

Rational Encouragement for Righteous Deeds in the Nahj al-Balagha

¹Rand Abbas Abdulghani , ²Asst. Prof. Dr. Fadhil Kazim Sadiq
^{1,2}University of Thi-Qar, College of Arts
Corresponding Author E-mail: art24gsh64@utq.edu.iq
Email: fadhelkazem@utq.edu.iq

Abstract

This research discussed the role of reflection in righteous action and its impact on human conduct within the thought of Imam Ali (peace be upon him), upon which the development or decline of civilizations largely depends. Since human nature inherently contains opposing tendencies, it becomes necessary to encourage the human faculties toward the completion of righteous action. This is particularly important given that, in some contexts, the practical dimensions of Islam have been reduced to mere ritualistic manifestations, focusing only on the individual's spiritual relationship with God while neglecting social, political, and other aspects of life. The study demonstrated that righteous action is not merely a religious practice; Rather, it represents a comprehensive mode of conduct that extends to all aspects of life, forming a foundational approach for the growth and advancement of nations and human civilization. The research also examined the principles upon which righteous action is built by clarifying the importance of rational reflection, which is closely connected to heartfelt faith, manifested in belief in God and piety. Imam Ali (peace be upon him) considered this form of action a collective responsibility that contributes both to personal benefit and to broader societal welfare. This perspective also calls for renewing religious discourse in a way that keeps pace with changing times and developments while maintaining the constancy of its fundamental principles and standards. What is often referred to as the "renewal of religious discourse" may, in fact, represent a return to the authentic foundations for which religion was originally established.

Since worldly history consists essentially of human practices and actions, human will become the driving force behind historical events and developments, whether righteous or corrupt. Imam Ali's approach emphasized intellectual motivation to correct deviations that humans may encounter. At times he encouraged through rational and psychological persuasion, and at other times he warned against actions devoid of sincere intention and true faith. Therefore, it is essential to reread the thought of Imam Ali (peace be upon him) as a practical and civilizational model that contributes to the advancement and integration of human civilization through reflection and action.

Keywords: Work, Reason, Faith, Intention, Encouragement, Discourse.

Introduction:

What distinguishes Nahj al-Balagha from other books is that it was not limited to the religious or historical aspect of the personality of the Commander of the Faithful only, but it was distinguished by the comprehensiveness of the joints of human life, whether it was a scientific or historical aspect. Therefore, work in the thought of Imam Ali is considered one of the basic pillars for building a civilization that befits the Islamic religion, which urged righteous work systematically on values and standards that aim to elevate the Islamic nation. This research includes a study of the Alawite thought in activating human psychological work as a first step to carry out the work necessary to build a civilization, and the encouragement of righteous work is one of the universal renewals to keep pace with practical developments in a way that contributes to instilling practical intellectual concepts in effective and sustainable ways.

Where the higher thought deals with deviations and prevents the formulation of an authentic Islamic approach by urging good deeds that are beneficial, whether private or public.

First topic: Intellectual encouragement to do good deeds:Based on the saying of Imam Ali Through insight comes reflection.⁽ⁱ⁾The encouragement to reflect and consciously consider history, in which man is the driving force of history, has been emphasized. In his speech on the importance of man's role in developing the earth as the one responsible and the successor who performs wonders on it, he said in describing the creation of man, instilling in him movement and the actions of life (Adding to this the formative movement of man, and emphasizing the historical intellectual nourishment of work in his speeches and persuasive methods, he said about him He explained the relationship between the mind and the limbs, saying: "...then He breathed into it of His spirit, and it became a human being with minds that he could move ⁽ⁱⁱ⁾And thoughts with which he acts, and limbs which he employs, and tools which he uses, and knowledge with which he distinguishes between right and wrong..⁽ⁱⁱⁱ⁾Preparing man for sensory and motor skills ^(iv) The intellectual harmony that unites material and moral work leads to the integration of historical experiences in continuing good work in most nations.

It is the divine creation of man that distinguished him from all other creatures, and endowed him with the ability to think.^(v)And the contemplation and understanding that leads him to choose the best deeds, so he said **"Whoever possesses one of the qualities of goodness, I will tolerate it and forgive him for it, but I will not forgive him for the loss of reason or religion, because parting from religion is parting from security, so one cannot enjoy life with fear, and losing reason is losing life, and one cannot be compared except to the dead."**^(vi)This indicates the importance of good deeds in psychological work, regardless of the physical practical strength that exists in man, and what motivates him is the rational mind, which is like life. And once a quality of practical goodness is gathered, such as chastity, justice, and the like, as a practical psychological strength emanating from within the human being, and then his reward is mercy and forgiveness, even if only one quality of goodness is achieved, but on the condition that religion is linked with reason without losing either of them.^(vii)Therefore, a normal person uses the faculties God has given him in carrying out work, and does not do any work without thinking, using his physical and intellectual tools represented by hearing, sight, and others.^(viii)This discourse establishes the aspect of preaching about divine mercy with which man was created, distinguishing him from all other creatures by giving him thought and reason that differentiates between beneficial and harmful work. Once the soul and mind are protected by good qualities, they will be fertile ground for work, and the fruit of this contemplation will be sound consequences.^(ix)

And through contemplation, this profound approach was distinguished, which was not a religious, historical, or even literary approach, but its texts were deeper, reflecting every place and relating to every time. The rational, pragmatic aspect characterized many of the words of the Commander of the Faithful () which aims to encourage good deeds and appeals to the conscious, intellectual aspect of the movement towards action or inaction.^(x)He says (): "Among the signs of His creation is the creation of the heavens firmly established without pillars."^(xi)Standing without support, he called them and they responded obediently and submissively, without hesitation or delay.^(xii)**And were it not for their acknowledgment of His Lordship and their willing submission, He would not have made them a place for His Throne, nor a dwelling for His angels, nor a place of ascent for good words and righteous deeds from His creation....**^(xiii)This is a contemplative and reflective chapter on the creation of the heavens as the abode of the Throne and the angels, and the place and keeper of the good deeds of man, and it is high and elevated, and this is what befits the noble and exalted deeds.^(xiv)Aimed at the public good, and from this we conclude:

