّبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَاكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ، وَلَا تَظْلِمَ كَمَا لَا تُحِبُّ أَنْ تُظْلَمَ وَأُحْسِنَ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ وَالسَّتَقِيحُ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُ مِنْ غَيْرِكَ، وَأَرْضَ مِنَ النَّاسِ لَكَ مَا تَرْضَىٰ بِهِ لَهُمْ مِنْكَ، وَلَا تَقُلْ بِمَا لَا تَعْلَمُ، بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ، وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ. (تحف
(العقول ص 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. [17](#)

أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ ثَلَاثَةٌ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ -17-
(وَعَدُوُّ صَدِيقِكَ، وَصَدِيقُ عَدُوِّكَ. (نهج البلاغة لصبحي الصالح، قصاذا الحكم 295، ص 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. [18](#)

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

19. Do not look at who speaks & look at what he speaks. [19](#)

(لا تَنْظُرْ إِلَى مَنْ قَالَ وَانْظُرْ إِلَى مَا قَالَ. (غرا الحکم، الفصل 85، الحديث 19-40)

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

جُمِعَ الْخَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ: النَّظَرُ وَالسُّكُوتُ وَالْكَلَامُ؛ فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ، وَكُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ؛ وَكُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَغْوٌ. فَطُوبَى لِمَنْ كَانَ نَظَرُهُ عِبْرَةً وَسُكُوتُهُ فِكْرَةً وَكَلَامُهُ ذِكْرًا (وَبَكَى عَلَى خَطِيئَتِهِ وَأَمِنَ النَّاسُ مِنْ شَرِّهِ. (تحف العقول ص 215)

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

إِنَّ لِلْوَلَدِ عَلَى الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَى الْوَلَدِ حَقًّا، فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ، إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُحَسِّنَ آدَبَهُ، وَيُعَلِّمَهُ الْقُرْآنَ. (نهج البلاغة لصبحي الصالح، قصار الحكم 399، ص 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 Allah's revelation And the service place of the angels. And the market of His friends, those who achieved & got the mercy (of Allah) & earned paradise in it. So who denounces it? Whereas it has announced its separation & called aloud (regarding) its departure & parting. And informed about its death. So it has made them attentive by its happiness toward felicities (joys & comforts) & by its anguishes & calamities toward the afflictions. Sometime it scares & sometime it warns. (And at times) it persuades & incites & terrifies. So oh you who mentions ill of the world, where as you are yourself fascinated & charmed by the deceptions of the world. When has it ever deceived you?

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

الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَّقَهَا وَدَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا، وَدَارُ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا . مَسْجِدُ النَّبِيِّاءِ اللَّهُ، وَمَهَبْتُ-22
وَحْيِهِ، وَمُصَلَّى مَلَائِكَتِهِ وَمَتَجَرُّأَوْلِيَاءِهِ، اِكْتَسَبُوا فِيهَا الرَّحْمَةَ، وَرَبِحُوا فِيهَا الْجَنَّةَ، فَمَنْ ذَايُدُّمُهَا؟ وَقَدْ أَذْنَتْ
بِبَيْنِهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا، فَشَوَّقَتْ بِسُرُورِهَا إِلَى السُّرُورِ، وَحَذَّرَتْ بِبَلَائِهَا إِلَى الْبَلَاءِ، تَخَوِّفًا وَتَحْذِيرًا، وَتَرْغِيبًا
وَتَرْهِيبًا فَيَا أَيُّهَا الدَّامُ لِلدُّنْيَا وَالْمُغْتَرُّ بِتَغْيِيرِهَا مَتَى غَرَّتْكَ؟ أَبِمَصَارِعِ آبَائِكَ مِنَ الْبَلَى؟ أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ
(الثُّرَى؟) (بحار 77 ص 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 longevity of hopes & aspirations. So the following of passions constrains & stops one from reaching the way of righteousness (Allah's path) & as for the longevity (abundance) of hopes & aspirations that makes one forget the Hereafter. [23](#)

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

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

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

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

[25](#)

لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا-25
(أَعْدَاءَ اللَّهِ فَمَا هُمُكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟ (نهج البلاغة لصبحي الصالح، قصار الحكم 352، ص 536)

26. The worth of all the men is in the good deeds that they perform. [26](#)

(قِيَمَةُ كُلِّ امْرِءٍ مَا يُحْسِنُ. (بحار الانوار ج 78 ص 37-26)

27. The water of your face (your honor & respect) is solid, questioning & begging liquefies it. So see to it

that before whom are you dropping & draining it. [27](#)

ماءٌ وَجْهَكَ جامِدٌ يُفْطِرُهُ السُّؤَالُ فَانْظُرْ عِنْدَ مَنْ تُقْطِرُهُ. (نهج البلاغة لصبحي الصالح، قصار الحكم 346، -27 ص535)

28. What has the son of Adam (as) got to do with pride (since) he begins as a semen & ends as a corpse? (Both being unclean dirt & contamination). [28](#)