1. The upper-level guiding rhetorical harmony did not differ from the message-based education of the Prophet Muhammad (peace be upon him) in terms of the importance of contemplation, saying: " Ali, there is no poverty more severe than ignorance, no wealth more beneficial than intellect, no loneliness more desolate than conceit, no intellect like planning, no piety like refraining from what God Almighty has forbidden, no lineage like good character, and no worship like contemplation."^(xv)
2. Work and history are inseparable twins, as man is distinguished from all other creatures by the blessing of thought and reason, which guide him towards progress in civilizational reflections by benefiting from the causes and consequences of past events through contemplation and reflection, alerting individuals to what is good and bad about them.
3. Thus, Imam Ali adopted the intellectual dimension that urges good deeds, making them desirable because they move the individual towards the refuge and sanctuary where these deeds are stored, which is the place of the Throne and the angels, and because beneficial deeds are the basic basis for human movement towards good or evil, and the moral nature of man is the bearer of moral opposites represented by right and wrong, heat and cold, fear and courage.^(xvi)
4. The aim of the upper speech here was not to urge good and beneficial work, but rather the religious aspect was linked with the encouragement to work, and this is one of the signs of creation, contemplation, and greatness. He mentioned many of these signs, and we will suffice with mentioning from the same sermon: "Glory be to Him from whom nothing is hidden, neither the darkness of the night nor the stillness of the night."^(xvii)Which encourages reflection and intellectual work ^(xviii)The one who leads to connection with the heart's work represented by faith in God, piety, and good deeds, and about him he said: "There is no intellect like planning, and no generosity like piety..."^(xix)

Section Two: The Alawite Strategy for Encouraging Good Deeds:Any good deed requires that it stem from human will; it is human will that guides it towards its goals, and the decision that motivates the action and its type."I will attribute Islam in a way that no one before me has attributed it: Islam is submission, submission is certainty, certainty is belief, belief is acknowledgment, acknowledgment is performance, and performance is righteous deeds."^(xx)The fundamental intellectual basis that persists in Alawite discourses is represented by the essential element concerning the subject to be conveyed to its listeners, using a smooth

progression from causes to effects.^{xxxvii} It is explained here that righteous action and performance constitute an intervention in Islam, the source of which is faith closely connected to the inner workings of the heart or intention.^{xxxviii} We observe the hierarchical sequence of urging work, which is based on productive, giving work whose consequences remain. As soon as one of its qualities is lost, the intellectual foundation of the work decreases, since no good work was produced except that Islam was an integral part of it, which Islam employed absolutely to reach productive work, introducing faith and belief into performance and work.^{xxxix} This practical philosophy, which the Commander of the Faithful outlined in all aspects of life, had a prominent impact on the lives of his children after him. Imam Ali al-Sajjad^{xl} Following in the footsteps of his grandfather's work and maintaining the continuity of good work driven by sound motives for the public good. Thus, faith and work are two sides of the same coin, from which productive actions emerge and serve society and the nation. When work is devoid of faith, affirmation, and certainty, it is neither harmed nor benefited by anything. This was confirmed by his saying (When a man named Hammam asked him^{xli} "He was a devout worshipper, so he said: "O Commander of the Faithful, describe the believers to me as if I were looking at them." He hesitated in his answer, then said: "O Hammam, fear God and do good, for God is with those who fear Him and those who do good." ... As for what follows, God Almighty created creation when He created them, being independent of their obedience and secure from their disobedience, because the disobedience of those who disobey Him does not harm Him, nor does the obedience of those who obey Him benefit Him. So He divided their livelihood among them and placed them in their positions in this world. The pious ones in it are the people of virtues, and their speech is correct.^{xlii} And I used the tool in this speech, which is the sermon, when he hesitated to answer, in relation to what the commentators indicated^{xliii} The other tool was represented by the Holy Quran, acknowledgment, and obedience to convey it to the ear of the recipient, which is one of the effective oral auditory works for psychological work. Glory be to Him, the Most High, His goal in creation was not to convey benefit and good deeds that raise them to the gatherings of mankind, for He is the Self-Sufficient, the Absolute, the Exalted above need and deficiency.^{xliiii} Productive and righteous work is not accomplished until the soul is prepared by reforming the relationship between people and the self, based on self-education. Through this discourse, which appears to the reader to be directed to one person, the perspective is that it is not limited to one person but generalizes it to all people, and the discourse emphasizes linking righteous work to the psychological aspect: "...So one of the signs of one of them is that you see in him strength in religion...and he does not leave counting his deeds, being slow to do them himself. He does righteous deeds while he is in awe, and his concern is gratitude..."^{xliiii} And the one who contemplates the encouraging discourse on purposeful work to build a civilized and developed societal entity by urging the soul to do good deeds with a constant movement whose concern is sincerity in work and providing the benefits of work to the public, and this is done through the correct path of awareness and understanding of the ideal represented by the oneness of God and worshipping Him alone and relying on Him to reach good and beneficial deeds, which instill fear of his work in what was good and complete or not, for the word "wajal" came with the meaning of fear^{xliiii} Through this text, the Imam emphasized the importance of mental stimulation in people, encouraging them to constantly reflect on the productive and beneficial nature of their actions and to strengthen their resolve to do good. Even if the intention is solely for charitable work, Imam Ali came to complete what the Messenger of God had stressed regarding the importance of intention in action, which is the primary motivator for righteous deeds. In his words, he said: "Whoever among you dies in his bed while knowing the rights of his Lord, his Messenger, and his family, dies a martyr, and his reward is with God, and he deserves the reward for the good deeds he intended..."^{xliiii} The advancement of society religiously, intellectually, and practically in a tangible sense cannot be achieved without realizing the intention that is the foundation and driving force of the work, whether it is progressive and developmental or the opposite. This is what we observe in his saying, "With good intentions, demands succeed."^{xliiii}

Third topic: Practical incentives to counter intellectual deviation: One might wonder about the reasons for adopting the method of persuasion to improve the intention behind the work? We say that the movement of worldly history is from the actions and events of humanity, driven by the inner will of man (intention) in addition to the divine will, which, once they were connected, led to the growth of societies and the flourishing of civilizations. He said about him, "...do good and you will be rewarded with good on the day when the people of good will win with good..."^{xliiii} Intellectual correction and the codification of negligence and sins through the presence of intellectual discourse is one of the solutions used to practice good work and practical correction that reflects a positive individual movement for the person himself and a societal movement for the environment in which he lives. Perhaps the rhetorical harmony does not differ in the context of his impromptu rhetorical styles for his listeners or with what he writes in letters, but the thought is one and the vision is one, whether the style is spoken or written, it is an intellectual effort towards striving to correct a deviant path that a person may encounter. Perhaps what he praised with his opponents in the practical reformist encouragement, and this is what the historical sources mentioned in one of his letters to Muawiyah, saying: "...So beware of a day when he who praised the outcome of his work will be pleased and he who allowed Satan to lead him and did not avoid him will regret it, so the world deceived him and he was reassured by it..."^{xliiii} We can deduce the intellectual dimensions that appeared in that message from the following:

1. The persuasive intellectual approach is based on the idea that envy comes in the sense of joy resulting from the praiseworthy deeds of one who receives praise, making him wish that the end and purpose of his deeds will be joyful on the Day of Resurrection.^{xliiii} Joy and happiness are desirable in encouraging good deeds.
2. The reward of the righteous is a result of human actions and the adoption of virtuous deeds and the rejection of evil ones, such as the sedition upon which the Battle of the Camel was based, one of the real reasons for which was the seizure of the caliphate under the pretext of taking revenge for the blood of the third caliph, Uthman. This is one of the false suspicions that Muawiyah bin Abi Sufyan concocted and he used the persuasive aspect so that the people of the Camel would move towards an action that was tainted with misguidance and falsehood through his correspondence with Al-Zubayr bin Al-Awam and Talha bin Ubayd Allah^{xliiii}.
3. Take (The method of advising people to refrain from false actions and the dire worldly consequences that result from them, represented by the weakness of the Islamic nation due to the divisions that Muawiyah aimed to achieve, and this is what actually happened after the Battle of the Camel, and its consequences continued to be practiced until recently. As for the otherworldly consequences represented by the reckoning in the afterlife for obeying the soul that commands false action and taming the soul by opposing what is best, "Ali's method is characterized by clarity of meaning, eloquence of performance, and soundness of artistic taste... and you see in these words of his the originality of thought and expression."^{xliiii} He said (Do good and do not belittle any act of kindness, for even a small act is significant and a little is much.^{xliiii}) We benefit from this intellectual foundation, the purpose of which is to encourage good deeds and discourage bad ones, by suggesting not to be lazy in doing good and not to rely on others to do it and act upon it.^{xliiii}

Conclusion:

The research, once completed, yielded several results:

1. The upper strategy has combined dialogue, intellectual persuasion, and the promotion of good thinking in man, as he is the main driver of history, in order to encourage good work.
2. Good deeds are not limited to acts of worship only, but good deeds encompass all aspects of practical life in all its forms.
3. It is necessary to take the texts in a rational and logical manner that suits the current times, because the higher texts have proven that they are renewed in every time and place in a way that serves human civilizational interests.
4. Reducing the upper approach in a renewed way that suits every era of work is nothing but a spring from the springs of the Holy Qur'an, not only within the framework of encouragement, but its historical reform project was manifested to remove deviations and build a peaceful society for good work.
5. Intellectual discourse is one of the solutions used to confront practical deviation, and as a result, man is free to choose between good or bad deeds. Whoever does not consider the higher practical approach suffers from worldly shadows and distractions and loss in the hereafter.

Research footnotes:References

Primary sources:

- ❖ Imam Ali ibn Abi Talib ibn Abd al-Muttalib (a) Al-Hashimi Al-Qurashi (d. 40 AH / 661 AD)
1- Nahj al-Balagha, Explanation by: Sheikh Muhammad Abduh, (Al-Kharsan Foundation for Publications, Beirut, (n.d.))
- ❖ Al-Abshih, Shihab al-Din Muhammad ibn Ahmad (d. 850 AH / 1446 AD)
2 - Al-Mustatraf fi Kull Fann Mustazraf, edited by: Salah al-Din al-Hawari, (1st edition, Dar wa Maktabat al-Hilal, Beirut, n.d.)
- ❖ Al-Arbali, Abu al-Hasan Ali ibn Isa (d. 692 AH / 1293 AD)
3- Kashf al-Ghumma fi Ma'rifat al-A'imma (2nd ed., Dar al-Adwa', Beirut, 1405 AH - 1985 AD)
- ❖ Al-Azhari, Abu Mansur Muhammad ibn Ahmad (370 AH / 981 AD)
4 - Refinement of Language, (1st Edition, Dar Ihya al-Turath al-Arabi, Beirut, 1421 AH - 2000 AD)
- ❖ Al-Isfahani, Abu Nu'aym Ahmad ibn Abdullah (430 AH / 1039 AD)
- ❖ 5- Hilyat al-Awliya' wa Tabaqat al-Asfiya' (1st ed., Umm al-Qura, Egypt, n.d.)
- ❖ Asif al-Shirazi, Muhammad Hadi ibn Muhammad Mu'in al-Din (1081 AH / 1671 AD)
6- Al-Kashf Al-Wafi fi Sharh Usul Al-Kafi, edited by: Ali Al-Fadhili, (1st edition, Dar Al-Hadith, Qom, 1429 AH - 2008 AD)