(ما لابنِ اِدمَ وَالْفَخْرِ اَوَّلُهُ نُطْفَةٌ وَآخِرُهُ جِيفَةٌ... (نهج البلاغة لصبحي الصالح، قصار الحكم 454، ص555 -28)

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

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

أَلَا أَخْبِرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ مَنْ لَمْ يُرَخِّصِ النَّاسَ فِي مَعَاصِيِ اللَّهِ وَلَمْ يُقْنَطْهُمْ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُؤْمِنْهُمْ مِنْ 29- مَكْرِ اللَّهِ وَلَمْ يَدْعِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى مَا سِوَاهُ، وَلَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَقُّهُ، وَلَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَكُّرٌ وَلَا (خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ. (بحار الانوار ج 78 ص41)

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

(ما زَنَى غَيُورٌ قَطُّ. (نهج البلاغة لصبحي الصالح، قصار الحكم 105، ص529 -30)

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

إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي 31- الْآخِرَتِهِمْ. (نهج البلاغة لصبحي الصالح، الكتاب 27، ص383)

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

as joke. [32](#)

(لا يَجِدُ عَبْدٌ طَعَمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكَذِبَ هَزْلُهُ وَجِدَّةً. (اصول الكافي ج2 ص32-340)

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 achieved both your religion & world & would be among the successful ones in the Hereafter. [33](#)

إِنْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهْلَكَتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ -33

إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ. (غررالحكم، الفصل 10،
الحديث 44_45)

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

[34](#)

مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، لَيِّنٌ مَسُّهَا وَالسُّمُّ النَّاقِعُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الْغَرُّ الْجَاهِلُ، وَيَحْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ. -34
(نهج البلاغة لصبحي الصالح، قصارالحكم 119، ص489)

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

People are of three categories:

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

يَا كُمَيْلُ بَنَ زِيَادٍ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَّةٌ فَخَيْرُهَا أَوْعَاهَا، فَاحْفَظْ عَنِّي مَا أَقُولُ لَكَ: النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَ-35
مُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَهَمَجٌ رَعَاؤُ اتِّبَاعٍ كُلُّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ
وَثِيقٍ

36. I recommend you five things for obtaining which if you have to move around on the camel backs in the deserts even then it is worthwhile & befitting.

1. Do not have hope in anyone except Allah. 2. Do not be afraid of anything except your sins. 3. If one of you is questioned about something which he does not know. He must not be shy & must say I do not know.

4. When one of you does not know a thing he must not feel shame & shy in learning it.

5. Exercise patience & forbearance in every work, since, the patience does not have any example with regards to faith except that of body with the head. The body without head does not have any good & beneficence, (similarly) faith without patience does not have any beneficence in it. [36](#)

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

37. 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. [37](#)

خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ، وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ. (نهج البلاغة لصبحي الصالح، -37
قصار الحكم 10، ص 470)

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

(الدَّاعِي بِالْعَمَلِ كَالرَّامِي بِالْوَتَرِ. (نهج البلاغة لصبحي الصالح، قصار الحكم 337، ص 534-38)

39. Paradise is gained by practice not by aspiration. [39](#)

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

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

(ما أَكْثَرَ الْعِبَرَ وَأَقَلَّ الْإِعْتِبَارَ. (نهج البلاغه لصبحي الصالح، قصارالحكم 297، ص 529-40)

1. Ghurar Al Hikam, Chapter 77, Hadith 301.
2. Farroo Al Kafi, Vol. 8, P 386
3. Al Hayat Vol 2, P 101
4. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam. 154 P 499
5. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 31. P 473
6. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, sennan, 27, P 69
7. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam SERMON 50, P 88
8. A'Ibihar Vol. 68. P 120
9. Ghurar Al Hikam Chapter 85, Hadith 219
10. Ghurar Al Hikam Chapter 8, Hadith 272
11. Ghurar Al Hikam Chapter 77, Hadith 547
12. Raoza tul waizeen, P 6 Alhayat Vol. 2, P 337
13. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, chapter 35, P 430
14. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 106, P 487
15. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, Sermon 133, P 191
16. Tuhaf al-Uqul, P 74
17. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, 295, P 527
18. Tuhaf al-Uqul, P 89
19. Ghurar ul-Hikam, chapter 85, Hadith 40
20. Tuhaf al-Uqul, P 215
21. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 399, P 546
22. Bihar ul-Anwar Vol. 77, P 418
23. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Sermon 42, P 82
24. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 423, P 551
25. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 325. P 536
26. Bihar ul-Anwar Vol. 78. P 37
27. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 346. P 535
28. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 454, P 535
29. Bihar ul-Anwar Vol. 78. P 41
30. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 305. P 529
31. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Chapter 27, P 358
32. Usool al-Kafi, Vol. 2, P 340
33. Ghurar ul-Hikam Alfasi 10, ALHadith 44-45
34. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 119, P 484
35. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 47, P 495
36. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Vol. 10, P 470
37. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam B337 P 534
38. Nahjul Balagha
39. Ghurar Al-Hikam, chapter 1B, Hadith 119
40. Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam 297, P 529

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