- ❖ Al-Amidi, Abd al-Wahid al-Tamimi (550 AH / 1155 AD)
7-Ghurur al-Hikam wa Durar al-Kalim, edited by: Rajai, Sayyid Mahdi (2nd edition, Dar al-Kitab al-Islami, Qom, (1410 AH / 1990 AD)
- ❖ Al-Ba'uni Al-Shafi'i, Shams Al-Din Abi Al-Barakat Muhammad Ibn Ahmad (871 AH / 1467 AD)
8- Jawahir al-Matalib fi Mana'iq al-Imam Ali ibn Abi Talib, edited by: Muhammad Baqir al-Mahmoudi, (1st edition, Islamic Culture Revival Center, Qom, (1415 AH / 1995 AD)
- ❖ Al-Bahrani, Kamal al-Din Maytham ibn Ali (679 AH / 1281 AD)
9- Explanation of Nahj al-Balagha, (1st edition, Islamic Media Office, Qom (1362 AH / 1943 AD)
- ❖ Al-Barqi, Abu Ja'far Ahmad ibn Muhammad ibn Khalid (274 AH / 888 AD)
10- Al-Mahasin, edited by: Jalal al-Din al-Husseini (Dar al-Kutub al-Islamiyya, Tehran, 1362 AH / 1943 AD)
- ❖ Al-Bayhaqi, Abu Bakr Ahmad ibn al-Husayn (458 AH / 1066 AD)
11- The Branches of Faith, edited by: Abi Hajar Muhammad Al-Saeed, (Dar Al-Kutub Al-Ilmiyah, Beirut (1421 AH / 2000 AD)
- ❖ Al-Bayhaqi, Zahir al-Din Abi al-Hasan Ali ibn Zayd (565 AH / 1170 AD)
12- Ma'arij Nahj al-Balaghah, edited by: Muhammad Taqi, (Ayatollah Mar'ashi Library, Qom (1409 AH / 1989 AD)
- ❖ Al-Thaqafi, Abu Ishaq Ibrahim ibn Muhammad (283 AH / 896 AD)
13- The Raids, edited by: Sayyid Jalal al-Din al-Husseini (n.p., n.d.)
- ❖ Ibn al-Jawzi, Jamal al-Din Abi al-Faraj (d. 597 AH / 1201 AD)
14- The Characteristics of the Elite, edited by: Lahham Saeed Muhammad (3rd edition, Dar Al-Kutub Al-Ilmiyah, Beirut, (1423 AH / 2002 AD)
- ❖ Ibn Abi al-Hadid, Izz al-Din Abd al-Hamid ibn Hibat Allah (656 AH / 1258 AD)
15- Explanation of Nahj al-Balagha, edited by: Muhammad Abu al-Fadl Ibrahim, (Dar Ihya al-Kutub al-Arabiyya, Isa al-Babi al-Halabi & Partners, (n.p.), (1378 AH / 1959 AD)
- ❖ Al-Hakim Al-Tirmidhi, Muhammad ibn Ali ibn Al-Hasan (320 AH / 932 AD)
16- Rare Principles in the Hadiths of the Messenger, edited by: Abdul Rahman Ameera, (Dar Al Jabal, Beirut, (n.d.)
- ❖ Ibn Hamdun, Muhammad ibn al-Hasan ibn Muhammad ibn Ali (562 AH / 1167 AD)
17- Al-Tadhkira Al-Hamdouniya, edited by: Ihsan Abbas and Bakr Abbas, (1st edition, Dar Sader, n.p., (1416 AH / 1996 AD)
- ❖ Al-Himyari, Nashwan ibn Sa'ad (d. 573 AH / 1178 AD)
18- Shams al-Ulum wa Dawa' Kalam al-Arab min al-Kulum, edited by: Habash bin Abdullah al-Umari - Mutahhar bin Ali al-Aryani - Yusuf Muhammad Abdullah, (1st edition, Dar al-Fikr al-Mu'asir, Beirut, (1420 AH / 1999 AD)
- ❖ Ibn Duraid, Abu Bakr Muhammad ibn al-Husayn al-Azdi (d. 321 AH / 933 AD)
19- Jamharat al-Lughah, edited by Ramzi Munir Baalbaki, (1st edition, Dar al-Ilm lil-Malayin, Beirut, (1408/1988 AD)
- ❖ Al-Razi, Fakhr al-Din Abu Abdullah Muhammad ibn Umar (d. 606 AH / 1210 AD)
20- Al-Razi's Interpretation, 3rd ed., (n.p.), (n.d.)
- ❖ Al-Raghib Al-Isfahani, Abu Al-Qasim Al-Hassan Ibn Muhammad Al-Mufaddal (502 AH / 1109 AD)
21- Lectures of Literary Figures and Dialogues of Eloquent Poets, edited by: Omar Al-Tabbaa, (1st edition, Dar Al-Arqam Ibn Abi Al-Arqam, Beirut, (1420 AH / 1999 AD)
- ❖ Al-Rawandi, Qutb al-Din Abi al-Hasan Saeed ibn Hibat Allah (d. 573 AH / 1178 AD)
22-Minhaj al-Bara'ah fi Sharh Nahj al-Balaghah, edited by: Abdul Latif al-Kuhkamari, (Ayatollah Mar'ashi Public Office, Qom, (1406 AH / 1986 AD)
- ❖ Al-Zamakshari, Abu al-Qasim Jar Allah Mahmud ibn Umar (538 AH / 1144 AD)
23- Al-Kashshaf: The Truths of Revelation and the Essence of Sayings on the Aspects of Interpretation (Mustafa Al-Babi & Sons Press, Egypt, 1385 AH / 1966 AD)
- ❖ Salim ibn Qays al-Hilali (d. 76 AH / 695 AD)
24- The Book of Salim bin Qais, edited by: Muhammad Baqir al-Ansari al-Zanjani, (1st edition, published by al-Hadi, Qom, (1415 AH / 1995 AD)
- ❖ Al-Shafi'i, Kamal al-Din Muhammad ibn Talha (d. 652 AH / 1254 AD)
25-The Demands of the Official: The Virtues of the Prophet's Family, edited by: Majid Ahmad Al-Atiyya, (n.p.), (n.d.)
- ❖ Ibn Shadqam, Damin Ibn Shadqam Ibn Ali Al-Husseini (d. 1082 AH / 1672 AD)
26-The Battle of the Camel, edited by: Tahseen Al Shabib Al Musawi, (1st edition, editor, (n.p.), (1420 AH / 1999 AD)
- ❖ Ibn Shu'bah al-Harrani, Abu Muhammad al-Hasan ibn Ali (d. 4th century AH / 10th century AD)
27-Tuhaf al-Uqul'an Aal al-Rasul, Correction: Ali Akbar al-Ghaffari, (2nd Edition, Islamic Publishing Foundation, Qom, (1404 AH / 1984 AD)
- ❖ Ibn Shahr Ashub, Mushir al-Din Abi Abdullah Muhammad ibn Ali (d. 588 AH / 1192 AD)
28- The Virtues of the Family of Abu Talib, edited by: The Committee of Najaf Professors (Al-Haydariya Library, Najaf, 1376 AH / 1956 AD)
- ❖ Sadr al-Din al-Shirazi, Muhammad ibn Ibrahim (d. 1050 AH / 1640 AD)
29- Explanation of the Principles of Al-Kafi, edited by: Khawajawi, Muhammad, (1st edition, Institute of Studies and Research, Tehran, (1383 AH / 1964 AD)
- ❖ Al-Saduq, Abu Ja'far Muhammad ibn Ali ibn al-Husayn (381 AH / 991 AD)
30- Man La Yahduruhu al-Faqih, Correction: Ali Akbar Ghaffari, (2nd Edition, Teachers' Association in the Seminary, Qom, (1404 AH / 1984 AD)
- ❖ 31-Al-Khisal, Correction: Ali Akbar Ghaffari, (Group of Teachers in the Seminary, Qom, (1403 AH / 1983 AD)
- ❖ Al-Tabari, Abu Ja'far Muhammad ibn al-Hasan ibn Ali (310 AH / 923 AD)
32-The History of al-Tabari, edited by: a group of distinguished scholars, (4th edition, Al-A'jami Foundation for Publications, Beirut, (1403 AH / 1983 AD)
- ❖ Al-Tusi, Muhammad ibn al-Hasan ibn Ali (460 AH / 1067 AD)
33- Al-Tibyan fi Tafsir al-Qur'an, edited by: Ahmad Habib al-Amili, (Islamic Media Office, n.p., 1409 AH / 1989 AD)
- ❖ Al-Fattal Al-Nishapuri, Abu Ali Muhammad ibn Al-Hasan (508 AH / 1115)
34-Rawdat al-Wa'izin, edited by: Muhammad Mahdi al-Kharsan, (Al-Sharif al-Radi Publications, Qom, (n.d.)
- ❖ Al-Afandi, Muhibb al-Din Abi al-Fadl Muhammad ibn Bakr, (d. 1060 AH / 1607 AD)
35 - Applying the verses to the evidence from the verses, Explanation of the evidence of Al-Kashshaf, Mustafa Al-Babi Al-Halabi Press and Sons, (n.p.), (n.d.)
- ❖ Al-Fayd al-Kashani, Muhammad ibn al-Murtada (d. 1091 AH / 1680 AD)
36-Al-Mahajjah Al-Bayda' fi Tahdhib Al-Ahya', edited by: Ali Akbar Al-Ghaffari, (2nd edition, University of Teachers of the Hawza Al-Ilmiyya, Qom, (n.d.)
- ❖ 37- Al-Wafi, edited by: Diaa Al-Din Al-Husseini, (1st edition, Imam Amir Al-Mu'minin Library, Isfahan, (1406 AH / 1986 AD)
- ❖ Judge Al-Nu'man, Abu Hanifa Al-Nu'man bin Muhammad bin Mansur bin Hayyun (d. 363 AH / 974 AD)
38- Pillars of Islam and mention of the permissible and the forbidden, issues and rulings, edited by: Asif bin Ali Asghar Faydi, (Dar Al-Maaref, Cairo, (1383 AH / 1963 AD)
- ❖ 39- Al-Majalis wa Al-Musayarat, edited by: Habib Al-Faqi, Ibrahim Shabouh and Muhammad Al-Ailawi, (1st edition, Dar Al-Muntazar, Beirut, (1416 AH / 1996 AD)
- ❖ Al-Qazwini, Abu Abdullah Muhammad ibn Yazid ibn Majah, (d. 273 AH / 886 AD)
40- Sunan Ibn Majah, edited by: Muhammad Fuad Abdul Baqi, (Dar Al-Fikr for Printing, (n.p.), (n.d.)
- ❖ Ibn Kathir, Abu al-Fida Imad al-Din Ismail, (d. 774 AH / 1373 AD)
41- Al-Bidaya wa Al-Nihaya, edited by: Ali Shiri, (Dar Ihya Al-Turath, Beirut, 1408 AH / 1988 AD).
- ❖ Al-Kulayni, Abu Ja'far Muhammad ibn Ya'qub ibn Ishaq, (d. 329 AH / 941 AD)
42-Al-Kafi, Correction: Ali Akbar Ghaffari, (5th Edition, Dar Al-Kutub Al-Islamiyya, Tehran, (1363 AH / 1944 AD)
- ❖ Al-Laythi, Kafi al-Din Abi al-Hasan Ali ibn Muhammad (d. 6th century AH / 12th century AD)
43-The Eyes of Wisdom and Admonitions, edited by: Hussein Al-Hassani Al-Birjandi, (Dar Al-Hadith, Qom, (1376 AH / 1957 AD)
- ❖ Al-Mazandarani, Mawla Muhammad Salih ibn Fadl Allah, (d. 1081 AH / 1671 AD)
44- Explanation of the Principles of Al-Kafi, Corrected by: Ali Ashour, (1st Edition, Dar Ihya Al-Turath Al-Arabi, Beirut, (1402 AH / 2000 AD)
- ❖ Al-Majlisi, Muhammad Baqir (d. 1111 AH / 1700 AD)
45-Mirror of Minds in Explaining the News of the Messenger, edited by: Rasouli Mahallati, Hashim, (2nd edition, Dar Al-Kutub Al-Islamiyya, Tehran, (1404 AH / 1984 AD)
- ❖ 46- Bihar al-Anwar, the comprehensive collection of the pearls of the news of the pure Imams, (2nd edition, Al-Wafa Foundation, Beirut, (1403 AH / 1983 AD)
- ❖ Al-Mizzi, Jamal al-Din Abi al-Hajjaj Yusuf (d. 742 AH / 1342 AD)
47-Refinement of Perfection in the Names of Men, edited by: Dr. Bashir Awad, (4th edition, Al-Risalah Foundation, Beirut, (1406 AH / 1985 AD)
- ❖ Ibn Manzur, Abu al-Fadl Jamal al-Din Muhammad ibn Mukarram (711 AH / 1311 AD)
48-Lisan al-Arab, (published by Adab al-Hawza, Qom, (1405 AH - 1985 AD)
- ❖ Al-Nuwayri, Shihab al-Din Ahmad ibn Abd al-Wahhab (733 AH / 1333 AD)
49-The End of the Desire in the Arts of Literature, (Ministry of Culture and National Guidance, Egypt, (n.d.))
- ❖ **the reviewer :-**
Ibrahim Al-Mousa
1-Secrets of Scientific and Creative Thinking, (1st Edition, Arab Book House, Beirut (1436 AH / 2015 AD)
- ❖ Al-Tustari, Muhammad Taqi
2- Bahj Al-Sabbaghah in explaining Nahj Al-Balagha, edited by: Nahj Al-Balagha Foundation, (1st edition, Dar Amir Kabir, Iran Tehran (1376 AH / 1957 AD)
- ❖ George Jardak
3- Imam Ali (PBUH) The Voice of Human Justice, (1st Edition, Dar Al-Andalus, Beirut (2010 AD)

- ❖ Al-Khoei, Habibullah Al-Hashemi
4- The Methodology of Excellence in Explaining Nahj al-Balaghah, edited by Ibrahim al-Miyanji, (4th edition, Dar al-Hijrah Publications, Tehran, Iran, n.d.)
- ❖ Dakhil, Ali Muhammad Ali
5- Nahj al-Balagha, (Dar al-Murtada, Beirut, (1364 AH - 1945 AD)
- ❖ Al-Zubaidi, Muhibb al-Din Abi al-Fayd Muhammad Murtada al-Husseini
6- Taj Al-Arous min Jawahir Al-Qamus, edited by: Ali Shiri, (Dar Al-Fikr for Printing, Beirut, (1414 AH - 1994 AD)
- ❖ Shabbar, Abdullah
7- The Elite of the Two Explanations in Explaining Nahj al-Balagha, (1st Edition, Muhibbin Publications, Qom (1425 AH / 2004 AD)
- ❖ Al-Aridh, Jalil Mansour
8- The thought of Imam Ali as it appears in Nahj al-Balagha, (1st edition, Dar al-Mahajjah al-Bayda, Beirut, 1435 AH - 2014 AD)
- ❖ Al-Qurashi, Baqir Sharif
9- Work and the rights of the worker in Islam (1st ed., Al-Rawda Al-Haydariya Library, Najaf, (1383 AH - 1962 AD)
- ❖ Makarem Shirazi, Nasser
10-Nafahat Al-Wilayah, (Imam Ali School, Qom, 1426 AH)
- ❖ Al-Mousawi, Abbas
11- Explanation of Nahj al-Balaghah, (1st ed., Dar al-Rasul al-Akram, n.p., p. 137)

ⁱAl-Amidi, Ghurar al-Hikam, p. 305; Al-Laythi, Uyun al-Hikam, p. 189.

ⁱⁱ) To clarify it: To clarify the matter, meaning to arrive at the truth. See: Ibn Manzur, Lisan al-Arab, vol. 14, p. 150.

ⁱⁱⁱNahj al-Balagha, p. 23.

^{iv}Al-BayhaqiMa'arij Nahj al-Balagha, p. 64.

^v)He distinguished humankind from all other creatures by instilling intellect, which is considered one of the greatest divine creations, as He said:ﷻWhen God created the mind:He told him He approached, and he approached. Then he said to him: Turn away, and he turned away. Then he said: By My might and majesty, I have not created a creation more beautiful than you. To you I command, to you I forbid, to you I reward, and to you I punish. See Al-Barqi, Al-Mahasin, Vol. 1, p. 192. It is mentioned in other additions and additions by Al-Hakim Al-Tirmidhi, Nawadir Al-Usul fi Ahadith Al-Rasul, Vol. 2, p. 353. See Al-Kulayni, Al-Kafi, Vol. 1, p. 26; Al-Nu'man Al-Maghribi, Al-Majalis wa Al-Masirat, p. 145; Ibn Hamdun, Tadhkirat Ibn Hamdun, Vol. 3, p. 230; Ibn Abi Hadid, Sharh Nahj Al-Balaghah, Vol. 18, p. 185; Al-Bahrani, Sharh Nahj Al-Balaghah, Vol. 2, p. 378; Al-Nuwayri, Nihayat Al-Arab, Vol. 3, p. 230.

^{vi}Al-Kulayni, Al-Kafi, Vol. 1, p. 27; Ibn Shu'bah Al-Harrani, Tuhaf Al-Uqul, p. 219; Al-Laythi, Uyun Al-Hikam wa Al-Mawa'iz, p. 170; Al-Majlisi, Mir'at Al-Uqul, Vol. 1, p. 92.

^{vii})Sadr al-Din al-Shirazi, Sharh Usul al-Kafi, Vol. 1, pp. 599-600; Asif al-Shirazi, al-Kashf al-Wafi, p. 106; al-Mazandani, Sharh Usul al-Kafi, Vol. 1, p. 322.

^{viii}Al-Tustari, Bahj Al-Sabbaghah, Vol. 1, p. 581.

^{ix})This is what the Commander of the Faithful confirmed (ﷺ)In his wisdom, he said, "The fruit of thought is safety." See: Al-Amidi, Ghurar al-Hikam, p. 818.

^xThe conscious mind, or awareness, is the most important way to perceive and store things and information in a useful way, and to make a decision regarding action or inaction. See: Ibrahim Al-Mousa, Secrets of Scientific Thinking, p. 20

^{xi}) Consolidators: singulararmConsolidated⁵ It means to establish something, see Ibn Duraid, Jamharat al-Lughah, vol. 2, p. 660; Al-AzhariRefinement of Language, Vol. 14, p. 5. This fixation occurs after the thing has become heavy. Al-Zubaidi, Taj al-Arus, Vol. 5, p. 316.

^{xii}) Hesitation: Stopping and slowing down. See Al-Himyari, Shams Al-Ulum, Vol. 9, p. 406.

^{xiii}Nahjul Balagha, pp. 238-239.

^{xiv}Al-Rawandi, Explanation of Nahj al-Balagha, Vol. 2, p. 187.

^{xv}) Al-Barqi, Al-Mahasin, Vol. 1, p. 17; it was mentioned with different wording by Al-Qazwini, Sunan Ibn Majah, Vol. 5, p. 621; Al-Tabari, Jami' Al-Bayan, Vol. 1, p. 3; Al-Kulayni, Al-Kafi, Vol. 8, p. 20; Al-Saduq, Man La Yahduruhu Al-Faqih, Vol. 4, p. 372; Ibn Shu'bah Al-Harrani, Tuhaf Al-Uqul, p. 94; Al-Arbali, Kashf Al-Ghumma, Vol. 1, p. 384; Al-Mizzi, Tahdhib Al-Kamal, 6, pp. 239-240; Ibn Kathir, Al-Bidayah wa Al-Nihayah, Vol. 8, p. 44.

^{xvi}Al-Musawi, Explanation of Nahj al-Balagha, Vol. 1, pp. 38-39.

^{xvii}Nahj al-Balagha, p. 239.

^{xviii})This means that the mind is the guide of the believer, and distinguishing between right and wrong, good and bad, is done through the mind, which in turn directs the person to the work he seeks to achieve.

^{xix}Nahj al-Balagha, p. 446; Al-Qattal al-Nishapuri, Rawdat al-Wa'izin, p. 434.

^{xx}Nahj al-Balagha, p. 448.

^{xxi}Al-Aridh, The Thought of Imam Ali as it Appears in Nahj al-Balagha, p. 635.

^{xxii}) Ibn Abi Hadid, Sharh Nahj al-Balaghah, Vol. 18, pp. 314-315; Al-Bahrani, Sharh Nahj al-Balaghah, Vol. 5, pp. 308-309.

^{xxiii}Al-Khoei, Minhaj Al-Bara'ah, Vol. 21, p. 191.

^{xxiv})Narrations have confirmed that Zain al-Abidin performed good deeds that were productive for the public and beneficial to himself.ﷺEvery night he would gather as much food and other necessities as he could and put them in a bag. And he maintained thatHe doesn't knowOne of them while presenting this work He used it to help the needy, so much so that he was called "the owner of the bag." (Al-Qadi al-Nu'man, Da'a'im al-Islam, vol. 2, p. 330; Ibn Shahr Ashub, Manaqib Aal Abi Talib, vol. 3, p. 293; Al-Majlisi, Bihar al-Anwar, vol. 46, p. 89). The mark of the bag remained on his back due to his frequent assistance to the needy people of Medina. (Al-Isfahani, Hilyat al-Awliya', vol. 3, p. 136; Ibn Hamdun, Al-Tadhkira al-Hamduniyya, vol. 1, p. 110; Ibn Shahr Ashub, Manaqib Aal Abi Talib). Abu Talib, Vol. 3, p. 293; Ibn al-Jawzi, Sifat al-Safwa, Vol. 2, p. 68; al-Shafi'i, Matalib al-Su'ul, p. 415; al-Arbali, Kashf al-Ghumma, Vol. 2, p. 290; Ibn Kathir, al-Bidayah wa al-Nihayah, Vol. 9, p. 133; al-Fayd al-Kashani, al-Mahajja al-Bayda', Vol. 4, p. 233.

^{xxv}) heHammam ibn Shurayh ibn Yazid ibn Amr ibn Dhuhl ibn Marwan ibn Awwal al-As'hab, a Shi'a, was an ascetic, devout, and diligent scholar who lived in Kufa. He was a close companion of the Commander of the Faithful, attended his gatherings and sermons, and memorized much of his wisdom and anecdotes. (See Ibn Abi Hadid, Sharh Nahj al-Balaghah, vol. 10, p. 134; Al-Fayd al-Kashani, Al-Wafi, vol. 9, p. 139).It is noted that Ibn Abi al-Hadid's mention of Hammam's definition was not based on anything. (Al-Khu'i, Sharh Nahj al-Balaghah, vol. 12, p. 415)Some commentators said that he was Hammam bin Ubadah bin Khaytham, the nephew of Al-Rabi', and he was one of the ascetics and worshippers, and he was a companion of the Commander of the Faithful. Al-Rawandi, Sharh Nahj al-Balagha, Vol. 2, p. 276; Al-Khu'i, Minhaj al-Bara'ah, Vol. 12, p. 114.

^{xxvi}Nahj al-Balagha, p. 275.

^{xxvii}) Ibn Abi Hadid, Sharh Nahj al-Balaghah, Vol. 10, p. 134; Al-Bahrani, Sharh Nahj al-Balaghah, Vol. 3, p. 413.

^{xxviii}Al-Khoei, Minhaj al-Bara'ah, Vol. 12, pp. 115-116

^{xxix}) Ibn Qais Al-Hilali, The Book of Salim Ibn Qais, p. 373; Ibn Shu'bah Al-Harrani, Tuhaf Al-Uqul, p. 172.

^{xxx}Al-Tustari, Bahj Al-Sabbaghah, Vol. 12, p. 446; Makarem Al-Shirazi, Nafahat Al-Wilayah, Vol. 7, p. 431.

^{xxxi}Nahj al-Balagha, p. 257.

^{xxxii})Al-Amidi, Ghurar al-Hikam, p. 253; The elaboration on the mechanisms of practical thought, which the Commander of the Faithful understood, enlightened by the Prophetic Sunnah, does not differ in its method of presentation from the Muhammadan approach of persuasive encouragement, emphasizing that the fundamental component of productive work that changes the course of history is the necessity of intention, and this is what came in the previous chapter as the nucleus of historically motivating action, for the Messenger of God said:A person's intention is better than their action. See: Al-Barqi, Al-Mahasin, Vol. 1, p. 320; Al-Bayhaqi, Shu'ab al-Iman, vol. 5, p. 343; Al-Raghib al-Isfahani, Muhadarat al-Udaba', vol. 2, p. 434; Al-Nuwayri, Nihayat al-Arab, vol. 3, p. 4; Al-Ibshih, Al-Mustatraf, vol. 1, p. 59.

^{xxxiii}Al-Thaqafi, Al-Gharat, Vol. 2, p. 635; Ibn Shu'bah Al-Harrani, Tuhaf Al-Uqul, p. 153; Al-Ba'uni Al-Shafi'i, Jawahir Al-Matalib, Vol. 1, p. 330;

^{xxxiv}Nahj al-Balagha, p. 383.

^{xxxv})It has been said that happiness means joy and delight. See Ibn Manzur, Lisan al-Arab, vol. 7, p. 348. This idea was confirmed by the commentators on Nahj al-Balagha. Al-Rawandi, Sharh Nahj al-Balagha, Vol. 3, p. 161; Dakhil, Sharh Nahj al-Balagha, Vol. 3, p. 34.

^{xxxvi})She praisedHistorical accounts indicate that Mu'awiya ibn Abi Sufyan enticed some of the aforementioned historical figures, which was one of his attempts to undermine the rule of Ali, which was assumed by the Commander of the Faithful. This led to the end of class distinctions and the privileges enjoyed by the Umayyads during the reigns of his predecessors. One of these letters, which contained enticement towards wrongdoing, reads: "In the name of God, the Most Gracious, the Most Merciful. To Abdullah al-Zubayr, Commander of the Faithful, from Mu'awiya ibn Abi Sufyan: Peace be upon you. I have secured the allegiance of the people of Syria to you, and they have responded and submitted as the caravan submits. Basra and Kufa are yours; do not let Ibn Abi Talib precede you to them, for there is nothing beyond these two cities. I have secured the allegiance of Talha after you, so make the demand for the blood of Uthman public and call the people to that. Let there be seriousness and determination from both of you. May God grant you victory and thwart your enemies." See: Ibn Abi Hadid, Sharh Nahj al-Balaghah, vol. 1, p. 231; Ibn Shadaqam, Waq'at al-Jamal, p. 75. Al-Majlisi, Bihar al-Anwar, Vol. 32, p. 6.

^{xxxvii}) Jardak, Ali, the voice of justice, pp. 295-296.

^{xxxviii}Nahj al-Balagha, pp. 501-502; Al-Fattal al-Nishapuri, Rawdat al-Wa'izin, Vol. 2, p. 253; Al-Hurr al-Amili, Wasa'il al-Shi'a, Vol. 1, p. 89.

^{xxxix})Al-Bahrani, Sharh Nahj al-Balagha, Vol. 5, p. 447; Al-Majlisi, Bihar al-Anwar, Vol. 68, p. 190.